

THE LIVING CHURCH



Anaheim Convention Center, Anaheim, Calif.



“Let us ask God daily to guide our bishops and deputies, and the many others included in the convention, so that the right decisions can be made to his glory” [page 14].

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The Battlefield of Eden

This column each week does not get its name from its position in the magazine. Rather, it takes its title from what is traditionally known as the "first article of the Christian faith," that is, the beginning of the Apostles' Creed: belief in the One God who is creator. Exactly the same thing is expressed in the Nicene Creed, and at the beginning of the Bible.

Yet we all know that the doctrine of creation has become grossly distorted in America today. Eden has become a battlefield. Many people are unable to see God's hand in the gradual unfolding of life during millions of years on this planet. They cannot perceive the wonder of his operations in the great drama of geological and biological development.

Hence they turn sharply to one side or the other. Some say that God literally made the world in seven days, as described in the poetic account at the beginning of Genesis, and accordingly the entire scientific account of evolution is false. Others go the other route, and say that since life did evolve, the Christian religion is false. The loss on both sides is tragic. The harm to the minds and souls of adults and children is incalculable.

In contrast, many of us believe that Genesis is a wonderful poetic presenta-

tion of the mystery of sky, water, earth, and living things, the existence of which all stems from God. We also believe that natural science shows us the amazing wisdom and power of God in the multitude of his creatures. Both halves of this picture stir us to gratitude and worship.

To bring the spiritual outlook and the scientific outlook together is one of the great challenges of our age. It is a challenge which will have to be met if the sanity of our race is to be restored.

The achievement of an integral understanding of the Bible and natural science is not simply a task for great minds, working in libraries or laboratories of great universities. It is also a task for you and me, as members of the Episcopal Church. Our heritage of catholic Christianity has always called on us to recognize God's hand in his works.

Each time we celebrate the Holy Eucharist, we worship the Creator of Heaven and earth, and we do so by presenting a spiritual sacrifice through the very earthly elements of bread and wine. Thus we participate in the meeting of the spiritual and the physical. This meeting, at the altar and in all of life, is something our age desperately needs.

H. BOONE PORTER

Psalm

O Lord, my God, thou art the Creator.
Thou makest the tides
to rise into the marsh grasses.
They bring sustenance
to every razor clam in the mud flats,
to every blue mussel on the banks,
to every egret stalking
yellow tiptoe by yellow tiptoe,
plunging its long bill for killfish.
The salt marsh is filled with thy ecology.

Maxwell Corydon Wheat, Jr.

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LETTERS

Letters from readers are welcome by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and those selected may be abridged as we see fit. Letters are sometimes printed without the author's name, but we ask those who wish to be anonymous to still send their name and address to the editor. We urge writers to limit the length and confine themselves to one topic.

Rite I

Many readers will share Arthur Machen, Jr.'s concern at the prospect of "tampering" with Rite I. However, the "official" proposal is more modest than might be guessed by reading his article [TLC, July 28].

Resolution #A-95, recommended to General Convention by the Standing Liturgical Commission, would, in part, direct that body to prepare and publish "inclusive language" texts for Morning and Evening Prayer and the Holy Eucharist; "such texts to be available for alternative and experimental use under the authority of diocesan Bishops."

If passed in this form, this resolution would authorize alternative Rite I texts, but not require them. Far more relevant will be Rite II texts, because those pressing for "inclusive language" are usually among those who prefer Rite II.

The reality is that a lot of variant forms of varying quality are in actual use already, particularly in celebration of the Eucharist. Such forms may, in fact, comply with the rubrics for "Rite III," provided they are not used at the principal Sunday or weekly celebration, and that one of eight authorized Eucharistic Prayers is used.

The integrity of the B.C.P. texts would be preserved even if the resolution should pass. Experienced liturgists would draft the alternative texts available for trial use. This would be a great comfort to those on whom there is continuous pressure to use "non-sexist" language. However, no rector would be compelled to use the experimental forms. Thus most conservative parishes are unlikely to hear "modified" Rite I language.

Occasional Paper Number 5, "The Power and the Promise of Language in Worship: Inclusive Language Guidelines for the Church," published by the SLC, is commended for study of this question.

NIGEL A. RENTON

Oakland, Calif.

Christian Unity

A quarter-century isn't a long time in the context of church history. Ecclesiastical evolution, in contrast to ever-accelerating secular change, occurs with

incongruous slowness. Because of this characteristic tardiness, however, each mincing pace forward is all the more praiseworthy.

Just 25 years ago this year, the Archbishop of Canterbury, the Most Rev. Geoffrey F. Fisher, set forth on a kind of pilgrimage to Rome. This wholly unprecedented meeting between the titular head of the worldwide Anglican Communion and Pope John XXIII at the Vatican took place on December 2, 1960. The U.S. had just elected its first Roman Catholic president, and the visit of the prelates naturally kindled hope that Christian unity might be advanced.

Citing the May 16, 1960 issue of *U.S. News & World Report*, Bergen Evans, in his popular *Dictionary of Quotations*, quotes Bishop James A. Pike as saying: "The 11 o'clock hour on Sunday is the most segregated hour in American life." How truly and sadly paradoxical. And we have yet a long way to go.

WILLIAM DAUENHAUER

Willoughby, Ohio

American Clergy in England

Fr. Finkenstaedt's letter about encouraging American clergy to think about cures in the Church of England [TLC, July 21] does sound attractive, but one serious concern of many clergy was omitted: the basic factor of stipend, especially for a priest with spouse and family.

I would be interested in hearing an opposing view such as I have heard from British clergy serving in the American church: that stipends in England are very low as to make the standard of living, and any possibility of savings for retirement, almost impossible.

Does this mean one has to be independently wealthy if an American priest wishes to effect ordained ministry in England and maintain the standard of lifestyle many clergy are accustomed to in the U.S.? I find the whole subject interesting but more data needs to be provided.

(The Rev.) STEVEN M. GIOVANGELO
St. Patrick's Church

Thousand Oaks, Calif.

Call to the Priesthood

The article "Who Should be Ordained?" by Mark Thompson [TLC, July 21] presents an even greater question: What do we mean by the priesthood?

Mr. Thompson is assuming that it is synonymous with a stipendiary position as "the president of the local congregation." Others of late assume that the priesthood is synonymous with other talents such as budget director, marriage and financial counselor, social activist, office manager, youth group leader, and church camp teacher.

The priesthood, however, is synonymous with none of these. The bishop



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The church then sees the priesthood to be of proclamation, prayer and sacrament. A call to the priesthood must be seen in these terms. A call to a priest from a parish to serve in a stipendiary position as rector, or counselor or teacher, is something else all together.

(The Rev.) THOMAS J. HURLEY

Christ Church and St. John's Church Lead, S.D.

Hugging and Kissing

I have read with interest letters exploring the "obscenity" and "abomination" of Christians hugging and kissing one another while passing the peace. I, for one, was glad when this practice became fairly common in our area, though by no means is it universal. I can understand and accept the reserve of communicants who do not wish to participate in the practice, but the degree of vehemence expressed by these individuals against this is, I find, deplorable.

It is attitudes such as this that earned the Episcopal Church its tag "The Frozen Chosen" and which we are struggling to overcome. Could it be that these people judge that they are not lovable enough to be shown the full measure of love of true Christian fellowship? Jesus certainly did not feel this way. Could it be that these people do not understand that truly possessing the peace of the Lord means true freedom to love him, yourself and others?

When we greet one another with a kiss, we are following St. Paul's admonition and example. Early Christians embraced and kissed each other by St. Paul's direction and, more importantly, because Jesus told us to love each other as we love ourselves. It seems especially important in this day and age for Christians to uphold and love one another in this manner. Jesus and St. Paul knew the value of physical contact, its healing powers and the unspoken statement of support. Further, Jesus told us that what we do unto the least of these, his children, we do unto him. It follows logically, then, that by embracing our fellow Christians we are embracing Christ.

I know who you are, you who think this is "obscene." You are in the pews of nearly every Episcopal Church. And, merely by your body language you are easily identifiable. I will leave you alone, never fear. I won't force you to wish me the peace of the Lord. But I feel sorry for you who cannot or will not break down your inner barriers and allow yourselves

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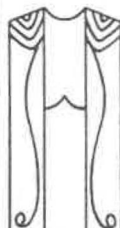
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to become a vital part of the committed
 Christian community.

It is too bad that you are missing the
 joy of belonging, that you choose to iso-
 late yourselves in this way. I wish you
 would try to remember that the only
 people in the gospels who did not have
 the promise of the Kingdom of God dis-
 qualified *themselves*. Believe me, I do
 understand that it isn't easy to allow
 perfect strangers to love you and touch
 you. It was hard for me the first few
 times, too. But soon I was able to realize
 that the Lord did not give these very
 clear instructions to his church without
 a purpose.

