

THE LIVING CHURCH

**The Episcopal
Church
Looks
at Aging**

• page 9



Bishop Van Duzer of New Jersey (left) and Roman Catholic Bishop John C. Reiss at Trinity Cathedral, Trenton, N.J.: A service of thanksgiving [page 6].



Run and Take

By SUSAN HANSON

Daddy! He's talking about Luther!" With that, the five-year-old at our feet dropped her doodling, sprang from the kneeler where she had deposited herself, and took her place on the pew beside us. Convinced that the assistant rector had chosen this very Sunday to inform the whole church of our new cat, Erin was obviously dismayed to learn that the Luther in question did *not* live in a cardboard box on our kitchen floor.

But then, dismay had by that time become my standard response to Luther. "Uh, can't we just put him back?" Such had been my first reaction to the yowling orphan who seemed determined not to be ignored.

All ears and mouth, this Yoda-like creature was hardly the cuddly kitten I had envisioned. Somehow, Larry's description hadn't quite prepared me for this. But still, we couldn't "just put him back," for left alone in the plant where Larry worked, he would merely continue to yowl and would eventually starve to death. I didn't want *that* on my conscience!

So with dismay, I packed the yet unnamed waif into a cardboard box and brought him home to yowl in the comfort of my own kitchen. (And it was with equal dismay that I later watched — and listened — as he braced himself against the back of the china cabinet and literally climbed the dining room wall.)

Between the frequent bottle feedings that followed, I came to the dismal conclusion that he would most likely live to a glorious old age. Thus, he obviously needed a name, and we chose the one we did in deference to my father, who for

some reason calls all cats "Luther."

Resigned as I was to sharing my home with this Yoda clone, I was understandably surprised to see him evolve into the fine specimen of a cat that he is today. Fortunately for all of us, his ears were evidently fully developed at birth, and the rest of him did a wonderful job of catching up. Now sleek, fat, and furry, he wears a perpetual grin and spends his life posing and flexing his paws. All evidence of his deprived childhood has vanished — except at mealtime, that is.

Luther can hear the Purina sack rattle a block away, and in an instant he's up on the feed-box with his head in the bag. The fact that this makes it almost impossible to fill his bowl doesn't seem to concern him either.

But I guess I shouldn't throw stones! When it comes to getting the goodies out of life, I'm as bad as anyone about cramming my face into the bag in anticipation. And just like Luther, I find it hard to learn that this accomplishes very little, short of effectively plugging up the bag.

The desire to become our own gods, deciding what we need and when, is indeed a compelling one. We are constantly tempted to rush ahead and to grab what is ours, leaving God behind. And very often what we find when we get there is that our timing is all wrong; perhaps we *do* need what we have gone after, but not right now.

If Luther has any value beyond his charm and good looks, it lies in what he has taught me about waiting. And that, in great part, is what much of our church year is about: waiting in hope. It is about being patient with God, letting *him* form *us*, and not *vice versa*. It's about having the confidence that God knows what we need and giving him the chance to give it to us. And it's about believing that he can raise us from all our deaths and redeem all our failures.

Like Luther, we can rush ahead, fling ourselves face first into the bag, and ultimately risk receiving no more than crumbs. Or we can get ourselves out of the way, realizing that we don't always have our own best interest at heart.

This does not mean that we are to be no more than passive observers, but it does call for a sort of patience we too often lack, a patience born of the knowledge that God's ways are not ours, that his purposes *will* be fulfilled, and that he can work through any apparent failure — even the "failure" of the cross.

Hope

Hope, as her sister virtue Love, is blind
and Faith alone of all the scripted three
discerns a pathway often ill-defined
through eyes that, filled with tears, but dimly see.
But Hope can hear what Faith may but presume
and Love, overwhelmed, will scarcely dare believe:
echoes of music from that largest room
prepared for each, that all as a gift receive.
Yet Hope is mute; while Faith has powers of speech
to shout of joys beyond imagining
or whisper dreams outside a mortal's reach,
still Hope waits on, for Love fulfilled can sing.
Take Faith or Love, I'll carry on and cope;
but leave me, Lord, my silent, sightless Hope.

G.J. Frahm

Mrs. Hanson puts out the parish newsletter of St. Mark's Church, San Marcos, Texas. TLC is happy to share some of her delightful columns with our readers, with permission.

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LETTERS

Presentment Proceedings

With regard to the request of Canon John Chane that presentment proceedings begin immediately against the clerical members of the standing committee of the Diocese of Northwestern Pennsylvania [TLC, June 20], several things need to be said.

It must be understood that the provisions of Title III, Canon 9, Section 1 make the ordination of women a "permissive" matter, not obligatory. Certainly no one is obligated to admit anyone, male or female, to postulancy, candidacy, or ordination.

No one in the Anglican Communion, of which the Episcopal Church is but a small part, is obliged to accept as belief, nor can the church insist upon belief, in other than "that which is clearly discerned from scripture interpreted by the tradition of the undivided church, and enlightened by Spirit-guided reason." (The classical Anglican position which was reaffirmed by the House of Bishops' Port St. Lucie Statement in 1977.) This provision is applicable to Episcopalians, regardless of canonical provisions which may seem to be contrary.

No member of a standing committee, lay or clerical, can be properly coerced into acting contrary to his or her conscience. Neither are they properly subject to presentment for following their conscience in such a permissive matter.

There is nothing in the statement of the standing committee which forbids or precludes or denies the right of women to make application. What it does say is that the application of a woman for candidacy or ordination to priesthood will, by virtue of the present mind of the standing committee, be denied.

(The Rev. Canon) CHARLES H. OSBORN
Executive Secretary
The Evangelical and Catholic Mission
Chicago, Ill.

Oaks and Children

Ironically, the Rev. William L. Lahey, in his letter opposing abortion [TLC, April 18], gives an analogy which is capable of being applied to the exact opposite of his intention. He writes, "Little acorns grow up to be only oak trees." No doubt, but by the same token, crushing an acorn is not the same thing as cutting down an oak tree.

That is what those who feel that abortion may sometimes be justified are trying to maintain about the fetus. They would agree that it is living and human, just as an acorn is living and is oak, but that means also that to destroy the fetus is not the same thing as murder.

Granted that with abortion we are concerned with the human creation, one

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"made in the image of God," and that therefore the fetus has a value far greater than an acorn or any other part of the non-human creation. But even so, there is a decided difference between a fetus and a person already born, and therefore it is legitimate, indeed required, that a distinction be made between abortion and murder.

(The Rev.) J. SEYMOUR FLINN
St. John's Church

Troy, N.Y.

The Filioque

I found your issue of May 30 very interesting but also disturbing. The articles on the *filioque* reminded me of the last days of my life as a seminarian. I determined at that time that I would do all in my power to work for the elimination of the *filioque*.

Little did I realize that something called the International Consultation on English Texts would be formed that would change my priorities. I am very much offended by the text to the creeds that they have given to us. I refer specifically to the phrase, "He was incarnate by the power of the Holy Spirit."

I may be wrong, but it has been my understanding that Jesus was conceived directly by the Holy Spirit. I have been under the impression that all persons are conceived by the will of the Holy Spirit, and that he wills our existence every moment of our being. The difference, I have always believed, between the conception of Jesus and that of other men is that Jesus was conceived by the Holy Spirit directly, whereas we were willed by the Holy Spirit.

I don't know if I am the only person in the church who is disturbed by the creeds of the International Consultation on English Texts. I know that I have a hard time finding anyone who is distressed by them, but it seems rather obvious that they are paving the way for the church to deny the virgin birth of our Lord Jesus.

I do not want to be out of step with the rest of the church or with the other clergy. It may be argued that you can use Rite I and avoid the ICET creeds, but even here they are forced upon you at services of baptism and confirmation and other times. Thus, there is no way of avoiding the watered-down versions in the 1979 Prayer Book. And even so, why should those of us who really do want a service in good modern English be subjected to poor theology?

