

THE LIVING CHURCH



The Rt. Rev. Arnold M. Lewis, retired Suffragan Bishop for the Armed Forces, center, recently presented a communion kit which saw service during World War II to the Rev. Derald W. Stump, right, Episcopal chaplain at Penn State University. The Rev. Tak Yue Pong, left, assistant chaplain, joined in the presentation. "It is like an old friend to me," Bishop Lewis said of the communion set, which will be used for outdoor celebrations and visits to the sick. He said he wanted it used instead of placed aside "gathering dust."



The Law of the Spirit of Life

By FREDERICK P. BROOKS

When I was a boy, we could hardly wait for the month of March; for that was kite flying time. When March came in western Nebraska, the winds only increased. They generally blew all year long, but, traditionally, March was our kite flying time.

We seldom bought any kites at the store. We couldn't afford them. And besides, Hi-Flyer had only one design to offer. We became experimenters. We used what materials we could scrounge. In desperation, we even used newspaper for covering — preferably the comics, which were colorful. And, too, Mom's string collection soon disappeared.

The object was to design a kite that would fly no matter how strong or how weak the wind blew. The outlying fields around the town were our places to try kites; and we flew them anytime we could — after school and on Saturdays.

Kite flying is a real thrill. Every spring, all over the world, young people, boys and girls alike — and adults too, fly kites. Their hearts are stirred by these wonderful bits of color flying against the blue sky, dotted with spring clouds — kits soaring upward and swooping downward from the heavens — kites entirely dependent upon the wind and the skill of the owner. At just the right mo-

ment, waiting in anticipation, the kite is captured by the wind and borne aloft.

Our experience of the grace of God is like flying a kite. There are ups and downs — and there is no set of rules laid down on how the Holy Spirit works for us. We long for a set of rules — guidelines to be laid down; but there are none. There is no way that definitive rules can be written. A "do it yourself" text is impossible. A "how to" book isn't to be found. There just isn't a book on being born of the Holy Spirit.

When Jesus explained the experience of being born again by water and the Holy Spirit, he used the image of the wind for Nicodemus to understand the experience. Jesus explained that the wind blows where it will — and so it is with the Holy Spirit. The Spirit finds us and lifts us. We do not capture the Spirit for ourselves.

In flying a kite, sailing a ship, riding a hang glider, or even flying a light plane, it is important to know that the wind comes when it is ready — in its own good time. It is necessary to thrust ourselves into the wind; and to be ready to receive its force when it comes — and so it is with the Holy Spirit.

It is a matter of being ready — and open — to receive the power of the wind. It is a matter of yielding totally to the force which fills the kite — and lifts it — and drives it whirling here and there in the blue sky. And so it is with the Holy Spirit.

Sometimes the experience of the Spirit of God (like flying a kite) seems like a tug of war. It is a matter of give and take — to give and take of contradictory elements. Sometimes it is necessary to hold a tight line; to maintain a firm grip; even to wrestle with an over-

powering strength — anything which threatens to destroy us — those very elements of our lives with which we wrestle.

We are buffeted in our lives as if by a violent storm. Sometimes we begin to question the very nature of God's purpose. The cries of Job spring from the events which test and try our souls.

On the other hand, it sometimes appears to us that all that is needed is simply to relax and allow the gentle breezes to have their way. They are like a song in our life. We imagine that our relationship with God should always be like that. We would like our lives to go on smoothly — unruffled — and even unchallenged.

Yet we, like most Christians, discover that life in Christ is like a kite — made of ups and downs — good times and bad — each in their season, and each with its own purpose. It is always necessary, then, for us to be open to the demands and the challenges of new life in the Holy Spirit. Almost without our knowing it (and often when we least expect it) The Spirit of God comes to us — moving within us like the unseen wind. *Amen.*

Prayers for the Pope

Hate suddenly releases a great love that cannot be ignored, blessing the faces of Poland, Africa, Chicago, Manhattan. White, yellow, brown, black; they cry, they care. They pray in Rome, Washington, Hong Kong. The Kingdom comes, in their eyes and in their cries, especially in their heart of hearts.

G. C. Callahan

Our guest columnist is the Rev. Frederick P. Brooks, who is vicar of St. John's Church, "a very rural church" two miles west of Preemption, Ill.; and assistant to the rector of Trinity Church, Rock Island, Ill. After a career as an engineer and early retirement, he was ordained to the priesthood in 1979 at age 58. His article is based on a sermon he preached at St. John's Church.

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LETTERS

Historic File

The purpose of this letter is simply to ask if you know of anyone who would be interested in a file of THE LIVING CHURCH. I happen to have a complete file (or almost complete — there might be a very occasional missing issue) from the late 1930s through the early 1970s.

The reasons for saving them: I happen to be an inveterate saver, also I have found them invaluable over the years as a source for homiletical material. Having just retired and moved into a small apartment, I am now forced to dispose of them.

I don't want anything for them, and, in fact, am willing to pay shipping charges if anyone, or any institution, can use them. For well over 40 years, I have enjoyed reading your magazine. Keep up the good work.

(The Rev.) JOHN S. ARMPFIELD (ret.)
Wilmington, N.C.

Ancient and Good Priest

A note on my article, "Walker Percy — Novelist and Christian" [TLC, May 10]. Dr. Percy has informed me by letter that Fr. Weatherbee, the ancient and good priest who marries Will and Allison in *The Second Coming*, is indeed an Episcopalian. Since the retired missionary lives in an Episcopal rest home, Percy assumed that readers would deduce his denomination.

(Deacon) ORMONDE PLATER
St. Anna's Church
New Orleans, La.

Pleasing Deviations

G.F. Frahm's "For Pentecost" [TLC, June 7] is one of the best poems I've seen in TLC. The content is unexceptionable. I used it as basis for a meditation. I love particularly, the line, "and sting to life once more our souls gone numb," and the concluding line, "and seal us in the way thy saints have trod."

The form, moreover, is a perfect example of the Petrarchan (or Italian) sonnet. (For sonnet forms see, for example, Louis Untermeyer, *The Pursuit of Poetry*, readily obtainable in libraries.)

The normal sonnet line is the iambic pentameter — five iambic feet, each such foot having two syllables, with accent on second. In "For Pentecost" nine lines, including the first four, are pure iambic ones. But an entire sonnet — 14 lines of iambic feet — would be monotonous.

Therefore, the poet introduces — skillfully, I think — some of the allowable variations. Of these perhaps the most common is the occasional substitution of a trochaic foot (reversed iamb, if you

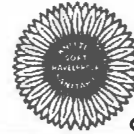


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like — accent on first syllable) at the beginning of a line.

The most unambiguous example of this in the poem under discussion is line nine: "Nothing permit us to tear or separate," where "nothing permit" consists of a trochee followed by an iamb. Other possible examples are lines five and six and perhaps ten, depending on how these are read.

Line 13, unlike all the others, consists of nine syllables instead of the normal ten. The author has omitted the unaccented syllable of the first (iambic) foot. An "O," for example, before "heal" would have resulted in a line consistently iambic. There would have been nothing wrong with this in itself, but the author has here used a permissible deviation (a "beheaded" line), pleasing in its effect after a reasonable number of iambic lines.

