

THE LIVING CHURCH



The Rev. Richard I.S. Parker and Mrs. Parker are greeted by Norma Hughes: Honored by a grateful congregation [see page 3].

Anglo-Catholicism: 1910-1955



Summer Nights

Summer days should be pleasant; so too should summer nights. The night is indeed an important time. The Bible often speaks of the darkness as the setting within which God discloses his presence. This is a topic, as we shall see, which has become something of a problem for many Christians today.

But what does the Bible say about the night? The Psalms offer interesting examples. In Psalm 8, the psalmist acclaims the glory of God and his handiwork in the heavens. The moon and the stars are cited, not the sun. Plainly it is the night sky that the poet is contemplating. Psalm 74, verses 15 and 16, now among the opening sentences for Evening Prayer, ascribes to God the day, but "also the night," and he is praised as creator of both sun and moon. In Psalm 139, the author seeks to flee in the darkness, but finds darkness is not dark to God, "darkness and light to you are both alike."

Darkness can be a time for eating and drinking, for talking and story-telling, for singing and dancing. It can also be a time for thinking, meditating, and praying. For both cases, it would seem, there are the same reasons. The pressure of daily work is past. Darkness covers over, at least for most people most of the time, our places of work, our tools, the multitude of things we look at and worry about when we are on the job. The workaday world of hammers and saws, of telephone dials and typewriter keys, of levers and switches and buttons — all this melts away in twilight.

Night spreads a veil over the earth, and for the hours of darkness it is a new and different world, a world of feelings, imagination, human values, deep perceptions, and insights. The proper illumination of the nocturnal hours — candlelight, lanterns, firelight, lamplight, fireflies, and moonbeams — all these disclose a very different world from that of daylight. This world of night is one to be enjoyed, explored, and valued.

It will be noted that in the first chapter of Genesis, in the epic of creation, the darkness precedes the light of the first day, and each subsequent day involves first evening and then morning. For us Gentiles, a new day begins an instant after the stroke of midnight. For the ancient Hebrews, as for modern Jews, the new day begins at evening, at sunset. It is on Friday evening, at the end of the sixth day, that Jewish families gather around the dinner table, the mother blesses the candles, and the Sabbath begins.

Similarly, on Saturday evening the Sabbath is over. (We see this in the Gospels when the crowds came to Jesus on Saturday evening, when Sabbath rules are terminated, e.g. Luke 4:40.) We still observe relics of this in the liturgy, when we begin to use the Collect for Sunday on Saturday evening, or on important feasts which are intended to begin with the preceding Evensong.

Why did the Hebrews think of the new cycle beginning in the evening? Partly, no doubt, because the sky was their calendar. It was during the night, when you saw the moon and stars, that you could determine the date. But surely too it was because of the distinctive character of night. It was apparently on the holy nights that the great feasts were observed with banquet, song, and dance.

So we still find, at the midnight mass of Christmas and Easter, that there is ultimately no conflict between night as a time of sharing in the deepest mysteries of our faith and night as a time of joyful song, of wearing our best clothes, of conviviality with relatives and neighbors.

The canticle *Benedicite* in Morning Prayer calls upon the nights, no less than the days, and darkness, no less than light, to bless the Lord. Night is a time in which you and I can bless the Lord too. Yet there is more to it, as we continue our reflections during the weeks ahead.

THE EDITOR

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DEPARTMENTS

Books	12
Deaths	14
Editorials	12
The First Article	2
Letters	3
News	6
People and Places	13

ARTICLE

Anglo-Catholicism 1910-1955

Br. Paul Allan, O.I.W. 9

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LETTERS

(Most letters are abridged by the editors.)

Congressional Theology

A report in the *International Herald Tribune* that a United States Senate sub-committee has approved legislation "defining life as beginning at conception" prompts a reminder to Episcopalians in the United States of what their own General Convention affirmed in 1976 and reaffirmed in 1979: namely, "that the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter (of abortion) and to act upon them."

This resolution reflects, I believe, a widespread opinion among Americans of all religious persuasions (and of none) that proclamations of the United States Congress on the question of when life begins is an absurd presumption of competence and authority. Perhaps next they will be telling us when and how the world was created!

(The Rt. Rev.) JOHN M. KRUMM
Suffragan Bishop,
American Churches in Europe
Paris, France

Mother Teresa

It is with sadness, shock, and anger that I read your editorial, "Mother Teresa's Views" [TLC, July 12]. While you seem to applaud this dear saint for her "concern for children, born and unborn," you continue on to conclude that "... Roman Catholics must accept some responsibility for the widespread practice of abortion today."

To those of us who feel that abortion is murder, your comment is alarming indeed. The fact that you find it necessary to make such a statement in the same editorial in which you discuss the love and virtue of Mother Teresa is inexcusable.

Mother Teresa sees and serves Christ in each person to whom she ministers. She is neither discouraged nor overwhelmed by the "statistical existence of hundreds of millions" of other hungry people. That does not mean that she is unconcerned about them, nor is her ministry a failure as you imply.

CAROL BROWN
Montesano, Wash.

Anglican Catholic Church

I read with some interest about the status of the Anglican Catholic Church and the reason for its existence [TLC, July 5].

In my opinion, all communicants of the worldwide Anglican Communion

are Catholics in every respect. Catholic means universal, and that is what we are. We also state in the creeds that we believe in one Holy Catholic and Apostolic Church.

The Anglican Catholic Church apparently does not like the new liturgy. It is not so different from the 1928 Prayer Book, but it involves the laity to a much greater degree, which is good.

As far as the ordination of women is concerned, this branch church seems irrevocably opposed to same. I believe that a well qualified dedicated woman should have every opportunity to be ordained if she is called to the priesthood. If it was not for our many dedicated women in the Episcopal Church, we might not have a church. This is also true of many other branches of Christ's Body.

A few years ago a women's order of the Roman Catholic Church meeting in Notre Dame sent a wire to our House of Bishops meeting in Chicago urging them to approve the ordination of women. In my opinion it is only a matter of time before the Roman Catholic Church ordains women.

ARTHUR K. BEMAN
Bronxville, N.Y.

• • •

Since you published [TLC, July 5] an article on "The Anglican Catholic Church Today," perhaps you will be good enough to publish this letter regarding the Diocese of Christ the King.

We do not wish to go into our differences with the Anglican Catholic Church. The Diocese of Christ the King and the Diocese for the Southeastern United States are joined in a provincial structure. A simple set of canons provides the framework of organization. We simply claim to be the continuation of

The Cover

The Rev. Richard I.S. Parker, rector of St. Cross Church, Hermosa Beach, Calif., since 1939, was honored on his retirement this spring by a congregation grateful for his 41 years of service. During his tenure, the church grew from a small shingled building near the beach to a modern Gothic edifice serving over 1,000 families. TLC's cover shows the Parkers as they were greeted by parishioner Norma Hughes, who headed the committee that planned the events surrounding the Parkers' retirement. Highlight of the festivities was a banquet at which the rector was presented with a check for \$19,000, a new car, the title of rector emeritus, and a patchwork quilt.

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the Episcopal Church and not a new ecclesiastical structure.

The Diocese of Christ the King is national in its scope, with 40 parishes in states stretching across the country and served by some 35 clergy.

A seminary for the training of its priests was established two years ago in Berkeley, Calif. St. Joseph of Arimathea Anglican Theological College will open for its third year of operation this fall.

There have been no churchmanship controversies in the Diocese of Christ the King. We require that the Holy Communion be the chief service every Sunday where a priest is available as the celebrant. Other than this, there are no explicit directions, and the regulation of ceremonial is left to the priest and the people.

It is the view of the Diocese of Christ the King that when the Episcopal Church is absorbed into the Church of Christ Uniting, we will be the only legitimate Episcopal Church.

It is interesting to note that of the five bishops consecrated for the continuing church (the Denver four and Bishop de Catanzaro for Canada) three are still in communion with one another — Bishops Watterson, Morse, and de Catanzaro.

Bishop Mote is now the only one of the original bishops in the Anglican Catholic episcopate, the expansion of which to seven is the outgrowth of a consecration which he and Bishop Doren conducted before the latter departed to form the United Episcopal Church.

Our ordinary is the Rt. Rev. Robert S. Morse, one of the four bishops consecrated in Denver in January, 1978. Diocesan offices are at St. Peter's Church, Oakland, Calif.

(The Rev. Canon) FRANCIS W. READ
Diocese of Christ the King
Oakland, Calif.

Thank you for your unbiased and honest editorial on the new Anglican Catholic Church. I respect and admire your publication for allowing John Omwake to enlighten the Anglican world of the pros and cons of the Anglican Catholic faith.

As an Anglican Catholic, I enjoy your publication because I have always felt that you treated all religions without bias. And as an Anglican Catholic, I pray that all Anglicans world wide will once again be in common communion. This, I also pray, is not that far distant.

