

THE LIVING CHURCH



The cast of *Noye's Fludde* gathered in front of the fish-shaped ark at St. John's Cathedral, Denver: A "glorious" show [p. 6].

Eric Webber photo



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DEPARTMENTS

Books	5	Letters	3
Deaths	14	News	6
Editorials	11	People & Places	13
First Article	2		

ARTICLE

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Rain, Rain, Go Away!

Having written in this column last week how regrettable it is when a rainy weekend deprives many of us of the chance to get out of doors, I now find myself in the midst of just such a weekend. Unlike Texas, we have not actually had a flood. Momentarily it has even looked as if it might clear up. Twice I was tempted out, only to have the rain soon descend upon me. Whereas in winter on a bad weekend the family might have gathered cheerfully around a convivial fire, now we find ourselves sitting bored in the grey light that comes through the wet window panes.

It is striking that whereas we find a rainy Saturday and Sunday so depressing, we all agree that rain is an extremely good and desirable thing! In two days, the moisture brought our first row of radishes in the vegetable garden up to edible size. The grass in people's lawns has become a sparkling, rich, wonderful green. The leaves of the trees have opened with a new clear green color they will never regain during the later summer. Meanwhile we all know that millions of acres of wheat, corn, and other crops are drinking up the water that is descending on them from the sky.

Not only is rain a practical necessity, but it is intellectually admirable. We cannot learn about the balance of nature without being impressed by the cycle of water being evaporated, ascending into the sky, collecting in clouds, and then coming down to the earth again in rain.

It is all splendid — but we don't like it when it rains. Our attitude is very well expressed in the old jingle:

Rain, rain, go away;
Come again another day.

Rain is a fine thing, but we do wish it would happen some other time. There could scarcely be a more obvious cleavage between our head and our feelings. We recognize the need for rain, yet we do not like it to land on us. Perhaps there are all sorts of lessons for us in that!

The people of the Bible, living in an arid land, were in such need of rain that

they seem to have overcome such irritation. The Bible almost never speaks of anyone coming in out of the rain. A rare case is Elijah telling King Ahab to go down from Mt. Carmel before the heavy rain falls (I Kings 18:44). Isaiah prophecies that "in that day" Jerusalem will have a canopy over it, to shelter the city both from the heat of the sun and from rain (Isaiah 4:6).

More commonly, the scriptures present rain as a blessing, one of the chief and most obvious blessings and signs of divine favor. The withholding of rain, conversely, is a punishment greatly to be feared, "If you will obey. . . he will give the rain for your land in its season, the early rain and the later rain." Conversely, if God's people disobey, he will "shut up the heavens, so that there be no rain" (Deuteronomy 11:13-17).

Rain is seen in such personal terms that the hoped-for righteous King can be directly compared to it. "He shall come down like rain upon the mown field, like showers that water the earth" (Psalm 72:6). We recite this Psalm with pleasure at Epiphany and certain other times, appropriately understanding it to apply to our Lord. Yet it would be surprising to us if one were to say, quite explicitly, "Jesus is like a good rain."

Perhaps there is something here to think about. As Augustine, before his conversion, prayed that he might repent, but not quite yet, so perhaps we in our hearts may often pray, "Jesus, Jesus, go away; Come again another day!" Like a much needed spring shower, he too may inconvenience us, get us wet, muss up our clothes, and spoil our weekend plans. . . Yet without him, we will perish.

Like John, in the last chapter of the Revelation, we must learn to look up to "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb," and bring ourselves to say, in the penultimate words of the Bible, "Amen. Come, Lord Jesus!"

THE EDITOR

LETTERS

Charismatic Influence

The Rev. Robert J. Bryan's insightful and honest appraisal of the charismatic influence [TLC, May 22] reminded me of several instances involving Episcopal worship that might benefit from some of this charisma. In particular, I believe there is a serious dereliction of Christian duty in many parishes today, evolving from the offering of the prayers of the people on Sunday morning.

Are these prayers only idle petitions to be gathered up by the congregation and then promptly handed over to the priest like a sack of mail to be sorted and distributed by him? Should we consider this transference of responsibility merely another Anglican tradition as we are inclined to do when we avoid dealing with the truth, or is it simply the result of a sort of apathetic aura which often surrounds a parish?

If we believe what Christ taught us — that the Holy Spirit dwells within each of us, thus enabling us to minister God's love to one another — then why do we always seem to expect someone other than ourselves to consummate this Christian commandment? Need the parish priest be totally responsible for every concern of the parish?

It is my understanding that the priest is employed by the parish to maintain some sort of structure within this community in order that certain church policies may be carried out or new ones initiated, and to guide us in our faith. I like to think of the parish as a household containing a large family, the priest being the loving parent, the vestry the housekeepers, and the parishioners the children who, as in any large household, learn to tend to one another's needs.

I believe, as apparently does Fr. Bryan, that, with a little charismatic seasoning, many of our rather dormant or liturgically dominated parishes might be cured of some of their present afflictions.

ROBERTA HEFLICK

Puyallup, Wash.

• • •

As a priest who misjudged and misunderstood, mocked and persecuted the charismatic movement during my seminary days, I would like to make some comments on Fr. Bryan's article.

Fr. Bryan makes the point that "every Christian, by the very definition of the word, has been baptized in the Holy Spirit." It would be more accurate to say that the Christian, through his baptism, has the *potential* of being baptized in the Holy Spirit. Whenever baptism in the Holy Spirit is spoken of in the New Testament, it has to do with a conscious, experiential working of the Holy Spirit.

The problem we have lived with for so long, as a denomination which practices infant baptism, is that so many believe that when one is baptized, he is automatically filled with the Holy Spirit. We all know that a vast majority of baptized persons are certainly *not* filled with the Holy Spirit — because their Christian pilgrimage began and ended at the font.

There is abundant evidence in scripture that having one's life filled with the Holy Spirit often follows baptism with water or even precedes it (Acts 8:14-17, 10:44-48, 19:1-6).

We, as contemporary Christians, have lost sight of the fact that becoming a Christian in the early church was normatively a three-fold process of professed belief, baptism with water, and the baptism with the Holy Spirit. The "one baptism" which Paul speaks of in Ephesians 4:5 includes all three elements in the light of his pastoral ministry.

I have come to realize that people open to the teachings in the charismatic movement, past and present, have an increasingly high degree of commitment to and understanding of the Body of Christ and an ever-dying love for the true catholicity of the Episcopal Church.

(The Rev.) DAVID L. MOYER

Church of the Ascension
Staten Island, N.Y.

Discrimination

As the rector of four parishes south of the Mason-Dixon line — during my 14 years in West Virginia and 14 years in Maryland — my attempts to integrate the parishes were unsuccessful. The article on racism in the Episcopal Church

[TLC, April 24] therefore motivates me to respond.

The Episcopal Church needs to do away with its white Anglo-Saxon bias. It is particularly unfortunate that black clergy are discriminated against.

Among the best clergymen I have ever known are the Rev. Clinton Dugger, vicar of St. Luke's Church, Chatham, N.Y., a predominantly white congregation; the late Rev. Kenneth Hughes, who was the rector of St. Bartholomew's Church in Cambridge, Mass., a predominantly black parish; and retired Bishop Burgess of Massachusetts.

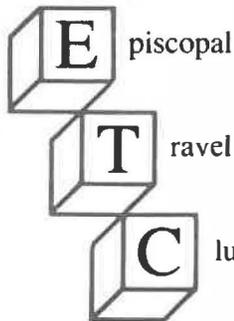
(The Rev.) ANDREW B. JONES (ret.)
New Lebanon, N.Y.

Or Did They?

Fr. Pursel's letter [TLC, May 29] quotes those attending the historic Haddleigh Conference as saying that "there was writing to be done." The time has come again for writing to be done, for we have accepted, at great cost to our catholicity, this whole Lutheran-Anglican accord. We have bought the whole thing, including the unsound and uncatholic distinction between "standing with" and "standing next to" in regard to celebration.

I have seen a picture of an Anglo-Catholic bishop standing next to a Lutheran Synod president, concelebrating. A tray of individual communion glasses (what we at one time called "shot glasses") stands almost in front of him.