I strongly urge you to reread the gos-
 pels carefully. Note how often Jesus
 physically touched people. Read the be-
 ginnings and ends of St. Paul's epistles,
 then pray for enlightenment and direc-
 tion. I, for one, will love you, no matter
 what.

JEANETTE WOLFE

Muncie, Ind.

Young Men

In an article of some months ago
 [TLC, Dec. 2], Bishop Swing of Califor-
 nia asked why so few young men seemed
 to be putting themselves forward for
 holy orders. My feeling is this: Why
 would any young man just graduated
 from college choose to jump through the

hoops for four or more years to an uncer-
 tain future in an issue-oriented, faction-
 ridden church (Rite I vs. Rite II, for or
 against women clergy, and on and on)
 which seems to border on schizophrenia?
 To paraphrase Tacitus, "They create a
 mess, and call it diversity."

Perhaps the young men (and others)
 will come back when a clearer, more uni-
 fied vision of Anglican Christianity
 emerges within our Episcopal Church?

NAME WITHHELD

Pain and Anguish

In the May 19 issue a letter from a
 priest in Winter Haven, Fla., summed up
 the pain and anguish so many of us have
 suffered since the last several General
 Conventions. Each one seems to mire
 the Episcopal Church in a variety of
 "isms" which have the full support of
 the bureaucracy in New York. I looked
 forward, therefore, to your series of inter-
 views with the four gentlemen nomi-
 nated to lead the church in the years
 ahead [TLC, June 2 to June 23].

My hopeful reading was rewarded by
 responses of a kind of Methodism/
 Presbyterianism all decked out in cope
 and mitre. The contempt for us, who re-
 mained in the pews after the 1976 con-
 vention, is truly awesome.

BRUCE M. RUSK

Trenton, N.J.



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•Jack C. Knight

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I have read carefully the contents of
 the interviews with the nominees for
 Presiding Bishop. Nowhere do I see evi-
 dence that any of them are unduly con-
 cerned about the numbers of members
 the church has lost. To leave one's
 church involves pain. Real pain that
 tears at you. It evidently is not one of
 the problems that chews at any of these
 nominees. Is that sort of blindness typi-
 cal? I am still a member of the Episcopal
 Church, still using the '28 Prayer Book.

ELIZABETH STOCKTON

Montevallo, Ala.

DeKoven Property

I am immensely pleased to learn, from
 the letters you have published, of the
 widespread hope that the church will ac-
 quire the DeKoven Foundation property
 in Racine.

Some may not know that the DeKoven
 Foundation property was formerly that
 of Racine College, founded in the first
 half of the 19th century. Its most distin-
 guished president (or warden) was Dr.
 DeKoven, and its most distinguished
 student was Thomas Frank Gailor, third
 Bishop of Tennessee and the first elected
 Presiding Bishop of the church.

In his *Some Memories* (Southern Pub-
 lishers, Inc.), Bishop Gailor says (p. 20)
 of the college, "I am persuaded that Ra-
 cine College at that time was just the

kind of college I would like to perpetuate in this country. The environment was beautiful and the personalities were men of the noblest type of scholars." And of Dr. DeKoven he says, "... Dr. DeKoven taught and exemplified the grace of manner and the breadth of vision of a Catholic Christian."

If forthrightness demands that I reveal my personal partiality for the proposal, I must say that after Racine changed its status (but not its name) to that of a boys' preparatory school (and among the church's best), my brother Nevill and I were among its students — he of the class of 1919 and I of 1916.

QUINTARD JOYNER

Sewanee, Tenn.

• • •

I would like to add my plea to the letter which appeared in your columns, deploring the idea of the Episcopal Church losing the DeKoven property and suggesting the brilliant idea of using those marvelous old buildings as the headquarters for the denomination. I was recently at DeKoven on a retreat led by Madeleine L'Engle, and while greatly appreciating the effort required to maintain the plant and understanding the sister's wish for help in that onerous duty, I could only feel that no sooner had it been sold, we would be told that it was necessary for our church to build a place just

like it. Why don't we try for once to act like conserving Episcopalians and keep and care for our heritage from our own past?

ALZINA STONE DALE

Chicago, Ill.

Human Particide

To us in the pro-life movement the word abortion conjures up the grisly, ghastly, unspeakable act of dismembering a small, defenseless human being — a baby. It is inconceivable to think that this word can fail to evoke the same horrible image in everyone, but that is, of course, the case and the issue. Those who are pro-abortionists do not perceive the same reality in this word. One reason for this discrepancy is the inherent vagueness of the term itself, "abortion." What does the word mean?

Literally the word abortion means "a rising up away from." It is not a heinous idea; the word carries with it no gory images. It simply and innocuously means the act of departure, disappearance, separation. There is no indication in this word that the rising up away from, the disappearance, the departure is anything but natural and spontaneous. Thus, physicians can correctly use the term "abortion" to describe miscarriage.

By using this inaccurate word we as-

sume an unnecessary burden: we must redefine an otherwise innocuous term. There is no doubt that we have succeeded in promulgating our conception of what the word abortion means which is *improperly* used to describe the killing of a human being, but why should we continue to expend our energies fighting a word? Why not use our own terms? Why not invent a word that is unarguable in its accuracy and yet which implicitly raises the issue of responsibility?

The term "human particide" would perform all these functions. Unlike the word abortion it does not innocuously mean a "rising up away from," a "clearance," a "departure." It literally means the "cutting off of a human being at birth." Particide is a compound of Latin words *partus* meaning "birth" and *caedere*, "to cut off" or "to kill."

By substituting this new term for the word abortion, we would not only be using a spade a spade, for there is no indication that a "human birth" is being "cut off," but we would accomplish a number of other worthy objectives.

First, we would eliminate the confusing and hairsplitting definitions of when life begins, when it is viable, etc. Whether one believes that life begins at conception, at birth or anywhere in between

Continued on page 25

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Convention Profiles

Raymond F. Glover

Raymond F. Glover is neither a bishop nor a deputy, but he is one whose work whose presence will be important at this time. He is none other than the generator of the forthcoming new hymnal of the Episcopal Church.

For many years of preliminary work, hymns selected for the new book were presented by the Standing Commission on Church Music and approved at the General Convention in New York in 1982. Hence it will be called *Hymnal 1982*. During the next three years the commission selected music for hymns, and music for canticles and other choral parts of our services — music is not passed on by the Standing Commission.

Coordinating all of this material and getting it ready for publication has been a complicated task. It is anticipated that *Hymnal 1982* will be available for use by the end of this year. Meanwhile, a



Photo by Robert M. G. Libby

number of hymns in the new book will be sung at Anaheim, and many will enjoy meeting its editor.

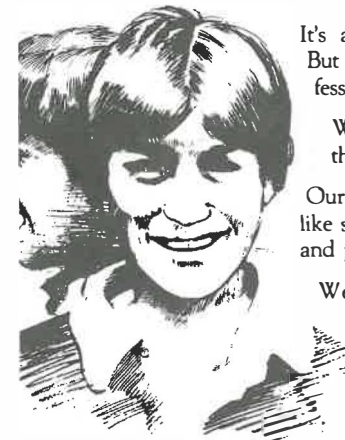
Ray Glover has impressive credentials for his work. A native of Buffalo, he studied at the University of Toronto under Healey Willan, the renowned Canadian church musician who composed the widely loved eucharistic setting. Glover became organist and choirmaster at the cathedral in Buffalo, and subsequently the cathedral in Hartford, Conn., and St. Paul's Church in Richmond, Va. He has directed concert choral performances in this country and abroad, and has held positions of responsibility in many musical organizations.

In 1981 the Standing Commission on

Church Music appointed him as general editor of the new hymnal, and thus, he and his family moved to Brooklyn, N.Y. He established his office in Manhattan across the street from the Episcopal Church Center in the premises of the Church Hymnal Corp. which publishes the hymnal, together with Prayer Books and various related books. He is an active parishioner of All Saints' Church in New York.

Commenting on the current situation, Ray Glover says, "The staff of the Church Hymnal Corporation are working extremely hard to bring out *Hymnal 1982* as soon as possible. I personally am thrilled by the great number of advance orders for this book."

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Lori Arnold

As General Convention coordinator, Lori Arnold knows first hand what it's like to organize a national event. In 1978 she moved to New York City and worked for five years in the hotel industry. She has been working in the General Convention office since August 1983.

Ms. Arnold's office facilitates the House of Bishops meeting, Executive Council meetings, and various meetings of General Convention interim bodies, as well as the General Convention itself. In addition to the Rev. David Anger, her secretarial assistant, Ms. Arnold has a team of volunteer on-site coordinating staff.

She is a native of Menomonee Falls, Wis. and attended the University of Wisconsin at Madison.

BOOKS

Lewis and His Younger Readers

C.S. LEWIS, **LETTERS TO CHILDREN**. Edited by Lyle W. Dorsett and Marjorie Lamp Mead. Macmillan. Pp. 120, incl. bibliography. \$9.95.