I hope to see more sonnets — and perhaps other verse forms — by G.J. Frahm in TLC.

(The Rev.) FRANCIS C. LIGHTBOURN (ret.)
Wilmette, Ill.

Nit-Picking

I cannot resist commenting on the letter from the Rev. Harold Marsh [TLC, May 31], in which the writer complained that a desire for non-exclusive language in our liturgies is "nit-picking." This is surely curious judgment coming from one who presumably is committed to a faith which takes the *Word* with utmost seriousness.

Perhaps the writer accepts the ministry of women only so long as it conforms itself to that of men and doesn't challenge his comfort in that style of ministry.

(The Rev.) ANNE W. BAKER
Trinity Church

Iowa City, Iowa

A Letter, in Epistolary Terms

Your recent quotation [TLC, June 7] from the Rev. Patricia Park, president of the Episcopal Women's Caucus, referring to female candidates for Holy Orders ("California, for example, said it couldn't handle any more candidates in terms of numbers, with 50 already considered"), was, in my judgment, a statement gloomier in its grammar than in its sociology. Having said this much, I wish I had used fewer words, in terms of vocabulary.

(The Rev.) PATRICK HENRY REARDON
Church of the Resurrection
Oklahoma City, Okla.

Growing in the Light

Here the Gardener has sown us where we are meant to be; growing and nurtured by the everliving Son of Peace.

Jennifer Luckhardt

BOOKS

Real Praying and Preaching

PRAYERS. By Theodore Parker Ferris. Seabury. Pp. 63. \$6.95.

The late great rector of Trinity Church, Boston, Ted Ferris, was doubtless one of the premier preachers of his generation, and the key to his effectiveness may well be found in this small collection of superb and powerful prayers.

The prayers were gathered over a period of many years. Most were not originally written ahead of time, but were spontaneous conclusions of great sermons. The prayer was the point toward which the sermon was leading people, and as Dr. Ferris writes: ". . . in it I tried to gather together our imperfect thoughts and lift them up where they might be used by God in spite of their imperfections."

That is not just real praying, but real preaching! We may not have Ted's talent, but we do have Ted's God.

An example, at the approach of death: "O God, who in the arms of death dost gather all thy children unto thyself, let us not linger when the evening comes or, for fear of darkness, fail to trust thy love and care. As, in the day and in the night, thou art ever by our side, so in life and in death thou shalt keep us safe as in our Father's house."

(The Rt. Rev.) CHRISTOPHER F. ALLISON
Bishop Coadjutor of South Carolina
Charleston, S.C.

Uncharted Territory

THE HEART OF THE WORLD: A Spiritual Catechism (An Introduction to Contemplative Christianity). By James Keating. Crossroad. Pp. 82. \$8.95.

As the spiritual frontier of contemplative Christianity is reopened, many clergy and lay people need help in finding their way into this uncharted territory of the inward journey. Thomas Keating, Abbot of St. Joseph's Abbey in Spencer, Mass., a member of the Cistercian Order (frequently referred to as Trappists), offers this slender volume to give the reader a solid foundation in doctrine of the Word and sacraments — centered in Christ.

The book provides an understanding of the Christian tradition of contemplative prayer, as classically exemplified by *The Cloud of Unknowing*. The author will also be of particular help to those who left the church for eastern religions and now want to find their way back home. It will also assist those in the church who do not know about this rich part of our Christian tradition, largely preserved by monasteries.

This book is a balanced and excellent

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THE LIVING CHURCH

July 5, 1981
Pentecost 4

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Membership, Giving Lags in Mainline Churches

According to the recently released 1981 *Yearbook of American and Canadian Churches*, published annually by Abingdon Press for the National Council of Churches, the Episcopal Church was able to reverse a long-term membership decline in 1979 with an 0.92 gain.

The biggest percentage gainers among all religious bodies in 1979 were the Presbyterian Church in America, 5.83 percent; the Church of God (Cleveland, Tenn.), 4.8 percent; the Church of Jesus Christ of Latter-day Saints (Mormons), 4.4 percent; and the Seventh-day Adventists, 3.25 percent.

Among those reporting the biggest losses in percentage for the year were the United Presbyterian Church in the U.S.A., 1.71 percent; the United Church of Christ, 1.33 percent; the United Methodist Church, 0.8 percent; the Lutheran Church in American, 0.71 percent; and the American Lutheran Church, 0.61 percent.

It was noted that the biggest percentage gainers were the younger, theologically more conservative churches, and the same pattern held for increases in per capita giving.

The nation's largest church, the Roman Catholic Church, reported a 0.42 increase to a membership of 49,812,178 in 1979. The Southern Baptist Convention, the nation's largest Protestant church, grew by 1.37 percent to a total of 13,372,757 members.

In a report on inflation and recession and their effect on local church budgets, it was observed that all 50 churches surveyed were spending their money differently than they did during the 1970s. "More of the church dollar is being spent for utilities and less for benevolence and pastoral services," said the report, which also found that when budgets are pinched, congregations typically cut the money they would have sent to denominational headquarters or spent on non-local projects.

Religious of Three Traditions Consult in Rome

The fourth in a series of ecumenical consultations on the religious life took place in Rome from May 24-26. In addition to nine Roman Catholic and six Anglican participants, this year's dialogue also included a Lutheran deaconess from Sweden, Sr. Inga Bergtsen.

Sr. Katherine McDonald, Superior General of the Roman Catholic Sisters of Sion, chaired the conference. Fr. Pedro Arrupe, SJ, Superior General of the Jesuits, and honorary president of the consultation, reminded the participants in his opening remarks that "as religious, we have special means available to us to bridge gaps within the church and to be instruments of reconciliation both among Christians and in the world at large." He challenged the group to explore new ways of promoting this spirit more broadly among the churches.

Sr. Godelieve Prove, Superior General of a Roman Catholic order of medical missionaries, characterized as external many of the recent changes in religious life. "The survival of the religious life," she said, "demands a refounding from within, a conversion to a radical, unconditional following of Jesus." Failure to do this may result in a loss of purpose, she said.

Practical ecumenical endeavors explored during the meeting included community "covenanting," a joint agreement between monasteries of different denominations regarding mutual prayer and hospitality. It was noted that 1982 will mark the 75th anniversary of the annual Week of Prayer for Christian Unity, which is observed ecumenically throughout the world. For the anniversary year, an appeal will be made to the world's religious to unite across denominational

lines to promote the week's objectives.

It was decided to hold next year's meeting at Canterbury, and, at that time, to arrive at a joint Anglican-Roman Catholic statement on religious life in the two churches. This will be the first time that the consultation has been held outside Rome. The 1982 meeting will focus also on that year's planned visit of Pope John Paul II to Britain.

The joint statement will represent the results of four years of study and dialogue which began with the first consultation in 1977. The document will center on a common understanding of the meaning of religious consecration, its significance within the two churches, and the ecumenical possibilities open to religious through collaborative efforts. The statement will represent the completion of a first stage in dialogue between the religious of the two churches, and, it is hoped, will serve as the starting point for a new phase of interfaith conversations, which eventually may be extended to Orthodox and Lutheran religious.