At another service, an Episcopal priest was communed from one of those glasses. He was not amused. I wonder if, after the celebration, the usual things were done. What usually happens at Lu-



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theran Eucharists? Was the precious blood poured down the sink — or back into the bottle?

I can see, in my mind's eye, richly clad Anglican bishops standing at a table, with rows and rows of half-filled shot glasses, all filled with the precious Blood of Jesus Christ, piously raising their glasses time after time, carefully consuming what remains after the Eucharist is over and done with. Or did they?

Yes, indeed, there is again writing to be done. Why are not those who protest against this thing saying so? One Anglo-Catholic priest told me that he and many like him are simply sick at heart, all tired out, and too weary to fight any longer. There is writing to be done!

(The Rev.) GEORGE A. PORTHAN
Holy Trinity Church
Peru, Ind.

Sailing with the Spirit

I learned a lot about sailing and a lot about the Spirit of God through the First Article by the Rev. William J. McGill, Jr. [TLC, May 22]. I think the author has a strong grasp of human nature. Thank you for including this marvelous piece in your magazine.

BENNETT B. SMITH
Wilmington, Del.

Lutheran Deacon

Notwithstanding the Rev. William Norgren's suggestion [TLC, April 3] that "there are no deacons in the U.S.A. Lutheran churches," I have recently celebrated one year since becoming such at the hands of my bishop.

It is true, alas, that deacons are even less known, appreciated, and understood among U.S. Lutherans than among U.S. Anglicans, but there are a few of us, here and there. Though I currently serve in Europe, my home jurisdiction is the East Coast Synod of the Association of Evangelical Lutheran Churches.

(Deacon) THOMAS HARTLEY DORRIS
Geneva, Switzerland

Sadness to Be Dispelled

In his letter [TLC, May 15] Br. James, B.S.G., complains of those who would have two Prayer Books in use at the same time. As I have long looked upon our nuns and monks as exemplars in the virtues of compassion and cheerfulness, I am saddened that Br. James is sorrowful. I suggest that he and your other readers similarly distressed meditate briefly upon these facts:

Those of whom Br. James complains didn't give us two books. We preferred the one we had. We were too poor in organization and deputies to prevent the adoption of the second book, but strong

enough to retain the use of the first book.

God moves in a mysterious way. Out of the concurrent use of the two books, a Prayer Book may evolve that all the faithful can accept. So, be of good cheer, Br. James. For the present, we are abundantly blessed in having the choice of two great Prayer Books — one for you and one for me.

QUINTARD JOYNER

Sewanee, Tenn.

Lilting Phrases

I say "Amen" to the request of the Rev. David M. Barney [TLC, May 15] that the Rev. Jerome Politzer specifically define the doctrinal changes in the current Prayer Book which he referred to in his article [TLC, March 20].

Just what are they, page by page, compared to the absence or change in the new? I am tired of hearing the vague charges, and I am unable to put my finger on the specifics alluded to.

Similarly, a rather well-known priest was quoted elsewhere in April as saying that "everyone will concede" that nowhere in the 1979 Prayer Book are there phrases "as lilting" as in the 1928 Prayer Book. I have responded directly to him with my list of prayers and canticles that are used *verbatim* in 1979 as compared to 1928 — no short list at all! If there are no lilting phrases in the new, it has to be because they were not lilting in the old.

This is the same vague, sweeping comment that Fr. Politzer makes. Held up to examination, neither can be substantiated.

(The Rev.) ANDREW N. JERGENS, JR.
Church of the Redeemer
Cincinnati, Ohio

Resisting Evil

I read the First Article by the Rev. P. William Greeley [TLC, May 15] with interest, deep respect, a sharing of his questionable credentials as to nuclear power, but also a lack of his theological background. In the back of my mind, I wonder if he could be wrong.

Except "within ourselves," evil does not seem a popular subject today. I recall the impact of evil when the Third Armored Division liberated the camp at Nordhausen in Germany on April 11, 1945.

I wonder what would be the reaction today to a threat by a modern day Tamerlane or Genghis Khan, with beliefs approaching the intensity of a Mohammed. What good would it be to say, "This far and no further..." when we did not have the physical means of backing our stand? Could not St. Augustine be right [about the just war]?

HAYNES W. DUGAN
Shreveport, La.

BOOKS

Scholarly Debates

THE JERUSALEM CATHEDRA: Studies in the History, Archaeology, Geography, and Ethnography of the Land of Israel. Edited by Lee I. Levine. Wayne State University Press. Pp. 362. \$25.00.

Those who wish to get some idea of the wealth of scholarship now prevailing in the State of Israel will enjoy reading all or some of the many articles assembled in this volume — beautifully printed and equipped with illustrations and graphs. The term “cathedra” is used in its modern Hebrew sense of “university chair or forum for scholarly exchange.” Hence one could paraphrase the title as pointing to what the Jerusalem University professors are now teaching and discussing.

Most of these articles were originally published in modern Hebrew. They have been carefully translated into brisk English with almost no indication that they were originally penned in another language.

The variety is simply vast. The 25 articles deal with broad historical eras: ancient, medieval, and modern. Thus Hanoch Reviv gives a valuable description, based on archaeology, of Jabesh-Gilead (with special reference to 1 Samuel 11:1-4); Ehud Netzer describes the building activity of Herod and especially the motivation that prompted him to so much construction work. His kindly appraisal of Herod's motives are questioned by three other Israeli archaeologists and historians, making for some fine exchange and disagreement.

This is a scholarly volume. Most readers, however, who are truly interested in the Holy Land, its archaeology, and the rise of the State of Israel, will find much to interest them. The editor deserves praise for having let his contributors freely disagree with one another.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament
and Hebrew
Nashotah House
Nashotah, Wis.

Mary in Christianity

MOTHER OF GOD. By Lawrence Cunningham. Photographs by Nicolas Sapiéba. Harper & Row. Pp. 131. \$22.50.

Lawrence Cunningham, professor of religion at Florida State University at Tallahassee, has written a tantalizing and formidable introduction to mariology, an aspect of theology and worship personally unfamiliar to many Episcopalians. Mary Gordon provides an evocative, allusion-filled introduction, and

Nicolas Sapiéba offers superb photographs of marian shrines, devotees, processions, icons, and statues.

The Theotokos is further portrayed in numerous reproductions of famous paintings, and described in an analytical and sympathetic way as she has been viewed in various historic periods. A fresh contemporary view incorporating current feminist standards is integral to the author's presentation.

It may be useful to a potential reader to say what the book is not. It is not the stereotyped sentimental expression that many have come to associate with marian devotion. It is not a devotional manual, nor an apology for any particular religious order, practice, or approach. It is not directed particularly to Roman Catholics.

Rather, it is a useful compendium of both examples of marian scholarship, and manifestations of popular marian movements. It includes a selective international listing of marian shrines, and gives the English texts of the monumental marian prayers, litanies, and poems. Pictorial and textual examples come largely from Roman Catholic tradition, but are described in an ecumenical, theological context which makes the whole concept approachable by the non-Roman Catholic Christian.

While containing materials suitable for meditation or formal devotions, the book is most useful as a preliminary exploration of mariology and a guide for further study. Several appealing book lists are supplied for this purpose. The 120 full color illustrations portray such various examples as several of the famous black virgins, a Haitian primitive painting, an image attributed to St. Luke the Evangelist, a Greek roadside shrine, and an illumination from the Book of Kells.

BARBARA CAREY
Carlsbad, N.M.

Delightful Reminiscences

ST. THOMAS CHURCH, HANCOCK: The Emery Parish of the Diocese of Maryland, or Reflections on the Potomac, 1929-34. By J. Moulton Thomas. (Obtainable from the author at 21 Blue Ridge Lane, West Hartford, Conn. 06117). Pp. 136. No price given, paper.

In a period of history when many people, in the church as well as in the world at large, are seeking spiritual roots, stories of how things used to be may serve a very constructive purpose. This collection of anecdotal chapters by a distinguished clergyman reflects Episcopal Church life in the good old days of the Great Depression.

Wit, charm, enjoyment of life, and faith in our Lord are evident in every part of it. Much here will be helpful and

Continued on page 11

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Constitutional Change

At its recent annual meeting, the board of the Order of St. Vincent, a national organization for acolytes and servers, voted to change its constitution to allow women and girls to be admitted as full members. Previously, membership was open only to males.

