

THE LIVING CHURCH



By the grace of God, there is some good magic to be had on these June days [see p. 2].

RNS

An Honorable Transfer • page 10



THE LIVING CHURCH

Volume 184 Established 1878 Number 25

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

Gardeners' Prime Time

We assume readers of this column know we are in favor of gardening. Indeed, gardening is among the very best of human activities, and in most parts of our country, June is the best of times for gardeners. Flowers, fruits, berries, and vegetables are coming in, and there is the promise of much more on the way. Here we see, feel, smell, and taste the bounty of the earth and the results of our own labors.

Gardening may involve an oversized plot, with fruit trees, vines, bushes, and rows of different sorts of flowers and vegetable produce, the maintenance of which is or should be a full-time job. Or it may be a solitary plant in a pot beside the bed of an invalid or disabled person. In either case, it will bring unique satisfaction to those who tend growing things.

Age is no barrier. Young children can learn a great deal from assuming responsibility for a few plants, and the old can be consummate gardeners. I remember my wife's grandmother, well on in her nineties, moving deftly through the rows of her garden. Though nearly blind, she could spot ripe berries or ripe beans faster than a young person. In winter, she gently patted and greeted the plants growing indoors, and seemed to be able to make anything flourish.

A garden is a sort of world in miniature. Here, in a small space, order can be established, and its results can be seen. One plans what to plant and does so, and in a few weeks one begins to reap results. Of course one must wait. Agriculture is a perpetual exercise of surrendering present ease in order to gain future satisfaction. But the satisfaction

does almost surely come, and once the process is begun, things grow with surprising rapidity, as our Lord reminded us in the Gospel. This does not mean that a garden is a miniature Eden. There is digging to be done, and there are too many slugs, weeds, and dry days. Yet when this work is done, the results show, and at least some Eden-like qualities may appear.

Human beings are so created that they need to do useful things, and they need to understand what they are doing. Unlike animals, we cannot simply repeat endless programmed actions without seeing the results. Unfortunately, in today's world, many of us are employed to do work which leads to no direct results which we can see or benefit by. We fill out endless pieces of paper which, perhaps, ultimately facilitate the manufacture of some obscure product we ourselves do not use, or perhaps would not choose to use if we had the opportunity. Customers we never see buy it for purposes we will never understand. For countless modern men and women there is an alienation between themselves and their work. Loss of interest, discouragement, and frustration result.

To enter one's garden is like leaving the "modern world" and entering the "real world." Here we plant seeds and set bulbs which, if we care for them properly, do grow. Our vines yield green beans, which we can pick and enjoy at the dinner table an hour later. Our peonies bloom and bring beauty, fragrance, and joy to the same table. Here a meaningful relation is reestablished between thought, work, and beneficial results. These results are concrete and material, and at the same time communicate something to the mind and spirit.

The opening of the Bible appropriately places mankind in a garden. In the last chapter of Revelation, the scene is a kind of magic orchard. By the grace of God, some of that good magic is there to be had on these June days — "the leaves are for the healing of the nations."

THE EDITOR

Focus

Let us reverse the phrase, "Seeing is believing," and make it "Believing is seeing." Let us change the emphasis from man and his problems to God, in whom we believe, and his glory. — *Katharine Y. Bond, Montgomery, Ala.*

DEPARTMENTS

Books	5	Letters	3
Deaths	14	News	6
Editorials	12	People & Places	14
First Article	2		

ARTICLES

Together	Harold R. Brumbaum	9
An Honorable Transfer	David Reed	10

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Jackson Bruce, Jr.; Leonard Campbell, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

© The Living Church Foundation, Inc., 1982. All rights reserved. Reproduction in whole or part without written permission is prohibited.

LETTERS

Episcopal Colleges

The letter by Dr. Charles E. Dickson [TLC, May 16] on the subject of what constitutes an Episcopal college raises an important question. Is a college Episcopal because it provides a liberal arts curriculum, encourages the study and practice of the Christian faith, and maintains an Episcopal chaplaincy? My own feeling is that while this may be acceptable as a minimal definition, a broader range of emphases and activities would represent a fuller and more adequate realization of the Anglican ideal in higher education.

The University of the South at Sewanee, Tenn., which is owned by 25 dioceses of the Episcopal Church, has a great many dedicated Episcopalians among its faculty members and administrators, as well as a large number of Episcopal students. The university includes a School of Theology, which is one of the accredited Episcopal seminaries, as well as a liberal arts college.

The religious life of the campus is centered in the great All Saints' Chapel in the main quadrangle. An extension program in theology is directed from the

Bairnwick Center near the seminary.

Whatever may be the case with other Episcopal colleges, Sewanee aspires to be a center of Episcopal scholarship and a major resource for the Episcopal Church. At the same time, we cherish diversity among our students and faculty members and encourage the responsible exercise of academic freedom.

I would urge anyone who is interested in supporting the cause of Episcopal higher education to seek information about Sewanee and what we are attempting to accomplish here.

(The Very Rev.) W. BROWN PATTERSON
Dean of the College of Arts
and Sciences,
University of the South
Sewanee, Tenn.

Orthodox Charities

May I please reply to the letter from the Rev. Wayne E. Johnson, rector of the Church of the Redeemer, Brooklyn [TLC, May 9]? He refers to a lack of any Orthodox social service institutions in the New York metropolitan area.

As a native New Yorker, I am aware that Brooklyn is often (wrongly) thought of as somehow independent of the rest of the city. But really, Fr. Johnson, it is only a stone's throw across the Narrows to your sister borough, Richmond, or Staten Island.

The *Yearbook* of the Orthodox Church in America for 1982 lists the Saints Cosmas and Damian Adult Home on Staten Island as a 270 bed facility which opened in 1977 and is providing services for elderly Orthodox Christians, as well as other residents of neighboring communities. It is licensed by the Department of Social Services of the State of New York.

STEPHEN D. CLARKE

Evanston, Ill.

• • •

In the letter to the editor about the Orthodox by the Rev. Wayne E. Johnson [TLC, May 9], he states that he knows of no Eastern Orthodox hospitals in the entire New York area, "nor of Orthodox institutions for the elderly, the homeless, the forsaken, or the disturbed." I would like to call attention to Tolstoy Foundation, which has carried on this type of work for many years.

Tolstoy Farm at Nyack, N.Y., (which serves New York and all the surrounding area) started with a home for the elderly and a summer camp for children. Later they welcomed and resettled large numbers of displaced persons who were homeless and forsaken. Since then they have welcomed refugees — not only Russian, but Vietnamese as well.

About ten years ago a nursing home was established at Tolstoy Farm. It is

The Book of Common Prayer is a Gift for all Seasons



Genuine Leather Personal Size (Illustrated above)

Handsomely bound in flexible genuine leather, distinctively grained and stamped in gold, this edition is printed in very clear type on gold edged Bible paper and provided with ribbon markers. Available in Black (35015), Red (35016) or White (35017) gift boxed (4½ x 6¼) **\$36.50**

Simulated Leather Personal Size (Not illustrated)

This edition is printed in the same clear type and on the same gold edged Bible paper as the genuine leather version, but is bound in a very attractive, durable and economical leather-grained material, with gold stampings and ribbon markers. Available in Red (35055) or Black (35056) gift boxed (4½ x 6¼) **\$22.50**

The Church Hymnal Corporation 800 Second Avenue
New York, NY 10017

officially rated as one of the best in the state. The beautiful church at the farm provides services not only for the people who reside there, but for the Orthodox in that whole community as well. Before we moved to North Carolina, we never missed the midnight Easter service at the farm. What a blessing that church is for those who have lost their homeland.

A visit to the farm would give you a different idea of what the Orthodox do for the elderly and the homeless. Tolstoy Farm is not the church, but it is dedicated by the church for this service.

As for Orthodox colleges or universities, there is St. Vladimir's Seminary at Crestwood, N.Y. It is another place worth visiting. I know of several high schools in New York City. Most of the young people have been integrated into American life and go to American universities.

The Greeks have a university at Brookline, Mass., and a high school in Queens, N.Y. I am not so familiar with the other Orthodox churches and their institutions, but judging from the Orthodox people I have known intimately

over a period of 57 years, you don't need to worry about their lack of Christian charity.