Anglican members of the consultation are Mother Mary Grace, Mother Superior General of the Community of St. Mary, and the Rev. Connor Lynn, Superior General of the Order of the Holy Cross, from the U.S.; the Rev. Mother Elizabeth, Mother Superior of the Community of St. Francis, Mother Frances, Mother Superior of the Community of the Sisters of the Church, the Rev. David Campbell, Superior General of the Society of St. John the Evangelist, all from England; and the Rev. Dunstan McKee, director of the Society of the Sacred Mission, who represented the advisory council for religious communities in South Africa and Australia.

Dr. Edward Hardy Dies

The Rev. Edward Rochie Hardy died in Cambridge, England, on May 26, of a heart attack, and the Episcopal Church lost one of its most distinguished living scholars.

Edward Hardy was born in New York in 1908, and as a boy began the prodigious accumulation of knowledge for which he was to become famous. He graduated from Columbia College at the age of 14 with high honors, and completed the master of arts degree the next year.

Completing his course at the General Theological Seminary in New York, he was ordained a deacon at 21, and com-



The Rev. Connor Lynn, DHC (left), and Mother Mary Grace, CSM, chat with the Superior General of the Jesuits, Fr. Pedro Arrupe, during a recent ecumenical consultation of religious in Rome.

pleted his Ph.D. at Columbia and a master of theology degree at Union Seminary while waiting for ordination to the priesthood in New York at the minimum age of 24. A further master's degree and doctorate at General Seminary followed. He and the former Marion Dunlap were married in 1939.

Dr. Hardy served first as a tutor at General Seminary and then as instructor, from 1929 until 1945, when he went to Berkeley Divinity School to teach church history, becoming a full professor two years later, a position he retained until 1969. During these years, he became a leading specialist on the history and the present life of the Eastern Churches and served on a series of ecumenical boards and commissions, most recently the international joint Anglican — Orthodox Doctrinal Discussion.

His personal friendship with numerous Orthodox leaders throughout the world provided an important channel of communication between churches. At the same time, his extensive studies in the field of liturgy and the sacraments were an important factor in the liturgical movement in the Episcopal Church.

His students were endlessly impressed with his ability to cite from memory exact page and footnote references to books in the whole field of Christian history, but were also influenced by his continuing concern for pastoral care and the spiritual life. He contributed many reviews and articles to *THE LIVING CHURCH*, as well as to scholarly and technical publications.

In 1969 Dr. and Mrs. Hardy moved to Cambridge, England, where he was lecturer in early church history for the next six years, becoming fellow and dean of Jesus College. Retiring in 1975, he remained in Cambridge and continued many of his scholarly and ecumenical pursuits.

His death this spring followed a period of intermittent ill health. He is survived by his widow and Stephen Hardy, a son. Interment was in Providence, R.I., on June 5. H.B.P.

Associated Parishes Meeting Favors Strong Diaconate

The council of the Associated Parishes for Liturgy and Mission met from May 12-15 in Waverly, Ga., at the conference center of the Diocese of Georgia.

The AP council wrote an update of its continuing concern for the revival and renewal of the diaconate. It endorsed a proposal calling for the establishment of a resource person for liturgy and worship in the Episcopal Church.

The council also heard from the Rev. John Patterson, former rector of Grace Church, Madison, Wis., and the Rev. Samuel West, founding members and now honorary members of the council.

The upcoming publication of a new brochure on the Daily Office was announced, as was the revision of another brochure, "A Parish Program for Liturgy and Mission," which is soon to be available. A committee was appointed to begin work on a ceremonial manual for bishops, to assist them in the use of the new Prayer Book.

The Rt. Rev. Frederick W. Putnam, Bishop of Navajoland, and one of the group's honorary members, paid tribute to Vivian Kingsley, who is finishing her third term as president of the council. New officers include the Rev. Canon Peter Moore, president; the Rev. Henry Louttit, vice president; Marianne Kessell, secretary; and Arthur Jenkins, treasurer.

Royal Music Group Launches US Branch

Dr. Lionel Dakers, director of the Royal School of Church Music, London, England, recently completed a three week visit to the U.S.

His primary purpose was two-fold: to attend the launching of the American branch of the school as a "not for profit" organization, and to promote the RSCM by addressing clergy conferences and conducting festival services for RSCM-affiliated parishes and choirs. The new U.S. branch, presently located in Warren, Conn., is headed by nine directors, each of whom represents a major denomination.

Dr. Dakers began his visit in Toronto, and spent some time in Albany and northern New York before arriving in Chicago for a ten day stay. At St. Luke's Church in Evanston, he conducted a choir composed of 250 children and

adults for a diocesan choir festival sponsored by the RSCM and the Bishop's Advisory Committee on Church Music.

While in the Chicago area, he addressed an American Guild of Organists meeting, the Chicago diocesan clergy conference, and the congregation of St. David's Church, Glenview.

In Milwaukee, Dr. Dakers conducted the combined choirs of St. Mark's Church and two Lutheran churches in a festival Ascension Day service.

Originally established to help nurture good music within the Church of England, the RSCM has furthered the cause of ecumenism by transcending denominational barriers through the unifying element of music. Its main avenue is instructional, and, early on, the RSCM developed a training scheme for choristers. This method was used widely in cathedrals with great success, and it has been broadened and adapted to include boys and girls in parish situations as well. J.A.K.

Ecumenical Workshop

Approximately 460 church leaders, lay people, theologians, and clergy attended the 18th annual National Workshop for Christian Unity in Boston from May 4-7. Episcopal, Roman Catholic, Protestant, and Orthodox representatives met for four days to exchange ideas, share resources, and attend seminars of general and specific interest.

The Rev. Henri J.M. Nouwen, Roman Catholic priest and theologian, preached at the opening service, held at Trinity Church. "Are we as churches willing to make the interests of others more important than our own . . . rather than worrying about the power of our individual churches?" he asked.

Fr. Nouwen, who shortly will leave his position on the Yale Divinity School faculty to work among poor people in Peru, said that the abundant spirit of God can take away the spirit of "narrow mindedness and clinging" that pervades in this age of scarcity.

Many of those attending praised the workshops for their diversity. The topics included the following: Islam in the contemporary world; liturgical dance and congregational singing; current theological perspectives on the Eucharist; the ministry of the laity; response to the problems of refugees; Episcopal-Roman Catholic marriages. Plenary sessions were held in the evenings on the Moral Majority and the movement of the religious right, and race and Christian unity.

The Rev. Gerald Moede, executive director of the consultation on Church Union (COCU), and a United Methodist, gave a presentation during the conference. He said that the consultation is "committed to a churchly unity, not a federation, not a council of churches, but organically one body, as the New Testa-



Barbara L. Braver

Fr. Nouwen: A matter of interests.

ment has said — however, with the maintenance of wide diversities in that unity.”

The closing address was given by Dr. Walter G. Muelder, dean emeritus of the Boston University School of Theology, who said that despite advances on the doctrinal and theological front, the ecumenical movement today is in deep trouble because of major social changes and institutional barriers that have kept churches apart.