The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana and chaplain of the order, said that he "welcomed this change in membership requirements as one that would indeed reflect the theological understanding of lay ministry within the Episcopal Church."

In other business, the Rev. Dennis G. Michno of New York City was nominated by the Rev. Charles C. Lynch to succeed him as director general. Fr. Lynch, rector of St. James' Church, Milwaukee, Wis., will remain a member of the board. Fr. Michno, author of *A Manual for Acolytes* and *A Priest's Handbook: The Ceremonies of the Church*, was duly elected president by vote of the board.

A Whale of a Show

Combined audiences of nearly 2,000 viewed a production of Benjamin Britten's light opera, *Noye's Fludde* (Noah's Flood), on May 13, 14, and 15 in St. John's Cathedral, Denver, Colo. St. John's first venture into full scale opera elicited glowing words from the *Denver Post*, which called the show "glorious," and praised the "big splendid sound" which resulted when the audience was instructed to sing along with the 83-member cast and 41-piece orchestra three times during the opera.

The stage set came in for particular notice. At the front of the nave, a volunteer crew had constructed a giant fish-shaped ark, spanning 45 feet from head to tail with a sail which scraped the Gothic building's 65-foot vaulted ceiling. The head and tail were made of wood, covered with reflective gold and silver mylar strips. Propellers were added to the top of the seven-level structure; a whirligig was installed in the fish's eye and the mouth was constructed so that it swung open to double as an entry ramp for the animals and Noye's family.

A burst of applause greeted the storm scene on opening night as Noye's children hoisted the sail and turned the cranks which operated the spinning parts and the gracefully flapping fish's



Eric Webber photo
Brad Norris (left) and Donald Pearson: Praise for the "big splendid sound."

"wing." One reviewer referred to the set as the "ark of triumph."

The set builders were only a few of the 300 amateurs and professionals from many fields who banded together to make up the cast and crew. The nucleus of the chorus of 68 birds and animals was drawn from St. John's own children's choir which trains singers according to the rigorous Royal School of Church Music system. Other choristers were recruited from two local Lutheran churches.

Music director for the *Fludde* was St. John's organist and choirmaster Donald Pearson, who was assisted by Brad Norris. Mr. Pearson, according to the Denver tabloid *Westword*, "played a creative role roughly approximately that of God back at the outset of Genesis." The role of God, however, was actually played by the Rt. Rev. William C. Frey, Bishop of Colorado, dressed in a white suit and red cape, who appeared out of darkness in a rear balcony to brandish a sword and threaten destruction.

Besides costuming Bishop Frey as God, which he regarded as a "challenge," professional costume designer Patrick Norris also devised sailor suits and headdresses for the horde of animals. Mrs. Noye appeared as a hoop-skirted belle, accompanied by her friends, the "gossips," who giggled and guzzled malmsey, a wine unknown in Noah's time, but familiar to medieval audiences.

The libretto of *Noye's Fludde*, drawn

directly from a manuscript of a miracle play produced annually in 15th century England, is spiced with such anachronisms. By incorporating both medieval and contemporary instruments in the orchestra, composer Benjamin Britten added further anachronisms to the score.

The Very Rev. Donald S. McPhail, dean of St. John's, said he hopes that *Noye's Fludde* is "only the beginning," and that the Denver cathedral will continue the tradition of religious drama once so popular in Europe's great cathedrals. "Religious drama is a ministry which we as a parish can offer to the whole community," the dean said.

New Bishop in the Middle East

The Archbishop of Canterbury has nominated the Rev. Henry Wylie (Harry) Moore, executive secretary of the Church Missionary Society since 1981, as Bishop of Cyprus and the Gulf. He succeeds the Rt. Rev. Leonard Ashton, who has retired.

Ordained to the priesthood in 1953 after graduation from Wycliffe Hall, Oxford, the new bishop served parishes in England as well as a two year stint in Iran as chaplain in the Zhuzistan Oil Fields before joining the headquarters staff of C.M.S. in 1974. He and his wife, Betty, have five grown children.

The Diocese of Cyprus and the Gulf, which was created in 1976 and forms part of the Episcopal Church of Jerusalem and the Middle East, covers an area equal to the size of Europe. Its cathedral, St. Paul's, is in Nicosia, Cyprus.

The work of the diocese primarily involves chaplaincies to transient expatriate workers from Britain and the U.S., and a growing number of Christians from the Indian sub-continent. Much of the work has an ecumenical flavor.

Goodbye, Trinity; Hello, Holy Cross

Several hundred Episcopalians from all parts of the Diocese of California took a Sunday afternoon walk with their bishop on April 10. The Rt. Rev. William E. Swing met with the group in the parking lot of the old Trinity Church in Hayward, which a state appellate court recently awarded to a dissident group of ex-parishioners that left the diocese some six years ago.

After prayers and the singing of hymns, Bishop Swing blessed a new pro-

cessional cross and led the throng to the new Holy Cross Church, located about a mile and a half away in a former elementary school.

The only things taken from the old church building were the Episcopal flag, the new Prayer Books, and the names of scores of individuals who gave memorials over the years to Trinity, according to the *Pacific Churchman*, California's diocesan paper. At the new site, Bishop Swing blessed the pulpit and altar and other furnishings and celebrated the Eucharist. The rented school had been furnished and transformed into the congregation's new home in a month's time.

"We celebrated the Eucharist without a sermon that afternoon," Bishop Swing wrote in his *Pacific Churchman* column. "Somehow, the sermon was the event itself. More had been said in tears and in moving and in the discovery of the meaning of new life in Christ than any eloquent homily could contain. Most moments of my life are spent dealing with specific and individual parts of the diocese, but there are moments when I am privileged to see all of it at one time.

"Oh, I wish you could have been with me on Low Sunday in Hayward. You could have seen the entire diocese. Why, if you had never understood 'the communion of saints,' you would have understood it clearly in two minutes."

Holy Cross Church's charter has been signed by 240 people. The parish hopes to relocate eventually in new, permanent quarters.

Blurring of Confessions

The Rev. Ralph Bohlmann, president of the Lutheran Church—Missouri Synod (LCMS), believes that recent Lutheran-Episcopal agreements endanger unity among Lutherans. While allowing for the individual benefits the Eucharist bestows on believers, Bohlmann, according to the *Lutheran Witness*, points out that the Eucharist also provides "a public corporate statement by all communicants that they share the faith and confession of those who celebrate and host the sacrament."

His concern is over the lack of such shared faith and confession between Lutherans and Episcopalians, who have recently entered into an "interim eucharistic sharing." "When celebrants and communicants represent divergent confessional positions," he said, "the confessional aspect of the Eucharist for both participants and observers is at best blurred and confused."

Bohlmann is, however, eager to "intensify . . . efforts to remain in theological conversation." He would not have disagreement lead to isolation, but rather would wish to continue to address what he terms those "blurred and confused" confessional aspects of recent Lutheran-Episcopal agreements.

An interview with

The Rev. Peter Geldard,

general secretary of the Church Union

Dorothy Mills Parker, TLC's Washington correspondent, interviewed the Rev. Peter Geldard, general secretary of the Church Union, recently in London. The interview took place shortly after the Loughborough Conference [TLC, May 29].

Q. Fr. Geldard, what was the main thrust of this conference and how did it compare with the first Loughborough Conference in 1978?

A. The first conference, about 1,000 strong, was called together by a group entitled Catholic Renewal, under the leadership of the Rt. Rev. Eric Kemp, Bishop of Chichester. It challenged the Church of England to renew itself and to recover its catholicity. The catholic movement at that time was defensive, embittered, and uncertain of its future, for the ordination of women was to be debated only six months hence. But that conference was nevertheless marked by a recovery of strength and vision which

spread through England and abroad. The second conference was smaller, about 750, but it reflected a greater maturity, confidence, and sense of unity.

Q. What catholic organizations were represented, and what was the role of the Church Union?

A. There are a variety of catholic organizations in the Church of England, most of them with spiritual emphases: The Confraternity of the Blessed Sacrament, the Society of Mary, the Guild of All Souls and others. The Church Union is an *organizational* society — the main catholic body in England and probably in the whole Anglican Communion. It is the largest and the most professional with a full-time staff. It has a longer history (from 1859), and has managed to ride out the storms of time, and it was agreed that it should be the cohesive organization for the future.