As for hunger and misery throughout the world, the Russian emigrés have an organization based in New York and Paris which sends books, clothing, and medical supplies to the faithful in Russia who are in great need of material and spiritual support. The Russian Orthodox in America support this work. I am sure there are other expressions of true Christian charity among the Orthodox that we haven't heard of.

MARGARET H. ANDERSON
Black Mountain, N.C.

Colonial Clergy

The editorial, "Straining the Anglican Communion" [TLC, April 4], blurs the distinction between church discipline and sacrament. It uses the general term "church practice" for rules about either.

The editorial argues that independent branches of the Anglican Communion have differing local practices as regards discipline — for example, on admission

to communion. The editorial says that visitors to a given branch are rightly expected to follow local disciplines when visiting and that the Church of England has made it a practice not to recognize women's orders. Therefore, visiting priests are rightly expected to follow suit.

This argument by analogy (between practices) fails because the situations are fundamentally different. Setting a positive requirement for admission to communion (e.g., confirmation) is not like setting a prohibition against the eucharistic presidency of a whole group validly ordained.

The difference is in the *object* of the practice. The object of the first is a discipline, and the object of the second is a sacrament. The first goes to individuals' possible participation in (part of) the sacramental meal, while the second, in effect, denies the validity of certain ordinations.

Even the Colonial Clergy Act (referred to in the editorial) was originally designed only to exclude colonials from *livings*, not from eucharistic presidency. Moreover, Englishmen ordained in the colonies were able to obtain English livings, thereby enhancing the communion's mutual recognition.

It is that mutual recognition and interdependence which is at stake. What has unified the communion has been mutual acceptance of each other's sacramental lives, or at least the refusal to set up any practices which would exclude Anglicans from other national churches. The current English prohibition sets a dangerous precedent.

The point is that while various provinces of the communion may vary on things indifferent (even the use of the English language as primary for liturgy), that which makes the communion a communion is its tacit agreement to share in things essential. Surely the validity of holy orders is a thing essential.

(The Rev.) DAVID DUNCAN
Urban Missioner

Diocese of Los Angeles
Los Angeles, Calif.

} *The question is, who "set up . . . practices" which create the difficulty? Ed.*

Paton's Book

I am pleased to see that the Episcopal Book Club has chosen Alan Paton's new book, *Ah, but Your Land Is Beautiful*. Like Fr. Simpson, I am equally sad, but not surprised, at reports of the openly racist controversy stirred up by its publication, especially as it comes from circles within the Episcopal Church [TLC, May 16]. What a disgusting display!

(The Rev. Canon) SANFORD D. SMITH
Associate, Volunteers for Mission
Episcopal Church Center
New York City

Will your parish be ready for General Convention this fall?

Join the bundle plan of

THE LIVING CHURCH

and receive weekly reports of this all-important convention in a straightforward and unbiased manner. If you want full and independent coverage of the issues and events before, during and after the New Orleans convention, you need this magazine which has brought the news of the Episcopal Church to its readers for over 103 years. A bundle of five copies costs only \$9.80 a month for a four-week month, and \$12.25 for a five-week month (49¢ a copy but the purchaser pays 60¢). Additional copies cost only 49¢ each. Order now from:

Bundle Department
THE LIVING CHURCH
407 E. Michigan Milwaukee, WI 53202

THE LIVING CHURCH
407 E. Michigan, Milwaukee, WI 53202

Send us a bundle of _____ copies per week until further notice, billing us monthly at 49¢ per copy.

Send to _____ Address _____

City _____ State _____ Zip _____

Name of Church _____

Signed _____ Date _____

BOOKS

Patron of Piety and Learning

OF VIRTUE BARE: Margaret Beaufort, Matriarch of the House of Tudor. By Linda Simon. Houghton Mifflin. Pp. 164. \$12.95.

The Lady Margaret Beaufort, great-great-granddaughter of Edward III of England and great-niece by marriage of Geoffrey Chaucer, is arguably one of the half dozen or so most substantial and influential female figures of the late Middle Ages. To the history buff she is probably known as the mother of Henry of Richmond, who in 1485 defeated the notorious Richard III at Bosworth Field and became Henry VII, the first of the Tudor dynasty.

To those concerned with ecclesiastical and cultural matters, however, she is perhaps more significant for her distinctive combining of a rather morbid and individualistic piety, with an interest in early humanist currents which bore fruit in her founding of Christ's and St. John's Colleges at Cambridge.

That there has existed no proper biography of a woman of such importance may reflect an insufficiency of material for such a work. This insufficiency is one of the problems which prevents Linda Simon's book from being satisfying. What might have been the foundation for a good historical novel is adequate neither as good history nor good biography.

(The Rev.) RICHARD W. PFAFF
Professor of History
University of North Carolina
Chapel Hill, N.C.

Asian Theology

THE TEARS OF LADY MENG: A Parable of People's Political Theology. By C. S. Song. Friendship Press. Pp. 69. \$3.95 paper.

This slim volume of a Taiwanese theologian on the staff of the Faith and Order Commission of the World Council of Churches is of interest as much for its method of approach to the task of theology as for its content. It exemplifies a concern that a number of theologians have shared in recent years about exploring new ways to express theology. The academic, rationalistic approach characteristic of German theology, which has been widely taken for granted as the accepted mode, is now being questioned.

In Third World societies where Western rationalism is alien to local traditions, this method has been recognized as being particularly inappropriate. If churches in non-Western societies are to be freed to produce theologies rooted in

their own heritage, they must find new ways to articulate their faith in Christ. Out of this process, it is hoped that fresh insights into the faith might emerge which would enrich not only the local churches, but also the church throughout the world.

In *The Tears of Lady Meng*, from an Asian perspective, C. S. Song has gone far in achieving this goal. His starting point is a Chinese folk tale about a woman who offers her life in memory of her husband and in opposition to the oppression of a cruel emperor. Around this story, the author develops a political theology rooted in the suffering and aspirations of the common people.

His presentation is systematic in the sense that it is carefully thought out. But the outline of his exposition is immeasurably enriched by the use of pictures, poetry, and illustrations taken from life in Asia today. Through these means, Dr. Song presents the eternal and universal truth of Christ with fresh power by identifying it with the rich cultural heritage and the struggles and ideals of the people of Asia.

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

Stewardship Development

STEWARDSHIP: The Main Work of the Church. By Thomas H. Carson, Jr. and Henry J. Free, Jr. Seabury. Pp. 32. \$1.25 paper.

The vast experience and skill of these Episcopal priests are evident in this short but concise publication. The authors present an easy to read program guide to ongoing stewardship development in a style typically Episcopal in that it underestimates the giving ability of the average churchgoer.

A critical analysis of this particular approach toward giving is that it seems to emphasize that stewardship is somehow generated from the joint appeal of a congregation rather than from the historic and spiritual viewpoint of individual commitment.

A good presentation is made of the theology of stewardship and a good case is made for the necessity of careful planning when gearing up for the annual Every Member Canvass and the traditional visitation to the congregation. Especially interesting is the concept that stewardship is the main business of the church, but the book overlooks the obvious necessity to tie it in with the great commission as detailed in Matthew 28:19-20: "Go then to all peoples everywhere and make them my disciples. . ."

(The Rev.) GLENN A. EATON
Planned Giving Director
Episcopal Bishop of Oregon Foundation
Portland, Ore.



MISSION BOOKSTORE

NASHOTAH HOUSE, NASHOTAH, WI 53058

A FULL LINE OF BOOKS
FOR EVERY READER
GIFTS FOR ALL OCCASIONS

ALL BOOKS SEEN IN LIVING CHURCH ARE AVAILABLE

ASK ABOUT CHURCH AND CLERGY DISCOUNTS

CALL (414) 646-3371 ext. 62 WRITE COME IN

Recommended . . .

CHURCH NEEDLEPOINT

Louise A. Raynor

Carolyn H. Kerr

(Spiral) \$7.95

MOREHOUSE BARLOW CO.



VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA 19103 • 215 564-6033

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin_____."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

Subscribe to

THE LIVING CHURCH

one year \$24.50

THE LIVING CHURCH

June 20, 1982
Pentecost 3

For 103 Years
Serving the Episcopal Church

Morton Elected in San Diego

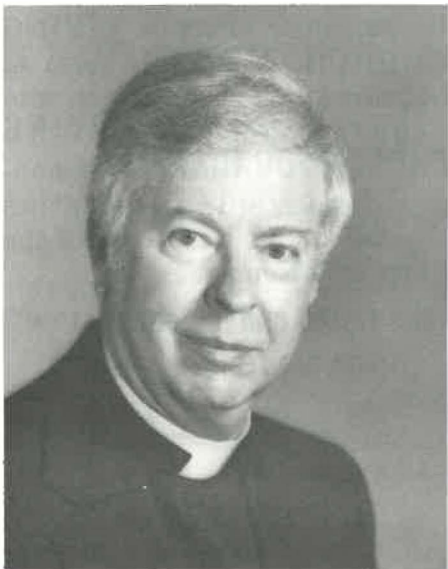
The Very Rev. Charles Brinkley Morton, dean of the Cathedral Church of the Advent, Birmingham, Ala., was elected Bishop of San Diego on May 15 at St. Paul's Church, San Diego.

On April 24, delegates to the special convention called to elect a successor to the Rt. Rev. Robert M. Wolterstorff, recessed after 20 ballots and almost 12 hours of voting without electing a bishop. At one time, the Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, was within one vote of the office.

Candidates chosen by a diocesan nominating committee were Dean Morton; Bishop Davis; the Rev. Canon Richard B. Harms, canon missionary of the Diocese of San Diego; the Ven. Robert F. Hayman, archdeacon of the Diocese of Olympia; and the Rev. James E. Carroll, rector of St. Paul's Church, San Diego, who had strong support from the clergy.

Among those nominated from the floor in the marathon session were three local priests, the Rev. Benjamin V. Lavey, rector of St. James-by-the-Sea, La Jolla; the Rev. Ralph D. Haynes, rector of All Saints Church, Vista; and the Rev. Duane H. Thebeau, rector of St. Anne's Church, Oceanside.

On May 15, Bishop Wolterstorff announced to the surprised delegates that Bishop Davis had withdrawn from the election. "Since the convention came within one vote, but failed to elect, and



The Very Rev. Charles B. Morton, Bishop-elect of San Diego.

since my nomination has not elicited a clear statement of unity of the Diocese of San Diego, it now seems appropriate [to withdraw]," Bishop Davis wrote in a letter dated May 12 to Bishop Wolterstorff. Dean Morton's election came on the 23rd ballot.

Dean Morton, 56, is a native of Meridian, Miss. An attorney, he practiced law in Senatobia, Miss., and served a term in the state House of Representatives and the state Senate. A graduate of the University of Mississippi, he studied for the priesthood at the University of the South and was ordained in 1959. He served churches in Mississippi and Tennessee before becoming dean and rector of the Cathedral Church of the Advent in 1974.

The new bishop-elect and his wife, the former Virginia Roseborough, have two children. His consecration as Bishop of San Diego is expected to take place in the fall, following the New Orleans General Convention.

Proposed Hymns Printed

The words for a selection of hymns chosen by the standing commission on church music to comprise a new Hymnal for the Episcopal Church have been printed in a paperback volume of approximately 500 pages entitled *Proposed Texts for the Hymnal 1982*.

Since copyright arrangements for some of the hymns are not yet completed, *Proposed Texts* is not available to the general public. Copies are being sent to all bishops and General Convention deputies and to two officially appointed reader consultants in each diocese.

The texts will be submitted by the commission to the New Orleans General Convention in September. According to established Episcopal usage, the General Convention is responsible for authorizing the revision of the Hymnal and for approving the words of the hymns chosen for inclusion. If the revision is authorized, the convention may choose to add or subtract any number of hymns from those included in *Proposed Texts*. Much of the material to be submitted is included in the existing Hymnal 1940.

In addition to hymns, the revised hymnal will contain a substantial section of settings for canticles and other commonly sung liturgical texts. None of the latter material is represented in *Proposed Texts* since the words of these items are to be found in the Book of

Common Prayer. *Proposed Texts*, however, does include a number of metrical paraphrases of canticles.

The selection and arrangement of music for the proposed hymns is considered a technical matter and thus is entrusted to the commission.

Canon Violation Alleged

Charging that the clerical members of the Diocese of Northwestern Pennsylvania's Standing Committee have violated one of the national canons of the Episcopal Church, the Rev. Canon John B. Chane, canon pastor of St. Paul's Cathedral, Erie, Pa., has requested that presentment proceedings begin immediately against them.

Canon Chane made his accusation in a letter to the president of the Standing Committee, the Rev. Canon E. Edward M. Philipson. Other clerical members of the committee are the Rev. Thomas G. Russell, rector of St. Andrew's Church, Clearfield, Pa.; the Rev. Jay R. MacKie, rector of St. James Church, Titusville, Pa.; and the Rev. Calvin R. Miller, rector of St. John's Church, Franklin, Pa.

"My surety in making these presentment charges," Canon Chane wrote to Canon Philipson, "is based on a communique directed to the clergy of the Diocese of Northwestern Pennsylvania, dated January 29, 1982. The statement is herein contained as Exhibit A for your inspection. I refer you to the second paragraph and I quote: 'The Standing Committee of the Diocese of Northwestern Pennsylvania, as now constituted, believing (in the majority) that women are not the appropriate subjects for ordination to the presbyterate of this church, wishes to state that it will not recommend female postulants for candidacy to the priesthood, or to recommend them for ordination to the priesthood.'

"It is clear," Canon Chane continued, "that although the Standing Committee seems to feel that it is taking a pastoral action by making this statement, it has, in fact, usurped its authority and, in fact, by this statement, violated the canon laws of this church respecting the ordination of deacons, priests, and bishops."

Indian Religious Rights

Church leaders, Indian representatives, civil rights and civil liberties groups announced recently in Washington, D.C., that a new campaign was be-

ginning to safeguard the religious liberties and sacred sites of Native Americans.

Members of the new coalition maintain that at the root of the continued violations of Indian religious freedom is a misunderstanding of the Indian view of the world. Gerald Wilkinson, executive director of the National Indian Youth Council and a member of the governing board of the Episcopal Urban Caucus, attempted to describe the difference between Western religions and the Indian concept.

"Indian religion is unique in that its sacred places do not exist in Jerusalem or Rome or Mecca or any other place outside this country," he said. These religious places are on American soil, and in many cases, consist of the soil itself, Mr. Wilkinson explained.

"These sites are not buildings but rather natural sites such as a valley or a sandstone arch or a mountain . . . We view the destruction of these churches as any Christian would view the destruction of his church building or cathedral," he added.

Members of traditional organized religions in the U.S. have often looked on Indians as a "religious people," Mr. Wilkinson said. Actually, "to be religious, a person must have a notion of the secular. Indians do not separate the religious and the secular into separate categories. The Indian world is rather a sacred world where everything in it is alive and has spiritual meaning . . . by destroying our religion, you are destroying our political, social, and cultural institutions."

Indian and congressional representatives cited these examples of federal disregard for Native American religious rites:

- At Rainbow Bridge in southern Utah, tourists are given unrestricted access to Native American religious sites. They are permitted to photograph sacred ceremonies and to consume alcoholic beverages at sacred locations.

- In Tennessee, the Tennessee Valley Authority removed and arranged for the proper reburial of hundreds of remains threatened by the opening of the Tellico Dam. Yet, 1,100 Indian remains, many of them recent burials, were stored in local museums as "archaeological relics" rather than returned to their tribes for reburial.

- Explorations for geothermal energy in the mountains of New Mexico have denuded forests and threatened three Jemez Pueblo Indian communities with seasonal flooding along a river valley used for religious rites.

- Traditional Indian rites involving eagle feathers and the use of peyote have been severely threatened by endangered species and drug law enforcement. Eagle feathers are used in prayer rituals and peyote is a drug used to heighten consciousness in worship.



The Rev. Bill Tumbleson, vicar of the Church of the Epiphany in Corcoran, Calif., and Janice Gomez are shown presenting a check to the Rev. Robert Richard, Diocese of San Joaquin representative for the Presiding Bishop's Fund as pianist Donna Stoering looks on. A benefit concert played by Ms. Stoering at the church for the relief of world hunger made over \$2,000.

NCC Focuses on Justice, Peace

A delegation of 15 Episcopalians led by the Rt. Rev. John M. Allin, Presiding Bishop, joined nearly 250 other Christians at the annual meeting of the governing board of the National Council of Churches, which met this year in Nashville, Tenn., from May 12-14.