“Churches suffer from the failure to take risks in Christian unity,” he said. “They seem to act as if other forces in the community will be constructively at work on the great issues, thus relieving themselves of the risks they should be taking. But the failure to risk is at bottom a failure of faith in Christ and the Spirit, for all things cohere in the one who is the Lord of the church and of the world.”

Change in Refugee Policy

The U.S. Justice Department has ruled that all persons fleeing from Indo-China for any reason will be considered legal refugees by this country.

The continuing exodus of Vietnamese “boat people” and other Indochinese has been causing speculation that many were fleeing now for economic, rather than political reasons, and thus were ineligible as refugees under the new U.S. Refugee Act of 1980. This act defined refugees as persons leaving their countries “because of persecution, or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion.” No mention is made of people fleeing for economic reasons.

Attorney General William French Smith has accepted the argument of Secretary of State Alexander Haig that those fleeing Indochina had suffered “real persecution” in the Communist countries.

Church groups, including the Episcopal Church and the National Council of Churches, long have argued that refugee status should be extended to include persons fleeing non-Communist repressive regimes, such as that of Haiti.

Church groups have complained that most of the refugees admitted to the U.S. are still those fleeing Communist regimes, and have been especially critical of the refusal of the U.S. Immigration and Naturalization Service (INS) to grant refugee status to Haitian refugees in Florida. The churches maintain that the Haitian boat people, fleeing a repressive dictatorship, are just as eligible for admission to the U.S. as the Indochinese are. The INS says the Haitians are fleeing largely for economic reasons.

It isn't apparent as yet whether the government's decision on the Vietnamese economic refugees will result in any changes regarding Haitians.

BRIEFLY...

When he was in San Francisco recently, the Archbishop of Canterbury joined with the Roman Catholic Archbishop of San Francisco in bestowing a joint blessing on an ecumenical community of monks. A large congregation was present for the solemn Evensong service in Grace Cathedral. Incarnation Priory, which received the joint blessing, is a monastic venture in which monks of the Order of the Holy Cross (Anglican) and of the Camaldolese Order (Roman Catholic) participate. The two groups remain juridically distinct (each with its own constitution, superior, etc.) but are spiritually united at many levels. Key moments of monastic life are shared: joint community meetings, meals, and recreation. The Divine Office according to the Holy Cross breviary is alternated with that of the Camaldolese office book.

Morehouse-Barlow Co. recently signed a contract with the Rev. John E. Booty, professor of church history at the Episcopal Divinity School, Cambridge, Mass., for a one volume history of the Episcopal Church. According to the publisher, this will be the first full scale history of the church since the late Raymond Albright's volume in 1964. Fr. Booty received his B.D. degree from Virginia Theological Seminary; he holds M.A. and Ph.D. degrees from Princeton University. He plans to devote a substantial portion of the next three years researching and writing the book.

As does many a tourist in Maine, the Most Rev. Titus Yoshio Nakamichi, Presiding Bishop of the Anglican Church in Japan (Nippon Seikokai), left a little money behind at L.L. Bean. “It was the one thing he asked to see,” said his host, the Rt. Rev. Frederick Wolf, Bishop of Maine. Bishop Nakamichi said he had heard of Bean's at an international school in Kobe, where he lives. He bought a belt, a shirt, and a pocket knife at the famed mail order store.

A major conclusion of a three day conference on “Women, Change, and the Church” held in Indianapolis, Ind., in March was that the traditional roles of women are changing rapidly — perhaps faster than the churches can respond and minister to them. The conference was the Washington Cathedral Conference of Christian Vocation's first nationwide project to bring together nationally recognized speakers to address a contemporary issue confronting Christian lay and clerical leadership. Sponsors included the

Alban Institute, Episcopal Church Women of the Diocese of Washington, the lay ministries office at the Episcopal Church Center, and the National Task Force on Women of the Episcopal Church. Dr. E. Anne Harrison, lay ministries staff officer, served as one of the resource people for the gathering, which drew more than 100 participants from at least ten denominations.

The new Archbishop of British Columbia is the Most Rev. Douglas Hambidge, elected recently at a meeting of a provincial synod in Victoria, BC. The new archbishop, 54, is a graduate of London University in England. He served with the Royal Army Service Corps in the Middle East, and since his ordination to the priesthood in 1953, has spent most of his ministry in British Columbia. In 1969, he was elected Bishop of Caledonia, and last June, he was chosen as Bishop of New Westminster. As Metropolitan of the Ecclesiastical Province of British Columbia, he succeeds the Most Rev. T. David Somerville, who retired last year.

Planning for the next Triennial Meeting of Episcopal Church Women has begun, and a committee met recently near New Orleans to work on the program for the 1982 meeting, and look at the facilities where both the Triennial and General Convention will take place. The committee decided to focus the 1982 gathering on three issues: spiritual growth, the family, and the environment. Betty Baker, presiding officer of the next triennial, said, “In the New Orleans experience, we hope we will have deepened the spiritual awareness of us all and enhanced our sense of mission and ministry both within and without the church.”

Acting on behalf of the board of trustees of General Theological Seminary, the Rt. Rev. Robert B. Appleyard, Bishop of Pittsburgh, formally accepted the Bayne Collection on May 18. The collection consists of the correspondence, writings, and personal memorabilia of the Rt. Rev. Stephen F. Bayne, fifth Bishop of Olympia, and was donated to the seminary by the bishop's widow, Lucie C. Bayne. Bishop Bayne graduated from General Seminary in 1932, and remained as a fellow and tutor until 1934. After his distinguished career of service to the Episcopal Church and the Anglican Communion, he returned to the seminary as professor of Christian mission in 1970, and was elected dean in 1972. He held honorary degrees from many universities, both in the U.S. and abroad. He died in 1974.

The Anglican Catholic Church Today

**Although much has been accomplished
in the Anglican Catholic Church in the past
four years, a great deal remains to be done.**

By JOHN OMWAKE

Nearly four years have passed since the Church Congress at St. Louis in September, 1977, which led to the establishment of what has come to be called the Anglican Catholic Church. Since then, the small, fledgling church body has experienced controversy, acrimony, splits, defections, lawsuits, financial poverty, and a continuing leadership crisis; yet it has survived and, in many places, has grown and even prospered, confounding those who predicted at the outset that the ACC, made up mostly of disenchanted Episcopalians, would splinter and founder.

The Anglican Catholic Church today is comprised of six dioceses, one missionary diocese, and a missionary district (these dioceses, together with the names of their bishops and a brief territorial description, are listed in an accompanying table). There exist, by the best reckoning, about 200 congregations in 38 states and territories; these range in size from mini-churches of a half dozen or so persons to parishes with several hundred members. A number of these are former Episcopal parishes which seceded or split; however, the great majority are new congregations which have come into being since 1977.

There is a considerable state of flux; some congregations have disbanded, some have become disenchanted and left for other churches (most notably the Antiochian Orthodox Church), and others have merged to create stronger par-

In a covering letter to the editor, sent with his article, Mr. John Omwake wrote, "My separation from the Episcopal Church was entirely amicable. Before leaving, I had many long talks with my rector, and I departed (to the Anglican Catholic Church) with his blessing. When I go back to Hot Springs, Va., I attend services at St. Luke's Episcopal Church." Mr. Omwake is now living in Kingsport, Tenn., where he is a layreader at St. Andrew's Anglican Church, which he helped to organize. A professional journalist, he has been an observer and sometimes participant in the "continuing church" movement since its beginning.

ishes. New congregations continue to be formed; in the past few months, parishes and missions have been established in Toledo, Ohio; Charleston, W.Va.; and Tampa and St. Petersburg, Fla., to give some examples.