Q. Who were the leaders of this conference?

A. I would say Bishop Kemp, president



The Rev. Robert Evans (center), rector of Christ Church, Whitefish Bay, Wis., and Lester G. Peterson (right), senior warden of Christ Church, presented a substantial gift from the church to Nashotah House, Nashotah, Wis., at a reception held on May 18. The \$35,000 gift was voted by the vestry of Christ Church as a contribution to the seminary and will be used to defray expenses for a recently completed sewer system at the seminary. The Very Rev. John S. Ruef (left), seminary dean, accepted the gift to Nashotah House.

of the Church Union; Bishop Graham Leonard of London, Bishop Richard Rutt of Leicester (the host diocese), and Dom Wilfred Weston, Abbot of Nashdom. Bishops Kemp and Leonard are the strongest figures of the catholic movement in the English episcopate today. Bishop Hazelwood of Australia and Bishop Mumba of Zambia were also present at the conference, and about 25 priests and laypeople from the U.S.

Q. What is the objective of the 150th Anniversary Appeal launched at Loughborough?

A. The appeal is for a foundation fund to finance projects in conformity with the ideals of our founders. It has had strong support and the initial goal of £250,000 will soon be realized.

Q. Were the religious orders strongly represented at the conference?

A. Some 25 orders, both men and women, were represented. The renewal of the religious life was one of the hallmarks of the Oxford Movement, but it has lost something of its cutting edge, and we hope it can be revitalized, with new forms and new directions.

Q. Do you expect a significant catholic revival as a result of anniversary events?

A. I think I can say, quite objectively, that the catholic movement in England is now stronger, more alive, and more united, than I have ever known it — partly because it has attracted many young clergy and laity. When I took on this job just after Loughborough I, the Church Union was moribund, almost bankrupt, and criticized both within and without. It is now financially healthy and is constantly consulted and quoted as the catholic voice in England. It is encouraging that Church Unions in other places, which have also gone through hard times, now look to us and seek to emulate the renewal we have experienced.

Q. From your travels in the U.S. under the aegis of the Evangelical and Catholic Mission, what chance do you see for a catholic revival in the Episcopal Church?

A. I think the difficulty there is twofold. Like Australia, which I have just visited, the catholic movement in America suffers from “the tyranny of distance” in a country so large. Secondly, it is in a defensive position as a minority, and feels overtaken by a series of things: liberalism, change in apostolic order, and perhaps almost a devaluation of revealed theology.

Q. What is the situation in the Church of England today as compared with that which the Oxford fathers faced in 1833?

A. The challenge to the church in 1833 was to recognize that it was a spiritual entity and not a department of state. I think today it needs to be reminded that it is the Church of Christ and not just a social welfare agency. Its prophetic and



The Rev. Peter Galdard

spiritual role needs to be re-emphasized — second, the Oxford fathers demanded that the church recover the idea of the transcendence of God. Our God today is too small and too bland.

Our liturgy has been reduced to the level of the man in the street, and worship too often lacks any sense of the numinous, and some aspects of the sacramental have almost disappeared. In many cases the new rites have been accompanied by a casualness in worship that many find offensive.

I think it is not just the words, important as they are, but the presentation and our understanding of them. Do we really believe that Christ is present in the Eucharist, or is it just a happy gathering of friends?

Our Oxford fathers also sought a recovery of holiness. There are many signs today of a desperate need for this, in both clergy and laity. In the trendy 50s and the reductionist 60s, there was a denigration of any concept of spirituality or other-worldliness. Both holiness and scholarship were marks of the Tractarians, and all these things must be recovered.

Q. Was the catholic faction in the Church of England responsible for defeating the recent covenant proposals with the Free Churches?

A. All major commentators acknowledge this, as did the official report, which also admitted that its criticisms were valid ones. The proposals received the support of only 54 percent of the clergy and were not generally popular. The objection was not to the idea of unity, but to proposals that would allow men, and women, not episcopally ordained, to celebrate at Anglican altars, which was an evasion of apostolic order which also prejudged the question of the ordination of women. In contrast, the

Anglican-Roman Catholic negotiations faced the theological issues first, for unity can only come when they have been solved.

Q. Have there been any significant effects of last year's papal visit?

A. It was the most potent reminder that the central axis of Christianity is not Canterbury, though it has a major contribution to make in the reunion of Christendom.

Q. Do you think intercommunion is any nearer?

A. The joint declaration of the pope and the archbishop stated that the next step to be considered is the mutual recognition of ministry. If this can be resolved, intercommunion is a possibility.

Q. What are the highlights of the 150th anniversary celebrations?

A. First of all, the Loughborough Conference, which initiated them. This was a somewhat academic affair. Other events are on a more popular level. There is the pilgrimage to Walsingham on May 30, led by the Bishop of London as chief celebrant. On July 14, the anniversary of Keble's famous Assize Sermon, which sparked the Oxford Movement, the Most Rev. Trevor Huddleston, Archbishop of the Indian Ocean, will preach in a mid-day service at St. Mary's, Oxford, attended, as in Keble's day, by all the university officials.

On July 15, the Bishop of London will lead an all-night vigil at the Church of St. Mary Magdalene in Oxford in preparation for the open-air Mass the next day at University Parks near Keble College. The Archbishop of Canterbury will be the chief celebrant and preacher at this service, which is expected to draw a large crowd.

There will be celebrations in other parts of England, including two in London: at St. Alban's, Holborn, and All Saints, Margaret Street, with Michael Ramsey as preacher at the latter. There will be special exhibitions in Oxford and in Canterbury, and special anniversary vestments have been designed, which were worn by all the concelebrating priests at Loughborough.

On September 24, Bishop Leonard will preside at an all-day rally at Albert Hall, and on October 29 at a congress at Church House concluding with a Mass.

Q. What do you think will be the greatest impact of all this?

A. The Archbishop of Canterbury has expressed his hope that the catholic movement “will not become an ecclesiastical ghetto.” It is obvious, from the Loughborough Conference, that we are rather a group of predominantly young clergy and laity, deeply committed to the renewal of the church, with a strong sense of unity and hope for the future, and a deep commitment to go back to our own parishes and seek to transform the Church of England, as our forefathers did in 1833.

Equipping Bishops to Do Their Jobs

By FREDERICK W. PHINNEY

In August, 1980, two men were sitting in an automobile at the Nairobi Airport parking lot. Both had been in attendance at the enthronement of the new Archbishop of Kenya, the Most Rev. Manasses Kuria. Soon one of them would board an airplane. As they talked, the conversation wandered onto the subject of how bishops and archbishops are chosen and to the larger and more complex subject of how bishops are equipped for their tasks.

Election to the episcopate is usually a testimony to a man's preeminence among his fellow clergy. Election, however, does not in itself insure either satisfaction or success in carrying out the duties of the episcopate. Nowhere, these two conversants felt, was this more the case than on the continent of Africa.

A rapidly growing church (by the year 2000, three-fifths of all Christians will live in Africa, many of them Anglicans), problems and challenges associated with the developing world, the changing perceptions throughout Anglicanism of how bishops ought to behave and what they ought to do, present the church everywhere, but particularly in Africa, with a real challenge which cries out to be met.

One of the two men said, "Why don't we plan a training course, designed espe-

cially for new bishops? And focused particularly on new African bishops?" The man with this idea was the Most. Rev. Donald Arden, who was just starting his retirement as Archbishop of Central Africa, but still continuing for the time being as Bishop of Malawi.

The other man was a rangy Texan, the Rev. Dean McMann, priest and CPA, who had left a successful ministry in the Lone Star State to become treasurer of the Church of the Province of Kenya. His Texas enthusiasm was immediately apparent. Then and there a new course was born.

Not only would new African bishops have a chance to be briefed on episcopal responsibilities — get an overview of their peculiar duties, their role as pastor to the pastors — they would also receive training in such down to earth matters as the management and supervision of financial affairs of their dioceses, goal-setting and planning, the use of psychological and social resources in their localities, time management (particularly helpful in the non-Western world), and practical advice on fund raising at home and abroad.