If indeed General Convention is again going to be bringing up the subject of the creeds, why not consider discarding the ICET texts and adopting something really worthy of the worship of Almighty God? The 1967 liturgy had a form of the creed that was superb. It was put aside, at least partly, because it omitted the *filioque*. Perhaps we ought to take another look at the creed as it

was in that service, instead of just doctoring up the ICET version.

At this point in my life, the controversy about the *filioque* is not very high on my list of priorities. I just want to keep the creed in some semblance of its real meaning, so that at a future time the church will once more have an opportunity to proclaim the Gospel in its fullest form.

(The Rev.) GENE MOORE HADDOCK
St. Simon's Church

Fort Worth, Texas.

• • •

Your two feature articles and the editorial on the *filioque* [TLC, May 30] are indeed timely, both as to season of the church year and the times in which we live.

Several important points emerge from your articles. No matter how well the *filioque* has been accepted over how long a period of time, the Council of Toledo, not being an ecumenical council acted *ultra vires* (beyond its authority), and this matter should be corrected.

In the same vein, the *ultra vires* action of the General Convention of the Episcopal Church in authorizing the so-called ordination of women as priests, in contravention of universal catholic belief, should be corrected.

We would do well to remember that there are other creedal statements which could be elaborated upon; for example, baptism, in which we fail to note that water is essential *vis-a-vis* sacred oil. The point is that the Nicene Creed, being the work of men, is less than perfect. It does not even cover all of our important beliefs.

The subject of the *filioque* debate is the Holy Spirit. May that same Holy Spirit guide and direct any deliberations.

RONALD W. HENRY
Newport News, Va.

• • •

Your May 30 issue has two articles on the creed bearing on the *filioque*. Restoring the creed should begin by removing the phrase by "the power of" the Holy Spirit. One presumes this is borrowed from the new Roman rite, where it also occurs.

Unfortunately, our Roman brothers often have a tin ear when it comes to translation into English. In this case, the translation of *kai sarkothenta ek Pneumatos hagiou* is grossly misleading, as it implies "force" in our language. Perhaps our American Romans, who were probably celibate, shrank from the notion of human flesh!

In any case, it is wrong, and for the sake of good translation, if not orthodoxy, it should be corrected.

(The Rev.) H. STEWART ROSS
Trinity Church
Everett, Wash.

BOOKS

Small Sunday School

DEVELOPING CHRISTIAN EDUCATION IN THE SMALLER CHURCH. By Carolyn C. Brown. Abingdon. Pp. 96. \$5.95 paper.

This brief workbook will be useful to clergy and education committees of small congregations who need some specific "how to's" in organizing their educational programs. The book is written from a traditional Protestant background and not all suggestions will be applicable to Episcopal congregations, but there is much material here for education committees to study and consider. Included are such topics as teacher selection, use of limited space, and the place of the pastor in the parish education program.

While many small rural congregations have a strong tradition of education almost apart from the presence or absence of a pastor, my own experience indicates that for small Episcopal churches, this is not so. More than one small church sees its Sunday school fold when the priest leaves, with the children lost to other churches. The congregation then tries to reactivate the Sunday school when the next priest comes.

One answer to this problem is to develop a commitment by a lay committee. We need laity who will work for continuing education, including adult programs, and not be totally dependent on the whims (or lack of them) of the current priest incumbent. This publication can direct concerned lay leadership in this important area of the church's life.

(The Rev.) HERMAN PAGE
St. Philip's Church
Topeka, Kan.

Greatest of Anglican Poets

GEORGE HERBERT: The Country Parson, the Temple. Edited by John N. Wall, Jr. Preface by A.M. Allchin. Paulist Press. Pp. 354. \$7.95 paper. \$11.95 hard cover.

Probably George Herbert had composed most of his poems before 1630, when he became rector of Fugglestone-with-Bemerton; the poems must not therefore be seen only as a culmination of his journey into the priesthood. But publishing his two major works together is a sound approach to the life and work of this greatest of Anglican poets. Prof. Wall has provided a sensible modernization of the texts, along with notes that should serve the general reader well, particularly for biblical allusion.

Yet the transition from Wall's intention to the actuality of print has obviously involved unusual difficulty: the

book is marred by a shocking number of needless errors (many of them specified in the list of *errata*); but there are glaring inconsistencies that suggest that the staff of the press took the bit and rushed off headlong, ignoring the sound intent of the editor.

Wall thanks the Houghton Library for permission to reproduce the sensitive Robert White drawing of Herbert (the source of all other known representations); but the drawing that appears on the cover bears no relation to any earlier representation of Herbert — in fact, resembles nothing so much as a fat Russian *muzhik* in fur cap and full beard, with blue eyes and pink nose to boot! (Apparently the illustrator the press employed to replace the renowned White knew neither Herbert family portraits nor Herbert's "drink not the third glass.") No matter what purpose the press announced originally, no one has been well served in this failure to respect the editor's judgment — least of all Herbert.

Both Canon Allchin and Prof. Wall provide valid commentary in prefatory essays, and Wall's theological study illuminates his commentary. Professional students of Herbert will have honest dif-

ferences of opinion about this edition. I would cite the rather eclectic approach to earlier editors (*e.g.*, Joseph Summers' succinct analysis of *The Church Porch*) and scholars, and the impression (perhaps inevitable because of the limits in this sort of publication) that arbitrary decisions have been made about editorial points still open to question.

Any edition to be established on scholarly grounds ought to be based on principles generally understood, discussed, and accepted, not just on what may (in the absence of scholarly substantiation) appear arbitrary and undemonstrated. Points suggested (but not established) by this or that critic are hardly an acceptable basis for determining canon and should not be indiscriminately adopted.

Fortunately, however, few of these scholarly *caveats* seriously affect the text, and this edition provides a substantial and useful introduction for the general reader. The reader more concerned about biographical or critical detail will want to read further on his own.

AMY M. CHARLES
Professor of English
University of North Carolina
Greensboro, N.C.

Benedict of Nursia

July 11

Benedict, you sing God's praises
In this heat in which you also died.
You prayed and worked and worked and prayed;
Life is one single act.

Benedict, you sing God's praises
Dying this hot, still night,
No air stirring, frogs singing, insects buzzing.
You slip away to the Lord you love.

Benedict, you sing God's praises,
Building communities as old ones perish,
Bringing together lovers of God,
Building them into lovers of men.

Benedict, you sing God's praises,
Loving the land to make it fruitful and multiply,
Tilling the soil, tilling the soul,
A vision of life for all of us.

Benedict, you sing God's praises.
Bread which you bake, wine which you make,
To give back to him what he gave to you,
Yourself, the land, your household.

Peter C. Moore

THE LIVING CHURCH

July 11, 1982
Pentecost 6

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Thousands Pray for Peace

More than 10,000 people from all over the world filled the gigantic nave of the Cathedral of St. John the Divine in New York on June 11 to pray for world disarmament. Christians, Buddhists, Jews, Sikhs, Hindus, Muslims, and American Indians gathered in a religious convocation timed to coincide with the opening of the Second Special Session on Disarmament (SSDII) at the United Nations.

The convocation, which the Rt. Rev. Paul Moore, Bishop of New York, said was the greatest interfaith gathering ever held in New York City, focused on remembering children killed in past wars and praying that today's children will not die in a nuclear holocaust.

In his welcoming address, Bishop Moore told the convocation, "It is the religious community which has kept the flame of peace alive on this planet; it is upon the brothers and sisters throughout the world that the spirit of peace of the future depends."

More than 40 religious leaders and children from many lands addressed the congregation, speaking alternately from pulpits, lecterns, and platforms in various areas of the great Gothic cathedral.