Most ACC parishes do not own their property. Those congregations which left the Episcopal Church in most cases lost their buildings as a result of lawsuits; in some instances, they chose to start afresh, leaving bricks and mortar behind. An increasing number of ACC parishes, as they have grown and become more established, have either constructed their own buildings or purchased existing ones. For example, St. Francis' Church in Blacksburg, Va., has purchased a former Roman Catholic Church building; the Church of St. Peter the Apostle in nearby Christiansburg has moved into a one-time Pentecostal church; while the Church of St. Thomas of Canterbury in Roanoke, Va., has completed construction of its new sanctuary.

But for the most part, ACC congregations must make do with rented or makeshift quarters. Many meet in churches of other denominations, while others gather in motel and restaurant meeting rooms, storefronts, bank community rooms, private houses, and, in one reported instance, a barn! Bricks and mortar, stained glass windows and endowed choirs are not part of the Anglican Catholic ethos, at least not at this point.

Although the ACC has survived and grown, serious problems remain. The church, being new, has little material wealth, and chronic inflation imposes

additional burdens. There is no organization known as national headquarters, which makes coordination difficult; indeed, no one is even certain how many communicants there are in the ACC — the generally assumed figure is between 10,000 and 20,000. In truth, no one knows.

The lack of a coherent national organization creates problems far more serious than having no reliable census. Strong leadership is sorely lacking on the national level. The church is organized as a province, but, as of yet, there is no archbishop, and the seven bishops act collegially as the metro-political authority. Seven voices together do not always make one, and as a result, the College of Bishops has been accused of failing to provide strong direction. There is, for example, no clear nationwide missionary strategy, although the ACC emphatically proclaims itself to be a proselyting church.

The squabbling on the episcopal bench has led to a heavy turnover at the top. Of the four bishops consecrated at Denver in January, 1978, only one remains — Bishop James O. Mote of the Diocese of the Holy Trinity. Two bishops, Robert S. Morse and Peter Francis Watterson, broke early on, claiming that the proposed constitution eroded episcopal authority; neither they nor their dioceses — Christ the King and Southeastern United States, respectively — are part of the ACC.

A third bishop, C. Dale Doren, of the Diocese of the Midwest and later of the Mid-Atlantic States, resigned last year, citing high church practices in the

ACC; he has become archbishop (and, as of last report, the only bishop) of a tiny splinter jurisdiction called the "United Episcopal Church in North America." Sadly, the ACC has spawned its own group of *vagantes*.

Indeed, churchmanship remains a hot issue in the ACC. The focus is less doctrinal than liturgical. The constitution permits *six* books of worship — the Book of Common Prayer in the 1549, 1928 American and 1962 Canadian editions, and the American, Anglican, and English Missals. In practice, nearly all congregations use either the 1928 BCP or the American or Anglican Missals. This has resulted in tension, particularly where priests have sought to impose the Missal, with its accompanying ceremonial and devotions, on congregations preferring a plain celebration according to the 1928 BCP.

Also, the constitutional requirement that the Eucharist is the principal service on all Sundays and holy days when a priest is available has created tensions in those parts of the country, chiefly in the South, where Morning Prayer at 11 a.m. has traditionally been the norm.

There are signs, though, that the controversy over churchmanship is dying. The bishops have treated the matter with irenic pastoral letters, and the emphasis just now is on mutual respect and tolerance of differing traditions.

A far more serious problem is the lack of clergy. There are an estimated 108 clergymen in the ACC; these are not enough to serve all the congregations, scattered widely about the country, and the clergy shortage has impeded growth. Most of the clergy are former Episcopal priests, although some have come from other catholic bodies; however, the ACC has begun to ordain its own clergy, and increasingly the clerical roster is becoming composed of "home-grown" priests and deacons.

To deal with the shortage, the ACC has purchased a former hospital at Liberty, N.Y. for use as a seminary. A province-wide fund raising drive yielded \$6,000 more than was needed to secure the property — an encouraging sign — but much remains to be done if Holyrood Seminary is to open as planned this fall.

Despite the problems, the prognosis for the ACC is cautiously encouraging. This is due in large part to the church's strength on the parochial level. Perhaps the best way to get a look at the Anglican Catholic Church today is to examine in detail one of its parishes.

St. Andrew's Anglican Church, Kingsport, Tenn., was organized on November 11, 1979, as a missionary effort of the Church of the Good Shepherd in Abingdon, Va., which is about 40 miles to the northeast. There were 20 charter members, most of whom came from two Episcopal parishes in Kingsport, one with a "high" tradition, the other

strongly "low." The congregation, which initially met in private homes, soon found quarters at the local Seventh Day Adventist Church.

The parish has had from the start the services of a priest, the Rev. A. Fraser MacCammond, who is also rector of Good Shepherd. Fr. MacCammond had retired as an Episcopal priest before joining the Continuing Church movement in 1978.

Also, in September, 1980, James A. Montgomery, a Kingsport man who had studied for holy orders in the Episcopal Church, was ordained to the diaconate. The two men provide St. Andrew's with good pastoral care, and the parish has had from the start regular and frequent celebrations of the Eucharist. Currently, Sunday services alternate between the

Eucharist and Morning Prayer, and when Mr. Montgomery is priested, St. Andrew's will be able to have the Eucharist celebrated each Sunday.

The experience at St. Andrew's has been atypical of ACC parishes, many of which have had to go for months without a priest to celebrate the sacraments. Perhaps because of this, St. Andrew's has seen better growth than some congregations. Currently, there are 45 communicants and baptized persons; five of these have come to the parish since the first of the year. The great majority of them are former Episcopalians; for most, Prayer Book revision, not the ordination of women, was the chief reason for leaving the Episcopal Church.

There have been two confirmations, and currently a group of children is be-



The Blessing

As he gave the chalice
He blessed within each sinner
Eating and drinking
Of the body and blood
Of him who offered compassion
To the world
And suffered
Forejudged questions
And the power of evil.

Do we share
His terrifying and blessing experience
Or do we pass on the other side
Hearts stoned
By the shrieking terror
Of this dread age?
Do we seek the Spirit
Amid ruptured patterns and traditions scorned
While hurricanes of change
Blast off
The roof of comfort
And expose the terror-struck
Clutching
Tatters of the times?

Now is the time
To let go the outworn
And in resurrection be freed
To be what God's gifts and destiny
Bid them be —
Unique in our own.

Norman Penlington

ing prepared for confirmation. Both children's and adult church school classes have been organized. During Lent, mid-week services of Compline, Stations of the Cross, or Tenebrae were held on Wednesday nights, with group discussion afterward; these mid-week services are being continued on a monthly basis. Together with the Abingdon parish, a full schedule of Holy Week services is kept, and during a joint Festal Holy Eucharist with Good Shepherd on Easter Day, three persons were baptized.