GARY W. OLIVER

Lancaster, Ohio

The article, "The Anglican Catholic Church Today" [TLC, July 5], will cause much comment. It omits, however, what many consider to be one of its most important ramifications. No mention was made of the mental anguish and heart-break suffered by many who were af-

fectured by the split-ups, those who stayed or those who left. This is always the case when any schismatic group leaves the organized group.

Neither has the author mentioned what, if anything, the new church is doing to spread the word of God. I hope and pray that God will lead them back into the Episcopal Church.

ALEX MCPHERSON
Anderson, S.C.

The article on "The Anglican Catholic Church" by Mr. John Omwake [TLC, July 5] is very interesting; also, it brings sadness to my heart over this breach in our branch of the Anglican Communion. One can easily realize the tribulations of those who have entered the ACC.

The primary importance of church unity was emphasized in the home of my parents. My father was a devoted advocate of this cause and even tried to establish a league for church unity in order to get members of our church to pray for it. My uncle (Dr. Silas McBee) published *The Constructive Quarterly* to advance the cause of organic church reunion.

For years I usually preached on this subject during the Church Unity Octave, stressing many times the great contribution which our Anglican Communion has made to this great purpose; e.g. the Chicago-Lambeth Quadrilateral.

So it was that when the 1979 Book of Common Prayer was adopted, I believed that the unity of our church was more important than any BCP, generally speaking. The more, however, I have become familiar with the 1979 book, the more I find myself having difficulty with it; it seems to me to tone down or, in some instances, to depart from the genius of our Anglican Communion.

Rites I for Morning and Evening Prayer and the Holy Communion have helped, but the changes even in these rites remind one of the saying, "When we strive to better, we oft mar what is well."

Most of our communicants are not going to stage a sitdown strike about this; they are not planning to leave their beloved parochial churches where they have worshipped for years, and where, in many instances, they have buried their loved ones in the churchyards. However, they will continue to love with admiration the 1928 Book of Common Prayer for the grandeur of its language, its propriety, and its significant avoidance of redundancy.

We understand the devotion of the members of the ACC for this traditional liturgy, and we want them to come back to us. The Archbishop of Canterbury recently said [TLC, May 31], "What the new rites lack, and this is very serious, are the kind of phrases which nourish people's souls."

The next General Convention can ameliorate this situation by clarifying

its 1979 resolution on the use of the 1928 book and by extending its authority to include the regular services on Sundays.

(The Rev.) EDWARD B. GUERRY (ret.)
Charleston, S.C.

A Septuagenarian Speaks

May I praise the spirit and variety of the new Book of Common Prayer? It affirms and celebrates, rather than negates, the individual and the world. As a "young" septuagenarian layman and lifelong Anglican, spiritually nurtured on the 1918 Canadian Book of Common Prayer and our own 1928 book, I much prefer the new book.

Given this background, I am well aware that much of 20th century English is often flat and unpoetic. But what good is beautiful and spiritually moving English if it is increasingly not "understood by the people?"

As a recently retired professor of humanities from a major university, I predict that Shakespeare will soon be taught to the average student in a modern version, as Chaucer now is.

NORMAN PENLINGTON
East Lansing, Mich.

Cults

The Rev. Dr. Ruth T. Barnhouse, in her letter on cults [TLC, June 28] compares evangelism with the tactics used by the Moonies or the Children of God. I find it difficult to believe that the stories told by ex-cultists of their indoctrination match the "horror stories" told by ex-Episcopalians.

The writer also seems to feel that she has no obligation to combat false doctrine, following the curious line of reasoning that since cults often reduce overt antisocial behavior, they should be left to preach their drivel unchallenged.

PIERRE WHALON
Pittsburgh, Pa.

Brands for Cattle

It has come to my attention recently that several of our western dioceses have their own brands for livestock. That belonging to the Diocese of Idaho, for example, resembles a church key.

Have you any information about which other dioceses have brands, what they look like, and when the custom began? Are they still in use?

NAME WITHHELD

} We hope some readers can respond. Ed.

Campus Ministry

I would like to thank Dr. Lindley Powers Fosbroke for her editorial encouraging congregations to minister to local colleges and universities [TLC, June 21].

However, I must take issue with Dr. Fosbroke on an important issue. She questions the viability of Episcopal ministry to campuses because it may be too narrow in its scope. If one could check around, one would find that many college chaplains are involved and interested in their entire campus community and not just those who claim to be Episcopalians.

There are those who would oppose full time college ministry because of the expense, but what is cost effectiveness and does it apply to the cost of ministry? We do not produce a product in the capitalistic sense. We are reaching out to students, faculty, and staff, and that ministry can have no price tag.

Many campuses will go without Episcopal ministry because of the lack of money, and that is a horrible thought. Many times the cults will witness more than our church because "we can't find the money right now." That is tragic.

(The Rev.) RONALD CLINGENPEEL
Episcopal Chaplain
Montana State University
Bozeman, Mont.

Man with a Cause

I remember hearing him preach to a congregation of poor people — whites, blacks and Hispanics — as well as a scattering of General Seminary faculty and students, at St. Peter's, Chelsea, one of the inner city parishes cheek by jowl with the General Theological Seminary in New York City. The time was the fall of 1947.

He sounded, as always, like Jesus and the prophets, in his uncompromising advocacy of the poor. I remember his phrase: "Christ suffers crucifixion again and again in the poor of this city." It was a phrase which he was to repeat under different circumstances and in cities like Jersey City, New York, Chicago, Detroit, Selma, and San Francisco. He was a true son of the old Church of England Anglo-Catholic priests who labored and fought and died in the slum parishes of London in the last century and in this one.

I remember him telling me one time, "Carl, if you are a catholic, you can be anything else you want to be in this world." Like his mentor, St. Paul, he strove to be "all things to all men."

Now he is part of the communion of saints, and I would like to be among the first to petition our national Liturgical Commission to strike a Collect, Epistle and Gospel for him, among the distinguished personalities of the 20th century church luminaries. His name was Chauncey Kilmer Myers, and he was layman, deacon, priest, bishop, and friend.

While I hope some day for his own Collect, Epistle and Gospel, it is of far more importance that we who would seek to honor his memory roll up our sleeves and go to battle (if necessary) for the cause of human rights, to which he gave

of himself and his full ministry without ever holding back . . .

For this cause, Jonathan Daniels, an Episcopal seminarian, and Viola Liuzzo, the wife of a Detroit labor leader, gave their lives. Never will I forget the scene in Selma when Kim Myers led the 400 of us to the road barriers set up by Sheriff Jim Clark and his deputies. At the request of the then Episcopal Bishop of Alabama, Bishop Carpenter, our way was barred from entering our own Episcopal church, St. Paul's, Selma, and we were refused permission to celebrate Eucharist there on the day of the famous march.

Kim spoke lovingly and gently to the sheriff and invited him and his deputies to join us in celebrating Holy Communion in the parish church. The sheriff's answer was a taunt, "You can't pass because your own Episcopal bishop has disallowed this service."

For long and dispirited moments, we wandered aimlessly with broken hearts. Then, Roman Catholic, Protestant, Jewish, and all sorts and conditions of persons surrounded us Episcopalians with love and hope. With their help, we recovered and together celebrated a Eucharist in the street in front of Brown's Chapel, with Bishop Myers in charge. It was the most moving ecumenical service I have ever been a part of in a ministry which goes back 33 years, and a life which spans more than that.

Until the women of our church and the synagogues of the nation have equality with men, Kim's ministry and ours are not anywhere near faithful enough for us to claim to be followers of the Lord and brothers and sisters to each other. Our gains in the realm of equal rights for women have been impressive in some quarters, but there still remains a great deal to be done.

Initially, Bishop Myers opposed the ordination of women; however, in time he changed his mind and became a supporter and believer. His humanity and deep sense of justice prevailed in this issue as in others.

One day long ago, Kim took the train from New Brunswick, N.J., together with his friend, Coert Rylaarsdam. Their destination was the Cathedral of St. John the Divine in New York City, where Kim was confirmed by the Episcopal bishop. Kim was a student at Rutgers University, and Coert was a student at the Reformed Church Seminary.

Coert informed Kim that he had decided to remain within the communion of the Reformed Church. Coert Rylaarsdam went on to become a valued minister and professor in the Reformed Church in America. Both continued to climb the spiritual stairs which led to the lives and ministries we have all come to love and admire.

(The Rev.) CARL SAYERS
St. Stephen's Church
Troy, Mich.

THE LIVING CHURCH

August 9, 1981
Pentecost 9

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Henry Hucles Consecrated

Fanfare and celebration conquered showers and steamy weather in Garden City, N.Y., as the former archdeacon of Brooklyn, the Ven. Henry B. Hucles III, was consecrated Suffragan Bishop of Long Island on June 20.

The Presiding Bishop, the Rt. Rev. John M. Allin, served as chief consecrator at the service held at the Cathedral of the Incarnation. The church was filled to capacity, and the overflow was able to participate in the service by means of closed circuit television, housed in a tent on the close.