Dorsett and Mead, curator and associate curator of the Wade Collection at Wheaton College, have chosen a selection of letters Lewis wrote to children between 1944 and the day before his death in 1963. Most were replies to children who had written to him in response to his Narnian tales.

If children enjoy reading letters written to others by their favorite authors, as adults apparently do, this book should fill a gap in Lewisiana. Lewis admirers of any age will find new insights from the gracious way he dealt with his young correspondents, and will welcome some previously unpublished details in the introductory account of his childhood.

HELEN D. HOBBS
South Bend, Ind.

Archbishop's Wisdom

LIVING BY FAITH By Stuart Blanch. Eerdmans. Pp. 148. \$5.96 paper.

Stuart Blanch, who retired in 1983 as Archbishop of York, lives in an old house on a busy road near Banbury, in Oxfordshire. It is just a few doors down the street from the parish church. The stoop juts into the sidewalk and both his sitting-room and his study catch the noise and movement of the civic and commercial life of the community. At the rear of the house there is quiet: a patio, a greenhouse, small flower beds, and the insulation of masonry walls.

Living By Faith is like that residence. It is pragmatic, engaged at conscience level with the world of our era and responsive to it; and it is thoughtful and reflective, carefully so, and analytical, with valuable personal self-disclosures. Archbishop Blanch's book does not offer any "pop religion" fix (emotional and not finally relevant) to our problems of relationship with God.

Living By Faith explores patiently and respectfully the stages of personal growth which mark our efforts to move from assent to faith. Archbishop Blanch quotes from J. P. de Caussade's *Self-Abandonment to Divine Providence* (1750), "Faith is our light in this life . . . It is the key of the treasure house, the key of the abyss of the science of God. By faith the veil is torn aside to reveal the eternal truth."

The book is distinguished by art and such illuminating quotations. This is its striking merit. The quotations reach deeply into the heart as well as into the mind. It is also especially rich in per-

sonal and autobiographical insights, is richly scriptural, depending upon the biblical material for a grounding and for a test of truth.

The issues of obedience and faith lie at the heart of our religion, in both its personal and corporate aspects. The growth toward maturity is a growth toward consciousness and intentionality. Archbishop Blanch has insisted upon this route of growth and has assisted it with this helpful book.

(The Rev.) JOHN PAUL CARTER
St. John's Church
Ellicott City, Md.

Focuses Our Attention

THE SHAPE OF GROWTH. By Gale Webbe. Morehouse-Barlow. Pp. 110. \$9.95 paper.

This is a "how to" book dealing with three universal questions: Who Am I? Where am I supposed to go? How am I to get there?

I am a child of God who develops to selfhood and self-expression by making God's will and purpose, for me, mine. This is the oneness principle of all the famous mystics. This book illustrates and gives examples of how to move along his way through life as we live it daily, with special emphasis on prayer and the life of the church and its sacraments.

In our prayer, we become doers, not just intercessors. It focuses our attention and requires action. All types of prayer are explored, and are made essential and useful. Spiritual life is made possible by Christian teaching, which becomes Christian living.

The author suggests we approach all problems with prayer, so that what we say or do, or leave unsaid or undone, will be as God's will. Problems are not God's reluctance but our availability for his use, as children of God. The author tells us how to attain such a relationship in this very helpful book.

(The Rev.) EMMET G. JONES, (ret.)
Oxford, N.C.

Last Book

PRAYERS FOR A LIFETIME. By Karl Rahner. Crossroad. Pp. xiii and 175. \$12.50.

Even those who feel daunted by Karl Rahner's *Theological Investigations* will be delighted by this collection of his prayers. While some of his other works have been rendered into heavily Teutonic English, Rahner has been well served by the translator of this book, and his prayers flow in the natural rhythms of idiomatic English.

Described as his last and most personal book, this volume does not give us literary contrivances in the form of prayer; these are prayers which have

Continued on page 30

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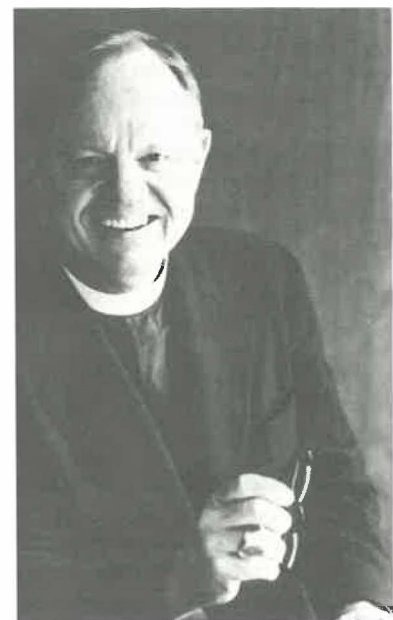
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Convention Greetings



Presiding Bishop Allin

From the Presiding Bishop

As Presiding Bishop I welcome the church to the 68th General Convention, which will meet at Anaheim, Calif., in the Diocese of Los Angeles, from September 7 to 14. I extend this welcome not only to the bishops, deputies, alternate deputies, members of the Triennial, and the many visitors who will be in Anaheim during this busy week, but also to Episcopalians and others who in their churches throughout this land and overseas will be with us through their prayers.

While much publicity has been given to the issues before the convention, and in particular the important matter of electing a new Presiding Bishop, I would hope that our attention and our efforts may focus on the one issue that underlies all others: our mission in Christ Jesus. Basically, the convention is a great session for strategy on how to go forward in mission.

So pray for all who take counsel together, that the Holy Spirit may lead us in the calling we all share, which is to serve a suffering humanity and bring it to Christ.

(The Most Rev.) JOHN M. ALLIN
Presiding Bishop

From the L. A. Bishops

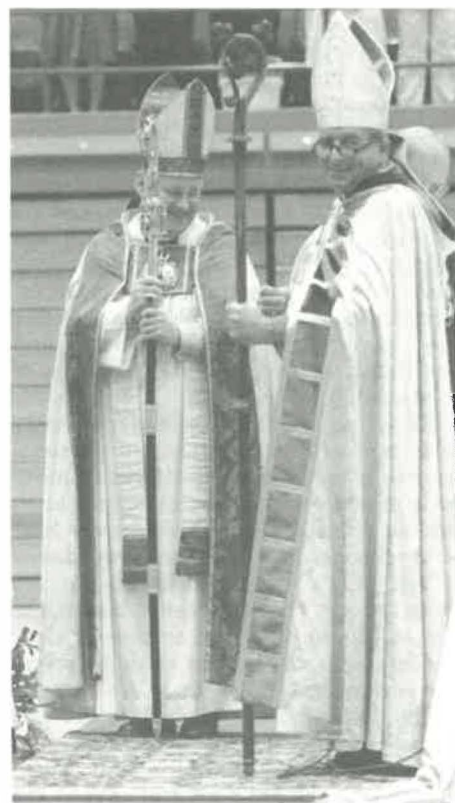
We, the bishop and suffragan bishop, of the Diocese of Los Angeles, do offer you the hand of friendship as you arrive for the Los Angeles General Convention, or as you read this in your homes or churches. We are observing the 200th anniversary of the governing body of our church. Who in 1785 would have dreamed that a diocese in southern California would be the host of such a gathering?

We are a diverse diocese in ever so many ways, and we want you to meet the whites and blacks of our older and newer churches, the Vietnamese, the Koreans, the Filipinos, the Islanders of the South Pacific, the Latin Americans, the Chinese, and peoples of almost every nation on the face of the earth.

In one of our suburban school districts, 78 languages are spoken. We are not a melting pot, but a salad bowl of peoples alive in the Lord. We are buying land and building new churches and schools, establishing eleemosynary institutions of varying types to meet the needs of all who are seeking new life in this part of the world.

We trust you will be able to catch a glimpse, get a feel, of the enthusiasm of Episcopalians in this diocese, and share with us the joy of being in service to our Lord.

(The Rt. Rev.) ROBERT C. RUSACK
Bishop of Los Angeles
(The Rt. Rev.) OLIVER B. GARVER, JR.
Suffragan Bishop



Bishop Rusack (left) and Bishop Garver

THE LIVING CHURCH

August 25, 1985
Pentecost 13 (Proper 16)

For 106 Years
Serving the Episcopal C

Crew Honored

The Presiding Bishop's "Award for Humanitarian Service" was presented to the officers and crew of USS Carl Vinson June 26, in recognition of the ship's civic action projects on both the 1983 "Around-the-World Cruise" and on the recently completed 1984-1985 Western Pacific Indian Ocean Deployment.