"I hope that no more bombs will be dropped on any people," said Noriko Tonegawa from Japan, who read a story

she had written about a little girl whose family and friends were all killed by the atom bomb.

Some listeners wept when they heard 16 year-old Arn Chorn tell of his childhood in war-torn Cambodia. "When I saw babies being killed, I thought it would be better to be dead and born in another life than to live in a world where there was so much hate . . . children have been made hostage to the madness of adults," he said.

Holy words on peace were read from the great books of the world's religions. "The Holy Koran says, 'slay not your children,' and God blesses those who love them," said Hajii Mohamed Zaakir, a Muslim.

Rabbi Joseph Glaser, executive vice president of the Central Conference of American Rabbis, gave the Kaddish, the prayer for the dead, and asked God to open the hearts and minds of people throughout the world "so that we can end war forever."

To symbolize the global hope for peace, participants had been asked to bring a handful of earth from their country or area and place the soil in an urn as they entered the cathedral. The earth later was used to plant a "tree of life" in Central Park. The urn was blessed by David Monongye, a 100 year-old Hopi elder, who prayed, "Remember our Mother Earth, who is in pain." Other

American Indians in native dress joined in the prayer, as did chanting, drum-beating Buddhist monks and nuns.

Latin America's prayer for disarmament was delivered by Fr. Rafael Moreno, secretary to the late Archbishop Oscar Romero of El Salvador. Roman Catholic Bishop Francis Rodimer of Paterson, N.J., represented the U.S. Catholic Conference and led the congregation in the community peace affirmation, which began, "We, who live in the shadow of the mushroom cloud . . . today declare our hope for the future. From the diversity of our religious traditions, we have come to the United Nations from around the world to renew our belief in the holiness of the earth and the sanctity of all life. . . ."

Following the cathedral service, the participants, carrying peace placards and banners, embarked on a march to Central Park to plant the tree. They were led by the hand-clapping South Bronx Gospel Choir, whose singing mingled with the Buddhist chants and drums.

The Rev. Alexander H. MacDonell, rector of St. Luke's Church, Haworth, N.J., carried the banner of the Episcopal Peace Fellowship in the procession. "I think we have to witness to the desire and reasonableness of peacemaking," he said.

Joint Services Held

In commemoration of the historic visit of Pope John Paul II to Canterbury Cathedral, in late May [TLC, July 4], a number of Episcopal dioceses and parishes in the U.S. held joint services with their Roman Catholic neighbors.

At noon on May 29, the Rt. Rev. Albert W. Van Duzer, Bishop of New Jersey, presided at a service of thanksgiving at Trinity Cathedral, Trenton, N.J. The preacher was the Most Rev. John C. Reiss, Roman Catholic Bishop of Trenton.

In a pastoral letter sent to all churches in their jurisdictions, the two bishops praised the work of the Anglican-Roman Catholic International Commission (ARCIC), and noted that "nothing short of a miracle as impressive as the first Pentecost could have wrought this agreement. Centuries of division are being undone, and this is cause for rejoicing."

At Trinity Cathedral in Cleveland, the Rt. Rev. John H. Burt, Bishop of Ohio, and Bishop Pilla of the Roman Catholic Diocese of Cleveland joined for a festival



RNS

Author Kurt Vonnegut, Jr., right, stands with the Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine in New York, after delivering a sermon on "Disarmament—or Nuclear Holocaust?" Mr. Vonnegut, one of a series of speakers on nuclear issues at the cathedral, was pessimistic about the likelihood of nuclear war. He said that because everyone is so sick of war, "having experienced it so often," he fears that nations may let down their guard and "let the computer take over."

service of reconciliation on June 6. The timing of the service was linked to the pope's pilgrimage to Canterbury, and the service saluted the ARCIC final report.

The Rev. Charles A. Bevan, Jr., rector of St. John's Church, Salisbury, Conn., was joined by the pastor of St. Mary's Roman Catholic Church in neighboring Lakeville for a May 30th service which took the same form as the Canterbury service. The pope's visit "afforded us a unique opportunity to make a gesture of reconciliation between our two parishes and to mirror a world event," said Fr. Bevan. "It is our opinion that true reconciliation will not happen unless it is observed at the local parish level."

While the pope and Archbishop Runcie were joining hands in Canterbury, Episcopalians from Christ Church, Hope Mills, N.C., and Roman Catholics from local Good Shepherd Church were celebrating Pentecost together, using a folk mass setting and guitar music. Joining for Pentecost was not the only time the two churches have come together. Along with members of the Hope Mills Presbyterian Church, representatives of the two parishes processed on Passion Sunday under the theme "together in commonness."

"We celebrate together what we share together in our tradition," said Fr. Tom Sanford of Good Shepherd Church. "We do not worry much about our differences. This brings us into dialogue. The dialogue points out what we do share and can do together."

Church Backs Seal Hunt

The national executive council of the Anglican Church of Canada voted in May to express "support and concern" for the east coast fishermen and Arctic natives who participate in the annual seal hunt. It is the first action the national church has taken on this controversial issue.

The recent action by the European Parliament which urged member countries to ban the importation of seal skins has caused a dramatic slump in the market and has greatly devalued prices, according to an account in the *Canadian Churchman*.

The motion was introduced by Ernest Fisher, secretary of the Nova Scotia synod, who circulated a document called "The Seal Hunt Controversy." It said in part, "Because of two big black eyes and a mass of cuddly white fur, the spring seal hunt in eastern Canada has become the center of a major controversy which has gone beyond the rational, scientific, and humane levels and has entered the realm of hysterical emotion."

Mr. Fisher said he brought the concern to the executive council because of the "hundreds of thousands of hate letters" received in Halifax this year, most of them from Americans. "They were

from people, many of whom have no indication of what the seal hunt is about, how well it is regulated, or the concern of the government for the humane killing of seals."

The animals are usually clubbed to death by the hunters, and the Rt. Rev. John R. Sperry, Bishop of the Arctic, said the killing and skinning is "bloody awful to see, yet I'm told it's one of the most humane methods there is." He noted that the effect of the attack on the seal hunt "has been devastating in the Arctic. It is just as if wheat was reported to be tainted in the West, and no other country would take it."

Deans Meet in England

From April 26-May 3, 63 cathedral deans from the U.S., Canada, Wales, Scotland, Gibraltar and Cairo met in the United Kingdom as guests of the deans and provosts of the Church of England.

In addressing the theme, "The Cathedral in Society," the conference agenda offered a balance between experience and reflection. After the initial reception and welcome in London at St. Paul's Cathedral, small groups of the deans, many of whom had brought their wives and families, visited and were allowed to explore and experience the diverse ministries of nine English cathedrals.

At Lincoln, the host cathedral, Chester, Coventry, Liverpool, Norwich, Ripon and Sheffield Cathedrals and at Southwell Minster and York Minster, conference participants were able to sample each one's distinctive problems, hopes, and frustrations.

The next four days were spent at Lincoln Cathedral in plenary sessions in which the conferees shared their reactions and responses to the various cathedral ministries they had observed. They heard addresses from the Rev. A.B. Hanson, department of theology, University of Hull, and the Earl of Marsh. Both speakers addressed the role of church and state with particular reference to the assets and liabilities of the Church of England as a state church.

The Rt. Rev. Simon Phipps, Bishop of Lincoln, and Mrs. Phipps conducted a quiet morning at St. Mary's Church in Lincolnshire. Lord Ramsey, 100th Archbishop of Canterbury, addressed the opportunities of today's church in the closing service.