The Rt. Rev. Robert C. Witcher, Bishop of Long Island; the Rt. Rev. Jonathan G. Sherman, retired Bishop of Long Island; the Rt. Rev. Charles W. MacLean, retired Suffragan Bishop of Long Island; the Rt. Rev. Richard B. Martin, retired Suffragan Bishop of Long Island, the Rt. Rev. Charles A. Voegeli, retired Bishop of Haiti; the Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York; the Rt. Rev. O'Kelley Whitaker, Bishop Coadjutor of Central New York; and the Rt. Rev. Lemuel B. Shirley, Bishop of Panama, served as co-consecrators. Roman Catholic and Ukrainian Orthodox Church of America bishops were also present.



Consecration in Long Island: From left, Bishop Sherman, Bishop Hucles, Presiding Bishop Allin, and Bishop Witcher.

Bishop Hucles, 57, also served as rector of St. George's Church, Brooklyn, and as chaplain of the Brooklyn House of Detention. The newly consecrated Suffragan Bishop holds degrees from Virginia Union University, Bishop Payne Divinity School, and Virginia Theological Seminary.

Clergy Try to Stop the Looting

When rioting broke out in Liverpool early in June, Church of England clergy were out in the thick of it, desperately trying to stop the looting — and feeling, as one of them told the *Church Times*, “like King Canute.”

Five days later they gathered for a special celebration of the Eucharist, and a chance to share their feelings of anger and frustration at both the violence and the underlying social causes many deemed responsible for it.

The assistant Bishop of Liverpool, the Rt. Rev. J. William Flagg, said that in the two parishes where he serves as vicar, only a dozen people have jobs. As did clergy in Brixton when that area blew up on Palm Sunday weekend [TLC, May 17], Bishop Flagg denied that there were racial motives behind the violence.

“The police said whites as well as blacks were attacking them . . . unemployment affects everyone.”

The Rev. Samuel C. Pratt, chaplain at the Liverpool Royal Hospital, where many seriously injured policemen were taken, spoke of his feelings of unreality as the rioting continued.

“I was mesmerized. I wondered, is this really happening? The police, too, were very dazed . . . when I asked if they felt disillusioned, they said, ‘Yes, but we won't give up.’ Some of them were only 18 or 19 years old. . . .”

Some of the looters were even younger, according to one cleric, who told of little children in pajamas accompanying others to the stores to take goods.

“I feel very angry about the kids — but then they express and erupt on behalf of everyone else. I was well aware of the growing resentment of people here,” he said, echoing a sentiment heard over and over again in Britain's turbulent spring and summer.

In March, two Church of England bishops warned of the potential for violence and revolution they saw in Britain, due to high unemployment and the widening gulf between the “haves and have nots” [TLC, March 19].

Remarriage Deadlock Broken

The Church of England's General Synod, to almost everyone's surprise, broke a deadlock which has existed for years, and firmly and decisively passed a resolution which eventually will permit the remarriage of divorced persons in the church during the lifetimes of their former partners.

The motion also called on the synod's standing committee to prepare a report setting out a range of procedures in such cases for consideration by the synod before any action is taken either to repeal or modify existing regulations.

The Rt. Rev. John Taylor, Bishop of Winchester, introduced the motion, which was passed by the required two-thirds majority in each house after a strong speech of support by the Most Rev. Robert Runcie, Archbishop of Canterbury.

The archbishop said, in part, that the legal dissolution of a marriage was not a casual matter for most people. Remarriage was not taken lightly or thoughtlessly either, he said. For most it was not a second chance but a first chance of making a marriage based on mature understanding and experience, and they wanted God's blessing on their new marriage.

A few bishops and priests claimed the protection of civil law to marry such couples, said the archbishop. Others offered a service of thanksgiving after the ceremony had taken place elsewhere. The unpredictability of the church's response had a lasting pastoral effect, he said. Many abandoned the church which seemed to have abandoned them.

In his speech introducing the motion, Bishop Taylor pointed out that “no other branch of the Christian Church has sustained such a severe and unqualified discipline towards hard cases in marriage or towards divorced persons who wish to marry other partners. Yet the society towards which we maintain this ‘witness’ has developed a higher divorce rate than any other European country, and the figures continue to rise.”

He said that his motion was not “an endorsement of divorce and remarriage; it is not a liberalizing of the standard of lifelong commitment; it is an attempt to bring back into our worsening situation the element of moral responsibility by allowing the church to point to those distinctions which are the very sub-

stance from which moral discernment grows."

The Rt. Rev. Graham Leonard, Bishop of Truro and Bishop-designate of London, led the opposition to the measure. He offered an amendment which sought to defer consideration of the issue, and advocated the setting up of a royal commission on marriage and family life. It was soundly defeated, as were a long list of others.

One of the few amendments accepted was one declaring that marriage should always be undertaken as a lifelong commitment. It was offered by the Rt. Rev. Hugh Montefiore, Bishop of Birmingham, and the synod liked it so much it became the first part of the motion.

Also accepted was an amendment from the Rev. Brian Brindley (Oxford), which deleted from the original motion the necessity for a bishop to approve any wedding of a divorced person. It also changed "remarriage" to "marriage," so that the concept of nullity [annulment] may be considered as an option for the church.

The voting for the motion itself was as follows: bishops, 27 for, 7 against; clergy, 134-58; laity, 135-49.



Dedication in Bristol, Ind.: Above, St. John of the Cross Church; top, right, historical marker; lower, right, the Rt. Rev. E. John Tinsley, Bishop of Bristol (England).



Bristol to Bristol

On a recent Sunday, a large crowd turned out to witness the dedication of St. John of the Cross Church, Bristol, Ind., to the National Register of Historic Places.

The Rt. Rev. E. John Tinsley, Bishop of Bristol, England, traveled to Bristol, Ind., for the occasion, and unveiled the marker which denotes the historical significance of the church and its grounds.

St. John of the Cross Church was begun in 1843, when the cornerstone was laid by the Rt. Rev. Jackson Kemper, then Northwest Missionary Bishop in charge of Northern Indiana. It was completed and consecrated in 1851. The church was built on land donated by the Judson family, originally from Bristol, England, and founders of Bristol, Ind.

In appearance the church resembles the small white clapboard houses of worship prevalent in New England, with its gabled roof and bell tower. Mrs. Judson, who raised money for building the church from Episcopal parishes in the east, reportedly declared that she wanted the parish church not only "to look like one in New England, but to sound like one, too." To that end, she arranged for a bell, forged in Troy, N.Y., in 1850, to be delivered by stagecoach to Bristol. It still rings through the town every Sunday morning.

The church's interior contains the original black walnut pews, altar, credence table, font, and bishop's chair. The stained glass windows were made in England.

The rectory, now occupied by the Rev.

and Mrs. John H. Morgan and their family, is a small Greek Revival house built about 1830. The oldest Anglican cemetery in Northern Indiana is sited between the rectory and the parish building, and contains the graves of many early settlers, including Mrs. Judson and several parish priests.

"Racial and Cultural Genocide"

In an attempt to focus international attention on the condition of Australian Aborigines, the Australian Council of Churches and the World Council of Churches invited a team of church people from six nations for an 18-day visit in June.

The six, from the German Democratic Republic, Pakistan, Costa Rica, Korea, Zaire, and England, were accompanied by a consultant from the Mohawk Nation in the U.S. The delegation was led by Dr. Anwar Barkat of Pakistan, who is also the new director of the controversial WCC Program to Combat Racism.

Strong opposition to the team's visit arose in Western Australia and Queensland, where the premiers of the states refused to meet with the delegates. Dr. Barkat said he did not know why the two premiers from states most often accused of racism would want to miss the chance of making their racial views known internationally.

The Queensland premier, Johannes Bjelke-Petersen, said, "Our Aborigines live in a paradise compared with the way some people in other countries live."

Jean Skuse, general secretary of the



Australian Council of Churches, said that if the premier believed what he said, he should welcome the international team's visit as an opportunity to correct misunderstanding. She also noted that some overseas sources compare the treatment of Queensland Aborigines to the apartheid situation in South Africa.

According to a report in *Church Scene*, Australia's Anglican weekly, the visitors were appalled by the squalor of an aboriginal camp in North West Australia. "If this is not disgraceful, what can you call it?" asked Dr. Barkat.

Later in Perth, he told a meeting of church leaders that "Australians should

not make light of the burden you have, because you have been given much. If you were a poor country with a vast number of poor, our understanding and comments would be different. But you are a rich country by all standards, yet there are poor people who have never been part of your country. . . in a democratic, free Australia, you cannot practice the type of racism we see."

The initiative for the WCC visit came from a World Mission and Evangelism conference held by the council in Melbourne in 1980, which was attended by people from all over the world. It was noted that "our encounter with the aboriginal people has brought to our attention the way in which Aborigines have been robbed of their own land and spiritual heritage . . . then denied any fair share in the fruits of the society constructed with their resources."