Following 45 minutes of debate, the board voted to defer for one year any action on the membership application of the Metropolitan Community Churches, a denomination formed in 1968 with a special ministry to homosexual people.

"This is not a delaying action, but a responsible attempt to approach a very significant and delicate subject," said Methodist Bishop James Armstrong, president of the council. The issues "about the nature of the church and human sexuality" raised by the application will be studied by the council's commission on faith and order between now and next May.

In establishing its priorities for the coming three year period, the NCC board approved an emphasis on "pursuing peace with justice" under which all programs will be carried out. "The next three years . . . will continue to test our unity and our courage," the board said. "Resources . . . are devoted to military ends, while the poor cry out for work and shelter, bread and ballots. . . . We feel a special responsibility to start with our own nation in creating a world at peace and a world where justice prevails."

The governing board reiterated its long-standing call for dialogue between Israel and the Palestine Liberation Organization and urged the U.S. government to formulate a more active approach to Middle East peacemaking.

Among other actions, the board:

- Urged that the Falkland/Malvinas Islands dispute be settled by negotiation, rather than armed force, and joined with Christians in the islands, Great Britain, and Argentina in "prayer for reconciliation";

- Commended three statements on baptism, the Eucharist, and ministry from the World Council of Churches' commission on faith and order to the member commissions for study;

- Called for clemency for three black South African political dissidents who have been sentenced to death;

- Urged the U.S. Department of Justice to investigate the alleged harassment of black elected officials, especially Mayor Eddie Carthan of Tchula, Miss.;

- Opposed the mass exclusion or deportation of undocumented persons from the U.S. without due process of law;

- Reaffirmed its opposition to any possible reinstatement of group prayer in public schools.

ECF Makes Grants

Meeting in May, the board of directors of the Episcopal Church Foundation approved 18 grants totaling \$129,815 for projects ranging in scope from support for blacks, Hispanic, urban and rural ministry to parish-sponsored inner city housing rehabilitation and work with Native Americans.

Several of the largest grants were as follows:

- \$18,000 to Episcopal Community Services, Inc., of the Diocese of Minnesota will coordinate diocesan business and community resources to help meet

the social and economic needs of Indians on the White Earth Reservation in northern Minnesota;

- \$13,365 to the Church of the Messiah Housing Corporation in Detroit will help provide funding for its inner city rehabilitation projects;

- \$8,700 to the Taucross Farm Ministry in Scio, Ore., will help the organization to launch a training program for seminarians and deacons in the rural ministry;

- \$7,500 will help fund Episcopal Church participation in the Urban Ministries Alliance in San Francisco;

- \$6,750 will enable the Episcopal Women's History Project to publish and distribute three pieces of educational literature.

Six grants of \$5,000 were made: to enable the standing commission on structure to publish a study of the office of Presiding Bishop for distribution at General Convention; to help the regional efforts of the Instituto Pastoral Hispano of Stamford, Conn.; to help underwrite expenses for a proposed symposium on the revision and renewal of ministry in the Pacific basin by Anglican dioceses in the area; to assist the dean of Bexley Hall in integrating the library of St. Bernard's Institute into that of the Rochester center; to help the University City School for Asian Youth in Philadelphia with its tutoring program for Indochinese teenagers, and to help the Yorkville Emergency Alliance of New York City to foster its community approach to closing the gap left in social services by federal budget cuts.

In addition to several smaller grants, the foundation's board made a special grant of \$30,000 to underwrite the travel expenses of several distinguished guests invited to address joint sessions of both Houses at the September General Convention.

Church of Ireland General Synod

This 1982 synod is the last to be held in the Synod Hall next to Christchurch Cathedral in Dublin. Next year — alas! We are going out to the Royal Dublin Society which some of the more horsey readers may recognize as the site of the famous horse show.

No doubt, many of our ghosts felt happily at home in the old hall. We passed a service for the baptism of children as a resolution, though it must come back next year in the form of a bill. This is the stage for amendments and two Northern laymen went at it hammer-and-tongs. They wanted to cut out any suggestion that we are born again "in baptism by water and the Spirit." I almost rubbed my eyes and thought we were back in the age of our Disestablishment and the Prayer Book revision of that period.

However, they got rather less sympathy than they might have then and although a lot of time was wasted, the service was adopted. Unhappily, we are allowed only a limited amount of time, and this meant that some other services such as confirmation and the litany must wait until next year.

As the committee on the ordination of women had failed to get them made priests, it was decided to start with the diaconate and so we had a bill rising out of last year's resolution "to enable women to be ordained as deacons."

It sounds simple enough and even our legal advisory committee saw no objection to the terms of the proposed bill provided it was carried by a two-thirds majority of each order. It was left to a Dublin priest to raise a point of order. He drew attention to the post-communion Collect, which is the same as that in the 1928 American Book of Common Prayer. It asks that the newly ordained deacons "may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church. . . ." So the bill could not be put.

I do not think this episode is to the credit of either the committee which drew up the bill or the learned lawyers who approved it! Needless to say, there has been an outburst of emotion which has actually done the case for the ordination of women a great deal of damage

— I write this as a strong supporter of women's rights.

It is only fair to add that the Rev. John Neill, who discovered this little difficulty, has gone on record as supporting the ordination of women to the diaconate. The bishops have undertaken to bring forward a new bill for the ordination of female deacons, but this must now take two or three years.

Some may wonder why our liturgical revision is so slow. The problem is that if we had a special synod, only the extremists on both sides would attend and we might never get the necessary two-thirds majorities.

Our new Eucharist has gone through as a bill, however; in fact, I can talk now about the "Eucharist" without anyone rebuking me! The baptism service mentioned above will come forward as a bill next year. The form of blessing is based on the new American one, but with a small difference:

"Sanctify this water, we pray, that by the power of your Holy Spirit those who are here cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Saviour."

The Spirit is viewed more in terms of each candidate than of the water. All the same, *something* happens to the water and this form pleases our evangelical friends.

(The Very Rev.)

CHARLES M. GRAY-STACK

CONVENTIONS

establish goals for catechumens, and develop baptism and confirmation instructions.

A resolution was passed calling for serious study of the final report of the Anglican-Roman Catholic International Commission in the parishes of the diocese. A resolution also asked General Convention not to support any scheme which might undermine ARCIC's positive achievements, and encouraged prayer that the pope might take up the challenge of the final ARCIC statement.

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac, spoke of the "life signs" of a congregation in his episcopal address, emphasizing that the church's faithful witness to her Lord must be the first concern of any aspect of parish life.

• • •

The 115th council of the Diocese of Nebraska met on May 7-8 at St. Mark's Pro-Cathedral, Hastings, under the chairmanship of the Rt. Rev. James D. Warner. Sen. J. James Exon (D-Neb.), and communicant of Holy Trinity Church, Lincoln, spoke at the council's hunger banquet and pleaded for a more informed and involved citizenry.

A budget of \$411,215 was adopted for 1982.

TOGETHER

Can experimental marriage deliver the goods as advertised?

By HAROLD R. BRUMBAUM

Although a bit prim, perhaps, for everyone's taste, by any mid-American standard Bob and Alice Lipscomb were solid citizens. Inside the family and out, it was well understood that no Lipscomb would ever be caught in an improper or unseemly act. The more their amazement, then, to learn that their daughter Ellie, who in all her 20 years "had never said boo to a fly," had moved in with a friend named Steve, and in the doing introduced a brand new Lipscomb way of life.

So mortified were they, in fact, that, unable to condone her course of action, yet reluctant to condemn it lest they lose her, they held their tongues — as if, like a hurt, ignoring it would somehow make it go away. This, as it happened, proved to be just the wrong policy, because Ellie, for all her salt, was a proper sort, had her qualms, and would have welcomed a word of assurance (which even a scolding could provide) that somebody cared back home. For lack of such assurance, her sense of resolve, at first fairly flaccid, hardened like cement. So what began as a wrench became a rupture, which, however painful for them all, continues to this day.

Apart from some fundamentalist sects, which are still quite prepared to flatten the ears of their young with a copy of the scriptures when they stray, this sad little tale could well be that of the mainline churches during recent years. To be sure, many have been wres-

tling hard, in a *post facto* fashion, with the matter of unwanted pregnancies. But they have offered little in the way of premonitory advice, except for the reiteration of the time-worn theme that nice girls don't behave in this manner — a piece of counsel which amounts to shouting to a drowning child that water can be bad for his health.