There would also be a chance to deal with that special form of loneliness which afflicts all leaders who have been elevated beyond the reach of their accustomed peer groups, and a chance to deal with and live with episcopal stress.

Bishop Arden retired. The burden of bringing this new idea into tangible reality fell upon Dean McMann. With characteristic zest, this talented man drove

home from Nairobi Airport that August day and shouted to his wife Phyllis: "Get out your pen and paper, dear; we've got lots of letters to write. We're going to need publicity, and we're going to need money."

Write they did, and money they raised, not only from official church bodies like the Church Missionary Society and the Anglican Church of Canada and the World Mission office of the Episcopal Church, but from parishes and individuals who saw, just as Archbishop Arden and Dean McMann had seen, the practical promise of such a course for leaders of the most important cause in the world.

Dean McMann was fortunate to be living in Nairobi, with its first-rate airport and travel accommodations, good climate, and the best communications system in East and Central Africa. Also, as it happened, the Church of the Province of Kenya had only a few months previously managed to purchase the historic and beautiful St. Julian's Retreat Center in Limuru, in the highlands just north of the city and about a half hour's drive from downtown. Archbishop Kuria quickly saw the need for the new bishops' training course, and he enthusiastically placed St. Julian's Center at the disposal of the course planners.

Who would be the course's immediate sponsor? Here again, there was good fortune. The Conference of Anglican Provinces of Africa (CAPA) was looking for just such a project to bring its continental concept into focus. Hence, the new course came to be named the CAPA Training Program for Bishops. Dean McMann became the course treasurer and general secretary, and the retired Archbishop of Kenya, the Most Rev. Festo Olang, became the first course leader.

Then, as the planning developed, further input was sought from persons skilled in clergy training processes. An American bishop, the Rt. Rev. David E. Richards, executive director of the Office of Pastoral Development of the House of Bishops, agreed to join the faculty, assisted by the Rt. Rev. John T. Walker, Bishop of Washington.

Course offerings were set, invitations mailed out to the several provinces of the Anglican Church in Africa, and the first CAPA Training Program for Bishops became a reality in June, 1981, at St. Julian's Center, Limuru, Kenya. Fourteen bishops from all over the continent were in attendance.

The availability in Nairobi of CORAT AFRICA, a skill and management organization specializing in church-related projects, was an added advantage of holding the course in Kenya. CORAT provided invaluable assistance in financial management and leadership styles and practices.

When the bishops' course ended one

The Rev. Frederick W. Phinney is warden of St. Julian's Center, Limuru, Kenya. He was for 18 years rector of the Church of the Holy Spirit, Lake Forest, Ill.

month later, all agreed that something significant had been accomplished. And part of its significance lay in the fact that the course happened, not among the Western, "older" churches but on the continent of Africa, in the so-called Third World, among "younger" and, some would say more vigorous, churches of the Anglican Communion. A worldwide "first" in the Anglican Communion had been produced on the African continent.

A second CAPA Training Program for Bishops was held during June, 1982, and a third course in June of this year. These two courses have been conducted by Bishop Richards. In 1982 he was assisted by the Rt. Rev. Yoramu Katahweire Bamunoba, Bishop of West Ankole in Uganda, and the Rt. Rev. James Israel Mundia, dean of the Province of Kenya, who is currently president of the National Christian Council of Kenya.

Other leaders have included the Rev. Canon Lloyd S. Casson of Washington, D.C., and Bishop Walker. They have been of major assistance with a specially designed topic, "The Bishop as Chief Liturgical Officer." The social implications of the liturgy have also received attention, an aspect of Christian thinking not yet prominent in African circles.

Not everything about these training programs has been solely Anglican, or even serious. One of the featured speakers in 1982 and 1983 was the Rev. Brian Hearne, from the well known Roman Catholic Gaba Institute in Eldoret, Kenya. The bishops have also gone on short safaris, one to a place called the Ark, where they saw more elephants than some of them have clergy in their dioceses.

Also, there was time to enjoy the uncommonly beautiful grounds of St. Julian's Center and to engage in some of the fiercest ping-pong matches ever witnessed in those parts. Finally, there was an "international episcopal croquet competition," with Kenya and Uganda sharing the honors.

With the firm backing of the Conference of Anglican Provinces of Africa, which last met in Mombasa in October, 1982, an Anglican "first" fast becomes a tradition — an African contribution for truly challenging times. With the return of Dean McMann to the United States this summer, leadership of the CAPA course will pass to a committee organized by the conference and headed by the Rt. Rev. Manasses Kuria, Archbishop of Kenya.

The committee may be certain to have the attention of episcopal course "graduates" from Sierre Leone, Ghana, Nigeria, Sudan, Uganda, Zaire, Kenya, Seychelles, and Madagascar, and many other African churchmen who have felt the impact of this major effort in continuing education.

Canterbury, 1538

In 1538, Henry VIII declared St. Thomas Becket a rebel and a traitor. Becket's richly decorated tomb and shrine in Canterbury Cathedral, and the altar of the sword's point at the site of his martyrdom, were demolished and the valuables were confiscated by the Crown. The prior and his monks were cast out and replaced by a chapter of 12 canons. Here, a monk who has slipped back to the cathedral under cover of darkness seeks answers to his problems, and those of the world in which he lives:

I passed the place where blessed Thomas fell,
The altar of the sword's point now is gone,
And gone the golden tomb,
The shrine despoiled where countless pilgrims knelt,
And I must steal in darkness to these walls
Where once my brother monks and I served God
And in His Name,
His children.

Were we concerned too much with ornaments?
And gold and jewelled reliquaries?
Had this shrine
Been less ornate,
His Majesty, perchance, had been less greedy.
But could he,
King by the grace of God, but by himself
Made lord of church on earth,
Grant that his men revere
An Archbishop who defied a king?

All's cold and dark within,
Dark and uncertain is the world without,
And no man trusts his fellows, all connive
To curry favor, or to stay alive.
Are good and ill so hopelessly entwined
In church and state alike
They cannot be untangled?
Must good men
Contend with other good men on the side
They did not choose?
Then some must win,
And other men must lose,
And many men will know
The martyr's strife and martyr's death
Without the martyr's crown.

Lord Jesus, on Your cross
You died for all,
Sinners and saints,
Yet in God's sight, all sin. . .
And You, free of all guilt,
Bore all of ours. . .
Help us, in all this maze of ill,
To find Your will,
And if we live,
Lord, help us to forgive.

Pauline Shortridge

EDITORIALS

Peace Issues

Peace issues have been and will continue to be a significant part of the scene for religious news. Many religious groups have had something to say. The recent Christian World Conference on Life and Peace at Uppsala, the Ecumenical Peace Event in Milwaukee [for both see TLC, May 22], and the Episcopal "To Make Peace" meeting in Denver [TLC, June 5], and the widely reported American Roman Catholic bishops' pastoral letter are all part of the picture.

The last has been the most publicized because of its substance (it is book length), because of the long and open debate in framing its contents, because of the large size of the constituency to which it is addressed, and because it represents a reversal of the customary pro-government stand of U.S. Roman Catholic leaders.

Critics characterize all of these statements as evidence of the communist plot to penetrate Western institutions and to undermine their strength. It is evident that large numbers of patriotic Americans do not share this interpretation. Certainly communists wish to extend their influence, as we do too, but is "plot" the primary interpretation?

Does the effort to introduce American cigarettes and American soft drinks into China represent a plot to destroy the teeth and weaken the health of that country? Does the translation and introduction into Eastern Europe of American novels and films, with their emphasis

on sex and violence, represent a plot to undermine the character and integrity of citizens of Iron Curtain nations?

To face questions like this is to recognize that "plot" is not the most useful approach for constructive discussion. At present, both communists and free peoples present many of their worst characteristics to each other. On the other hand, we know that Eastern bloc peoples are affected when we present our best.

We believe that weapons are still necessary for our nation. On the other hand, weapons alone cannot build peace. Programs for international friendship are far less costly than a few new bombers. It is time that such efforts received major attention. If such religious groups as the Methodists, Roman Catholics, Presbyterians, Episcopalians, Lutherans, and Baptists, with their millions of members, took peace-making activities as seriously as do the tiny number of Quakers and Mennonites, the international climate would indeed be different.