Aboriginal representatives said they were "sick and tired of handout treatment and degrading charity." Ms. Skuse confirmed that the situation is desperate. "There will be racial and cultural genocide unless something is done very quickly to preserve Aborigines."

Women Witness at Cathedrals

A spokesperson for the English organization MOW (Movement for the Ordination of Women) said support for the activities carried out by MOW members at various cathedrals during the recent Petertide ordinations was evident from clergy, laity, and the ordinands themselves.

At Norwich, an all-day prayer vigil was attended by many people, including the diocesan bishop, the Rt. Rev. Maurice Wood, and members of the cathedral chapter.

At Sheffield, bookmarks printed with a prayer for both the ordinands and for those women who cannot be priested in the Church of England were placed in the service books. Leaflets were distributed at St. Albans, and at Southwark and Worcester, flowers as well were handed out.

The *Church Times* reported in a related story that a farewell Eucharist was held recently at St. Luke's Church in southeast London for the Rev. Elizabeth Canham, who has been accepted as a deacon in the Diocese of Newark and expects to be ordained into the priesthood of the Episcopal Church in the fall.

During the service, the congregation was asked (as in an ordination service), if it was their will that she be ordained priest. They replied, "It is," and whether they would uphold her in her ministry — "We will."

The collection at the service was given to the parish LEAP (Liz for England As Priest) fund. The parish is hoping to raise £800 to support Miss Canham until she leaves Britain, and to finance at least two trips home next year.

BRIEFLY...

The Colorado Supreme Court announced in late June that it would not override the Colorado Court of Appeals in a case concerning ownership of St. Paul's Church, Central City, a mission of the Diocese of Colorado. As a result, the historic church remains within the Episcopal fold. Controversy over ownership of the church began in September, 1977, when a faction of the small congregation, with its then-vicar, disassociated itself from the Episcopal Church but retained possession of the building. The diocese claimed ownership and brought suit. In October, 1979, a District Court ruling held that title to the real and personal property of St. Paul's was vested in the diocese; this judgment was affirmed by the Colorado Court of Appeals last December.

The Rev. Donald W. Beers, rector of St. Luke's Church, Hope, N.J., and vicar of St. Joseph's Church, Byram Township, N.J., has become the executive assistant to the Suffragan Bishop to the Armed Forces, the Rt. Rev. Charles L. Burgreen. In his new position, Fr. Beers, 55, will assist Bishop Burgreen in the pastoral oversight of Episcopal chaplains to the Armed Forces, the Veterans Administration, and the Federal Bureau of Prisons. A former engineering officer who served aboard destroyers in the Atlantic and Mediterranean, Fr. Beers holds the rank of captain in the Chaplain Corps of the Naval Reserve. During the past year he has also earned the diploma of the Leadership Academy for New Directions in Ministry.

The Dioceses of Dallas, Erie, and Texas all have reported successful conclusions to their Venture in Mission campaigns. All three dioceses exceeded their goals. From Dallas, the Rt. Rev. A. Donald Davies reported that more than \$4.8 million has been raised. The Rt. Rev. Donald J. Davis, Bishop of Erie, praised the leadership in his diocese's campaign, which achieved 108 percent of its goal. The Diocese of Texas, in surpassing its \$6,800,000 goal early in June, was the 24th diocese to go over the top, and raised the largest dollar amount of any diocese thus far.

The oldest Anglican cathedral in the world outside the British Isles is in need of help for its restoration. Holy Trinity Cathedral in Quebec City dates from 1804, built on the ruins of an Anglican Church dating from 1759. The structure is a commanding presence on the shore

of the St. Lawrence river, and it boasts a spire of 152 feet enclosing an impressive peal of eight bells. The interior is partly a replica of St. Martin's in the Fields in London. The United States Committee for the Restoration of the Quebec Cathedral is working in conjunction with a similar group in Canada to raise funds for the restoration. Serving on the United States committee are four New Hampshire people, who look to Quebec as their Venture in Mission partner. The Rev. Albert W. Snow is chairman.

The Church of Jesus Christ of Latter-day Saints (Mormons) has joined in the growing opposition to the proposed MX missile system, a mobile nuclear force which will require the use of thousands of acres in Utah and Nevada. The Rt. Rev. Otis Charles, Bishop of Utah, and the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, both have protested against the MX, as have other church leaders, politicians, and conservationists in the two states. In a letter to President Reagan, Mormon leaders called the MX "a denial of the very essence" of their church's gospel of peace.

Of all the superheroes popularized by Marvel Comics, one of the most unusual is St. Francis of Assisi. A 50-page comic book, "Francis, Brother of the Universe," has been so well received that both Marvel executives and church officials are considering cooperating on more religious comics, according to the *Catholic Star Herald*, of Camden, N.J. Franciscan Fr. Roy Gasnick, author of the comic book's scenario, said that the book is in its second printing. "The original printing was 250,000 copies. The Paulist Press has already sold its 100,000 copies and had ordered 50,000 more. And Marvel has sent out 150,000 in normal distribution and 30,000 to their Collectors' Club." The priest said in an interview that a Japanese edition is due out in the spring and that Marvel is negotiating for distribution of the comic in 10 countries.

St. Bart's Players, the 53 year-old theater troupe of St. Bartholomew's Church in Manhattan, will present a new play, "Melissa, While She Sleeps," in the 1981 City of London Festival in July. The Rev. Andrew J.W. Mullins, executive assistant to the rector, expressed enthusiasm for the continuing cultural exchange program St. Bartholomew's has with its sister parish, All Hallows by the Tower in London. The English church produced "Betjermania," a musical entertainment based on the poems of Sir John Betjerman, Poet Laureate of England, at the St. Bart's Playhouse last fall.

Anglo-Catholicism

1910-1955

By Brother PAUL ALLAN, O.I.W.

As a small boy of 12 growing up in Boston, I remember hearing about such places as St. John's on Bowdoin Street and the Church of the Advent on Brimmer Street, and I persuaded my aunt, who lived on Broadway in Cambridge, to take me into the Cowley Fathers' church one day. To a small boy this was a very mysterious experience, going into a dark church that smelled of incense and candle wax.

Far off to the left in a small chapel was an old priest saying his Office in a deep and solemn tone. Later, I knew this priest to be Father Johnson, SSJE, to

Brother Paul was the founder in 1928 of the community known as the Brothers of St. Paul, which began its work in the rural farming areas and small towns of the Diocese of Albany. Later the brothers worked in Boston with young men from broken homes or youths who were in trouble with the law. They were engaged in hospital work and later worked on the staff of St. John's Church on Bowdoin Street in Boston, teaching church school, serving the altar, and taking care of the church property. Currently Brother Paul is living in semi-retirement in Holbrook, Mass. The letters after his name indicate that he is an Oblate of the Incarnate Word.

whom I went for confession. This was my first impression of the Cowley Fathers' church on Bowdoin Street, and of course I was hooked. That was the kind of religion for me.

Soon after this, my aunt took me to the Church of the Advent on Brimmer Street. This was on their feast of dedication, Advent Sunday, a day of great celebration. The church was crowded, and the solemn procession was wending its way around the church with the boys' choir singing that wonderful hymn, "O Come, O Come, Emmanuel."

The procession was headed by the crucifer, carrying a crystal cross, and torch bearers on either side, then the choir, followed by the thurifer who swung the censor completely around as he walked; followed by another cross bearer and torches, and yet another thurifer; and behind him the servers and the clergy in gorgeous copes of purple, the color for Advent. The rector at that time was Fr. Van Allen, called by most people, "Dr. Van Allen."

These services, common in Anglo-Catholic parishes throughout the country and in England, made a great impression on me as a young boy, as they did on great numbers of people, for this was the period when the Anglo-Catholic movement was coming into glory. If you were going to make your communion,

you went to an early mass, as the high mass was strictly non-communicating in most parishes of this type.

Many people would go to early mass to make their communion and then come back to the high mass to hear the sermon and the music. People were attracted to the Anglo-Catholic churches by the beauty and solemnity of the services, by the devotion of the people, and by the revival of the true character of catholic practice.

As I grew older and could travel farther afield, I went to New York City to see the Church of St. Mary the Virgin, a true mecca of catholic worship for people all over the country. This is a huge church, and the ideal place for great occasions, as it was for many years. It was here that the acolyte festivals, with acolytes coming from miles around to take part, were held. There was always a pontifical mass with a bishop from some other diocese taking part.

All the acolytes wore red cassocks, most with lace surplices and St. Vincent medals. There were crosses and banners, and a great procession around the church with clouds of incense. All the shrines would be lit with votive lights, and the bishop, in cope and miter and wearing red gloves, pontificated from a raised throne with ornate canopy. Elaborate mass music would be sung with a full orchestra and adult choir.