In 1983, Vinson volunteers performed major renovations at orphanages in Casablanca, Morocco; Bingerville, Ivory Coast; and Pusan, Korea. They also completed the construction of a three-room concrete multi-purpose school and clinic in the mountain province of the Republic of the Philippines. On Christmas Day 1984, more than 100 men provided parties at rural orphanages in the Philippines. The Philippine projects were done with the help of the Navy chapels at Cubi Point and Subic Bay; other projects were completed with advance shore-side coordination with United States embassies and consulates.

The award is normally given to congregations of the Episcopal Church which have accomplished projects singled out as models for others. "This is the first such award to be given to a military unit for exemplary service to mankind," according to USS Carl Vinson's command chaplain, Capt. Lester L. Westling, Jr., an Episcopal priest who coordinated their projects. Fr. Westling heads a staff of three chaplains and a number of enlisted men in the fleet carrier's ministry.

For Safe Keeping

When Mrs. Norma Jayne, treasurer at Christ and St. Barnabas Church in Troy, N.Y., discovered an envelope in a safe-deposit box which contained railroad bonds issued nearly 100 years ago, she was unaware of what good fortune was soon to come to her parish, according to the *Albany Churchman*.

The bonds had been in storage, with other church papers, for 30 years, from the time when St. Barnabas and Christ Church merged. Though believing they were worthless (the railroads had long since ceased operation), members of the church vestry decided to have a broker look at the bonds before discarding them.

A month later the parish was informed that the bonds were worth thousands of dollars. Furthermore, had the parish waited only one more week, they would



The Rev. Donald Beers (left), executive assistant in the Office of the Bishop for the Armed Forces service award to Capt. Thomas A. Mercer (center) and Capt. Lester L. Westling Jr.: military in mankind.

have been worthless.

The church treasury was boosted, and 10 percent was donated to charity. The Rev. John McCarthy is rector of the parish.

Dean Gray-Stack Dies

The Very Rev. Charles M. Gray-Stack, priest of the Church of Ireland and long-time *LIVING CHURCH* correspondent, died in Ireland at the age of 73. Burial was on July 27.

Dean Gray-Stack was known for his interest in liturgical revision and commented on the *Alternative Prayer Book 1984* of the Church of Ireland in the October 7 issue of *TLC*. His reports on the General Synods of the Church of Ireland as well as other events in the Church of Ireland appeared in *TLC* for more than 30 years. In 1983, he and his wife Martha visited the United States.

He received the B.A. and M.A. degrees from Trinity College, Dublin, and a theology degree from Durham's University College. In 1939, he was ordained to the priesthood and served several churches in Ireland until 1966 when he became dean of Ardfert, Kenmare, County Kerry. Dean Gray-Stack and his wife resided at St. Patrick's Parsonage, Kenmare.

Sanctuary in Honduras

There is more to the offices of cese of Honduras these days t bishop and his staff.

Recently, a new wave of refugee created by the United States bargo against Nicaragua. Hun people have crossed the border ir duras, and a bad situation has worse. Many of those refugees li diocesan office in Tegucigalpa, ras, while their papers are put i and many are members of the E Church in Nicaragua.

"What can we do?" asked H Bishop Leopold Frade. "We ca them sleep in the park as many are doing. We have no funds to the undocumented refugees wl with their families seeking safet; the poorest of Latin American c Many of these people are our and sisters in the faith."

"We have very little to sha Bishop Frade, "but what we hav not going to keep for ourselve now it is a little crowded in the o we are running our of places to ple. But it is not hard for me them in. Twenty-five years ago, refugee myself, and I never had in the park."

Letter from London

By DOROTHY MILLS PARKER

is time it will be common knowledge that the General Synod of the Church of England, at its recent summer meeting, took action that could ultimately change the face of that church, the passage of the so-called Deacons Bill, the most controversial issue of the year, the greatest interest to the American church.

led for final approval of the proposal to ordain women to the diaconate, had been affirmed by a large majority on the first afternoon of the four-session held at Church House, Westminster, it passed after heated debate.

crux of the controversy lies in its effects. Opponents view it as a woman's Box, with irreversible results; inevitably to women in the church, while its proponents insist it is entirely separate issue, to clarify the status of some 350 deaconesses.

Most Rev. John Habgood, Archbishop of York, was strongly supportive. "The church are women," he said, "cannot be truly representational unless they are part of the ordained clergy." The greatest opposition came from the Roman Catholics, led by the Rev. Peter L. O'Brien, general secretary of the Church

Union, who contended it is a break with catholic order. "The world will exploit such a departure from the traditional ministry," he warned. "We should act only in concert with those with whom we claim to share no creed or ministry save that of the Catholic and Apostolic Church. We are custodians, not creators, of catholic order."

But it was soon apparent that even the catholics were divided. Those voting for the measure justified it as a concession to women's ordination that still stopped short of sacramental ministry (the main point of contention); there was precedent for it in the early church; it followed the recommendations of Lambeth '68 and '78 to clarify the status of deaconesses; it had been overwhelmingly approved in the dioceses, and as yet had aroused no ecumenical opposition.

Most supporters saw its passage as a reflection of the massive affirmation by the dioceses. One paper carried the headline "Women win fight to wear the dog-collar!" Deaconess Diana McClatchey, 64, said "Now we can finally feel affirmed by the church." Fr. Geldard said it had at least "sharpened the issues and clarified opinions," but still saw it as going completely against catholic tradition

and doesn't see how any further progress can now be made in the Anglican-Roman Catholic unity talks.

A formal petition was sent the Queen, for the royal assent, which will doubtless be given. The measure must also be affirmed by Parliament, where some opposition is expected. If none is forthcoming, women will be ordained deacons sometime next year, when the effects will become visible, for they will then be entitled to wear clericals, be addressed as Reverend, sit in the House of Clergy, and do everything liturgically except celebrate the Eucharist.

In lighter vein, there was consternation in some quarters over the effect on the *Church Times* Cricket Cup Competition, since women (including "a formidable deaconess cricketer" from Canterbury) will now be eligible for the teams.

Among myriad other actions, the synod expressed its determination to keep Sunday as a day of rest, in its unanimous refutation of the government's proposals to lift restrictions on Sunday shopping, though the Bishop of Birmingham (Hugh Montefiore) admitted that "no one in his senses could fail to see the anomalies of present laws, which allow cathedral bookshops to stay open, but only if they don't sell Bibles!" The remarriage in church of divorced persons received a slight boost forward by the passage of a motion allowing a public service of prayer and dedication in the churches following a civil marriage.

The two bishops-elect who were introduced provided a nice balance in churchmanship: Canon Simon Barrington-

Continued on page 24

IEFLY...

Most Rev. Donald Caird, Bishop of Kildare, Ireland, has been appointed Archbishop of Dublin, replacing Most Rev. Henry McAdoo, who resigned at the end of May because of ill health [see *TLC*, May 26]. Bishop Caird, 55, is a native of Dublin and was educated at St. Columba's College and Trinity College in Dublin.

He has served several parishes in Ireland, and was Dean of Ossory from 1969 until 1970, when he was appointed Bishop of Limerick, Ardfert and Glenties, Ireland. A former Chairman of the Irish Church of Ireland Youth Council, he has a special interest in educational matters. Bishop Caird has also represented the Church of Ireland in ecumenical dialogues on inter-church marriages. He is married and has three children.

Fisher, rector of St. Stephen's Church, Billings, Mont., received the jawbone of an ass, noted the diocesan newspaper, *The Episcopal Evangel*. "I have always contended that the weapon of Samson would be a fitting symbol of vestiture at ordinations," he said. "This one is 20 years too late, but it may be just in the nick of time!" The jawbone came from Conter's Spotted Ass Ranch near Billings; owner Jim Conter described the untimely death of the jawbone's owner: "This jack lunged at a jenny up on the rims. She sidestepped him and he went right on over the cliff. What he busted wasn't his jaw."

The Lutheran Church in Finland is experiencing a "religious emergency" according to the Rev. Juhani Simojoki, information chief of the Helsinki parishes, in an editorial in a local church weekly. Simojoki maintains that attendance rates in the church are a "catastrophe" at an average of two percent. He said he

is especially concerned because the situation does not seem to alarm other clergy or laypeople in Finland. In light of this, the information officer suggested the statistics indicated that "the spiritual plight of Helsinki and Finland is worse than that of most other European countries."

In a dramatic reversal of policy, China is now permitting and encouraging Christian churches to send missionaries and money to its country. Thirty-five years ago China expelled all missionaries following Communist takeover. Church workers are being instructed not to evangelize but to help in health, education and social service projects that would aid China's modernization efforts. Bishop K.H. Ting, president of the China Christian Council, recently founded the Amity Foundation, which has plans for a printing facility and medical work in China. He intends to "make Christian involvement and participation more widely known to the Chinese people."

On the 20th anniversary of his ordination to the priesthood, the Rev. John R.