Sesquicentennial Calendar

We call the attention of our readers to a further installment of our calendar of American observances of the Sesquicentennial Anniversary of the Oxford Movement [p. 12]. It will appear again from time to time as new items are reported to us. We hope our readers, and Episcopalians generally, will participate in some of these events. We continue to encourage readers to send us prompt, complete, and accurate information.

BOOKS

Continued from page 5

encouraging to clergy and lay leaders in small congregations especially. Will today's young priests be able to look back with such affection and gratitude to their first parishioners after a span of half a century? Possibly so, and the reminiscences of "Mo" Thomas may help them do it.

H.B.P.

Children in Church

THE SACRED PLAY OF CHILDREN. Edited by Diane A. Postolos-Cappadona. Seabury. Pp. 148. \$9.95 paper.

The 14 essays on the theory and practice of worship with children in this collection were originally presented at the International Conference on Liturgy with Young Christians, sponsored by the Center for Pastoral Liturgy at the Catholic University of America. This was a conference at which Roman Catholic, Episcopal, Presbyterian, Lutheran, and Orthodox authors discussed various issues related to the *Directory for Masses with Children*, which resulted from the Second Vatican Council's Constitution on the Liturgy.

The result is an ecumenical exploration of diverse topics, such as: "Is the Adult Church Ready for Liturgy with Young Children?," "To Celebrate with Children: A Developmental Approach," "The Rite of Anointing and the Pastoral Care of Sick Children," "Drama, Liturgy, and Children," and "Planning Our Sacred Play." These are by a host of authors, such as Joseph Gelineau, Gabe Huck, Edward Matthews, Gail Schmidt, Constance Tarasar, and Louis Weil, all persons of note in the world of liturgics. A valuable appendix containing two bibliographies, as well as the *Directory for Masses with Children*, appears at the end of the book.

While uneven (a typical problem of anthologies resulting from conferences), the book's overall value is great, providing stimulating reading for both laity and clergy. While there are a few old issues, such as the participation of preschool children in the Eucharist, on the whole the material is relatively new.

More important, a common message emerges from one cover to the other. It reads like this: while we say we love our children, we do not include them in our most important ceremonies. Instead we have separate liturgies in which, typically, we present a romantic view of life. We seem to forget that unless festivity

can deal with the unavoidable ambiguity of real life, it becomes escapism.

In regard to children, liturgy has two purposes: to enable children to celebrate their faith and to induct children into the celebration of adult community. The two aims tend to become mutually exclusive, since adult celebration is characterized by being highly verbal, abstract, and impersonal, while children celebrate best non-verbally, concretely, and personally. As a result, many children and youth experience neither community nor good liturgy.

Children belong at the community's liturgy. From the day of their baptisms, they should be receiving the sacrament. We forget that intuitive thinking resulting from participatory experience using all the senses is our primary mode of knowing and that intellectual thinking, resulting from reflection on experience, is dependent on the former. Where the liturgy is exclusively verbal and cognitive, adults as well as children suffer.

The theory section of the book is far stronger than the practical. The blurb on the cover, however, is accurate when it says, "Contributors criticize the poor practice and develop positive alternatives that draw from the depths of the tradition, as well as from the spontaneity and imagination of young people."

As a result, this book fills a gap in recent liturgical writing on religious education, children, and worship.

Its value, however, is enhanced if it is used along with another new Seabury publication, namely Edward Robinson's *The Original Vision: A Study of Religious Experience of Childhood*. These two books need to be read, digested, and acted upon by all who care about religious experience, children, worship, and religious education.

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Mountain Ministry

FOXFIRE 7. Edited with an introduction by Paul F. Gillespie. Anchor Press/Doubleday. Pp. 510. \$9.95 paper.

Foxfire, a quarterly magazine started in 1966 by students of the Rabun High School in Georgia, has provided the articles for the seven *Foxfire* books about the people of Appalachia — a popular series. Six and a half million copies have been sold. This latest publication deals with religion, focusing on the documentation of religious beliefs exerting the most influence in northeast Georgia and western North Carolina.

Certain ways of worship are described and pictured in detail: the camp meeting, the tradition of shaped note music, Baptism, foot washing, and the people who take up serpents. The interviews are lively and make fascinating reading. The pictures are graphic. As might be expected, the controversial nature of some of the practices described and the conflicting beliefs of those interviewed are part and parcel of religion in Appalachia.

The section on Episcopalians was derived from interviews with the late Rev. A. Rufus Morgan. He tells how the Rev. John A. Deal was sent to the Franklin, N.C., area in 1877 and built St. John's in 1879. Among other duties he married Alfred Morgan and Fanny Siler in 1881 and baptized their first son, Albert Rufus, in 1885.

Years later A. Rufus Morgan sought his own ordination. It was a struggle earning his keep. Ordained in 1913, he spent the next four years in Penland, N.C., developing, with his sister, Lucy Morgan, the Appalachian Industrial School for training in handicrafts. For the next 22 years he served six churches in the Diocese of South Carolina.

Finally, in 1940, at age 55, he returned to western North Carolina, ministering to four churches and rebuilding St. John's. When he retired at age 72, he was in charge of 11 churches; he continued as priest-in-charge of St. John's in the Cartoogechaye Valley of North Carolina for another 20 years.

His stirring saga was first described

at length in *Foxfire 4* in 1977, pp. 394-441; it was the subject of an interview in *THE LIVING CHURCH* in the April 9, 1978, issue. Excerpts from the *Foxfire 4* issue and subsequent interviews provided the material in *Foxfire 7*, pp. 118-138; and most recently, a 32 page memoir, *Cabin to Cabin*, became available at St. John's, Cartoogechaye.

(The Rev.) HOWARD W. LULL
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Vatican Art

THE VATICAN: SPIRIT AND ART OF CHRISTIAN ROME. The Metropolitan Museum of Art and Harry N. Abrams. Pp. 398. Illustrated. \$60.

The Vatican, the world's smallest independent city state, is one of the largest and richest conclaves of art and architecture in the West. Wholly self-

sufficient, it has its own railway station, post office and coinage, as well as museums that house priceless collections of ancient art, Renaissance masterpieces, and ethnological treasures.

This fine book provides a beautifully illustrated history of the Vatican, a detailed account of the excavation of the tomb of St. Peter, and an armchair guide through the architectural development of the Vatican complex. Furthermore, the Vatican frescoes — those wall paintings by Botticelli, Raphael, and Michelangelo — which remain unequalled in the history of art, are presented in splendid color. Beauty is indeed a spiritual resource, and this grand book will well serve those who cannot travel to Rome, or who were not able to see the exhibition of the Vatican Collections in New York City this spring.

CHARLOTTE M. PORTER
Florida State Museum
Gainesville, Fla.

Oxford Movement Sesquicentennial Calendar for American Commemorations

This calendar will be reprinted from time to time as additional information is available. Events are open to the general public so far as is known, subject in some cases to a fee for registration or meals. Information is subject to change or correction by the organizations or churches involved.

- July
10 Sunday preceding date of Assize Sermon. Churches everywhere are encouraged to remember the Ox. Movt. on this and/or the following Sunday.
- 13-14 South Carolina celebration. Solemn Evensong, 8 p.m., St. Stephen's Church, St. Stephen, S.C.; Solemn Eucharist, 11 a.m., Crawford House, Bonnear, S.C. Special music, refreshments.
- 14 Thursday, date of John Keble's Assize Sermon, beginning the Ox. Movt. in 1833.
- 14 Regional ECM celebration. Holy Eucharist, 7 p.m. St. Anskar's Church, Hartland, Wis. Preacher, Fr. H.B. Porter.
- 17 Sunday following actual date.
- Sept.
24 Saturday, Evangelical and Catholic Mission Commemoration of Ox. Movt. at Nashotah House, Nashotah, Wis. Day long program. Speakers to include Fr. Peter Geldard and Fr. David Hope of London; Prof. Thomas Reeves of Univ. of Wis., and Ret. Bp. Stanley Atkins of Eau Claire. (This will follow National Council of ECM, Sept. 22-23 in Milwaukee.)
- Oct.
4 Society of the Holy Cross observance. Solemn Pontifical Eucharist, 6:30 p.m., Church of the Annunciation of Our Lady, Waukegan, Ill. Bp. Stanley Atkins, retired Bishop of Eau Claire, celebrant and preacher.