Apartheid Attacked

In a startling break with traditional Afrikaner unity, 123 ministers of South Africa's dominant all-white Nederduits Gereformeerde Kerk (NGK) recently denounced their country's official policy of apartheid, or racial segregation, calling it "scripturally indefensible." The NGK is a major force in the lives of the Dutch-descended Afrikaners, who dominate the ruling National Party, and it has con-

sistently defended apartheid on biblical grounds.

The clergymen declared in a letter to a weekly religious journal that a social order based on racial and social discrimination was unacceptable, and called for an end to several of apartheid's basic laws, including the ban on racially-mixed marriages and the Group Areas Act, which requires the races to live apart in designated neighborhoods.

These laws, said the letter, cannot be defended scripturally. As for laws forcing blacks to tribal "homelands," allowing blacks to be paid less than whites, and providing "inadequate" black housing and education, "such laws cannot be reconciled with biblical demands for justice and human dignity."

Calling for racial equality, equal treatment and opportunities, the ministers said that South Africa's social system "ought to be built on order and peace, which is the fruit of justice."

The NGK has established three separate black, mixed race, and Indian churches. It was from one of these that a leading "colored" theologian recently asked that the World Alliance of Reformed Churches denounce apartheid as "heretical and unscriptural" at its assembly in August in Ottawa, Canada.

The Dean of Canterbury on the Papal Visit

Our Washington correspondent, Dorothy Mills Parker, who covered the papal visit to Canterbury [TLC, July 4] interviewed the Very Rev. Victor de Waal on the significance of the pope's visit.

Q. Dean de Waal, I want to say first of all what a great experience it has been for me to be here and to thank you for arranging it. Since you, as dean, have had so integral a part in the papal visit, I would be grateful for some of your impressions of the event.

A. When the papal pilgrimage to Canterbury was first arranged by Archbishop Runcie, we really had no idea of just what was to be involved. Over the months more and more thought was given to this, but I confess I had thought of it as an historic occasion — the first visit ever of a Bishop of Rome to Canterbury Cathedral, with which he was closely linked — his predecessor Gregory having sent Augustine here to be our first archbishop. But I think it was not until the service itself that I fully realized the depth of the occasion, and I think the pope himself was quite overwhelmed by the significance of it.

The service had been carefully thought out by us here, very much with his interest and good will and particularly on the principle that it should affirm what was common to us as Christians rather than the things that still divide us — namely, our common alle-

giance to the scriptures, our common baptism and profession of faith, our mutual real love of one another that has grown again in the wonderful ecumenical movement of this century, and the witness to our faith by so many martyrs and confessors in our own lifetimes, in all the nations and all the churches. So I think that was there already.

But he added a new particular depth to it, first of all by the gravity he brought to it, and then by what he said, which reflected a very significant step forward in our relationship. This was the real acceptance, publicly and officially, (which counts a lot in the Roman Church) of the other Christians, and particularly the Anglicans, as professing the same faith. And of looking at the Anglicans in the same way it looks at the Orthodox, while recognizing that there are still significant differences that have to be worked out.

And speaking of the relationship between truth and love, of how truth was fundamental to reunion in love, but also of love being a prerequisite for finding the truth, which is basic for Christian unity but which hasn't always been so clearly stated. To have that from him in Canterbury Cathedral was extremely significant, along with the announcement afterwards of the establishment of a new commission to look at what remains to hinder us from full communion. The latter, though relatively small in the world's terms, is important in our church's terms.

Q. I think one of the most moving moments was his addressing us as "dear brothers and sisters of the Anglican Communion, whom I love and long for." There were many deeply impressive aspects, but what, to you, was the high point of the service?

A. It is difficult to say but I think for me personally (and this isn't quite fair, for it wasn't seen by anybody else except those watching it on television) it was their kneeling together by themselves in that sacred space in the martyrdom [the spot where Thomas Becket was slain]. That was a tremendous moment. And their walking out together through the cloister afterwards.

I know that for others there was that part of the service in the Chapel of the Saints and Martyrs of Our Own Time, when the memorial candles were placed on the altar and they were called by name.

Q. I think that was so for all of us. What, to you, is the most important aspect of the joint common declaration issued by the pope and the archbishop after the service?

A. To me, it is that passage setting up a new commission which will work on the basis of the final report of the Anglican-Roman Catholic International Commis-

sion (ARCIC), recognizing the importance of that report and which will now look at the remaining differences that divide us, and particularly at what stands in the way of the mutual recognition of the ministries of our two communions. In other words, reopening the whole question of Anglican orders, which as a result of controversies of the last century, were so sadly condemned by Leo XIII. Although in the world's eyes this isn't of any importance, it is important in terms of the relationship of our two churches.

Rome has moved since then, and history has also changed much in Anglicanism, so I think this can be by-passed now and that they will have to find a way of doing it, for this is important.

Q. Do you mean it is important that they by-pass the subject of the recognition of Anglican orders?

A. No — they won't by-pass that, but in some way they will seek to get around the condemnation of our orders and find a way of mutual recognition. This will make an enormous difference in the actual practice of our churches all over the world when Anglicans and Roman Catholics can work and worship side by side.

Q. Do you think the Anglican Communion as a whole would accept the idea of the pope as universal pastor of a reunited church — even if it is a different conception of the papacy than the 19th century exposition of its role?

A. It is hard to say now, but I think that what is very significant is that the final ARCIC report is being sent to all the churches of the Anglican Communion but is also being sent to all the episcopal conferences of the Roman Catholic Church, which is unprecedented.

It is not simply that the Vatican authorities are going to make some pronouncement about the report, but that they are actually sending it to all their bishops throughout the world. This in itself is a very Anglican thing to do and is already an enormous step forward to recognizing the authority and autonomy of the local churches in reaching a consensus of doctrine and is also quite unprecedented. It also enables all the Roman Catholic bishops to discuss the report and to work out their own relationships with the papacy which has not always been the case. I think in that sense this final ARCIC report will have much more of an impact that we would ever have dreamt.

But to answer your main question, as to Anglican acceptance of some form of the papacy, I think there is a lot of thinking through to be done here. One of the interesting things the pope said was in regard to the effect of all this on Roman Catholic/Orthodox relations. The Orthodox Churches are prepared, of course, to accord the Church of Rome a primacy of

honor as the church of the Apostles Peter and Paul, but they have always refused to accord Rome an authority of jurisdiction, of laying down the law. Nonetheless, they do see it as a center of honor and of unity and the pope and indeed the Church of Rome are very much closer to an accord with the Orthodox Churches.

But you see if there can be an accord between Rome and Orthodoxy, then I don't think Anglicans would have any difficulty, for we would not be asked to accept nor can we accept more than the Orthodox, to whom we feel very close. How this is worded — whether we talk of a universal pastor or primate or of Rome as the center of unity — is still to be worked out.

DOROTHY MILLS PARKER

Interfaith Hearing on Human Needs

Representatives of the four major religious faiths in southern California met on June 1 in Los Angeles and called for the reordering of economic priorities in the U.S.

Sitting as the "Interfaith Hearing on Federal Funding of Human Needs and the Private Sector," the religious leaders listened to nearly four hours of testimony from social service providers, victims of the faltering economy, directors of philanthropic institutions and others before concluding "that as American citizens we are not willing to have people starve while waiting for charity. We believe people have a basic right to food, clothing, shelter, medical care, employment and basic social services."

The Rev. Canon Oliver B. Garver, canon missionary of the Diocese of Los Angeles, represented the Episcopal Church. Hearing coordinator was another priest of the diocese, the Rev. Robert H. Iles. Chaired by Methodist Bishop Jack M. Tuell, the panel included nine other regional Christian leaders, a representative of the Board of Rabbis of Southern California, the president of the Buddhist Sangha Council of Southern California, and a representative of the Islamic Center of Southern California.

The hearing was held in response to President Reagan's challenge to the churches and the private sector to assume responsibility for social services, as the federal budget is being reduced for those programs.