General Convention 1785

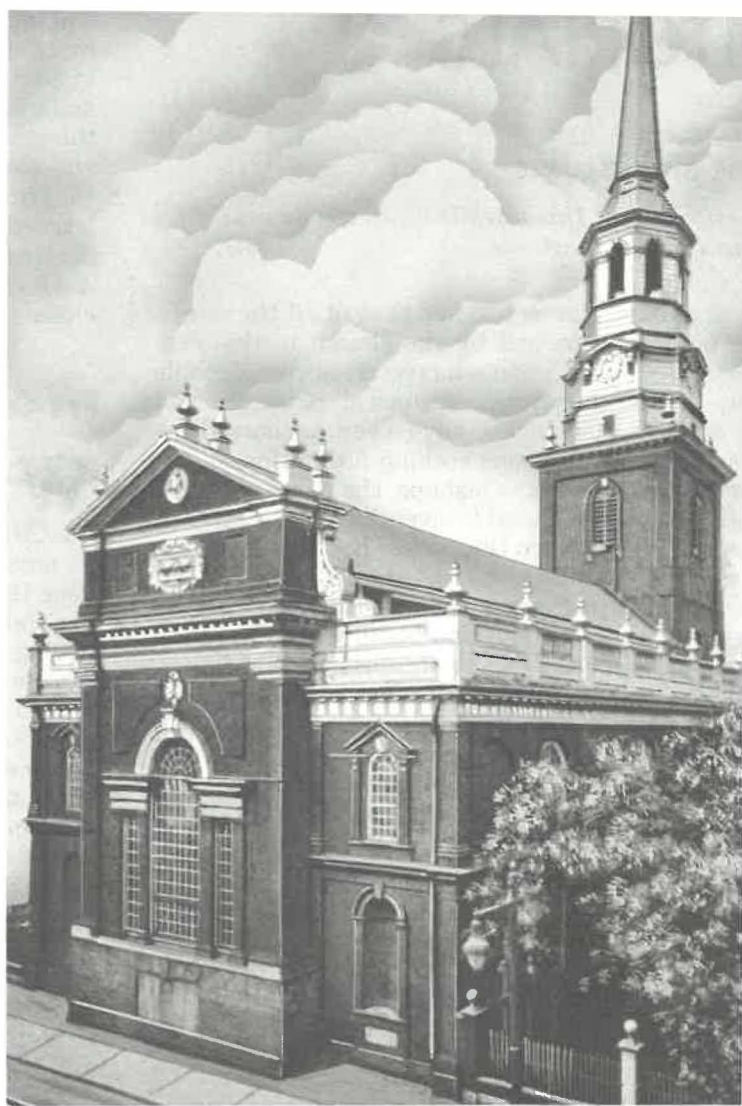
“Though small in number and uncertain in matters of doctrine and polity, the first General Convention set in motion the steps which eventually gave the Episcopal Church its Prayer Book, its constitution, and its apostolic ministry.”

By FRANCES K. SWINFORD

When General Convention meets this year in Anaheim, that legislative body will celebrate the 200th anniversary of the first General Convention of the Episcopal Church, an historic event which deserves to be remembered gratefully.

During its ten-day meeting, the first convention approved a constitution, proposed a Book of Common Prayer, and took steps to obtain an American episcopate. Few legislative bodies have accomplished more in as short a time. Held in Christ Church, Philadelphia, September 27 to October 7, 1785, it consisted of one house only — the House of Deputies. To this day that house is affectionately dubbed “the senior house.”

Mrs. C. W. Swinford lives in Lexington, Ky, where she is associate editor of the diocesan publication, The Church Advocate, and historiographer of the diocese. A member of the Living Church Foundation and a trustee of Nashotah House, she has served both as a deputy to General Convention and as a delegate to the Triennial.



Old Christ Church, Philadelphia: site of the first General Convention.

Seven of the 13 states were represented: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. Sixteen presbyters and 26 deputized laymen, mostly from Pennsylvania and Maryland, came.

No one, however, from any of the six New England states attended. The church in New England at this time stood alone, fully organized with a bishop, Samuel Seabury, duly consecrated. But Seabury's consecration the year before in Scotland had displeased many for various reasons.

For one thing, he had obtained consecration without the knowledge of the rest of the church, and from a source which many considered to be unfortunate at best. For another, he had been a Loyalist during the American Revolution.

Not knowing how he would be received, unhappy over lay representation, and fearful lest the convention would carry measures to which he could not consent, Bishop Seabury declined to attend. The New England brethren stayed away, and the first General Convention proceeded without them.

Each state had one vote for president of the convention, and all seven cast for the Rev. William White of the united churches in Philadelphia Christ Church and St. Peter's former chaplain of the Continental Congress. The vote came as a surprise since he had been the underleader in a number of preliminary state meetings which looked for the union of the Episcopal churches in America.

Associated, as he was, with the leading American statesmen were framing the national Constitution. Dr. White planned the structure of the church, not surprisingly, after the federal scheme.

In his pamphlet, *The Case of the Episcopal Churches in the United States Considered*, published in 1789, White had suggested a plan for the organization of the church. In it he incorporated the principle that laity should have an equal part with clergy in all legislation; he concluded that the church should first be organized on a diocesan and national basis.

Continued on page 27

Excuses and Excuses

Best editorial this week is a priest's comment on the revival of the diaconate.

It is an understatement to say that of all the ministries being reexamined by the church in this century the role of the diaconate has received considerable attention, prayerful concern, historical research, and debate. The issues have been rehearsed by associations, persons seeking ordination, diocesan commissions, diocesan bishops, the House of Bishops and the entire General Convention.

In the diocese in which this writer has served on the Commission on Ministry, we sponsored special meetings of our standing committee and commission on Ministry with the president and board members of the National Center for the Diaconate. Prior to and following that consideration there was substantial study and discussion. It looked as if we would be able to embark on a new discovery of the age-old diaconal ministry. This was not a tip-toe-through-the-tulips kind of happy talk but, as they say, "in depth." I remember, in an earlier record statement, our diocesan bishop stating that it would be nice to have a least one deacon in every parish.

Indeed, already, some outstanding diaconal ministries are in process. Others, seeing the true essence of diaconal ministry, responded by offering themselves. We have heard and whole heartedly drew forth some persons for this ministry.

Like the rest of the church, we have found all sorts of excuses not to seriously pursue an enlarged diaconal ministry. Indeed, we have even discouraged it in process. What I say is partly prompted by the responses I have heard from deacons-in-training, and others. It seems that the academic restraints normally associated with deacon-going candidates have been leveled upon "vocational" candidates. We are not talking about apples and oranges; we are talking about apples and oranges.

The diaconal ministry has always been frightened by lay ministries, lay ministries, and episcopal ministries that have impinged upon the territory of priests. The legitimate ministries of the diaconate to a large extent, we may have over-levied the academic restraints for admission to the Order of Deacons. I understand this, in our day and age. Surely we have the advantage of history in this matter.

Recently, I have encouraged, after many years and much of preparation, a lay person in my parish to become a pre-postulant for diaconal ministry. At a meeting in which another candidate for diaconal ministry was present, our prospective candidate was that his petition would get nowhere. The perception that this is a quiet, reflective, serious candidate fulfilling a vocational lay ministry in a thanksgiving stance. Others with legitimate claim for confirmation have been denied; some devastated. Lord, have mercy upon us!

We sincerely hope that the House of Bishops, or Gen-

eral Convention as a whole, will clarify the malaise that we are in in this whole matter. Even more importantly, knowing that each diocese has a degree of flexibility in applying the canons, I hope our dioceses will do everything within their power to increase the possibilities and capabilities of diaconal ministry and not thwart the efforts by pious statements about the necessity of a learned priesthood. The normal and proper requirements for diaconal ministry need definition, but should not be compromised by subsuming them under priestly canons.

Pre-Convention Number

We extend a most cordial greeting to all readers of this special Pre-Convention Number of THE LIVING CHURCH. Whether they be at home or whether they be among the thousands converging on Anaheim, we hope they will find General Convention to be interesting and stimulating, and we hope that they will enjoy having the detailed news of the convention in the THE LIVING CHURCH during subsequent weeks.

For many years, THE LIVING CHURCH has been privileged to provide this special Pre-Convention Number without charge to registered participants in the convention. The roster of the deputies in THE LIVING CHURCH has become standard equipment for those involved in the convention scene, and for many it has provided a convenient resource for contacting convention friends after they have gone home.

The roster was, so far as we know, totally accurate at the time it went to press, but there are always some last minute changes. For those not previously acquainted with the one national weekly magazine serving the Episcopal Church, we hope this will be a useful introduction.

Whether we be far off or near at hand, all of us can assist the convention by our prayers. Let us ask God daily to guide our bishops and deputies, and the many others included in the convention, so that right decisions can be made to God's glory.