Here also would be held the services for the Confraternity of the Blessed Sacrament and the Guild of All Souls, which supplied requiem vestments for poorer parishes, and prayed for departed mem-



The Rt. Rev. Wilfrid Westall, then Suffragan of Crediton in England, takes part in solemn procession during one of the last Catholic Congresses in 1964.

bers, priests, religious, and lay members. The Confraternity of the Blessed Sacrament was a devotional society for encouraging parishes to reserve the sacrament where they did not do so. Of course the societies existed in parishes all over the country and had their own local gatherings, as they still do.

These were the days of great Anglo-Catholic gatherings in all the big cities. There were big choirs; some churches had boys' choirs, others had all adult, men and women, in the back gallery, as at St. John's, Bowdoin Street, Boston, and St. Mary the Virgin, New York City, both noted for their excellent music. Dr. Titcomb was at St. John's for 50 years.

Of course the music at these places, and many others, was long and elaborate, so much so, that the priests at the altar would go to the sedilia and remain seated for the Gloria and the Creed. The people did not sing, they listened. The priests, sitting on the sedilia during the sermon would tip their birettas every time the name of Jesus was mentioned by the preacher. They also folded back the front of the vestments so that they placed their hands on the lining in order not to soil the front.

At the Cowley Fathers' church in Boston, I can well remember the May processions in honor of Our Lady. The Sisters of St. Anne took care to see that all the little girls were dressed in white dresses and veils, carrying little baskets full of rose petals which they scattered down the aisle during the procession ahead of the clergy and the statue of Our Lady, being carried around the church by men or boys. The statue was veiled in

lace and was adorned with a crown of gold and jewels.

These were times of outward expression of Anglo-Catholic devotion. The churches were full, and the people responded to the call for catholic action. The Sisters of St. Anne had their convent behind the church at that time, did all the sacristy work, kept the church and altars in beautiful condition, and took care to see that all the services were carried out with beauty and reverence.

The choir at St. John's sang every Sunday and on great feasts, at the high mass, and at vespers and Benediction at night. Some churches did not have Benediction, but had a service of adoration, in which the door of the tabernacle was opened and the sacrament exposed, but a monstrance was not used.

Many things differed from parish to parish. Some were considered extreme Anglo-Catholic, and were thought of as aping "Rome," some used the Sarum rite, as they did at St. John's, Roxbury Crossing in Boston, with a hanging pyx, and a procession of the elements at the offertory — unusual anywhere else then, but now a common practice.

Some parishes were more moderate and had a more English character. They had evensong, solemnly sung with priests in copes and a procession. It was said in jest of these processions "that they were carrying nothing and going nowhere."

Relics of saints also, if the parish had any, were placed upon a small throne on the altar and after devotions to the saint, the relic was brought to the altar rail for the faithful, kneeling there, to kiss. On the Feast of St. Blaise, the blessing of throats was held. The priest, after appropriate prayers were said, brought out a candle that was shaped so it would encircle the head and throat, and having a handle to hold it by, would bless each person's throat.

People who had medals of the saints or other religious articles would bring them to church to be placed upon the altar and blessed by the priest. I knew of one instance where the baby of a family was wrapped in the altar cloth and presented before God in the hope that the child would become a priest. The bishop, when he came to the church, would offer his ring to be kissed, and was sometimes addressed as "My Lord."

The rosary was said in many churches. There were missions given by members of monastic orders — separate missions for men and women; also children's missions. There were 40 days' devotions and novenas. Stations of the Cross were held on Wednesdays or Fridays during Lent, as well as processional litanies. All of these practices were considered to be the privilege and obligation of the faithful.

It was considered an obligation to go to confession at least once a month —

for many, more often, especially before the great feasts. I can well remember going to Fr. Johnson, SSJE, and later to Fr. McDonald, SSJE, for confession before some feast, and finding long lines waiting and four priests hearing confessions. There would be one priest in each of the two confessional boxes, and a priest at the altar rails of the chapels in front of the church. People took these obligations very seriously. Priests went to the Cowley Fathers for their confessions from many parts of the Boston area, and some from farther away.

In Anglo-Catholic parishes, there were holy water stoups at the entrance for people to bless themselves with the sign of the cross. Votive lights often burned before the shrines, and people would light a candle and leave an offering. Before the high altar seven lamps hung from the ceiling, and a light burned before the tabernacle to remind the faithful of the presence of Jesus.

Before the beginning of the high mass on Sunday, the sacred ministers came down the aisle with holy water and sprinkled all the people, while the choir sang, "Thou shalt purge me with hyssop, etc." This part of the service is called the "Asperges."

Many books of devotion for the faithful were published and used extensively — among them, some published in England were, *The English Catholic Prayer Book*, *The Anglo Catholic Prayer Book*, *St. Swithin's*, *St. Dunstan's*, *Father Field's Prayer Book*, *The Book of Devotions for the American Church*, and many others. It was a period when people took their religion to be a very private thing. The idea of coming together and worshipping together and in unison was not emphasized. Such a practice as the kiss of peace among the people would have horrified them.

We all realize now that while trying to be catholics in every way, we used many modern catholic devotions which have since been discarded, even by the Roman Catholic Church, and have reached a more moderate and ancient form of the Eucharist with the bishop now taking his place at the altar as the chief celebrant.

There were several monasteries in the East, among them Holy Cross Monastery at West Park, N.Y., the Franciscan Friary in Mt. Sinai, L.I., N.Y., as well as the Cowley Fathers' Monastery in Cambridge, Mass. I remember going one winter day to Holy Cross Monastery and waiting in a small room near the entrance for an hour or more before someone came to show me a cell in the guest house.

There was strict silence in the house, and there were long corridors running from one building to another. The refectory was at one end of the building, and the chapel at the other. After each meal a procession was formed in the corridor outside the refectory with the commu-

nity going first, followed by the guests, all reciting the Te Deum, and processing all the way to the chapel at the extreme end of the buildings.

After compline at night, it was impressive to see just the tabernacle light and the side altar votive lights burning after the lights and candles had been extinguished. Individual monks went to the shrines to say their final prayers. The monastery is in a beautiful location, on the bank of the Hudson River, off from the road, with the cloister facing the river.

The Cowley Fathers' Monastery in Cambridge, a Ralph Adams Cram building, has a most beautiful chapel and grounds on the bank of the Charles River. It is also near the Harvard University campus. With this religious house I am most familiar, as I remember going there when the guest house was all that had been built. I went there for services and for dinner many times over the years and saw the building of the chapel and main buildings.

The Sisters of St. Margaret, whose mother house in this country is situated in Boston in Louisburg Square on Beacon Hill, were, at the time of my growing up, a very strict and rigid order. The sisters ran a house for elderly black women in Roxbury and worked in various parishes.

On Sundays they walked in procession, half of them going to the Church of the Advent, and half going to St. John's. They sat in the front pews on one side of the church, which was roped off for them with a velvet cord, which was usually lifted for them by one of the ushers.

They walked with eyes cast down and spoke to no one on the way, especially not to men. The ones who attended St. John's sat on the left hand side of the church, which was roped off also, and the Sisters of St. Anne, who lived at that time right behind the church, sat on the right hand side of the church.

The Sisters of St. Anne were founded by Fr. Powell, SSJE, and had a large convent and school for girls in Arlington, Mass. not far from Boston. The Cowley Fathers were the spiritual directors and chaplains of both communities.

Fr. Hastings Smyth, later on, started a group in Cambridge, near Harvard, that leaned toward a radical socialism. Its members went out on picket lines, took part in social issues, and formed a cooperative. Fr. Smyth was a scholarly man, and had written several books on advanced Christian socialism, as well as philosophical and theological ideas. He was not understood or welcomed by most church groups. His training and background were of the extreme Anglo-Catholic type, he having been ordained and connected with such parishes in England.

Fr. Smyth said his offices in Latin, said mass according to the English Missal, at an altar in gold baroque styling. His vestments, beautiful and costly, were of renaissance type or fiddle-back, as they were commonly called in that day. He wore a biretta with a tassel rather than a pom pom, and buckle shoes. He had a house full of antique furniture which he had brought from Venice, Italy. He had wealth and always said that, according to his bishop, he was sawing off the limb he was sitting on. But it never seemed to fall off in his lifetime.

This was the period of Anglo-Catholic congresses, held every few years. They were held in a different city each time. There was always a central hall for displays of magazines and other periodicals describing the life of all the religious orders, as well as devotional aids, vestments, rosaries, medals, and books of devotion.

The meetings would be held with prominent bishops and priests as speakers on some catholic aspect of life. Priests were allowed to say a daily mass in churches of the city, and a big celebration would conclude the congress in some large church.

This was a great time to be growing up, to be caught in the spirit and devotion of catholic teaching in the Anglican Church. People were taught the faith "once delivered to the saints" and they practiced it. They loved the church which had nurtured them. They not only responded to the call; their whole life was filled with the beauty and teaching which they had learned from faithful priests who taught them the wholeness of the catholic faith.

"The More Things Change ...