So too, in a day when institutions of all sorts are suspect, not least that of role-oriented marriage, the churches seem to suppose, by their silence, that the Steves and Ellies of this world still construe the phrase "wedded bliss" as an inseparable compound. And perhaps, in some part, because the populace takes that silence to mean indifference, or even consent, it is not too surprising to learn from the Census Bureau that some three million Americans, most of them young, are currently trying their hand at mixed indoor singles without asking either the church's blessing or the state's consent.

That's a big number. As big, for instance, as the membership of the Episcopal Church. So it is time for some little word to be spoken, if not to bring a tale like Ellie's to a happy end, then to try and provide a kind of preview of the pros and cons of that lifestyle for those who may take a notion to get in the swim.

At the outset, it is necessary to distinguish between two major versions of this lifestyle: that which sees it as a prelude to marriage, and that which sees it as a substitute for marriage.

Since its dynamics are relatively simple, let's take a look at the latter brand

first. Though certainly an alternative to marriage, it is, in fact, no more a substitute for it than cricket is a substitute for baseball. Despite some outward similarities, like swinging a bat, the two are wholly different pastimes based on wholly different rules.

Looking more closely, one also discovers that the arrangement contains two distinct subspecies: the frankly *sybaritic*, in which self-satisfaction is the point of the arrangement, and in which, in the name of liberation, love, with its attendant trammels, is deliberately forsworn; and the *sympiotic*, in which, as in a good game of tennis, the partners more or less inadvertently meet each other's needs in the course of meeting their own, and to which the observation that "we're well-matched and in love" is commonly attached by way of justification.

Whatever the stakes, however, the players who enter such relationships do so for gain: in a word, to win. This also means that, as in other games, someone is very apt to lose. And because of the threat this possibility brings, the players are not only self-interested, they are self-protective as well. For this reason, too, the game has ground rules, whether spelled out or tacit, whose primary aim is to keep the contestants from coming to harm, and which also leave each of them free to pick up their marbles and quit should ever the payoff become too small.

Thus one suitable form of a contract to govern this relationship might read: "For value received, I pledge to play fair — until I no longer care to play at all." More baldly put, in a movie now making the rounds, our hero's paramour spells out the terms of doing business loud and clear: "You're my friend, George. I like you. I love you. And if you don't come through, I'll find somebody else." Far from being a substitute for marriage, such an arrangement is, of course, its antithesis; but more about that in a moment.

Now we need to look at premarital partnerships, or what (there is no new thing under the sun) our elders used to call trial marriage. Unlike the previous group, these people take marriage very seriously indeed — seriously, some might say, to a fault — so much so that they want a thorough demonstration of its capabilities before signing on.

The trouble is, that despite such worthy intentions this sort of road test is not a reliable way to come up with the answer they seek. For at the physical level, unless some serious malfunction exists (about which they have probably assured themselves anyway, before setting up shop), the sense of excitement which comes with the novelty (not to say mischief) involved in such an arrangement can itself be enough to keep them in motion for quite a few miles. But novelty pales; and marriage marks

The Rev. Harold R. Brumbaum is the rector of Christ Church, Los Altos, Calif.

the end of mischief.

Again, at the emotional level, couples in love don't tend to see very well at all. The partner's faults are there, all right, for the world to behold; but, worse than blind, the amatory eye is self-deceiving. Accordingly, unlike the tale in which the frog becomes a prince, real life stories tend to travel in the opposite direction. So the question before the house is not, how does the lady like princes, but how does she feel about frogs? They can take a bit of getting used to.

For such reasons as these, trial marriage doesn't tend to give couples the sort of proof they think they've bargained for. Properly smitten, people can have a pleasant time in the moonlight with a wart hog or a banshee, only to discover at the witching hour, when the masks come off, that these are not suitable mates. Beyond this, there is a still deeper reason why experimental marriage can't deliver the goods as advertised; and that is because once again, as in all such "together" relationships, the arrangement is provisional. Once again, one is living uncommitted, bags packed, and perfectly free to head for the door if the going gets rough. In short, there is no marriage there to experiment *with*.

To judge from its popularity, free love can be fun — though, as they say about lunch, it is doubtful that it is ever free at all: sooner or later, a waiter brings the bill. But whatever its price, it is not even on the same menu with the genuine article, which remains marriage itself.

This fact accounts for the numbers of couples who, having lived together for a while without letting blood, discover that something is missing in their formula. They may come to the clergy to doctor it up: not merely in order to make their relationship legal, but because they want to have something more, and to "say" something more.

More than a contract, they want a covenant, an all-embracing, inclusive union, built on trust, risk, and sacrifice, fidelity, and forgiveness — and tough enough to endure, not just until the fun dies, but until one of them does. More than making love, they want to make little icons of the mystery that underlies their love, in a form that undiscerning souls call offspring.

Discovering that it is not only better to give than to receive, but more rewarding as well, they want to structure a relationship in which they can spend themselves, despite the cost, in doing so. Beyond the love born of Eros, they want to enter the wageless ministry of Agape love ("I care about you. Please let me serve you."). There, and only there, as relationships go, do we find the real goods, perhaps because that kind of love alone partakes of the self-effacing, profiligatè love of God himself.

And we are advised, accordingly, to accept no substitutes, because, look where one will, there are none to be found.

An Honorable Transfer

By DAVID B. REED

Most church members never think about it, but we have some practices from the past that are not only offensive to members of other churches, but also inconsistent with our official statements about church membership. Ever since we affirmed a statement on the mutual recognition of members with nine other churches of the Consultation on Church Union, the Standing Commission on Ecumenical Relations has had to look more closely at the way we deal with the movement of church members from one denomination to another.

There is a lack of graciousness about the way we deal with a person who, possibly for very sincere religious motivation, decides to become a member of another Christian body. Also, the fact that we welcome baptized members of all Christian churches into our family life on the basis of their Christian baptism is not really reflected in our canonical procedures for recording movements of persons from one congregation to another. We act as though confirmation is the only thing that counts.

Take the case of Dwight Moore, a widower and a nominal Episcopalian who is marrying an extremely active and committed Presbyterian who lives in the same community. For a variety of reasons, he has decided that church-going and church life are going to be a bigger part of his future than they have been in the past, and pretty obviously this will be taking place within the community where his wife-to-be is so deeply involved.

Her pastor has asked Dwight to bring a letter of transfer from his parish, but the rector of Calvary Parish tells him that there is *no way* that he as an Episcopalian can be transferred to the Presbyterian Church. There is no way!

If he is lucky enough to have a pastorally sensitive priest, he will at least get a letter of commendation, stating when he was baptized and confirmed, but long after he has taken up his life in the Pres-

byterian Church, he will probably still be carried on the records of Calvary Parish as a member, albeit inactive.

We live in a pluralistic society and an increasingly mobile one. People move from town to town, people move from church to church. Of course we know that "once an Episcopalian, always an Episcopalian" is true in the sense that sacraments administered within this church qualify a person for reentry however many years they may have been angry at the church, lapsed, or strayed. We also teach and believe that one who has embraced the Christian faith within this tradition belongs within it and should have no reason to depart from it.

Be that as it may, there are great numbers of people, often for sincere and good reasons, who, after years in the Episcopal Church believe that the next step in their spiritual pilgrimage appropriately means identification with another denomination or church. On the surface, it appeared as though a simple canonical change making provision for baptized Christians to enter our churches and for our own members to be enabled to do graciously what they are going to do anyway, could be effected through some simple changes in Title I, Canon 16, "On Regulations Respecting the Laity." However Pandora's Box was opened by a closer look at Canon 16.

In quite another sense, the canons of the church no longer reflect our present practices and policies. That canon, which was originally prepared for communicant members of this church who move from one congregation of the Episcopal Church to another, is not only ecumenically inadequate to deal with mobility in a pluralistic society, but it also fails to recognize a new understanding of "communicant" since the 1970 General Convention.

With the admission of unconfirmed persons, particularly children, to the altar rail, the term "communicant" becomes increasingly imprecise. In a sense, any baptized Christian who receives communion three times a year in an Episcopal church might be considered to be a communicant — even though he is being carried as a member

The Rt. Rev. David B. Reed, Bishop of Kentucky, is chairman of the Standing Commission on Ecumenical Relations.

in good standing of another denomination.