Convention Coverage

Our coverage of General Convention for our readers is necessarily distributed over several issues of the magazine. This Pre-Convention Number, with the roster of deputies, was of course printed long before. The same is true of next week's Triennial Issue, which will give the roster of delegates and other information about the Triennial of the Women of the Church. Following that, the September 8 issue will be our regular fall Parish Administration Number, which will appear just as convention opens. Issues during subsequent weeks will carry reports on General Convention, the Triennial and various other meetings and activities.

Our convention staff will include, besides the editor, Lila Thurber as our convention coordinator, Kirsten Reeves as news editor, the Rev. James Considine of Coleman, Texas, as House of Deputies reporter, Canon Ward McCabe of San Jose, Calif., as House of Bishops reporter, and Violet Porter as exhibit booth coordinator. One or more members of the staff will often be in exhibit booth 95, and we will enjoy meeting readers.



General Convention Deputies

BETHLEHEM

The Rev. John R. Coble, 1929 Pelham Rd., Bethlehem, PA 18018
 The Rev. Doris S. Bray, 443 Franklin Ave., Palmerton, PA 18071
 The Ven. Richard I. Cluett, Jr., 333 Wyandotte St., Bethlehem, PA 18015
 The Rev. Everett W. Francis, 232 Wyoming Ave., Scranton, PA 18503
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 John E. Feather, Jr., 201 E. Loc Lebanon, PA 17042
 Margaretta B. Chamberlain, 1 Waverly, PA 18471
 Donald T. Shire, 1133 N. Main lentown, PA 18104

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The Rev. Canon Roswell O. Moore, 1766 Stanford Ave., Menlo Park, CA 94025
 The Rev. Victor T. Wei, 1055 Taylor St., San Francisco, CA 94108
 The Rev. David R. Forbes, 116 Montecito Ave., Oakland, CA 94601
 The Rev. George M. Foxworth, 1051 Taylor St., San Francisco, CA 94108
 Marion Cedarblade, 49 Vallejo, fael, CA 94903
 Dennis Delman, 142 Elm St., teo, CA 94401
 Lyle Morton, 2397 Walnut Blvd nut Creek, CA 94596
 Robert M. Adams, Jr., 235 Mery St., San Francisco, CA

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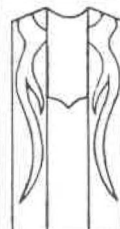


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LONDON

Continued from page 12

proposals; what are the limits to the interpretation to the creed; and are we morally free to carry out even limited embryonic experiments, since all life is sacred?

Despite the strong feeling, the sessions were marked by unflinching courtesy and good humor, impressive scholarship and skilled debate; and the services, whatever the rite, by a continuing spirit of reverence and holiness. Things seem to have settled, at least in the cathedrals, into a pattern of 1662 for Choral Matins and Evensong, and the traditional or contemporary rites of the *Alternative Service Book* for the Eucharist. In the parishes it is anybody's guess; some even unabashedly use the *Missa Normativa*, the new Roman rite.

The stay in London included a session of the House of Lords as guest of Lord Sudeley, author and chief proponent in Parliament of the (1662) Prayer Book Protection Bill. (The old book is still the official liturgy, but its adherents fear it is being increasingly supplanted by the alternative services.)

Links between Rome and Canterbury were highlighted, on a side trip to France, by a warm welcome at the great Benedictine Abbey of Bec-Hellouin. This abbey gave the English Church two famed 11th century archbishops (Lanfranc and Anselm) and other noted clergy, and ties have always been close. The conventual Sunday High Mass was sung antiphonally in flawless Latin plainchant by the monks and nuns of the large two-part community, with clouds of incense and the fervent participation of many pilgrims. A plaque dated 1930 sets forth the long relationship with the Church of England; and on the chapel wall is incised in French, "from the Cathedral of Canterbury to the Abbey of Bec, in union of destiny and of hope," and underneath, in Latin, *Ut omnes unum sint*.

Things came full circle with the return to England for a farewell visit to Canterbury and tea with Dr. Runcie at the Old Palace after Evensong. He expressed himself as satisfied with the outcome of the Deacons Measure (he voted for it), while acknowledging that it could create difficulties for many, and said his closing address had endeavored to "steady the boat."

He pointed out his medieval walled garden, close by the cloister through which Thomas Becket went to his martyrdom in 1170. A strong traditionalist, he walks in procession in his footsteps each December 29, in full archiepiscopal vesture, in commemoration of that historic event. He finds the prospect of addressing our General Convention "a bit awesome," but is looking forward to it, and sent greetings and blessings to the American Church.

Next week: More from London.

Ward, general secretary of the Church Missionary Society and a strong evangelical, to Coventry; and the Rev. David Hope, vicar of All Saints', Margaret Street, a catholic stronghold, to Wakefield. The latter caused alarm when quoted as saying the Deacons Measure "put the cart before the horse, for as an episcopal church we should actually first ordain a woman bishop." Questioned at a press conference, he said what he meant to imply was that "since the whole question of ordination grows out of episcopacy, women's ordination to priesthood (about which he is dubious) can't possibly be resolved without first examining their consecration to the episcopate."

In his closing address the Most Rev. Robert Runcie, Archbishop of Canterbury, offered "a gentle archiepiscopal reminder" that Anglicanism is based on a commitment of Christians of different outlook, to be together and stay together, and in the process discover a common faith [TLC, August 4]. "But for this we must meet, talk, and listen more attentively to each other," he counseled, "rather than huddle together in like-minded groups. This requires restraint and mutual respect, and does not commend itself to the impatient, the inflexible, and those whose horizons have narrowed to a single issue, but it is the way all great questions have had to be resolved."

Dr. Runcie listed four current issues: how do we deal with the remarriage of divorced persons, both in charity and faithfulness to scripture and tradition; how can we admit women to priesthood without claiming an authority within

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LETTERS

Continued from page 7

one cannot argue that a birth, a human birth at that, is cut off.

Second, particide changes one's perspective by defining the act as the disruption of a human birth. It explodes the myth that the beginning of the creative act is without value. Particide emphasizes that human life is always *in continuum*. It accomplishes this end by having us look backward and not vice versa. We now argue from the baby to the conception. Implicit in the *partus* or birth that is "cut off" is the baby that results or would have resulted from that birth.

Finally, we would introduce in the very term *we* use, the notion of killing, for particide is reminiscent of feticide, homicide, genocide! This birth-"killing" is not something that simply happens on its own as the word abortion would suggest. By using our own term, we would be forcing the issue of responsibility just as their word successfully evades it. If something, anything, is cut off or killed, *someone* is responsible. If a physician performs a "human particide" rather than an "abortion" maybe he will think twice.

JANE M. BARRY
DAVID S. BARRY

Madison, Wis.

Eye Contact

In response to the letter "Eye to Eye" [TLC, June 30] — having been ordained in 1957 at the tender age of 24, I was distressed when a communicant would look at me as he or she received the sacrament. But somewhere along the line I discovered that for me the Lord and the priest and the communicant are all involved in the moment. I rejoice in the several ways that this is appropriately acknowledged.

(The Rev.) RICHARD GUY BELLISS
All Saints' Church

Riverside, Calif.

No Responses

The Rev. Ward McCabe has an interesting idea with the second point in his letter [TLC, June 30], in saying, "We have made much progress in encouraging search committees and vestries to show courtesy and consideration to applicants" who seek positions in our churches. He also reminds us of the seriousness of responding to a call if you allow your name to stand for a position. I applaud both points; but, here is another thought and perhaps an old one at that.

As a person who is actively seeking a new call, I have found that search committees, C.D.O. officers, and bishops could be more effective toward prospec-

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clergy by a simple courtesy letter in use to a clergyman's resume. Consider this if you will. After I have got my C.D.O. file up to date, and 50 five-by-seven photos (in color) wife and myself, and had made 100 professionally printed resumes at considerable cost to myself, I then call the priest's office to let him know that I like to send him all of the above, and ask if he would please review the need. I have also done the same to persons of search committees.

Response . . . Not so good, sir! About 40 percent of search committees and D.O. officers are very slow in letting you know if your material has arrived — which is aggravating at times. Some have not responded at all and that is a sad commentary for us who wait.

Attention. Just a quick note of courtesy to thank you, or yes, or no, or maybe; a little bit about what they see as the process of a possible call in that case would be helpful and encouraging.

So, if the enclosed resume is not considered, why not return it to the priest, especially in consideration of the cost of photo, resume, and time invested. No one has done this, to my knowledge and I believe it behooves those in charge of such materials to save those making a call such future expense of mailing.

I do not believe in "testing the market" for the sake of it. When I apply to some church or diocese, I do so with every intention that it can be a viable call, and I wait to see how God will move with everyone involved in that process.

(The Rev.) RICHARD W. HICKS
Trinity Church

Ennis, Mont.

Extinguishing the Paschal Candle

Roy H. Carey, Jr. [TLC, June 23] would find on pages 86 and 87 of your book, *Keeping the Church Year* (Seabury, 1977), good discussion of the 1979 B.C.P. rubric on when to extinguish the paschal candle.