- Oct.
7-9 Holy Trinity Church, Spokane, Wash. Fri. eve., banquet and speaker (reservations required). Saturday, Choral Eucharist, 5:30 p.m. Sunday, Solemn Eucharist, 10:30 a.m.; Solemn Evensong and Benediction, 7 p.m.; Bp. W. L. Stevens of Fond du Lac preaching at all services.
- 21-23 New York Celebration of Ox. Movt.
- 21 Friday, opening Evensong and addresses by visiting bishops and speakers at several churches in New York area.
- 22 Saturday, day long program at St. Mary the Virgin, New York. Registration beginning 8 a.m.; Morning Prayer, 9:15 a.m. Speakers to include Bp. Graham Leonard of London, Prof. John Macquarrie of Oxford, Prof. Henry Chadwick of Cambridge, Fr. Richard Holloway of Boston, Fr. Richard Martin of Washington, Prof. Robert Wright of General seminary, and Br. John-Charles, SSF, of Mt. Sinai, N.Y. Solemn Pontifical Eucharist at noon, with the Presiding Bishop as chief celebrant.
- 23 Sunday, visiting bishops and speakers to preach in various churches in New York area in morning. 4 p.m., closing Evensong at St. Thomas, New York, with Presiding Bp. John Allin as preacher.
- 29 Diocese of Fond du Lac. Solemn Evensong and Benediction, Saturday, 4 p.m. Bp. Michael Marshall of Woolwich, Eng., preacher. Massed choir, refreshments, tours of cathedral and Convent of the Holy Nativity.
- Nov.
13 Sunday, Anglican Society Commemoration of Ox. Movt. Evensong, 4 p.m. St. Thomas, New York. Preacher, Fr. David King.
- Nov.
29-
Dec.
1 Tuesday — Thursday, Anglican and Roman Catholic Conference on Ox. Movt., St. Stephen's House, Chicago.
- 2-3 Friday-Saturday, students' conference, St. Stephen's House, Chicago.

CLASSIFIED

BOOKS

ANTHONY TROLLOPE. We stock dozens of books by and about Trollope, author of "The Warden," "Barchester Towers," "Framley Parsonage," "Christmas at a Thompson Hall," etc. Send for FREE catalog. Caledonia Press, P.O. Box 245LC, Racine, Wis. 53401.

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

FINE SOMALIAN INCENSE. One pound packages available for shipment at \$5.00 per pound. Delicate bouquet, burns well. Send check with order to: The Rev. Thomas C.H. Scott, Acolytes Guild, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

1928 PRAYER BOOKS available for purchase: 7 1/2" x 5" at \$2.00 each. Sandra Campeau, Calvary Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

POSITIONS OFFERED

WANTED: Teacher for 5th and 6th grades, and high school teachers for history and speech, home economics, and religion. Reply Box M-557.*

ORGANIST-CHOIRMASTER: R.S.C.M. experience and orientation. Large mid-western, suburban parish. Men and boys, girls choirs. Distinguished tradition. 3/4 to full time. Resume, references to Box C-558.*

ST. JAMES' EPISCOPAL CHURCH, 305 Main St., Oneonta, N.Y., 13820. Part-time organist-director. Mixed choir with lead soloists — one midweek rehearsal — one Sunday rehearsal and service. Medium-size parish in college community with other opportunities in music. New 2-manual Holtkamp to be installed late 1983. Send resume to: Worship Committee.

THE NASKAPI INDIAN Band of Quebec requires a rector for the new village of Kawawajikamasch near Schefferville in the heart of Quebec's northern fishing and hunting country (new rectory being built/good salary and benefits). Desirable abilities: learn to respect language and culture; continue parish's Catholic liturgical tradition; teach religion in school (priest or qualified spouse); help communication with wider church; be involved with community concerns; lead Bible studies and lay reader training program. Clergy (especially Amerindian clergy and clergy couples) are invited to apply with permission of their bishop to: The Rt. Rev. Allen Goodings, 36 rue des Jardins, Quebec, P.Q., Canada. GIR 4L5. Phone: 418-692-3858.

ALASKA: Full-time priest for 20-year-old parish in youthful fishing community. Position available August 15, 1983. For information send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

PEOPLE and places

Appointments

The Rev. John W. Groff, Jr. is rector of St. Mary's Church, Childersburg, Ala. Add: Box 303, Childersburg 35044.

The Rev. Bill Kennedy is rector of St. Andrew's Church, 87 W. Tennessee St., Marianna, Ark. 72360. He has resigned as vice president of an insurance company in Atlanta.

The Rev. Lee Benson Kneipp is assistant to the rector of the Church of St. Michael and All Angels, Lake Charles, La., and priest-in-charge of St. Andrew's Church, Lake Charles. Add: 123 W. Sale Rd., Lake Charles 70605.

The Rev. Ronald D. Meyer is vicar of Christ and Holy Family Church, 326 Clinton St., Brooklyn, N.Y. 11231.

The Rev. Ronald R. Peak is rector of St. Michael's Church, Hays, Kan. Add: 2900 Canal Blvd., Hays 67601.

Religious Orders

The Rev. William G. Avery, a retired deacon of the Diocese of Minnesota, and H. Paul Millsbaugh were recently received as brothers in the Order of the Holy Redeemer, Keansburg, N.J. Cheryl Millsbaugh was received as a sister, and Daniel E. Telepun as a postulant.

Awards

The Rev. Austin R. Cooper, Sr., rector of St. Andrew's Church, Cleveland, Ohio, received a distinguished service award recently at the annual Freedom Fund dinner of the Cleveland branch of the NAACP. He is known for activity on behalf of civil rights.

Other Changes

The Rev. G. Cecil Woods, Jr., formerly dean of the Virginia Theological Seminary, has been elected president of the board of directors of the Churches' Center for Theology and Public Policy. He will replace retired United Methodist Bishop James K. Mathews.

Degrees Conferred

Degrees of Doctor of Divinity were conferred on nine church leaders from around the world on May 15 at the General Theological Seminary. Among those honored was the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, who was also presented with the doctoral hood of the late Rt. Rev. Stephen F. Bayne, with whom he was associated when both men served the church overseas through the Executive Council.

Others receiving this honorary degree were Bishops Kauluma of Namibia, Charles of Utah, Frensdorff of Nevada, Harris of Alaska, Kraft of Pretoria; the Rev. Paul M. Washington of Philadelphia; the Very Rev. Henry W. Kiley, dean of St. Andrew's Seminary, Manila; and His Holiness Ignatius,

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$10,272.70
Receipts Nos. 25,712-25,918,
April 26-June 3 18,860.50
\$29,133.20

CLASSIFIED

POSITIONS OFFERED

SUBURBAN parish seeks assistant rector for youth ministry, adult education, small group ministry, and sharing of pastoral and liturgical responsibilities. Reply to: St. Peter's Episcopal Church, 110 N. Warson Rd., St. Louis, Mo. 63124.

POSITIONS WANTED

PRIEST, 45, married, two children, loving, pastoral and conservative, now in excellent church position as rector, would like change to large parish as assistant with main focus on pastoral care of youth, hospitalized, aging and Christian education. Excellent references, C.D.O. profile, etc. Please send job description and time distribution. Rectorship also an option. Reply Box D-559.*

PROPSERS

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

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.

RENTAL

ENGLAND: Cottage home (sleeps three) beautiful countryside touring center, 40 miles southeast of London. \$720 four weeks. Information: JENKINS, Jarvis Brook Vicarage, Crowborough, TN6 3RH, England.

LOVELY MOUNTAIN HOME adjacent to Kanuga Conference Center, Hendersonville, N.C., three bedrooms, three baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$300-week, \$1,000-month. R.L. Haden, (704) 364-9722 or 366-3034.

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- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective. When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

Syrian Orthodox Patriarch of Antioch and All the East (Zakka B. Iwas, of the class of '61).

On May 18, the Master of Divinity degree was conferred on 53 candidates. Three received the Master of Arts degree, and seven, the Master of Sacred Theology degree. Nine received certificates.