To clarify this whole matter, it was necessary to take another word and to give it a very clear and precise definition, which task took the Standing Commission on Ecumenical Relations through involved conversations and extended correspondence with other groups within the church. A proposal is now ready for General Convention which will provide clear definitions and be more ecumenically responsive.

The rewritten Canon 16 which will be presented to General Convention deals with two kinds of members: baptized members and confirmed members. It makes provision for any church member to receive a certificate from the parish or mission from which he or she is removing, stating whether or not that person is a baptized or confirmed member of the Episcopal Church, and whether or not he or she is in good standing. The certificate can give information concerning the dates of baptism and confirmation for the individual and other members of the family.

The certificate once in the hand of the church member could then be taken to another congregation of the Episcopal Church or of another church, if that be the case. Once its receipt has been acknowledged, then the name or names are to be removed from the rolls of the original congregation. The parish priest bidding farewell to members of his congregation does not prejudice the legitimacy of the church to which the individual goes, but gives complete freedom to that person who takes the certificate of membership.

Similarly, when a Christian baptized with water in the name of the Trinity comes to an Episcopal parish or mission and makes it apparent that this is the church home that he or she has chosen, that name is enrolled in the parish register as either a baptized or confirmed member in accord with the definition

given in the canons, regardless of where that person's last membership was.

If the person coming into the congregation is already a "confirmed member" of the Episcopal Church, there is no need for that person to be presented to the bishop. If, however, the individual is coming from another Christian tradition, he or she will first be enrolled as a baptized member of the congregation until the bishop's visit, when either confirmation or reception takes place. Thereupon the individual becomes identified as a "confirmed member" of the church.

There has been considerable discussion recently about the ecumenical implications in the widespread practice of receiving members who come to us from certain traditions, but insisting upon confirmation for those who come from others. This inevitably entered into the discussion of the process by which a member of another church enters into the life of our own. The whole theology of confirmation is undergoing a great deal of rethinking and redefinition, not only in our church, but in the Roman Catholic and Protestant churches as well.

Even within our own church, there is a diversity of practice. Some bishops confirm Lutherans with the laying on of hands, others receive them with a handshake. Some bishops confirm Roman Catholics, others bless them in the process of reception, and still others receive them by a shake of the hand.

It was not within the competency of the Ecumenical Commission to resolve these complex questions, and so the proposed canon simply reflects the predominant practice throughout the Episcopal Church. It states that "confirmed members" under the definition of this canon would be those who have been confirmed or received by a bishop of this church, and whose confirmation or reception has been recorded in a congregation of the Episcopal Church. (One special fea-

ture of the proposed canon change gives three years to bring all other canons based on "communicant members" terminology into line. It would not go into effect until January, 1986.)

So now we come to the case of Elmer and Nancy Smith, who have moved to Midland and have decided that they want to be members of Calvary Church. They have brought a letter from the pastor of the Presbyterian church they were attending in Chicago, and presented it to the rector of Calvary. He will record the Smith family as baptized members of Calvary Church, acknowledging to their former pastor that they had found a home there. Hopefully on a future visit of the bishop to Calvary, they will be presented for confirmation and would thereafter be listed as "confirmed members" of Calvary Church. Meanwhile they continue on the rolls, fully participating as baptized members.

Their friends, the Murphys, who were confirmed as Roman Catholics, will likewise enter the life of Calvary Church as baptized members. They may not have a certificate or pastoral letter of commendation, but once they have identified themselves with the parish and attest to their own baptisms, they would then be entered on the rolls as baptized members of Calvary. At such time as they are presented to the bishop for reception they would likewise be carried on the rolls as confirmed members.

Are these two families more Christian after their confirmation or reception than they were before? Obviously not. Are they more Episcopal? Not really, because their membership in Calvary Church is determined by their baptism, and once it is recorded in the Episcopal church where they worship and enter into the life of the community, they are members of that church.

If they are neither more Christian nor more Episcopal by virtue of being presented to the bishop, they are at least more fully integrated into the life of the diocese of which Calvary Church is a part. And through their own personal identification with the diocese and the Anglican tradition which identifies this branch of the Body of Christ, they will know themselves to be members of that broader Anglican family within the whole of Christendom.

What precisely happened to the Smiths when they became confirmed, as opposed to the Murphys, who were received? Hopefully the House of Bishops and others in the church will wrestle with that question in concert with the other Christian traditions that are still exploring the meaning of confirmation in the church today. Meanwhile if the revision of this canon is adopted, these clearer definitions of membership will simplify and make more uniform parish record keeping, and the Episcopal Church will have an appropriate way for dealing with its members' movements.

It Is Good

He stretched and earth blossomed,
Man blinked in raiment of sunlight
The Lord said, "It is good," not "It is finished."
He didn't then go back to sleep nor recline
on the throne to watch,
For his creative work continued the eighth day.
To regenerate. Rebirth his man in the only image
that satisfies Joy.
With each sweeping change in his man,
He cries, "It is good."
It is never finished.

Margaret Chandler Moore

Proposed New Hymnal

Concrete information about the proposals for the revision of the Hymnal are at last available [p. 6]. For many members of the church, this will be the most interesting item on the agenda of the General Convention this fall. Of course, great matters of war and peace will be discussed and many resolutions will be debated and adopted. But hymns are a field in which the convention can not only talk but also act. This one convention can choose to proceed, not to proceed, or to proceed differently in the projected revision.

The last General Convention directed the standing commission on church music to prepare a collection of hymn texts to be presented in 1982. This directive has now been fulfilled in *Proposed Texts for the Hymnal 1982*. We regret that this material has not been made available for earlier and wider distribution. Without transgressing the prohibition to duplicate the material, THE LIVING CHURCH will endeavor to give its readers some idea as to what is involved.

Much Familiar Material

Proposed Texts has 595 hymns. The introduction tells us that about 60 percent of these texts are also in *Hymnal 1940*, and that this includes the most frequently used material in the latter. We have done our own research on this. Your editor serves a small semi-rural church without a choir, and we stick close to the familiar hymns, with a careful effort to use those relating, whenever possible, to the season or the propers of the day. We, like many churches, use five hymns each Sunday, and a sixth on major feasts.

Every hymn used on a Sunday during the past year has been checked against *Proposed Texts*. To our surprise, only three of those we used were not in the new book, and of these only one was a hymn used twice in the year. Thus, without any retraining, a church like ours, with a modest musical program, could adopt such a new book tomorrow with scarcely any noticeable change in the Sunday hymnody. This should be reassuring to many.

On the other hand, the new collection offers many items that we would wish to use in the future — more hymns about John the Baptist and the baptism of our Lord, which we would use in Advent and the Epiphany seasons, more hymns for the Easter season, some good additional eucharistic hymns, and many others.

The Style of the Hymns

Is this new collection characterized by Rite I *thou-thee* English, or Rite II *you* usage? Actually, most of the hymns remain, as they have been, in a semi-modern *thou-thee* style. There has been little or no effort to modernize hymns of the past, except in cases of obsolete poetic words. In spot checking here and there, we found that an occasional hymn has undergone some change in wording. More modern hymns, and new translations of older Latin or German hymns, use the contemporary *you*.

What about the neutering of so-called sexist language? This does not affect most hymns. "Rise up, O men of God" becomes "Rise up, ye saints of God."

Where Do New Hymns Come From?

Assuming that this collection contains about 240 texts not in *Hymnal 1940*, what are the sources of the new items? First of all, most of them are not really new, but are hymns that have been sung for generations, or for centuries, appearing in other Anglican hymnals or in the usage of other churches. Some are newly translated from Latin or other ancient or modern tongues. There are some folk songs and some are 20th century hymns, such as Eleanor Farjeon's "Morning has broken."

There are more spirituals, at last. There are also some surprises. Several short rounds are offered, including short texts in Latin, German, and Hebrew. There is also a Spanish carol.

Of the over 200 texts not in *Hymnal 1940*, it appears that about half were included in *Hymns III*, the supplementary volume published in 1979. We guess that about half of the contents of the latter volume (no doubt re-edited in some cases) have been carried forward into *Proposed Texts*.

New translations, from Latin or other languages, and paraphrases, not in *Hymns III*, show that there is plenty of talent in the Episcopal Church. Francis Bland Tucker (who contributed so much to *Hymnal 1940*), Charles P. Price, Anne K. LeCroy, James Waring McCrady, Rae E. Whitney (who often contributes to this magazine), Russell Schulz-Widmar, and others are represented.