St. Andrew's uses the 1928 Book of Common Prayer. Morning Prayer is conducted in the traditional "Virginia" manner. At the Eucharist, the Gloria in Excelsis comes at the beginning, the Benedictus qui venit and the Agnus Dei are used, and salutations are added before the Collect for Purity, the Gospel, and the Sursum Corda. The Decalogue is read several times a year, and the First Exhortation is read on those Sundays ordered by the Prayer Book rubrics. The liturgy used on Good Friday is the one which was published some years ago by the Parish Press at Fond du Lac.

St. Andrew's is part of the Diocese of the Mid-Atlantic States, comprised of 20 congregations in Virginia, Maryland, Delaware, the District of Columbia, most of West Virginia, and a tiny sliver of northeastern Tennessee.

Some of the congregations are large (by ACC standards, a parish of 100 communicants or more is large) and grow-

ing, while others are barely hanging on. In most cases, the success of a congregation depends on the availability of a priest. As with all other dioceses, Mid-Atlantic States suffers from an acute shortage of priests, and many are circuit riders; in keeping with ACC custom, its bishop, the Rt. Rev. William de J. Rutherford, is also rector of St. Thomas of Canterbury parish in Roanoke. This custom arises as much out of necessity as out of primitive tradition: an ACC diocese does not have the funds to pay a bishop's salary, and his living must come from a parish.

The bitterness toward the Episcopal Church which marked the ACC at the outset is slowly fading. The coming view of the Episcopal Church is that of a denomination to which ACC members do not belong. This is a good thing. With its own needs, its own problems, and its own missionary role, the ACC has no need for polemics or lingering bitterness.

At the same time, there is little expectation in the ACC of any future reunion with the Episcopal Church. The ACC adheres to a more traditional liturgy — whether it is the 1928 BCP or the Anglican Missal — than the Episcopal Church, and future Prayer Book revision is likely to proceed along very conservative lines; further, the question of women's ordination precludes any thought of reunion.

Also, the bitterness within the ACC is

ebbing. Some of its splinters have been grafted back to the body. Most of the parishes in Bishop Watterson's diocese either elected to remain in the ACC when he chose to leave or have since re-joined. Too, there are signs, very tentative at present, that the ACC might become the focal point around which traditional Anglican groups in the United States might unite. Currently, talks are being held with one "splinter" group, the American Episcopal Church, toward developing closer relations; these discussions, however, are at a very early stage at present.

The Anglican Catholic Church is not now in communion with other Anglican churches or, for that matter, with any other catholic body. While there is a strong desire within the church for inter-communion with other orthodox catholic churches, there is also the realization that the ACC must demonstrate stability and maturity — and get its own house in order — before reaching out to other churches.

Whether or not it succeeds in solving its internal problems and in getting on with its primary business — that of spreading the Gospel — will determine the future of the Anglican Catholic Church. Much has been accomplished in the past four years, but a great deal remains to be done.

The Anglican Catholic Church is standing at the crossroads, and which direction it takes will be crucial indeed.

Bishops of the New Anglican Catholic Church

DIOCESE (and date of establishment)

Holy Trinity (1977)

Midwest (1978)

Mid-Atlantic States (1978)

Resurrection (1978)

Southwest (1978)

South (1980)

MISSIONARY DIOCESE

Missouri Valley (1980)

MISSIONARY DISTRICT

New England (1980)

BISHOP

James O. Mote
Denver, Colo.

William O. Lewis
Kalamazoo, Mich.

William de J. Rutherford
Fincastle, Va.

William F. Burns
Orange, N.J.

Robert C. Harvey
Austin, Texas

Frank R. Knutti
West Palm Beach, Fla.

Louis W. Falk
Des Moines, Iowa

William O. Lewis,
Visitor

GEOGRAPHICAL AREA

Rocky Mountain and
Pacific states

Midwest east of the
Mississippi River

Virginia, West Virginia,
Maryland, Delaware,
District of Columbia,
and northeastern Tennessee

New Jersey, New York,
Pennsylvania

Texas, Oklahoma,
Arkansas, western
Louisiana, southern New
Mexico, and Arizona

Southern states south
of Virginia and east
of the Mississippi River

Missouri Valley and
Great Plains states

New England states

The Peddler Parson

By G.C. CALLAHAN

The past eight years of my life and ministry have taught me much that I had not known before. What I did was to take on a rather demanding secular position, in addition to my parish work.

Now, instead of an established pattern of weekly sermons, newsletters, bulletins, Rotary meetings, ministerial association and committee meetings, and parish calls, I, as a sales representative of the Zep Manufacturing Company, make the rounds of hundreds of customers in 12 counties of southern West Virginia in the Appalachian Mountains. I sell cleaning and maintenance supplies to hospitals, hotels, sanitation plants, and mine shops.

On Sundays and as often as otherwise possible, I attend to my duties as vicar of a new diocesan mission, All Souls' Church, in Daniels, W. Va. With an approximate membership of 50 baptized persons, 20 of whom are confirmed Episcopalians, this group is not yet able to support a priest without a subsidy. Ordained in 1944, I have had the previous experience of serving congregations in West Virginia and Pennsylvania.

For many years we have heard of "worker priests." I believe that the first ones to come to my attention were clergy who worked in plants and factories in France and other countries. In

our own church, the "tentmaker" ministry has generally included men and women who added ordination to the ministry to their secular occupations. Perhaps in their work as teachers, doctors, nurses, or businessmen, they felt called by God to serve the church in pulpit and sanctuary. They bring with them valuable experience from their respective worlds.

Others, like myself, go another route, leaving the full time ministry to provide their own financial support, in the manner of St. Paul, the tent maker. Frequently we are asked if we miss the full time ministry or if we plan to "return to the ministry." Such questions reveal a very limited knowledge of the real ministry of the ordained person.

Most secular occupations can be vehicles of this valid ministry. As a salesman and Christian, I often find myself listening when a customer needs a listener. Many times there are opportunities to witness to the Faith, and there are times to share a prayer. The only limit to our Lord's use of us is our failure to use our imagination.

There are many lessons that I have been learning as I combine the duties of a pastor with my secular position. I appreciate, as never before, where the money in the plate comes from to support the clergy and the rectory families. When times are hard, as they are in these days of high inflation and growing unemployment, or when a long mine strike cripples our area's entire economy — somehow, the minister gets his salary.



The Rev. Griffin C. Callahan

But as a salesman, I know when my sales are off target and my commissions with them. I share the ups and downs of my customers, and they know it.

All this reminds me of another experience I had recently with a different result. One evening as my car neared Beckley and the family dinner table, a friendly voice broke the CB silence: "Anyone got your ears on?" I switched my set to respond with, "Hi there, Beaver, come on!" "What's your handle?" the woman asked in a cheerful voice. "The Peddling Parson here, and what's yours?" Silence. Then, after about a quarter of a mile, it appeared that the woman's curiosity won out: "Are you a preacher?" "Yes, I'm an Episcopal minister and a salesman." Silence. "Hey, Beaver," I chuckled. "Where did you go?"

"Don't need a preacher." More silence, as other listeners, no doubt, listened in amusement. "I don't need a preacher. My husband needs one, though."