Dr. Hatchett, in his *Commentary on the American Prayer Book*, states that the candle represents the pillar of cloud by day and the pillar of fire by night. For further information, Canon Michael Merriman's Occasional Paper *The Liturgy in Easter Season*, published by the Standing Liturgical Commission, is suggested. Jewish synagogue tradition invested light with its symbolic meaning as the revelation of God's love.

In early Christian use the bringing of light into a dark place became a symbol of the resurrection. Canon Merriman stresses the unity of rising, ascending and spirit-giving as three parts of one

event — hence the rubric under discussion.

Indeed a "Candle of Many Meanings," as you suggest in the heading to Mr. Carey's letter!

Although a more prominent place is given to the paschal candle during the Great 50 Days, it is quite appropriate to use it throughout the year at baptisms and at the Burial of the Dead or at a Requiem Eucharist. The candle is customarily removed in Lent, perhaps to the sacristy, but it is suggested by the Rev. Dennis G. Michno in *A Priest's Handbook* (p. 162) that its use, together with the alleluia at the Commendation, is appropriate during the Burial Office even in Lent.

The Western church custom of extinguishing the paschal candle after the Gospel at Mass on Ascension Day was discontinued by the Roman Catholic Church in 1970, according to the *Oxford Dictionary of the Christian Church* (2nd edition).

Incidentally, the language of the B.C.P. rubric suggesting that the paschal candle remain until Pentecost is gently persuasive, rather than directive: "It is customary. . ." This permits freedom of choice to those who prefer, in their best judgment, to do something different.

NIGEL A. RENTON

Oakland, Calif.



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In the usage some of us remember from decades past, the American Missal directed the extinguishing of the candle on Ascension Day, but it was relighted for the Vigil of Pentecost (pp. 370 and 376). The association of the paschal candle with Whitsunday evidently has a long history. Ed.

Use of Font

I recently participated in an ordination at a cathedral. I noticed that the baptismal font was being used for a flower vase. The cover of the font was removed and a flower arrangement placed inside. This is the first time I have noticed the font being used for this purpose and I am wondering if other churches are also following this practice?

(The Rev.) LLOYD METHENY
St. Clement's Church

Rancho Cordova, Calif.

Coming
Next Week

The
Triennial
Issue

200 YEARS AGO

Continued from page 13

only then should bishops, if possible, be obtained.

Practically every proposal set forth by Dr. White in his pamphlet, except for one dealing with the perpetuation of the ministry, was incorporated into the church's constitution. They remain an integral part of our constitution today.

Differences of opinion among the church's leaders had threatened the formal establishment of the American church from the beginning, but Dr. White successfully played the role of peacemaker with gentleness and understanding. He was indeed the Episcopal Church's chief architect.

Besides William White, other clergy at the first convention were the Rev. Samuel Provoost, rector of Trinity Church in New York; the Rev. Abraham Beach, rector of Christ Church, New Brunswick, N.J.; the Rev. David Griffith, rector of Fairfax Parish in Virginia, who was elected secretary of the convention; the Rev. Henry Purcell, rector of St. Michael's, Charleston, S.C.; the Rev. Charles H. Wharton, rector of Emmanuel Church, New Castle, Del.; and the Rev. William Smith, principal of Washington College and rector of Chester Parish in Maryland.

Lay deputies included the Hon. James Duane of New York, Patrick Dennis of New Jersey, Richard Peters of Pennsylvania, James Sykes of Delaware, Dr. Thomas Cradock of Maryland, John Page of Virginia, and the Hon. Charles Pinckney of South Carolina, one of the framers of the U.S. Constitution.

Convention Tasks

These seven clergymen and seven laymen — one from each state represented — comprised a committee whose job it was to draft an ecclesiastical constitution, to expedite the necessary and proposed alterations in the liturgy, and to report a plan for obtaining the consecration of bishops. The Rev. Dr. Smith, second only to Dr. White as an organizer of the church and the man who several years earlier at a meeting in Maryland had given it the name "Protestant Episcopal Church," was chosen chairman of this important committee.

The Prayer Book of the Church of England was revised with much boldness. Not only were the old prayers for the king, royal family and Parliament replaced with suitable petitions for the civil authorities of the U.S. and for the congress, but also made were many abbreviations and reductions in doctrinal content.

Both the Nicene and Athanasian Creeds were removed; the descent into



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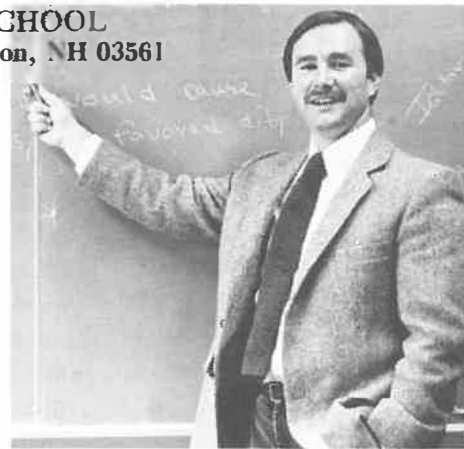
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The Living Chu

deleted from the Apostles' Creed; of the *Gloria Patri*, reduced to a mum; prayers relating to the dead out; the sign of the cross in baptism, optional. Much else was omitted which has gradually been restored through subsequent American revisions. The draft revision, commonly referred to as *The Proposed Book*, was passed on by the churches in the several states reported at this convention.

The convention approved "A General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America" which: provided for a convention in each state and also for a national General Convention, consisting of clerical and lay deputations from the several states; allowed for bishops to be elected by the respective state conventions; included provisions for ordinations, mandating belief in the holy scriptures of the Old and New Testaments as the word of God; and set forth regulations for conduct of clergymen and trials for cause. This constitution, once ratified by the church in the different states, was to be inalterable by any state convention.

Having resolved that the apostolic succession be obtained, if possible, at the hands of English bishops, a letter was addressed "To the Most Reverend Right Reverend the Archbishops of



Samuel Seabury

Canterbury and York, and the Bishops of the Church of England," petitioning them "to confer the episcopal character on such persons as shall be recommended by this church in the several States here represented." The letter was dated October 5, 1785, and signed by the clerical and lay deputies of the convention.



William White

The English bishops did not like certain items in the constitution nor in the *Proposed Prayer Book* of the embryonic church in America. They insisted on certain changes, such as the return of the Nicene Creed and the article which had been omitted from the Apostles' Creed. With changes to satisfy the English bishops made, the Episcopal Church did not depart in any essential point of doctrine, discipline or worship from the mother church.

Though small in number and uncertain in matters of doctrine and polity, the first General Convention set in motion the steps which eventually gave the Episcopal Church its Prayer Book, its constitution, and its apostolic ministry.

At a special convention the following year, testimonials were signed for two bishops-elect — Dr. White and Dr. Provoost — and on February 4, 1787, they were consecrated in Lambeth Chapel, London, by the Archbishops of Canterbury and York and other English bishops.

The General Convention met for the first time with bishops at its head in 1789 — three of them, in fact. Bishop Seabury was on hand this time, and the convention unanimously resolved that his consecration was valid. A complete order of bishops, derived from England and Scotland, now existed in the U.S. At an adjourned convention that same year the House of Bishops came into being, and the General Convention became a bicameral legislature.

Our Episcopal Church thus became the first independent Anglican church outside the British Isles. By establishing a form of representative government, the church inaugurated a new era in Anglicanism, all begun at the first General Convention in 1785 — 200 years ago this September.

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INTERIM PRIEST: St. Mary's, Shelter Is. N.Y., June-Sept. 1986. Two days a week including Sunday, use of rectory, while rector is on sabbatical. Write: The Rev. Peter D. MacLean, Box BP, Shelter Island, N.Y. 11964.

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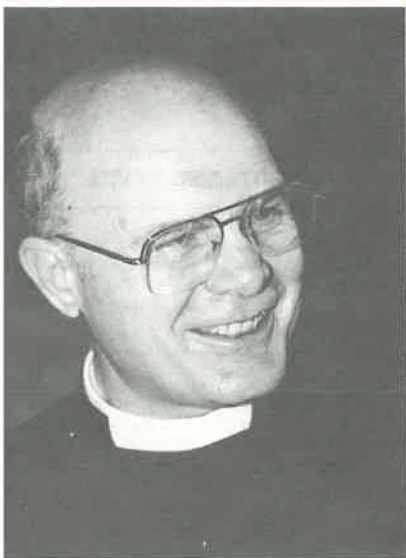
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Convention Profile



Claude E. Payne

sitors at the House of Bishops gen-

ally see the Presiding Bishop sitting at his desk on the rostrum, together with the bishop who is the secretary of the house, the Rt. Rev. Scott Field Bailey of West Texas. Sometimes another bishop or even two or three others take the podium. Meanwhile, there is almost always the silent serious figure of a priest on the rostrum, who is patiently writing away. Who is he?