Fr. Iles reported to the panel that despite numerous telephone calls and letters over a six-week period, the White House task force on private sector initiatives was unable to provide an advocate for the President's views to appear before the panel. The staff also was unable to find a corporate executive who would present the private business sector's response to the crisis in social service financing.

THE EPISCOPAL CHURCH LOOKS AT AGING



Most of us are aware that the advances in longevity in this century are causing both the nation and individuals to revise their view of the future. Social Security changes, new incentives for individual retirement savings, the escalating costs of medical care, and a decreasing percentage of younger persons in the work force are but a few indications of the "graying of America."

The "Episcopal Church Looks At Aging" is one of a series of issue explorations initiated by the Office of Public Issues and the Communication Office at the Episcopal Church Center. It was produced through the Diocese of Washington, with the cooperation of the Episcopal Society for Ministry on Aging (ESMA), an independent organization of Episcopalians concerned with ministry and advocacy on behalf of older persons.

Aging — Socially Acceptable

By BERNARD E. NASH

Aging, a topic once taboo for social discussions, is now in fashion. TV, magazines, commercials, professional journals, and newspapers give prime space to aging issues. A White House Conference on Aging was held in December, 1981. In July, 1982, the United Nations will convene a World Assembly on Aging in Austria.

The reasons for the turnaround are obvious. Pharmacology, nutrition, and medical science have increased life expectancy by 30 years — from 47 to 77 (plus) years — since 1900.

Family size is decreasing. The current balance of deaths to births is equalizing, hence the average age of Americans is increasing. The highest percentage increase is among persons 85 and older. In raw numbers, the 65-plus age group has grown from 3.3 million in 1900 to 25 million today. Startling current projections raise this 25 million to 65 million within the lifetimes of children born this year.

Older people vote. In fact, the 55-plus exercise their vote more than any other age group (75 percent as opposed to 51 percent for the 18 to 25-year-olds).

Older people represent a growing consumer market. Although one in seven is poor, and another nine to ten percent have marginal incomes, an awareness of the purchasing power of 75 percent of older Americans is attracting the business community.

In spite of increased longevity, the trend is to earlier retirement. This is stressful to the Social Security trust fund; it has led the Reagan administration to explore raising the age from 65 to 68 before full benefits could be received.

Medical costs are exploding. Yet there is reluctance by officials to pass cost containment legislation. Older persons get 40 percent of all medical service — two and a half times more than other age groups.

Reprints of this feature are available from the Public Issues Office, the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The key policy questions needing study include whether serious effort should be made to reverse the downtrend in labor force participation of older persons; whether private pension systems should include cost of living adjustments; whether already retired employees should be provided increments in benefits.

If so, how should increases be funded? Can and should unions be allowed to engage in collective bargaining for retired employees? Should "double dipping" (working while receiving retirement benefits) be permitted? Should Social Security be funded in part or wholly through general revenues? Should Social Security benefits be taxed?

The 1981 White House Conference on Aging added fuel to the fire. Proponents of increased government commitments for the aging clashed with proponents for reliance on individual and private sector initiatives. Where will it end? The answer will depend in large measure on two factors: (1) How well the economy in general can cope with increased participation by older workers; and (2) The ability of the private sector, including the church, to accommodate demands for its limited resources from a varied constituency.

The church has a special responsibility in such situations. God does not distinguish among us. Power, status, wealth, need, infirmity — these are man's descriptive categories, not God's. He calls for growth throughout life and for a community of faith. The church is the advocate for the physical, financial, mental, emotional, and spiritual well-being of all.

No Stereotypes, Please!

By BETTIE LOUX DONLEY

Lifestyles among persons over 50 are so different that it is difficult for the church to plan a program for the elderly. Just as teachers are admonished to regard each of their students as an individual, we need to look at each of our elderly parishioners as individuals and not assume that every program we so assiduously plan will meet the needs of all.

• Although half blind from cataracts and extremely hard of hearing, Mr. S., at 85, retains his single-family home with an acre of landscaped azalea gardens which are the pride of the neighborhood. He and his wife planted these gardens some 40 years ago. He still gets out to mow the expansive lawn and often thinks of the times they dug out the creek, planted bulbs along its banks, and took cuttings of azaleas to make the fine display they generously shared with neighbors until his wife's death several years ago. Now neighbors stop by with casseroles to make sure he is eating nutritiously.

• Mrs. G., long a resident of a deteriorating inner-city apartment building, became angry when she found the apartments were going to be turned into condominiums. Unable to afford the down payment on a condominium, at age 75 she organized other residents, and they were able to buy the building and retain their homes.

• Mrs. R., 81, was surprised when a 13-year-old boy knocked on her door at the nursing home in which she's lived

for five years. He told her he was going to escort her to a party. "I told him I had a run in my stocking, and I'd join him in a minute. He waited outside the door and then said, 'Oh, you look so pretty . . . no one would have noticed the run in your stocking.' I told him I wanted to look nice for a young man. I told him it was my first date."

This young lad is one of many from St. Mary's School in Rockville, Md., who visit area nursing homes as often as three times a week to make friends. Eighth graders participating in the "Foster Grandparents Program" regularly push wheelchairs and support their elderly friends on their arms. Not all experiences are positive, but one woman, a 13-year-old says, "is really happy, she's really open. . . . She has ten grandchildren and ten great-grandchildren, and that's what she talks about most."

- The first editor of women's news of her parish newspaper, Mrs. B. started a newsletter for her high-rise retirement home when she was 85. She continued to write for her parish paper. Additionally, she organized songfests for residents — in her earlier years she had been a singer and composer in both the United States and Europe. Bridge games and visits from neighbors enhanced her day. This home did not provide full care service. When she slid off her chair at her desk one day, while working on the church newsletter, she broke her hip and was taken to a nursing home.

Relationships: Tenuous Balance

"I can't stand being waited on. . . . You feel so frustrated — you can't do the things you've been accustomed to doing. I feel so helpless — so unable to do things." —an 80-year-old woman.

Who wouldn't feel this way? Those of us in our 50s are still able to dig up our gardens, run around to the bank and post office, participate actively in our church's program, and work at paying jobs. It is difficult to imagine the day when we'll not be able to do these things.

"You don't like the feeling. I'm so far over the hill. They think I can't do anything." —a 78-year-old man.

The necessary balance between helping parents (or church friends) and their being on their own is a difficult situation for many middle-aged persons. There comes a time in all our lives when we realize that the younger person is, in a sense, in charge, and it may be a traumatic realization for many. You do not want to strip your parents or friends of their dignity; at the same time, you want to help them. As Christians, we honor our fathers and mothers: how can we honor them truly?

- A woman orders seeds for her mother's garden, thinking she's doing her a favor. The seeds aren't what the mother wants — she'd rather plant the ones she saved from the summer before.

- Mother likes to cook, but every meal is planned by her daughter. Mother is "allowed" to make some favorite dishes, but she's unfamiliar with where the pots and pans are. She can't reach them and must call for assistance, so she feels dependent.

- Father would like to paint the fence and fix the steps, but a contractor generally comes by to take care of these things. "I feel useless," father says. His son-in-law lets him take out the trash twice a week. "It takes Dad three times as long as if I were to do it," he says. So what of it? Patience here is a key to making father feel useful.

Middle-aged people make many mistakes in trying to take care of elderly relatives. Certainly, there is a time when total care is necessary. But until that time, why not let older people use their skills to enhance our lives? They have much to contribute. B.L.D.

- Nearby, Miss H. is adamant that she will never leave her home. She's lived in a brick colonial with lovely gardens for 40 years. She is now 87. Her home is immaculate, filled with Victorian furniture she inherited from her family. She regularly calls at church plant sale times, volunteering donations from her yard. She recently stubbed her toe, and an abscess developed. She won't be able to put on a shoe and get to the parish festival this year, but her offering is ready. "Could you please stop by to pick it up?" she calls.