On April 18, 1817, the rector of St. Phillips' Church, Charleston, S.C., explained:

"When we pray we often give the general terms of our Prayer Book prayers a particular emphasis or meaning. Today in the Litany as we pray, "That it may please thee to preserve all who travel by land or by water," let us pray especially for the Paul Jenkins family, who have begun the long trek in their covered wagon to the western frontier in the Alabama Territory, and for Charles Manigault, who last week set sail on the perilous sea voyage to the Orient."

On April 9, 1911, the rector of St. Stephen's Church, Eutaw, Ala., said:

When our Prayer Book was revised in 1892, a few archaic or out of date prayers were eliminated. The development of railroads and the safety features of modern steamships, such as the Titanic now under construction in England, have made the hazards of travel negligible compared to earlier times. Perhaps the next revision of the Prayer Book will eliminate the prayers for those who travel. Some predict, however, that the automobile, of which there are now two in Eutaw, will in time produce travel hazards of some sort."

On April 14, 1929, the rector of Christ Church, Tuscaloosa, Ala., announced:

"Many of you know Bill Robertson, who graduated from the university last year. He has learned to fly an aeroplane and has just accepted the perilous job of piloting an aeroplane carrying mail from Atlanta to other cities. We worry for his safety and will remember him when we pray the phrase added to our Prayer Book when it was revised last year, "preserve all who travel by land, by water, or by air."

On April 12, 1981, the celebrant at St. Andrew's Church, Sylacauga, Ala. instructed the congregation:

"Please turn to page 383. We have used Form I of the prayers of the people at other celebrations of the Eucharist, but this morning for the first time we will pray one of the optional phrases. Today is the first day since this Prayer Book was adopted in 1979 that we have felt moved to pray, "For those who travel on land, on water, in the air, or through outer space, let us pray to the Lord. Lord, have mercy."

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POET'S PROPER

The Gossip of Galilee

(Matthew 14:25)

"Carpentry suited him all right.
Why did he go off
Walking across water
Like he wasn't the same boy?
Keeping with all types.
And his poor mama.
Why the whole town knows
About her oldest.
What fool notion
Got into him —
Taking a whip to the temple
Like that?
That boy's going
To get himself
Into trouble.
You mark my words."

Vincent Adkins

EDITORIALS

The Blessed Virgin

We are pleased to present a guest editorial by the Rt. Rev. William C. Wantland, Bishop of Eau Claire.

August 15 is designated in our church calendar as the Feast of St. Mary the Virgin. Why should the Episcopal Church give honor to St. Mary?

As *Lesser Feasts and Fasts*, published by the Church Hymnal Corporation, says: "The honor paid to Mary, the mother of Jesus Christ, goes back to the earliest days of the church. . . . Mary was the person closest to Jesus in his most impressionable years. . . . One who stood in so intimate a relationship with the incarnate Son of God on earth must, of all the human race, have the place of highest honor in the eternal life of God."

In the first chapter of St. Luke's Gospel, the archangel greeted Mary with the salutation, "Hail, Mary, full of grace. The Lord is with thee." (The New English Bible translates the passage, "Greetings, most favoured one!") When Mary visited her cousin, Elizabeth, Elizabeth declared, "Blessed art thou among women, and blessed is the fruit of thy womb." (The New English Bible again is more direct. "God's blessing is on you above all women.")

Our Lady herself declared that from that day, "all generations shall call me blessed." St. John's Gospel records that the care of Mary was committed by our Lord to John, and through him, to the church. ("Woman, behold thy son; man, behold thy mother.")

The 12th chapter of Revelation describes the Blessed Virgin as the queen of heaven, and the archetype of the church. Since Mary is the mother of Jesus, and the church is described as the Body of Christ, in a special way, Mary is the mother of the church. Indeed, as *Lesser Feasts and Fasts* noted, the Episcopal Church is enjoined to honor her as first among the saints, as higher than the angels, and as pre-eminent among humans.

Hymn 599 describes Mary in the following language: "O higher than the cherubim, more glorious than the seraphim, lead their praises, Alleluia! Thou bearer of the eternal Word, most gracious, magnify the Lord, Alleluia!"

Dr. Francis J. Hall has put it well in *The Incarnation*: "As pre-eminent among human saints we honor her, and are not afraid of conceding to her too reverent a regard, so long as we do not give her the honor which is exclusively due to her Son, whose grace has made her what she is, next among creatures to his perfection."

BOOKS

Tearing Down Barriers

THE SACRIFICE OF PRAISE: Studies on the Themes of Thanksgiving and Redemption in the Central Prayers of the Eucharistic and Baptismal Liturgies in Honor of Arthur Herbert Couratin. Edited by Bryan D. Spinks, CLV Edizioni Liturgiche, Rome, Pp. 272. \$18.

A brief review of a collection of essays honoring a scholar of the caliber of A.H. Couratin is not easy to write. Just because of his standing, Couratin gathered around himself a group of disciples whose rich and varied thoughts are reflected here. Yet, however too briefly, the book deserves to be reviewed if for no other reason than to bring it to the attention of liturgical scholars.

As the title suggests, a common theme does run through this very diverse set of essays, and this theme has probably done more in our time to tear down old barriers between conflicting liturgical traditions and to suggest new possibilities for the development of sacramental theology than any other. This is the theme of thanksgiving as central to a truly biblical understanding of con-

secration and oblation in the two central sacraments, the Eucharist and Baptism.

Although these essays do little to break new ground in this area, they do provide enrichment and historical scholarship of considerable value. This is not a book for the casual reader, but the liturgical specialist will find much in it that is stimulating and rewarding.

(The Rev.) PEYTON CRAIGHILL
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School of Theology
University of the South
Sewanee, Tenn.

Daily Prayer

DAILY THOUGHTS AT NINETY. By Mary B. Edgerly. New Hampshire-Vermont Chapter of the Society of the Companions of the Holy Cross. (Obtainable from Mrs. Rita P. Abbott, Box 950, New London, N.H. 03257.) Pp. unnumbered. \$1.50 paper.

Daily Thoughts at Ninety is a collection of 101 beautiful, short prayers — thanksgivings and petitions filled with hope, written by Mary B. Edgerly, who was 91 this past June.

The prayers in booklet form have been reproduced in the author's clear and distinctive handwriting. The booklet is such a size that it can accompany one to church or can be used with one's daily

Bible readings.

Best of all, the message of her prayers gives the reader an intense feeling that each day is such a great gift of God, each day an opportunity for growth in his grace. It is highly recommended for seminarians, church libraries, clergy and lay people alike.

V.M.P.

Colorado in the "Olden Days"

MINERS, MERCHANTS, AND MISSIONARIES: The Roles of Missionaries and Pioneer Churches in the Colorado Gold Rush and Its Aftermath. 1858-1870. By Alice Cowan Cochran. ATLA Monograph Series, Number 15. Scarecrow Press. Pp. xi and 287. \$15.00.

This monograph, one of the latest in a distinguished series sponsored by the American Theological Library Association, makes available a wealth of information about a narrowly defined geographical area within a narrowly defined chronological period: the territory of Colorado, from the beginning of the gold rush in 1858 to the arrival of the railroads in 1870.

The author, now serving as educational coordinator for the Diocese of Kansas, did the study as her doctoral dissertation at Southern Methodist University, and the work seems to have all

of the good and none of the bad points that are usually associated with that format.

First of all, Dr. Cochran firmly sets her narrative of early church life within the context of Colorado's general history during this period, thus providing church history fans with a background of which they may be largely unaware.

The fact that the first large scale influx of white settlers consisted mainly of single miners rather than farming families meant that both the economy and the sociology of the Colorado frontier were different from that of the earlier frontier on the Great Plains. Moreover, the fact that the existing white settlers were Spanish-speaking Roman Catholics makes Colorado's history different in still another way.

As can be seen, the book will be of interest to those who like to read the history of the West, as well as to those primarily interested in American church history.

Secondly, the frequent references to original source material make the book more, rather than less, interesting to the general reader. Quotations from sermons, diaries, and newspaper articles of the time give a "feel" for the flavor of the period. Footnotes are gathered at the end of each chapter and do not detract from the readability of the text.

The author's treatment of the various denominations is well balanced, and this Episcopalian reader found enough specific references to his own church so as not to feel that it had been slighted.

Every dissertation must have a "thesis," or theory to be proven from the data of the research. In this case, the principal thesis is that the early church life of Colorado, far from having been molded into something unique and new by the frontier setting, represented rather a continuation of the civilization and culture which the settlers had known in the east. This is an important qualification of the famous frontier hypothesis of Frederick Jackson Turner, one of the most influential American historians to date.

A brief epilogue carries the story down to the turn of the century, and an appendix provides an excellent summary of Turner's hypotheses and of the insights of several major authorities on American church history in general.

(The Rev.) LAWRENCE N. CRUMB
Library of University of Oregon
Eugene, Ore.