Though silent, he is an important person, the Rev. Claude E. Payne, assistant secretary of the House of Bishops, whose duty it is to record the minutes. When the House of Bishops is not meeting, he is the busy rector of St. Martin's Church, Houston, where, with a staff of assistant clergy, he serves a congregation of 3,500 communicants. He previously had an extensive ministry in St. Mark's, Beaumont, Texas. A native of that state, he was a chemical engineer before attending seminary. He and Mrs. Payne have two children.

As assistant secretary, Fr. Payne is not present when the bishops go into executive session, as they will when electing a new Primate; but he will have few free moments at Anaheim since he must carefully proofread each day's minutes after leaving the podium.

He has been assistant secretary since

1973. He says the hardest part of his job is accurately identifying the name and title of each bishop who speaks — there have been 90 new ones since 1973.

The most flattering question he has been asked is "How do you stay awake?" His most exciting moment was in Denver in 1979. The revised Prayer Book had passed its second reading in the House of Deputies; its passage in the House of Bishops was the conclusion of the whole process.

BOOKS

Continued from page 9

been prayed. In them, this great theologian opens his mind and heart to "that holy mystery which we call God," and prays: "Let me quite frankly tell you what rumbles through my heart."

Although this is a small book, it offers a wide range of prayers which can be used as springboards for meditation, or which can be used as verbal prayer for those who are tongue-tied before God, and are helped by the words of others.

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r — Light face type denotes AM, black face PM; add, res; anno, announced; A-C, Ante-Communion; appt, ointment; B, Benediction; C, Confessions; Cho, Church S, Church School; c, curate; d, deacon, d.r.e., ctor of religious education; EP, Evening Prayer; Eu, harist; Ev, Evensong; EYC, Episcopal Young Church; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy nmunion; HD, Holy Days; HH, Holy Hour; HS, Healing vice, HU, Holy Unction; Instr, Instructions; Int, Interces- is; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; Morning Prayer; MW, Morning Worship; P, Penance; r, or; r-em, rector emeritus; Ser, Sermon; SM, Service of sic; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; Y, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H. Eu 8, 10, 7; Tues 7; Wed 9

KAPAA, KAUAI, HAWAII

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Sun H Eu 7 & 9:30; Wed H Eu & Healing 7:30

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Rev. Vincent Fish, the Rev. Kermit Smith
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15
Tues & Thurs, 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
Sat)

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Sun Eu 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD
12:05

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Sun Worship: 8, 9:15 & 11

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Sun H Eu 9:15

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Sun H Eu 8 & 10:15; Ch S 10:15. Daily MP 9; H Eu Wed 10

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The Rev. Donald R. Woodward, priest-in-charge
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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Wlosinski, c
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Sun 8 Low Mass, 10 High Mass. Wkdys as anno

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Stodghill, c, the Rev. Donald D. Hoffman, d
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4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
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Sun 8, 10, 5:30; MP, HC, EP daily

OMAHA, NEB.

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Charles Dunlap, Brown, r
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St. Paul's, Seattle, Wash.

HUCKLESBURG, N.J.

ST. ANTHONY OF PADUA 72 L
The Rev. Marshall J. Vang, SSC, r
Weekend Masses 9 (Sun) & 5 Sat

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GRACE CHURCH 950 Broad St., at Fede
The Rev. George H. Bowen, r; the Rev. Bernard W. Po
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat

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The Rev. Canon James E. Hulbert, D.D.; the Rev. R.
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

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The Very Rev. John B. Haverland, dean; the Rev. G.
Butcher, preacher, the Rev. Ken Clark, theologian; th
William L. Smith, canon missionary
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10.
Third Sat 7

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ST. JAMES' Beaver Dam and Ba
The Rev. John W. Henry, II, v
Sun H Eu 8, 10, 7:30. Wed H Eu 7:30

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the Rev. Henry Solem, c
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10. Eu scheduled with all services

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The Rev. Samuel O. Cross, r
Sun Sol High Mass 11, Wed EP 7, Mass 7:30

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ST. GEORGE'S #912 Route 14
The Rev. Michael F. Ray, r
Sun H Eu 8, 9:30, 11

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ST. JAMES OF JERUSALEM Es
West Penn and Magnolia
Marlin Leonard Bowman, v
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed F

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000
The Rev. Dan Herzog, parish priest
Mass Sat 5, Sun 9:30, Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; S
Tues-Thurs (Choristers: in school year). Sat MP 7:
12:15; EP 4

EPIPHANY

1393 York Ave. at 7
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, cur
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed F

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

(212) 84
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Slos
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 8 & B
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & (i
Sat). Sat only 12:15, EP 6(ex Sat), Sat only 5:30; C Sa
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Orgar
1st Wed of mo. 12:45-1:15

Continued on next page

JMMER CHURCH SERVICES

(Continued from previous page)

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

IMAS 5th Avenue & 53rd Street
r. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
sile Lang, the Rev. Gordon-Hurst Barrow
8, 9, 11 (Choral Eu 1S & 3S; MP & Eu 2S & 4S), 12:05.
MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Broadway at Wall
u 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
; EP 5:15. Sat H Eu 9. Thurs HS 12:30

L'S Broadway at Fulton
u 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.

IMAS Highland and Winton
r. John Martiner; the Rev. Gail Keeney
8 & 10; Wed 12 Eu

TOGA SPRINGS, N.Y.

IDA Washington St. at Broadway
r. Thomas T. Parke, r
sses 6:30, 8 & 10

A, N.Y.

CHURCH Downtown
r. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
zel M. Farkas, M.D.
u 8, Eu & Ser 10; H Eu Tues 12:10; int daily 12:10

ERTOWN, N.Y.

H OF THE REDEEMER 265 E. Main St.
r. Robert W. Offerle, CSSS, r
5 Mass, 5 EP & B; Sat 5 (Vigil Mass)

THAMPTON BEACH, N.Y.

AK'S Main St., 11978
r. George W. Busler, S.T.M., r. (516) 288-2111
Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
Special Music; Spiritual Healing 1S 8 & 10

EVILLE, N.C.

Y'S 337 Charlotte St.
r. Edward Gettys Meeks, r
ss 8, 11. Tues-Sat Mass 5:30, Sat C 4

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

PUT-IN-BAY, OHIO

ST. PAUL'S Catawba Ave.
Neilson Rudd, r
Sun HC 8, MP with Eu 10

BEAVERTON, ORE.

ST. BARTHOLOMEW'S 11265 S.W. Cabot St.
The Rev. William B. McKenzie r; the Rev. Robert Young,
assoc; the Rev. Norman O. Crawford, d 644-3468
Sun H Eu 8, 10:30

PHILADELPHIA, PA.

ST. LUKE'S, GTN. 5421 Germantown Ave.
The Rev. Charles L. Poindexter, r; the Rev. Kenneth
Schmidt, c; the Rev. Sr. Adele Marie, ass't; the Rev. William
J. Shepherd, ass't; Dr. Sadie S. Mitchell, seminarian
Summer Sundays: 7:30 H Eu; 10 H Eu with Hymns & Sermon.
Wkdays: 7 Eu (Mon-Fri); 9:30 Eu (Sat.) C by appt

NEWPORT, R.I.

CHURCH OF THE HOLY CROSS
West Main Rd. corner of Oliphant Lane
The Rev. John H. Evans
Sun 9 HC (1928 BCP), 10 MP (1979 BCP), 1S 10 HC (1979
BCP)

TRINITY

Queen Anne Square
Save our National Historic Landmark!
Sun HC 8, 10 (MP 2S & 4S)

WESTERLY, R.I.

CHRIST CHURCH Elm & Broad St.
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-
zano, c
Sat 5 Eu. Sun 8 & 10 Eu

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low) 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

TRANSFIGURATION

14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Trawin Malone, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

ST. CHRISTOPHER'S

2600 Westminster, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

CHRISTIANSBURG, VA.

(I-81, Exits 36, 37)
ST. THOMAS' E. Main & Roanoke Sts. (U.S. 11, BUS 460)
The Rev. Francis C. Tatem, r; the Rev. Frances Campbell,
the Rev. Ann Sherman, d
Sun HC 10, Wed 10 HC HS

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. John R. Smith, c
MP Mon-Fri 9; Daily Eu, call for times. Sun Liturgies; 8 & 10
Sung

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tue 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8. C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30 Eu, 10:30 MP. Wed 4 Eu. Open May 26 to Sept. 29

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
Strasburger, canon pastor; the Rev. Jacques Bossière,
canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
mission to refugees; Brian Sunkten, seminarian
Sun; H Eu 9 & 11, Ch S 11, Wkdays; H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:20, 2-5



St. John's Church, Brooklyn N.Y.