- Miss V. came to Washington in the early 1940s to work in the War Department. Now, 40 years later, she is nearly destitute, subsisting on a small pension that barely pays for an efficiency apartment in a run-down area. But Miss V. has found an opportunity to help others she feels are less fortunate. She runs the tape recorder every third Sunday, recording the sermon and hymns. The tapes are then duplicated and delivered to those who cannot come to church.

- Mrs. S. grew up in a small cottage or shack in a country area outside a large city. She'd spent her life "doing for people" — cleaning more affluent homes five days a week. Now, with rheumatoid arthritis, she doesn't have the energy she used to have. Her husband is dead, her children have gone on to professional careers. One is a computer analyst in a nearby city, another is a teacher in a suburb 500 miles away. They see or call her occasionally. Mrs. S. is happy when a "Friendly Visitor" from church comes to call. She responds by stitching aprons, potholders, and Christmas decorations for the church's annual bazaar.

- Mr. K. was born in Norway. He speaks eight languages and works with the Retired Senior Volunteer Program. Although confined to a wheelchair, he is a volunteer at an elementary school and the children rush to greet him. "I love it," he says. At 94, Mr. K. recently received a standing ovation as he was honored as an outstanding volunteer in the schools.

Again, these people are not simply "the elderly." Each person is an individual and must be so regarded by his parish church. The Friendly Visitors, or a similar person-to-person group, can help older people understand and deal with the reality of their situation, at the same time informing peers and younger persons about the needs of those with whom they work.

Political Involvement and the Church

"The church must be reminded that it is not the master or the servant of mankind, but rather the conscience" (M.L. King, *Strength to Love*, 1963).

To be or not to be politically active is an ethical as well as a practical question facing the church. Tough social issues are exacerbated when the church becomes involved. Many parishes and church bodies have been rent from deep-felt beliefs regarding the church's right and responsibility to exercise a social or political conscience.

The pressure is intense because the church is the one institution that links individuals, society, and *ultimate values*. The church and the family are the two institutions with which older persons are most likely to be involved.

Legislation affecting older persons is on every state's agenda, as well as that of Congress. In 1980, more than 400 new laws were enacted specifically addressed to aging issues, according to the American Association of Retired Persons. At the 1981 WHCOA, over 650 recommendations were passed, many calling for political action. Recently, cost of living adjustments for military and civil servants were decreased from two to one percent per year. Medicare health insurance premiums for the individual have increased sharply in the past few years. Support for legal services, transportation, housing, and other programs has been curtailed. Does the church have a role in seeking to influence legislation for the aged?

If not monitored and protested, political and legislative decisions can go awry; basic values may be violated. For example, at the 1981 White House Conference on Aging, one decision underscored how government is often as apprehensive about church and state relations as is the individual parishioner. In the 1961 and 1971 conferences, the role of the church in serving the aging was a major topic. In 1981 it was removed from the agenda by the conference officials. The pre-conference ecumenical service at the Washington Cathedral was refused support or even mention in any published materials, and the benediction to be given by the Rev. John F. Evans, assistant to the Bishop of Washington, was cancelled.

Following the 1971 WHCOA, a group of 30 denominational membership groups formed the National Interfaith Coalition of Aging. It has been a spokesman for organizations in every aspect of aging from advocacy and research to services and spiritual well being. Now its future is in jeopardy. Who will be the spokesman for essential values and all faiths? Cynthia Wedel hopes that suppression and harassment may generate a reaction that will stimulate more effort and involvement by church leaders and members.

Legislation and policy decisions currently at stake include the future of Social Security; the cost and coverage of Medicare; the division of responsibility for social services for the needy among local, state, and federal governments; tax incentives for families and volunteers who give care; and a variety of actions directed to specific problems such as housing, transportation, nutrition, long term care, and the right to death with dignity. None is an easy issue; nor are there clear cut answers.

Special interest groups are hoping that the church will not get involved. Is the church only reactive? Is it only a medium for learning values — a place to hear the Word — but not to act on the basis of those values? Are American church members so passive they need not be considered a threat to government, as are church members in the Soviet Union and other oppressed nations?

How do we interpret John 20:21, "As the Father has sent me, even so I send you," or Luke 4:18-19, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The Rev. Thomas C. Cook, Jr., executive director of the National Interfaith Coalition of Aging, states: "The values and faith traditions we [the church] represent *must* be brought to bear *now* on national policies that relate to human services and rights."

Involvement in legislative and policy decision making must be treated as not only a privilege, but a Christian responsibility. The church is a community within a community. Its survival, its role, its impact cannot be taken for granted. Nor can the task be delegated to others. Young and old together must effectively construct and protect a just society, where the power of the law is exercised with equity, love, and righteousness. Practicing Christians should implement God's Word, not just espouse it.

B.E.N.

Congregation's Role Is Key

The church is a key agency among those looked to for meeting the essential needs of the elderly. The cadre of voluntary nonprofit agencies and organizations, seniors' groups, and service providers must coordinate their efforts to assure that a community offers a range of opportunities.

Churches have a resource in the older parishioner, often not fully utilized. Seniors teach Sunday school and art classes, and give music lessons to all ages. Seniors host church dinners and are the core of food programs and home-delivered meal services under Title VII of the Older Americans Act. Seniors

Social Services and the Church

Much has been written about the myths and stereotypes that form the bases of social policies and programs for the aging. Misconceptions such as the beliefs that most older persons are poor, in ill health, and politically conservative have long been proven false. Yet churches, social agencies, and even Congress continue to offer programs based on these generalizations.

Only since the 1960s has there been a sophisticated analysis of the "second half of life" in America. It is not bleak, but neither does it justify an assumption that older Americans are disproportionately served by federal programs. One major misunderstanding is that Social Security payments are an outlay of *government* funds. Social Security is not paid from general revenues. It is paid from a fund contributed to by workers and employers.

Social services also suffer from the public image of needy persons as cheats or ne'er-do-wells. Although there are about 2.5 million older Americans whose primary need is for financial assistance, social service is not another name for public welfare. Social service more properly includes all direct and indirect non-medical services available upon meeting eligibility requirements. These include physical care from prevention to long term care; social care ranging from family counseling to home maintenance; personal care ranging from bathing to letter-writing. Many are operated by state and local governments, by private agencies, and by the church.

The major source of services to the elderly is the family, with the church ranking second in numbers served but first in terms of types of services offered.

Planning by churches is now aided by more definitive descriptions of aging needs and programs from mid-life onward:

PREVENTIVE SERVICES. Education for retirement, counseling regarding: empty nest, early widowhood, financial planning, second career planning.

ENABLING AND SUPPORTIVE SERVICES. One normally enters retirement with plans and expectations, whether it be moving to the Sun Belt, traveling, expanding a hobby, or doing volunteer work. Churches can help the community develop these opportunities through referral services, counseling and training programs, and multi-purpose centers.

REHABILITATIVE SERVICES. By age 70, one normally has experienced an awareness of his or her mortality. Physical illness, loss of loved ones, and declining resources may have taken their toll. Individuals need family, community, and spiritual supports to adapt to setbacks and retain strengths.

PROTECTIVE SERVICES. Individuals in the much older age group are the most vulnerable to illness and deprivations which are beyond their resources for coping. The church historically has provided spiritual support and hospital and institutional care to the elderly. Now individuals are living longer and are healthier in their later years. Couples wish to remain together. Life care retirement facilities are the answer for many. Extended homemaker, home maintenance, and home health care services are preferred by others.

These categories are generalizations not meant to be construed as separate and distinct. Any individual will have needs that may fall into two or more of the categories described. The point is that all aging persons have needs, and they trust their church to be responsive, or to stimulate others to make available options which can enhance the quality and purposefulness of their lives.