Two years ago, at the Conference of Diocesan Liturgical and Music Commissions, your editor proposed that the conference urge the inclusion of the great English Anglo-Catholic hymn, "Ye who own the faith of Jesus." The conference supported this, but action was not seriously expected. Well, it was included — sort of. The words are somewhat modified, and the biblical refrain is not given, but even so, the presence of this old favorite will be a happy surprise to many.

What Is Left Out?

As indicated before, any ordinary parish may find little lost from its ordinary Sunday menu. On the other hand, special times may be more markedly affected. In our church, we have Evensong and a sermon in the middle of the week in Lent, normally using a penitential hymn and an evening hymn, as we do also on a few other occasions each year. Here we notice the difference. Some of the most familiar Anglican evening hymns are gone.

More serious omissions may occur in the doctrinal area. This is, of course, a question of balance in the book as a whole, and it cannot easily be assessed in the few weeks between now and General Convention. One area for test probing is the concept of sacrifice, both on the cross and on the altar.

As frequent celebration of the Holy Eucharist be-

comes more widespread, has the sacrificial element been minimized? This is evidently the case in The Church's Teaching Series volume, *Liturgy for Living* (Seabury Press, 1979). We also note that the ecumenical discussion with the Lutherans draws attention to communion rather than sacrifice at the altar.

Is such a trend evident in *Proposed Texts*? We notice in "There is a green hill far away" (*Hymnal 1940*, number 65, and *Proposed Texts*, number 136) that verses three and four are removed. "See the destined day arise" (*Hymnal 1940*, number 67) is apparently omitted, as is "Glory be to Jesus" (*Hymnal 1940*, number 335).

Turning to the eucharistic hymns, we are startled to find that "And now, O Father" (*Hymnal 1940*, number 189, and *Proposed Texts*, number 239) is shortened to two verses. "Wherefore O Father" (*Hymnal 1940*, number 205) is omitted.

The results of this brief probe are hardly reassuring. We would respectfully urge the standing commission to remedy this defect by restoring some explicitly sacrificial hymns and stanzas at the convention. Likewise, we would urge bishops and deputies to see to it that this is done.

Finally and understandably, there are a great many details in this collection that require editorial revision. These must be corrected. One item appears twice in almost identical versions (*Proposed Texts*, numbers 274 and 280). The table of contents must be carefully redesigned. For the Great Vigil of Easter, hymns are suggested for the Eucharist, but nothing whatsoever for the actual vigil rite. Over two pages are devoted to listing hymns for a non-existent "Pentecost Season."

There is no space here to call attention to numerous other positive and negative features of the collection. Enough has been said to indicate that it is, in general, a very commendable accomplishment to which years of preliminary work have already been devoted. We express our appreciation and congratulations to all who have made it possible.

On the other hand, these texts must not simply be accepted as is. Doctrinal questions have got to be asked. In the present form of the book, with an index only for first lines, careful examination is a laborious process. Yet it is necessary.

We reiterate our impression that the concept of sacrifice, both on the cross and on the altar, does not receive proper emphasis. This fault can and must be remedied.

Sin and Writer's Block

I know my sin must drain the blood which fills my author's chalice:
My selfish deeds, my laziness, my calculated malice —
My sin annuls my passport to creation's Golden Palace.

Sin not only covers up the soul's bright, questing, eye;
It silences the still, small voice of God, our Lord most High;
And sin makes dumb the writer's tongue; his labored efforts die.

Whenever I am briefly freed from this depleting sin,
The power and fecundity of God come pouring in:
And writer's ink absorbs life's blood (a solution bound to win).

To own my sin is the foremost step in writing all I should;
Next — renounce all forms of evil, and Satan's putrid food;
And repeatedly, to turn to Christ, in Whom abides all good.

Then — though fitfully at first — the writing becomes a prayer.
This fitful flame becomes a light of Love Almighty's Care:
And God's bright forces break once more a writer's near-despair.

The battle's won, but the war goes on, needing *persistent* prayer.
Scripture, then, and sacraments, are the garments I must wear.
And — thus protected, pardoned, healed — my visions I can share.

Richard Kirby
Copyright 1982

PEOPLE and places

Appointments

The Rev. Carl W. Bell is now rector at St. Peter's Church, 3695 Rogers Ave., Ellicott City, Md. 21043.

The Rev. John T. Chewning, Jr. is theological tutor at St. Mark's Anglican Theological College in Tanzania. Add: Box 25017, Dar es Salaam, Tanzania.

The Rev. Larry P. Smith is rector of Trinity Church, Wauwatosa, Wis. Add: 1717 Church St., Wauwatosa 53213.

The Rev. E. A. St. John, a canon of the Diocese of Montana, is now on the staff of St. Luke's Church, Billings, Mont. Add: 2328 Ash, Billings 59101.

The Rev. Edward O. Waldron is rector of the Church of Sts. John, Paul, and Clement, Mount Vernon, N.Y. Add: Box 1067, Mount Vernon 10551.

Ordinations

Priests

New York—Rosalie Neal Richards.

Wyoming—Mark A. Tusken, associate priest at St. Mark's Church, Casper, Wyo. Add: 701 S. Wolcott, Casper 82601.

Deacons

Kansas—James Howard John, non-stipendiary deacon at St. Alban's Church, Wichita, Kan. Add: 7603 E. Morris, Wichita 67207.

Retirements

The Rev. William R. Bagby, who was formerly vicar of the San Juan Mission serving the Episcopal Church in Navajoland, took disability retirement at the end of February. He may now be addressed at 2944 Calle de Pinos Altos, Sante Fe, N.M. 87501.

The Rev. Paul Mathews, rector of the Church of the Holy Spirit, Bellevue, Neb., has retired.

Degrees Conferred

At the commencement exercises of the Episcopal Theological Seminary in Kentucky in May, honorary degrees were conferred on the Rt. Rev. David B. Reed, Bishop of Kentucky, D.D.; JoAnn Victoria Brown (Mrs. C. DeWitt) of Dallas, founder of the curriculum resources laboratory of the Diocese of Dallas, D.D.; The Rev. Canon Allen F. Bray, III, former headmaster of Christ Episcopal School, Greenville, S.C., and of the Bishop Whipple Schools, Faribault, Minn., D.D.; and C. William Swinford, chancellor of the Diocese of Lexington, D.C.L.

Master of Divinity degrees were conferred for the first time on two women graduates, Frances K. Swinford and Margaret Wyse Shull.

Dr. Prezell R. Robinson, president of St. Augustine's College, Raleigh, N.C., has been awarded the honorary degree of Doctor of Humane Letters by the Protestant Episcopal Theological Seminary in Virginia. Dr. Robinson has served St. Augustine's College since 1956, when he was appointed dean and professor of sociology. A layman of the Episcopal Church, he has several times been selected to represent the U.S. State Department as a lecturer in African countries.

At the 160th commencement of the General Theological Seminary in May, 46 graduating seniors re-

ceived the degree of Master of Divinity; four, the Master of Arts degree; and nine, the Master of Sacred Theology degree. The Rev. Paul V. Marshall, priest of the Diocese of Fond du Lac, received the degree of Doctor of Theology.

Honorary degrees were conferred on the Rt. Rev. Faik I. Haddad, Anglican Bishop of Jerusalem and the Middle East (whose son, Ibrahim, was one of the graduating seniors); the Rev. Joe Morris Doss, rector of Grace Church, New Orleans; the Rev. Leopold Frade, assistant rector of Grace Church; and Dr. Jessica Feingold, director of intergroup activities for the Jewish Theological Seminary of America.

Other Changes

Miss Janet Diehl, a former schoolteacher and 4-H youth agent, is now youth coordinator for the Diocese of Milwaukee. She is a member of St. Edmund's Church, Elm Grove, Wis. She and her family at one time lived in Alaska, where her father served as a missionary.

Deaths

The Rev. Edward Potter Sabin, retired priest of the Diocese of Milwaukee and longtime resident of St. John's Home, Milwaukee, died on April 25 at the age of 89.