Thus ended a conversation that never quite began, since one of us was some kind of threat to the other. The aversion to clergymen shown by that woman cannot be taken lightly. Do we project a public image that frightens others? Do we have a reputation for being snoopy and judgmental? Or is the problem all on the part of those who see us in that way?

The fact is that the clergy yearn to be accepted as real people. We share many of the same problems as lay people, and we need the divine help and forbearance that all others do. I believe that the purely professional ministry can appear to restrict us to the ivory towers of the office and the chancel, even if, in truth, it does not do that. For this reason, perhaps those who are worker priests have a special opportunity to reach the man on the street.

The Rev. Griffin Clay Callahan has written a number of poems, some of which have appeared in our columns. In this article, he proves that cleanliness and Godliness can have something in common.

EDITORIALS

A Silent Issue

We continue to believe that missionary commitment is a major issue facing the church. The fact that everybody is not talking about it, arguing about it, or worrying about it — this is precisely why it is an issue!

We affirm that the church is one, holy, catholic, and *apostolic*. Apostolic means, among other things, *to be sent*, to be on a mission. We have bishops in apostolic succession. To judge from what Saint Paul has to say about apostleship, this also means a *missionary succession*.

Are we electing bishops to be missionaries? Is that the job description the church gives them? Is that the job description which the bishops give to the rest of us? As Episcopalians (clergy and lay), we are generally rather skillful at maintaining what we now have. When will we try to become equally skillful at reaching out to spread the faith to others?

An Update on the Anglican Catholic Church

Some of our readers have asked about current affairs in the Anglican Catholic Church. We have accordingly invited an articulate and knowledgeable member of that church to tell us about it.

We are grateful to Mr. John Omwake of Kingsport, Tenn., for the informative article in this issue. We are sure our readers may wish to comment.

Cross and Flag

Church and state are different things, with different purposes, yet religion and patriotism are in fact often closely related. As Christians, we love our country and are proud of its many achievements. At the same time, love of country should not be uncritical. Just as we desire 'whatsoever things are true, honest, just, pure, lovely, and of good report' for individuals we love, so we desire the same for the nation of which we are citizens. We serve our country best when we seek what is best for it and for the entire human family of which we are an inseparable part.



FROM ATLANTA'S BISHOP

ATLANTA is alarmed and in grief for its murdered children and young people and for their families, but

ATLANTA is not different from all American cities in that we have grave problems and growing numbers of suffering people.

ATLANTA shares with all cities the judgment of God for our neglect of adequate care for the poor and for one another at every level.

ATLANTA shares with all cities the freedom of its people and its leaders to claim the empowering hope of God's mercy when human compassion addresses human suffering in obedience to God.

ATLANTA has been so aroused. Our widely publicized crisis has generated a new sense of caring and solidarity in the city. Special police are at work. Neighborhood leaders have emerged. The churches are at hand.

ATLANTA has a determined religious community awakened to its social obligations. We are resolved to face problems, find solutions, and minister to those in fear and danger.

ATLANTA'S churches are collaborating in a project of recreation, day camping, and youth employment this summer — aimed at the needs of children and youth in public housing and critical neighborhoods.

ATLANTA appreciates the steady outpouring of concern from across the nation and around the world — the assurances of prayer and gifts of money.

ATLANTA wants the world to know that such concern cheers an already hopeful city and further unites the community already drawn more closely together.

Thank You
(The Rt. Rev.) BENNETT J. SIMS
Bishop of Atlanta

Continued from page 4

aid for all to understand that Christian life is not just to be thought about, but lived. Keating suggests increased emphasis on contemplative prayer in the seminaries and the formation of diocesan centers of spirituality.

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

Strong Tonic

LETTERS OF FLANNERY O'CONNOR: The Habit of Being. Selected and edited by Sally Fitzgerald. Farrar-Straus-Giroux. Pp. 617. \$15.00.

In 1964, after more than a decade of coping with the crippling symptoms of a severe degenerative disease, the writer Flannery O'Connor died at the age of 39.

This large and attractive volume of letters to literary friends corresponds to the painful period when Flannery returned to Milledgeville, Ga., to live with her mother. There she amused herself while raising peacocks and producing the colorful and often powerfully bizarre fiction of the south for which she is acclaimed today.

Flannery O'Connor remained a devout, if somewhat idiosyncratic, Roman Catholic, and she considered her writings religious expressions. Her lively correspondence contains accounts of her birds, rural neighbors, and her mother's farm help; sturdy advice to other young writers whose manuscripts she generously reviewed; and perhaps the most valuable, continuous commentary on the religious motivation of her work.

Readers will quickly recognize these elements in her stories and admire her brave voice and personal modesty: "I've got a lot of faults, but I hope I won't ever hang on the line like Mrs. S."

CHARLOTTE M. PORTER
Museum of Broadcasting
New York City

Books Received

WITH NO FEAR OF FAILURE: Recapturing Your Dreams Through Creative Enterprise. By Tom J. Fatjo, Jr. and Keith Miller. Word. Pp. 243. \$9.95.

BEGOOD TO YOURSELF. By Thomas A. Whiting. Abingdon. Pp. 128. \$6.95.

PSYCHOLOGY & THEOLOGY: Prospects For Integration. By Gary R. Collins with H. Newton Maloney. Abingdon. Pp. 154. \$5.95 paper.

ALONE WITH GOD: A Manual of Biblical Meditation. By Campbell McAlpine. Bethany. Pp. 184. \$4.95 paper.

MODELS OF JESUS. By John F. O'Grady. Doubleday. Pp. 190. \$10.95.

MEETING GOD AT EVERY TURN. By Catherine Marshall. Chosen Books. Pp. 251. \$9.95.

THE LEAST OF THESE. By Elizabeth Anne Hemphill. John Weatherhill. Pp. 161. \$12.50.

WELLNESS: Your Invitation to Full Life. By John J. Pelch. Winston Press. Pp. 166. \$5.95 paper.

Hymns in Summer

By THE EDITOR

Earlier this year we discussed the choice of hymns for certain seasons. This topic remains important for the summer. Without the dramatic themes of Advent, Christmas, Lent, and the Great 50 Days, choosing just the right hymn is often harder. Many members of the choir may be on vacation, and there may be a substitute organist. Many parishes discontinue singing much or all of the service music in July and August. The entire musical dimension of worship thus rests on the hymns.

Those who are choosing hymns, however, have help available. Among published resources, in addition to this column, we may mention the well known "Minnesota Handbook," — *The Episcopal Choirmaster's Handbook* (1980-81, 24th edition, available from the Handbook Foundation, 524 Fourth St., Sauk Centre, Minn. 56378); *The Hymnary*, compiled by James E. Barrett (available from the compiler, 1317 Sorenson Rd., Helena, Mont. 59601); *A Guide to the Lectionary*, by Ann Brooke Bushong (Seabury Press); and *A Manual for Clergy and Church Musicians*, by Marion J. Hatchett (Church Hymnal Corp.).

Yet one still needs to think, to compare options, and to discuss different possibilities. During these ordinary Sundays, or "general Sundays" of the summer, there are no particular hymns which must be used at specific points. Your parish does not need to use the same hymns as the parish down the road — even if they have a more distinguished rector and a more accomplished organist!