Books Received

MYSTICS AS A FORCE FOR CHANGE. By Sirkumar Ghose. Theosophical Publishing House. Pp. 153. \$4.95 paper.

THE BEST OF THE WISE MAN: Answers From A to Z. From the popular *St. Anthony Messenger* column. St. Anthony Messenger Press. Pp. 140. \$2.95 paper.

THE BELIEVER'S DAILY RENEWAL. By Andrew Murray. Bethany. Pp. 125. \$2.95 paper.

PEOPLE and places

Appointments

The Rev. Webster G. Barnett is rector of the tri-church parish of Christ Church, Frontenac, Grace Memorial Church, Wabasha, and St. Mark's Church, Lake City, Minn. Add: 112 South Oak St., Lake City, Minn. 55041.

The Rev. William J. Cavanaugh is deacon assistant, St. Mark's Church, San Antonio, Texas.

The Rev. Paul Crowell is vicar, St. Paul's Church, Ogallala, and St. George's Church, Oshkosh, Neb. Add: 318 East A, Ogallala 69153.

The Rev. Robert Samuel Dannals is deacon assistant, Christ Church, Charlotte, N.C.

The Rev. Walter R. Draeger is vicar, St. David's Church, Lansing, Mich. Add: 1519 Elmwood Rd. 48917.

The Rev. Richard L. Gerard is vicar, Church of St. John the Evangelist, Philadelphia, Pa.

The Rev. Walter Merritt Greenwood is deacon assistant, St. Martin's Church, Charlotte, N.C.

The Rev. Lyle Hall is assistant, All Saints Church, 1773 Beacon St., Brookline, Mass. 02146.

The Rev. Donald G. Hanway, Jr., is chaplain, St. Mark's-on-the-Campus, 1309 R. St., Lincoln, Neb. 68508.

The Rev. Theodore E. Herve, Jr., is rector, Grace Church, Weslaco, Texas. Add: 701 South Missouri 78586.

The Rev. John Michael Klickman is rector, Epiphany Church, Richardson, Texas. Add: P.O. Box 218, 75080.

The Rev. Bruce E. LeBarron is assistant to the rector and director of music, St. Luke's Church, Kalamazoo, Mich. Add: 247 W. Lovell 49007.

The Rev. Richard Leslie is rector, St. James' Church, Fremont, Calif. Add: P.O. Box 457, 94537.

The Rev. Ronald L. McCrary is rector, St. Matthew's Church, Pampa, and headmaster, St. Matthew's Day School. Add: 721 West Browning Ave., Pampa, Texas 79065. Effective: Sept. 1.

The Rev. John R. Norman, Jr., is diocesan missionary, Diocese of Central Pennsylvania, and priest-in-charge of a new congregation, Landisville, Pa. Effective: Sept. 1.

The Rev. William P. Price is rector, St. Matthew's Church, Hillsborough, N.C.

The Rev. Derik Roy, Jr., is priest-in-charge, St. Francis' Church, Grayling, and St. Bartholomew's Church, Mio, Mich. Add: Box 501, Grayling, Mich. 49738.

Ordinations

Priests

California—Jeffrey L. Bullock, associate, St. John's-in-Montclair Church. Add: 1670 Alhambra Lane, Oakland, Calif. 94611. Michael Rollie Jones, volunteer associate, St. Aidan's Church, San Francisco. Add: 424 Tocaloma Ave. 94134.

Chicago—Ernest Williams, administrator of the Church Home, Chicago, Ill.

Eau Claire—Gary E. Turner, curate, St. Alban the Martyr Church, Superior, Wis. Add: 6 Collingwood Dr. 54880.

Nebraska—Paul Crowell, vicar, St. Paul's Church, Ogalla, and St. George's, Oshkosh, Neb. Add: 318 East A., Ogallala 69153.

Western Michigan—Joseph Clayton Neiman, editor, Western Michigan Churchman, and serves Good Shepherd Church, Allegan, and St. Mark's Church, Paw Paw. Add: 730 North Kalamazoo, Paw Paw, Mich. 49079.

Deacons

Alabama—Harold Vandon Foreman, curate, St. John's Church, Decatur. Richard Gerald Marshall, deacon-in-charge, St. Andrew's Church, Sylacauga. Maurice Leon Goldsmith, curate, Church of the Nativity, Huntsville. Marcus Bowen Robertson, curate, Grace Church, Anniston, and deacon-in-charge, Church of the Messiah, Heflin. John Wayne Sewell, deacon-in-charge, Christ Church, Albertville, and St. Philip's Church, Fort Payne. John Edmund Dukes, curate, Church of the Holy Comforter, Montgomery, Ala.

Colorado—Robert Martin Raymond, deacon, Church of the Holy Spirit, 1131 N. Union Blvd., Colorado Springs, Colo. 80909.

Dallas—Lynn Charles Baumann, curate, St. John's Church, 101 N. 14th St., Corsicana 75110. Edward L. Busch, curate, St. Christopher's Church, 1400 S. Main, Fort Worth 76104. Philip R. Cooke, curate, St. John's Church, 2421 College, Fort Worth 76110. Thomas B. Kennedy, curate, St. Timothy's Church, Fort Worth. Add: 3032 Glen Garden Dr., S., Fort Worth 76119. George Thomas Luck, curate, Epiphany Church, Richardson, Texas. Add: 2700 Oxford Terrace #7140, Dallas 85205. Alonzo Lawrence Pearson, curate, St. Andrew's Church, Fort Worth. Add: 3301 Westfield 76133. Joel B. Reed, curate, St. Mary's Church, Texarkana. Add: P.O. Box 5008, 85501. Paul David Raetmann, curate, Christ Church, Dallas. Add: 534 W. 10th. 75208.

Long Island—Joseph F. Edwards, to serve St. Andrew's Church, Mastic Beach, N.Y. William H. Russell, to serve St. Mark's Church, Islip, N.Y. James P. Spata, to serve the Caroline Church of Brookhaven, Setauket, N.Y. A. James Spencer, Jr., to serve St. Thomas of Canterbury Church, Smithtown, N.Y. Bruce N. Torrey, curate, St. Ann's Church, Sayville, N.Y. Randall L. Laird, curate, St. John's Church, Westbury, N.Y.

West Texas—Burton Hale Shepherd, assistant, St. Mark's Church, San Marcos, Texas. Add: P.O. Box 1326, 78666. Katherine Grace Riggs, assistant, St. David's Church, 1300 Wiltshire, San Antonio 78209. James Paul Worley, assistant, Church of the Advent, 104 W. Elizabeth, Brownsville 78520. William Connor Grusendorf, vicar, St. Luke's Church, San Saba, Texas. Add: 401 West Dry, San Saba 76877. Peter Richard Remsen Getz, vicar, St. James' Hebronville and Grace Church, Falfurrias, Texas. Add: P.O. Box 68, Hebronville 78361.

Honorary Degrees

The General Theological Seminary, New York, conferred five honorary degrees during its 159th com-



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POSITIONS OFFERED

MISSION DEVELOPMENT, Guam, U.S. Terr. (by January, 1982); Elem. Schl. Chapl. positions provides salary, but many other duties as pastor/evangelist on mission team-ministry; only multi-talent priest willing to give selflessly in challenging but rewarding ministry should apply. Single; consider married if spouse totally committed; U.S. interviews: contact World Mission, ECUSA, 815 Second Ave., New York, N.Y. 10017.

A **RETIRED** priest or worker-priest is needed for Sunday Eucharist plus one day per week for participation in small team ministry. Located in Diocese of Albany near St. Lawrence River. Modern rectory plus utilities and small travel allowance in lieu of stipend. Reply Box L-500.*

ST. GEORGE'S, Griffin, Ga. 30223. Curate priest to serve under direction of rector in all areas of church life and activities. Salary and benefits negotiable. Contact: Robert H. Smalley, Jr., Chairman Search Committee, P.O. Drawer A, Griffin, Ga. 30224. (404) 228-2125/227-4550.

CHALLENGING ministries exist for multi-point parishes in the Canadian province of Newfoundland. Please contact: St. Paul's Episcopal Church, North Andover, Mass. 01845.

RECTOR in charge — Trinity Episcopal Church, Anoka, Minn. Send resume to: Search Committee, 1415 Sixth Ave., Anoka, Minn. 55303.

THE POSITION of director of the Dakota Leadership Program still remains open. Applications are now being accepted. Persons of Native American ancestry will be given preference. Experience and skills in leadership training, adult education, group process, and ministry development are necessary. Persons interested should write: Dakota Leadership Program, Box 506, Mobridge, S.D. 57601. Deadline for applications is August 31, 1981.

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

mentement in May. Receiving the degrees were: The Rt. Rev. Titus Nakamichi, Presiding Bishop of the Nippon Seikokai (Holy Catholic Church in Japan), the Rt. Rev. William L. Stevens, Bishop of Fond du Lac, and alumnus of the class of '56, the Very Rev. Elton O. Smith, Jr., dean of St. Paul's Cathedral, Buffalo, N.Y., and alumnus of the class of '56, Mrs. William Gardner, an active churchwoman from the Diocese of New York, and the Hon. Cyrus R. Vance, concerned churchman and former United States Secretary of State.