Fr. Sabin, a graduate of Seabury-Western Theological Seminary, began his ministry in the Diocese of Chicago and then served churches in Oconto and Marinette, Wis. He was dean of St. Paul's Cathedral in Fond du Lac, Wis., from 1938 to 1945 and then rector of St. Andrew's Church, Madison, Wis., from 1945 to 1960. In his retirement years, he was honorary assistant at St. Matthias' Church, Waukesha, Wis. He was married in 1926 to Bernice McLean. They had one daughter, who survives him, as do two granddaughters.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

MICRO MINI BIBLE New Testament and Psalms, 2" x 2 3/4". King James \$3.50 + \$1.00 postage or complete Bible in three volumes \$9.95 + \$1.50 postage. SMC, Box 5705K, Walnut Creek, Calif. 94596.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, Box 99309D, San Francisco 94109.

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

BOOK WANTED

"ARTHRITIS, Medicine, and the Spiritual Laws" by Dr. Loring T. Swaim. Price no object. Write: Dr. F.R. Isacksen, 8036 Regency Dr., Nashville, Tenn. 37221.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

POSITIONS OFFERED

OUR UNIQUE congregation is seeking as a rector someone who is gifted in the following specialties: preaching, theology, counseling, social ministry, working with youth and teaching and working with adults. Interested individuals contact Thomas Vanderford, St. John's, 1105 Quarrier St., Charleston, W. Va. 25301. Women and minorities are encouraged to apply.

EDS seeks Director of Development. Responsibilities: alumni/ae relations, publications, public information, all development activities of the school. Capital fund raising or related professional experience highly desirable. Compensation competitive. Send curriculum vita and statement of interest to: Dean Harvey H. Guthrie, Development Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

POSITIONS WANTED

PRIEST—Excellent skills, experience and sensitivity for parish ministry. Maturity and genuine enthusiasm as pastor, with successful ministries suburbia and city. Specialties — renewal, preaching, counseling, ministry to youth. Always enjoy parish visiting and small groups. Seeking small parish to apply myself to parish renewal and outreach. Efficient administrator. Relocate, married. Share moving. Reply Box S-523* or (201) 459-4012.

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

POSITIONS WANTED

PRIEST, single, young 58, in good standing. Gifted in preaching, teaching, stewardship, pastoralia. Go where needed. References. Reply Box B-524.*

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

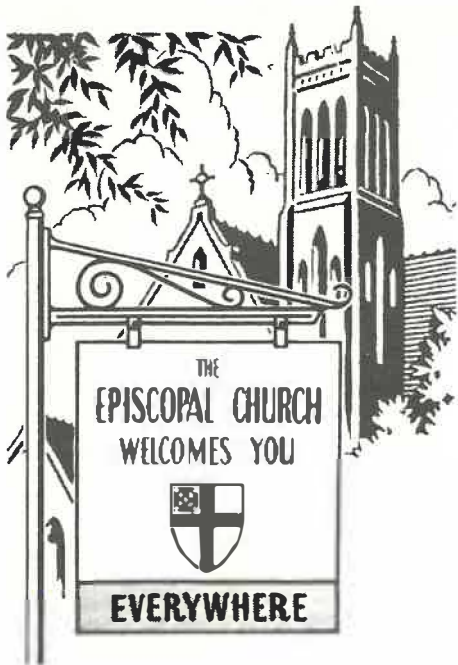
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SUMMER CHURCH SERVICES



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

ARLINGTON HEIGHTS, ILL

ST. SIMON'S 717 Kirchoff Rd.
Just north of N.W. Community Hospital
The Rev. Richard Lundberg, r; the Rev. John Throop, c
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri
H Eu & Bible study 9

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST

Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

BOSTON, MASS. (Cont'd)

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

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.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

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

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 Sat 10; C Sat 11-12

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philadelphia Blvd.
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12;
Wed & Sat 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & 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

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

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex
Sun & Mon 8:30, 12 noon, 6 & 8

SAN FRANCISCO, CALIF.

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

SANTA CLARA, CALIF. (and West San Jose)

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

DENVER, COLO.

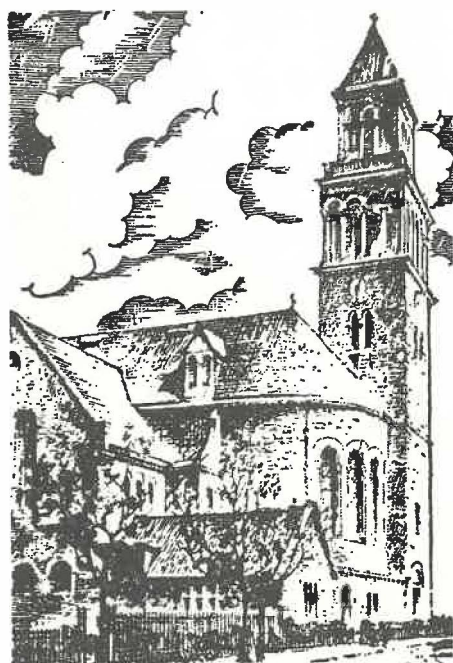
ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 623-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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



St. Michael's Church, New York City

(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; Inst, 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.

SUMMER CHURCH SERVICES

(Continued from previous page)

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; Ev 4. Daily MP & HC 7:15; EP 3:30. 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; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. 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., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; 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. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, 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

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

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

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, the Rev. Gordon-Hurst Barrow
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. Wed 12:10 Choral Service & Eu. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

VALLE CRUCIS, N.C.

HOLY CROSS N.C. Highway 194
The Rev. Arthur G. Holder
Sun Eu 8, 11; Wed Eu 6

NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)
ST. JOHN'S 23 E. Airy St. (across from Court House)
The Rev. Vernon A. Austin, r
Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdys: MP 8:45; H Eu 12:05 (also 9 Thurs); EP 4

PHILADELPHIA, PA.

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

NARRAGANSETT, R.I. 02882-0296
ST. PETER'S BY THE SEA Central & Caswell Sts.
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)

NEWPORT, R.I.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r
Sun H Eu 8, 10, 6:30

EDISTO ISLAND, S.C.

TRINITY Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9

GEORGETOWN, S.C.

PRINCE GEORGE PARISH, Winyah 300 Broad St.
The Rev. Melvin R. Hyman, r
Sun, 8, 11. Thurs 10, HC, LOH. Founded in 1721

MYRTLE BEACH, S.C.

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

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

KNOXVILLE, TENN.

ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

ST. MICHAEL & ALL ANGELS 824 Melrose Pl.
The Rev. A.N. Minor, v
H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea 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. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

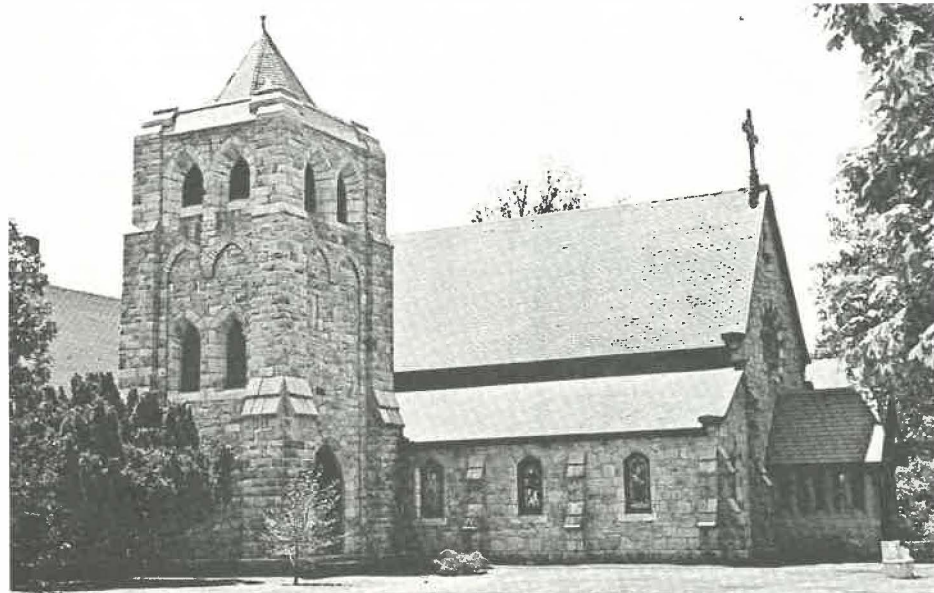
ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S 10 MP), Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdys: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30



St. Peter's-by-the-Sea, Narragansett, R.I.