On any Sunday this month one parish may choose a certain opening hymn because it is vigorous and well known and a good way to begin. Another may choose another hymn because it has something related to one of the Bible readings. Elsewhere a hymn is chosen because it relates to something in the sermon. (Normally, the sermon should be based on the biblical readings, but a good preacher may develop a theme in an unusual way, and a particular hymn may help him do it.)

In another place, the choice may be

largely musical. (If the congregation has just learned to sing 384 to the tune Westminster Abbey in the Hymnal Supplement, the choirmaster may wish to sing it soon again to build up familiarity.) Or other churches may base their choices on some special local circumstances. ("Onward Christian Soldiers" might be chosen because a new processional cross has just been given, and this is the first time it is to be used. "Love Divine" might be chosen because it is the favorite hymn of the oldest member of the parish, who is celebrating her 95th birthday on this Sunday.)

Thus half a dozen churches may choose half a dozen different opening hymns on the same Sunday. But note: our six did so for good reasons. The first two or three may have followed the suggestions in published resources. In any case, there was thought and purpose back of the choice. What is sad is that in many cases hymns seem to be chosen with no rhyme or reason at all. Thus a church may have a hymn about the Holy Spirit on some Sunday in August, simply for variety, whereas the same hymn might really have fitted with the Epistle in July.

The summer Sundays do not have any

Bay Songs

God's gift of grace
flows like fog over the bay.

My craft adrift,
the sail slack,
My lust to touch the farther shore,
to climb the headland's slope,
to wander gracelessly
on needled paths,
becalmed.

Swirling grace
has captured me.

William J. McGill

seasonal theme as such, but many of us believe it is a good idea to make regular use of at least one strongly trinitarian hymn almost every week, for the purpose of all Sundays is to celebrate creation, redemption, and the new life of the Spirit. (Hymn 474 is good from time to time for this reason.)

Preachers who are going to preach several times on those great Epistles from Romans may want to speak specifically about St. Paul and may make use of hymn 114. Similarly, as we read such characteristically Matthean Gospels, attention to the first evangelist may make such hymns as 133, 134, or 402 appropriate and useful.

Some general hymns will indeed need to be assigned to different Sundays on a somewhat arbitrary basis. They can, however, be appropriate to the part of the service in which they are used, and the total selection for the day can add up to a forceful and joyful expression of Christian worship. There are plenty of good hymns to sing, and people can love singing them.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

July		October	
9-11	Episcopal Renewal Ministries Conference (Santa Clara, Calif.)	2-9	Meeting of the House of Bishops (Bahia Hotel, San Diego, Calif.)
15-24	Anglican/Orthodox doctrinal discussions	14-17	General Board of Examining Chaplains (College of Preachers, Washington)
26-Aug. 1	Annual Evergreen Conference for Christian Educators (Evergreen, Colo.)	23-24	Convention, Diocese of Western New York (Amherst, N.Y.)
27-31	American Festival of Evangelism (Kansas City, Mo.)	November	
August		6-7	Convention of Diocese of Iowa (Des Moines).
20-23	Evangelism Congress '81, sponsored by the Evangelism and Renewal Office and the BSA (Evanston, Ill.)	9-11	Annual Conference of Diocesan Liturgical and Music Commissions
September		13-14	Convention, Diocese of Northwest Texas (Midland)
17-19	Annual Meeting of A Christian Ministry in the National Parks (Estes Park, Colo.)	13-15	Convention, Diocese of West Missouri (Joplin)
		December	
		4-5	Convention of Diocese of Bethlehem.

CLASSIFIED

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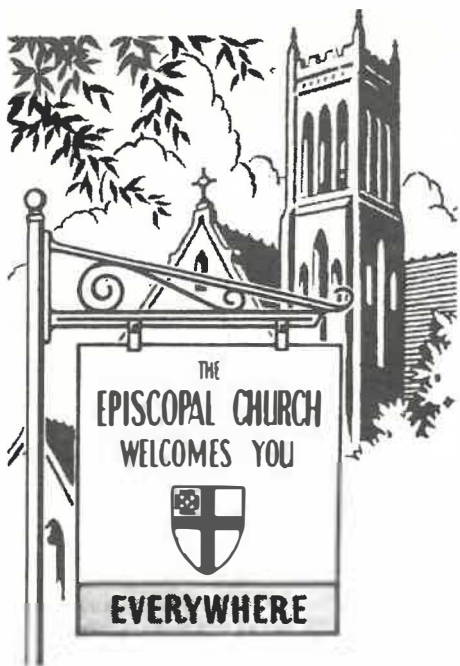
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SUMMER CHURCH SERVICES



WASHINGTON, D.C. (Cont'd.)

ST. GEORGE'S PARISH 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
Sun Masses 7:30, 9, 11. Daily Mass, Mon, Wed, Fri 12 noon,
Tues & Thurs 7

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

ST. LUKE'S (1926) South Grand Ave. East
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD 9, others as anno

CORBIN, KY.

ST. JOHN'S 701 E. Engineer St.
The Rev. Lee Miller
Sun H Eu 8, 11; Ch S 10. H Eu Wed 7

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Maim, the Rev. Geoffrey Hahneman, the
Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8, 10:30

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

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. John Duke Eales, r; Canon B.G. Mlars, ass't
Sun HC 8 & 10 (signed for deal), MP 4S. Wkdy as anno

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelase, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Kari E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

(Continued on next page)

AUBURN, ALA.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. ANDREW'S ABBEY
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The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DURANGO, COLO.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily
10

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon; d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; hol, holiday; HC, Holy Communion; HD, Holy
Days; HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; MW, Morning Worship; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; SM, Service
of Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship.



St. Alban the Martyr, Superior, Wis.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First
and third Sat 7

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope
HC 8:30, 10. Tues HC & Uncion 11, Thurs HC 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu
Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs.
Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, ass'ts; Calvin Hampton, mu-
sic director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seelye, curates; J.
Johnson, J. Kimmey, associates
Sun. 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed
6:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 8

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. 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

UTICA, N.Y.

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

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, (Western) N.C.

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

SHAWNEE, OKLA.

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Sun Mass 10 (Cho); Mass Daily; Always Open

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Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (Ev, Novena & Ro-
sary). Confessions: Fri & Sat (5-6); half hour before each
Sunday Mass; at any time by appt.



Church of the Incarnation, Dallas

NEWPORT, R.I.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 10, 6:30

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. 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

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP; 12:10
HC, 6 EP

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

GIG HARBOR, WASH.

ST. JOHN'S 7701 - 46th Ave., N.W.
The Rev. Charles F. Schreiner, r
Sun Eu 8, 10. Wed Eu 10

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, as-
soc; the Rev. William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 10

SUPERIOR, WIS.

ST. ALBAN THE MARTYR 14th St. & Cuming Ave.
The Rev. Winston Jensen, r; the Rev. Gary Turner
Sun 8 Low Mass, 10 H Eu. Tues 7:30; Thurs 10

PARIS, FRANCE

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The Very Rev. James R. Leo, dean; the Rev. Canon J.
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Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30