B.E.N.

transport people to church services, operate dial-a-ride programs, and organize bus tours for recreational outings.

Seniors serve on church committees but also develop directories of community programs, staff referral and counseling programs, and serve as advocates for their peers with local agencies and public officials. Seniors assist the clergy in conducting services; they also do home visitations and bring the church into nursing homes and hospitals. Seniors staff the church office and sponsor community telephone reassurance programs, write letters for the handicapped, read to the blind, and man emergency telephone programs. The key to success in all these programs is the concept of doing "with" and "by," rather than "for" older persons.

In Phoenix, Ariz., some 2,000 retirees host a range of activities from crime prevention patrols to counseling new widows and widowers. In Milwaukee, Wis., a coalition of churches offers opportunities for older persons to become personally fulfilled and self-determined.

One Approach

When Grace Episcopal Church, Silver Spring, Md., took on a commitment to its elderly parishioners, a great many things happened that helped both young and old.

- The first step was to invite Fanny Jeffrey, then a staff member of the Diocesan Ministry for the Aging and now ESMA designee for the Diocese of Washington, to speak to a core group interested in getting the project on the road. Mrs. Jeffrey explained the "Friendly Visitors" program, in which volunteers would call on the phone or stop by to see the person with whom they're involved, listen to their problems, give advice, but primarily be a friend to talk to, keeping him or her apprised of what the church is doing.

- Second, it was decided to send greeting cards on a monthly basis to people who could not come to church because of disabilities. Signed, "Your friends from Grace Church," these cards and postage (now expensive) are supported from funds gained from a newspaper dumpster. The dumpster is conveniently located on the parking lot, and people coming to church or to weekly meetings regularly bring their old newspapers. Dumpster profits cover the costs of greeting cards and postage.

- The problems of the hearing-impaired were also discussed. In spite of a new sound system installed in the church, there were a number of people who could not hear the sermon or prayers. Many hearing-impaired persons "hear" by lip reading, and if they are not face to face with the person speaking, they are at a loss. It was decided by the vestry to install further amplification equipment in the first few pews, so that persons with hearing loss could use the devices and participate fully in the service.

- The new "tape ministry" is bringing the church into many shut-ins' homes. A group of volunteers regularly tape the Sunday services and make them available to those who cannot come to church. Shut-ins either purchase, or are provided with, tape cassettes on which they can hear the music, prayers, and sermons that mean so much to them.

In the first few months, approximately \$1,900 was spent for equipment, tapes, and mailing containers. Funding came from parishioners' gifts, the endowment fund, and the Thanksgiving offering. The continuation of the project is largely dependent on parish gifts.

Resources

Where do I go for help? This is not a question asked only by families and neighbors. Doctors, clergy, social workers, and other professionals are equally aware of the need for experienced counsel when confronted with problems faced by the elderly.

The Episcopal Society for Ministry on Aging (ESMA) helps

answer these questions — and helps parishes like Grace Church, Silver Spring, Md. — with chapters and resource people in most of the domestic dioceses of the church. Although independent and voluntarily funded, ESMA cooperates in the total ministry of the church through the Social and Specialized Ministries subcommittee of the Executive Council. ESMA also works through the Executive Council Housing Organization and through dioceses and parishes to generate federal money and local support for safe, comfortable, affordable housing for older persons.

Primary contacts are: ESMA, Mrs. Lorraine D. Chiaventone, executive director, P.O. Box 146-A, Milford, N.J. 08848. Social and Specialized Ministries: Mr. Woodrow Carter; housing concerns: Mr. Howard Quander; both are at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Where else does one turn for guidance? The three best sources for consultation and information are: (1) the Area Agency on Aging serving your community; (2) the seminars and short courses offered by many universities and professional organizations; and (3) the public library and its rapidly expanding collection of helpful books and articles.

Each of these resources is equally useful to the family, to the church group providing outreach services, to the priest called upon to counsel older parishioners, and to the diocesan commission on aging.

Area Agencies on Aging are the local planning and coordinating arm of the national network established under the Older Americans Act. Addresses can be obtained from the state agency on aging in your state capital or from the Administration on Aging, U.S. Department of Health and Human Services, Third and Independence Ave. S.W., Washington, D.C. 20204.

Listings of seminars and short courses can be obtained from the Administration on Aging, the Association for Gerontology in Higher Education, 600 Maryland Ave. S.W., Washington, D.C. 20201, and from your state university. There are several one and two week summer school courses on a wide variety of subjects for lay people and professionals.

The library in your community is a primary source for any information sought in the field of aging. In addition, the libraries of the National Council on Aging at the American Association for Retired Persons in Washington maintain the largest collection of literature on every subject in the field. A basic book list can be obtained by writing to the NRTA/AARP Resource Center, 1909 K. St. N.W., Washington, D.C. 20049.

Contributors

Bettie Loux Donley:

Ms. Donley, editor of this supplement, is a free lance writer, and is a vestry member and editor of the newsletter at Grace Church, Silver Spring, Md. Her mother, who lives with Bettie, has helped her to learn the good and the bad about aging.

Bernard E. Nash:

Bernard E. Nash is a pioneer in the field of aging. Formerly national executive director of the American Association of Retired Persons/National Retired Teachers Association, Mr. Nash has been active in the field of aging and the church for more than 20 years, working with the National Interfaith Coalition on Aging and the Episcopal Church in several different communities. His activities have ranged from working for the church in the neighborhood to being chairman of the Diocese of Washington's Commission on Ministry to the Aging.

Mr. Nash has served as consultant to national activities of the Episcopal, Methodist, and Lutheran Churches and is currently a consultant to NRTA/AARP. At the University of Southern California he provides academic counseling to advanced students and doctoral candidates interested in administration and the general field of gerontology.

EDITORIALS

The Church and Crises

So many of us these days seem to be reeling from crisis to crisis. There are illnesses and sudden deaths in the family, perhaps some one is unemployed, or a child fails in school, or one's business is losing money. Perhaps the car breaks down, the dog runs away, and as soon as one's taxes are paid, one is faced by some unexpectedly large bill. Life seems to become a struggle for survival, rather than an orderly and constructive pattern of existence.

Our Christianity is expressed in the courage and the compassion with which we respond to calamities — our own and those of others — rather than in the creation of a recognizable way of life for ourselves and others.

For many able and committed religious leaders, among both clergy and laity, the job of the church is to get into the middle of every sort of crisis, both public and private. The average person, however, does not need any extra crises, least of all on Sunday morning. In a sea of harassment, most people need, if not an island of calm, at least a place of order and dignity, where people are treated with respect, and where values of a higher sort are honored.

When many people say that the church should keep out of politics, economics, and international issues, this is what, we believe, they often mean. Few Episcopalians would suggest that Christians should not be concerned about such things. They do mean, however, that on Sunday morning they yearn to take part in a well planned and reverently executed service, with a thoughtful and moving sermon. These are the things that clergy and other church personnel are uniquely qualified to provide.

We think they have a point. We also think that much more discussion of this kind of issue is needed if we are to remove the barriers to communication and mutual trust.

Assessments for Seminaries

Our guest editorial this week was written by the Rev. J. Robert Zimmerman, rector of Holy Trinity Church, Lansdale, Pa.

A "sleepers issue" is scheduled to come before General Convention this fall which deserves wider consideration. Thus far, it has appeared mainly in reports of Executive Council meetings. There is to be presented a resolution "that congregations be assessed one percent of their income or budget" which will be paid to one of the accredited seminaries of the church.

It is not clear whether each parish will be able to choose which seminary, or if such assessments will go into a common pool and then be distributed to the seminaries by some formula. Presumably since the word "assessed" is used, this will be something more than a voluntary offering such as Theological Education Sunday.