Honorary degrees of Doctor of Divinity were conferred on Bishop Wantland of Eau Claire and the Rev. Thomas Dix Bowers, rector of St. Bartholomew's Church, New York City, during the May 19 commencement exercises at Nashotah House. Honorary degrees of Doctor of Canon Law were conferred on the Rt. Rev. and Rt. Hon. Graham

Douglas Leonard, Bishop of London, and on the Rev. John Carsten Harper, rector of St. John's Church, Lafayette Square, Washington, D.C.

In addition to the honorary degrees, Nashotah House conferred two one-year certificates of study, one licentiate in theology, 28 Master of Divinity degrees, and one Master of Sacred Theology degree.

Among those receiving honorary degrees at the May 15 commencement exercises at St. Paul's College, Lawrenceville, Va., were the Rev. Canon Edward Geyer, Jr., executive administrative assistant to the Presiding Bishop, and Dr. Charles Lawrence, president of the House of Deputies of General Convention. More than a hundred students received earned degrees.

Proof of the Pudding

Proof of the pudding depends less on the eating than on later dreams.

William Walter De Bolt

Deaths

The Rev. George Skelton Johnston, retired priest of the Diocese of Ohio, died April 23 at the age of 81 at his home in Columbia, Md.

A native of England and a graduate of King's College, Cambridge, Fr. Johnston had a long and varied ministry, serving Canadian and American parishes in Newfoundland, New Brunswick, Nova Scotia, Ontario, Alberta, British Columbia, New England, West Virginia, and Ohio. He served at one time as rector of Christ Church Cathedral in Vancouver. Late in life, Fr. Johnston pastored an Episcopal and

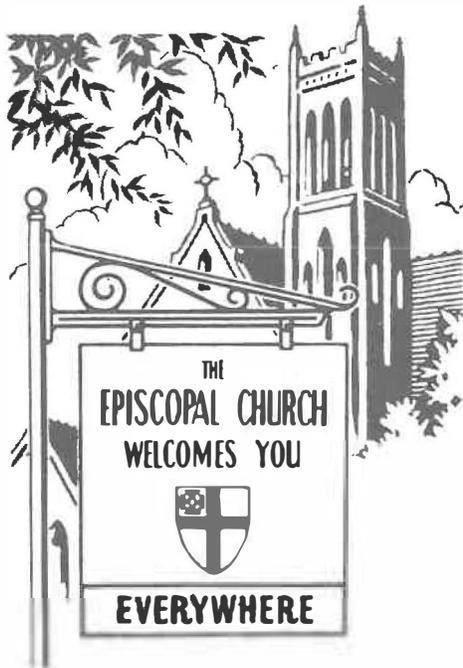
ecumenical congregation at St. Paul's Church, Put-in-Bay, South Bass Island, Ohio. He was a past-master of the Masonic Order and member of numerous boards, councils, and charitable organizations. In recognition of their work in Alaska, Fr. and Mrs. Johnston were made respectively Chieftain and Princess of all ten tribes of Tsimshian and Haida Indians, near Kincolith, British Columbia, where Fr. Johnston was principal of the Indian Residential School. He is survived by his wife, the former Elsyse Benson, two daughters who live in the Washington, D.C. area, and four grandchildren.

The Rev. Louis O'Vander Thomas, rector emeritus of Trinity Church, Natchez, Miss., musician, writer, and educator, died on May 12 of a heart attack at the age of 79.

Born in Slater, Mo., Fr. Thomas was graduated from Missouri Valley College and the School of Theology of the University of the South and served churches in South Carolina, Alabama, and Mississippi before his tenure as rector of Trinity Church from 1946-1975. An amateur painter, Fr. Thomas had numerous articles in church publications and was the founder of Trinity Episcopal School in the parish. He was active in the Natchez library, Kiwanis Club, and the Masonic Lodge. Preceded in death by his wife, Alice Bruton Thomas, he is survived by a daughter, Mrs. W.H. Dixon, Jr., DeKalb, Miss., and two grandchildren.

SUMMER CHURCH SERVICES

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



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby
Sun HC 8 & 10. Wed HC 11 & 7:30

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.

SAN FRANCISCO, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Nelson Warner, M.S.M., M. Div., r
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

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 5-6

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
485 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

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

TYBEE ISLAND (Savannah), GA

ALL SAINTS MISSION 808 Jones Ave.
Fr. Paul Z. Hoornstra, Th.D., v (912) 897-4501
Sun H Eu 10

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

AUGUSTA, MAINE

ST. MARK'S Pleasant St.
 The Rev. Robert A. Hargreaves, r
 Sun HC 8 & 10; Wed HC & healing, 5:30

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
 Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

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

LENOX, MASS.

TRINITY Walker & Kemble Sts.
 Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30,
 EP 5, Eu Thurs 10

CAPE ANN MASS

ST. JOHN'S 48 Middle St., Gloucester
 Sun 8 & 10:00

ST. MARY'S 24 Broadway, Rockport
 Sun 8 & 10:00

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

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

SPRINGFIELD, MO.

ST. JAMES 2645 Southern Hills Blvd.
 The Rev. John W. Biggs, r
 Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

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

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
 The Rev. Michael W. Goldberg, r
 Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
 The Rev. Canon James E. Hulbert, D.D.
 Sun H Eu 8 & 10. Mid-week H Eu Wed 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 & Sliver, 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

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the Lake
 The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb
 Sun H Eu 7, 8, 9, 10:30. Welcome!

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

EPISCOPAL CHURCH CENTER

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT

Center of airport. Established 1964
 Marlin Leonard Bowman, chaplain/vicar
 Sun Sol Mass 1. Open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.

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

ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th and 7th Aves.) 10036
 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

(Continued on next page)



Holy Trinity Church, Ocean City, N.J.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

ST. PETER'S 346 W. 20th St.
The Rev. Wray MacKay, v; the Rev. Blair Hatt
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

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

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

SARATOGA SPRINGS, N.Y.

BETHESDA 41 Washington St.
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the
Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

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. Wed 10

PHILADELPHIA, PA.

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

GOOD SHEPHERD Lancaster Ave. at Montrose
The Rev. Andrew C. Mead (Rosemont)
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9.
MP, EP daily as anno

NARRAGANSETT, R.I.

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; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S). Founded 1698; built
1726

WESTERLY, R.I.

CHRIST CHURCH
The Rev. David B. Joslin, r
Sun H Eu 8 & 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

EDISTO ISLAND, S.C.

TRINITY CHURCH Founded 1774 Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30

MYRTLE BEACH, S.C.

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

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

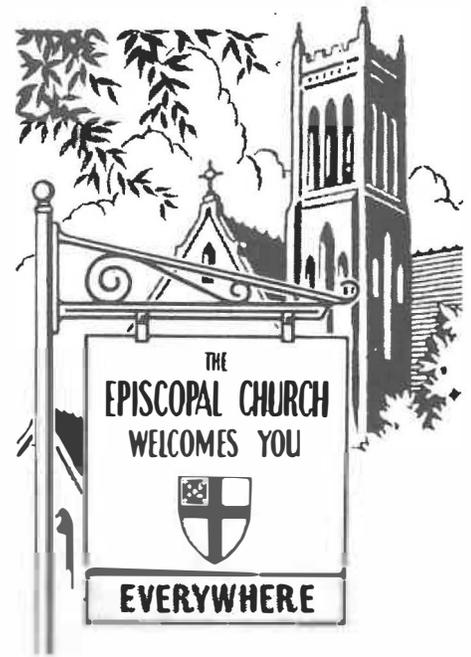
TRANSFIGURATION 14115 Hillcrest, 75240
Terence C. Roper, r; Calvin S. Girvin, Jerry D. Godwin,
Thomas E. Hightower, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

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



Trinity Church, Edisto Island, S.C.



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

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

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. Brice 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

JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkerse, v
Sun Mass 8

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

STURGEON BAY, WIS.

CHRIST THE KING 5th & Michigan
The Rev. Kenneth H. Okkerse, v
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

CASPER, WYO.

ST. STEPHEN'S 4700 S. Poplar
Sun H Eu 8 & 10:30. Thurs 7.

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). Wkdays: 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