Receptions

Deacons

Michigan—Lawrence Parkhurst, assistant, Christ Church, Flint, Mich. Add: 322 Hamilton 48505.

Northern Michigan—Michael D. Backlund, from the Roman Catholic Church, vicar, Christ Church, Calumet, Mich. Add: 118 S. Iroquois, Laurium, Mich. 49913.

Pennsylvania—Vincent Thomas Liddle.

Deaths

The Rev. Theodore Peter Devlin, a retired priest of the Diocese of Arkansas, died June 20, at the University of Arkansas Medical Center, Little Rock. He was 72.

Fr. Devlin was born in Graniteville, S.C., September 11, 1908. He was a graduate of the University of South Carolina and the University of the South. He was ordained deacon in 1933, and priest in 1934, and served as rector of the Church of the Nativity, Union, S.C., from 1933-40. Fr. Devlin then served as rector of St. Mary's Church, El Dorado, Ark., for the next five years, until he was called to be rector of Trinity Church, Pine Bluff, Ark., a post he held from 1945-1972. He was rector of St. Paul's Church, Batesville, Ark., from 1972 until his retirement in 1976. Fr. Devlin served as secretary of the Diocese of Arkansas for 20 years and was youth advisor for the diocese for 10 years. He served on the Arkansas Commission on Alcoholism and was for 27 years, a sponsor of the Alcoholics Anonymous Chapter in Pine Bluff. When he retired in 1976, Fr. Devlin was the senior priest of the diocese. He is survived by his wife, the former Dorothea Taylor, two daughters, one sister, and three grandchildren.

The Rev. Canon J. Maver Feehan, a retired priest of the Diocese of Missouri, and senior canon of Christ Church Cathedral, St. Louis, until his retirement in 1974, died June 21.

Canon Feehan was born in St. Louis, April 19, 1905, and was a business man until the age of 45, when he entered Eden Theological Seminary, Webster Groves, Mo. He was ordained to the diaconate in 1952, and to the priesthood in 1953, and served as rector of the parish in which he had grown up, St. John's Church, St. Louis, from 1953-65. In 1965 he became senior canon of the cathedral. Canon Feehan held various positions in the Diocese of Missouri, was a trustee of the University of the South, and was in charge of local arrangements for the 1964 General Convention, which met in St. Louis. He is survived by the former Augusta Trauernicht, whom he married in 1929.

The Rev. John Harrison Sivley, rector of the Parish of the Holy Apostles, Mount Airy, Md., died June 6. He was 62.

Fr. Sivley was born in Chattanooga, Tenn., October 6, 1918, and received degrees from the University of Tennessee and the University of the South. He was ordained a deacon in 1951 and a priest in 1952, and during those years was assistant to the rector of St. Luke's Church, Jackson, Tenn. From 1952-55 he served as rector of Quintard Memorial Parish, Tipton Co., Tenn., and was associate rector of Calvary Church, Memphis, from 1955 to 1960. Following service at Transfiguration Church, Nashville, and St. John's Church, Bedford, Va., Fr. Sivley became rector of Holy Apostles, Mount Airy, in 1973. He is survived by his wife, the former Martha Mansfield, and two sons, the Rev. John Sivley of Annapolis, Md., and James, of Charlottesville, Va.

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POSITIONS OFFERED

SMALL, debt free congregation wishes priest. Will consider: Full time, non-stipendiary or retired in good health. Experienced in evangelism and stewardship to lead and train active and involved laity. Wide membership age range, average age 30-40. Write: Good Shepherd, Box 108, Webster City, Iowa 50595.

POSITIONS WANTED

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ORGANIST-CHOIRMASTER: Young, strong liturgical background, seeks position Sept. 1 with active family-oriented parish. Master's degree, broad choral experience, high standards. Interest in teaching privately and on secondary, college level. Excellent references. Eastern U.S. preferred. Reply Box B-503.*

RELIGIOUS COMMUNITIES

FORMING — a traditional religious community for men to serve the street people and poor of the Lexington area. Living the Gospel through community life and helping to care for those in need brings one close to our Lord. Interested, please write to: Servants of Jesus, Christ Church, 166 Market St., Lexington, Ky. 40507.

RETIREMENT VILLAGE

UNIQUE VILLAGE: Live independently, inexpensively. Ranch house, only \$115 monthly or \$9,500 life lease, plus improvement charges and modest monthly fees. Bristol Village, Waverly, Ohio 45690.

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- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

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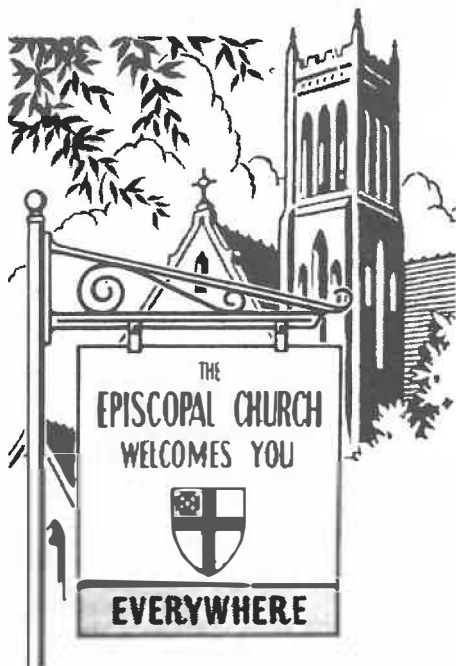
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SUMMER CHURCH SERVICES

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



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.

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

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min., r
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).
Daily 10

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, Soi 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; 515
Wed. Daily office at 12 noon. Cathedral open daily.

ST. LUKE'S (1928) 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 Malm, the Rev. Geoffrey Hahneman, the
Rev. Richard Killfoyle
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

NEWTON, MASS. (& Boston west suburbs)

PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

MINNEAPOLIS, MINN.

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

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hail 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

ST. MARTIN OF TOURS 24th and J Streets
Sun 9 Sung Mass. Daily as anno. F.S. Walinski, r

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

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

CAPE MAY, N.J.

CHURCH OF THE ADVENT Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

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, precursor, 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 & Unction 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

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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. Colas, M. Seeley, 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. Roger Gentile, c
Summer Masses: Sun 8:30 Sung, 11; Weekdays as anno

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

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 8. C
Fri 5-8; 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.

EMMANUEL 501 N. Broadway 74801
The Rev. O.M. Goller II
Sun Mass 10 (Cho); Mass Daily; Always Open

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

CHARLESTON, S.C.

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

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.
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

DALLAS, TEXAS (Cont'd.)

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 Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP

ST. PAUL'S East Grayson at Willow
Fr. John M. Beebe
Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

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

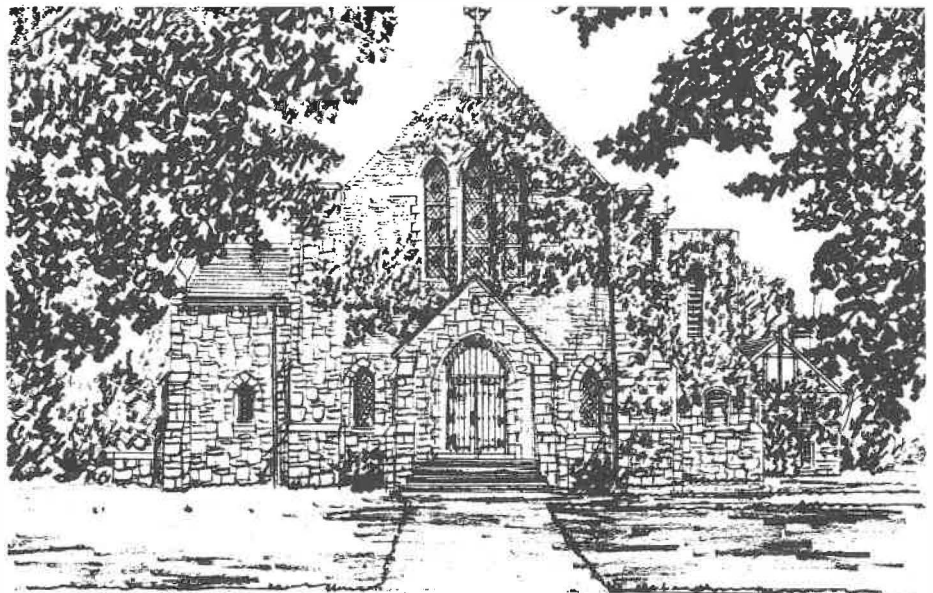
SUPERIOR, WIS.

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

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Dusley, the Rev. Canon David R. Holeton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30

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Parish of the Messiah, Newton, Mass.