Historically, our seminaries have been rather proud

of their independence from the control of the church's structure. This has, in their view, guaranteed academic and prophetic freedom. But have they asked themselves whether such independence will continue if assessed money is to be granted to the schools? Even if the freedom has occasionally been abused, is it worth jeopardizing the freedom in this way?

What is happening in our seminaries is not totally popular in wide areas of the church. For example, commissions on the ministry have been frightened by the falling scores on General Ordination Exams, and the lack of "core curriculum" in some of the schools. Others have asked if there is minimal orthodoxy demanded of faculty or students, or is the *Zeitgeist* the prevailing spirit on some of the campuses?

Prophetic Freedom

Whether one thinks it is good or bad, it is the prophetic freedom of the school which enabled one of our seminaries to hire two "pre-legally" ordained women to function as priests in the seminary chapel — against the wishes of the diocesan bishop, within whose diocese the school was located. Likewise, the same school almost unanimously passed a statement of conscience that the 1976 General Convention statement on the ordination of homosexual persons would not be binding on their school, since such matters "of a personal nature are not the concern of seminaries and commissions on the ministry."

My purpose here is not to debate the merits of such decisions, but to raise the question of whether the equation of freedom and responsibility will be the same, or should be, if the schools are receiving support from the church.

There is no question but that the seminaries are in for increasingly difficult hard times. Under the current system, some of them might not survive; others will have to change their mission drastically — perhaps adding extensive programs of continuing education and lay education. Others will embrace the Berkeley Divinity School's solution of merging with a non-denominational school of a large university. But is all this necessarily bad? Could the church benefit from such experimentation?

This writer has a problem of conscience in that the school his own son hopes to attend after a stint in the Peace Corps would not be eligible for general church help because, although accredited by the Commonwealth of Pennsylvania to grant degrees, the school does not have a library large enough for accreditation by the Association of Theological Schools. I am speaking of the Trinity Episcopal School for Ministry, in Ambridge, Pa., a school which has an excellent record on GOE exams and is increasingly commending itself, not only to prospective students, but to many dioceses because of its firm theological stance.

For all these reasons, the issue of assessments for seminaries deserves to be debated and our deputies carefully informed, before a vote is taken in New Orleans.

PEOPLE and places

Appointments

The Rev. H. Robert Burton is rector of St. Paul's Church, Brady, Texas. Add: Box 1148, Brady 78625.

The Rev. Ronald H. Clingenpeel will become chaplain at Kansas State University on August 1. Add: 1801 Anderson, Manhattan, Kan. 66502.

The Rev. Porter B. Cox is assistant to the rector of St. Andrew's Church, Greensboro, N.C.

The Rev. Bradley C. Davis is campus staff minister to the colleges and universities in the Greater Birmingham area of Alabama.

The Rev. Thomas Hardaway is interim rector at Christ Church, 20 W. First St., Dayton, Ohio 45402.

The Rev. Robert P. Holdt is vicar of Holy Cross Church, San Antonio, Texas. Add: 9206 Port Huron, San Antonio 78245.

The Rev. Elizabeth Lilly is deacon-in-charge of St. David's Church, Vandalia, Ohio. Add: 101 E. National Rd., Vandalia 45377.

The Rev. J. Hugh Magers is canon to the ordinary of the Diocese of West Texas. Add: Box 6885, San Antonio 78209.

The Rev. Clifton A. Mann is rector of St. Michael's Church, Austin, Texas.

The Rev. Harold W. B. Nickle is an associate at the Church of the Good Shepherd, Corpus Christi, Texas. Add: 700 S. Broadway, Corpus Christi 78401.

The Rev. Robert Nix is assistant at St. Stephen's Church, Sewickley, Pa.

The Rev. William P. Rogers is vicar of St. Thomas' and St. Andrew's Churches in Corpus Christi, Texas. Add: 4100 Up River Rd., Corpus Christi 78408.

The Rev. Edwin S. Rose is rector of St. John's Church, McAllen, Texas. Add: 2500 N. Tenth, McAllen 78501.

The Rev. John A. Thompson, II has for some time been associate rector at St. George's Church, San Antonio, Texas. Add: 6904 West Ave., San Antonio 78213.

The Rev. Wendy Ann Williams is assistant at St. Paul's Church, Rochester, N. Y.

The Rev. Stephen Williamson, III is executive officer of the East Region of the Diocese of Southern Ohio. Home: 626 Seminole Rd., Chillicothe, Ohio 45601.

Retirements

The Rev. Louis A. Haselmayer has retired as president and professor of Iowa Wesleyan College, Mount Pleasant, Iowa. He was awarded the honorary degree of Doctor of Humanities for 30 years of service to the college. Add: Box #1, Mount Pleasant 52641.

Renunciation

In the Diocese of Lexington, three of the clergy have renounced the ministry: the Rev. Joseph Allen Bryant, Jr., the Rev. Gary Wayne Houston, and the Rev. Anna K. Reed. Action was taken for causes which do not affect moral character.

Deaths

The Rev. Max M. Pearse, Jr., professor of Christian education at the Church Divinity School of the Pacific in Berkeley, Calif., died in his sleep on June 11, at his home.

Dr. Pearse, who was 60 years old, had been a member of the seminary's faculty since 1958. Before that, he was vicar of St. John's Church in Robertsport, Liberia, and then dean of students and a member of the faculty at Cuttington College in Liberia. He also served for a short time on the staff of Christ Church, Grosse Point, Mich. Although legally blind for more than ten years, Dr. Pearse was an avid traveler who rafted down the Yukon River to the Arctic Circle and crossed the Soviet Union on the Trans-Siberian Railway. He was well known as a counselor and conference leader and was named in 1963 as one of the best preachers in the U.S. (in any church) in a poll conducted by TLC. He is survived by his mother, Mrs. Max Pearse, Sr. of Sarasota, Fla., and a brother, Prof. Richard Pearse of Brooklyn.

Dorothy M. Murphy, wife of the Rev. William M. Murphy, rector of Gethsemane Church, Marion, Ind., died of leukemia on June 3 at Indiana University Medical Center in Indianapolis. She was 35.

Mrs. Murphy, the former Dorothy Kasner Marshall, was born in Milwaukee. Her husband served churches in the Diocese of Milwaukee from 1973 to 1976 when he became rector of Gethsemane Church. Mrs. Murphy was a nurse with the Grant County (Ind.) Visiting Nurses Association. In addition to her husband, she is survived by three sons, two brothers, and a grandfather.

CLASSIFIED

advertising in *The Living Church* gets results.

ACCOMMODATIONS

LONDON vicarage offers bed and breakfast at £8 a person per night. Close to West End. Write: Mr. P. Richens, St. Clement's House, Sirdar Road, London, W11. 01-727-5450.

BOOKS

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.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

LIFT UP YOUR HEARTS and LET US KEEP THE FEAST, for congregational singing of Rite 2, and anthem, "Brother Sun, Sister Moon," for use during St. Francis Octocentennial. Sample packet \$3.00. University of Evansville Press, P.O. Box 329, Evansville, Ind. 47702.

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

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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

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.

SMALL, familial, historic parish offers extraordinary house, utilities, benefits, \$750 a year. Stipend for 15 hours weekly. Write: Christ Church, Tashua, 5170 Madison Ave., Trumbull, Conn. 06611.

POSITIONS WANTED

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ORGANIST/CHOIRMASTER with boy choir and adult choir experience seeks new position. Excellent education and references. Reply Box S-525.*

PUBLICATIONS

MINOR PROPERS for use with three-year Lectionary. Traditional English chants from *Graduale Romanum*, modern notation. Further information, write: St. Anthony's Church, 4418 Moana, San Antonio, Texas, 78218.

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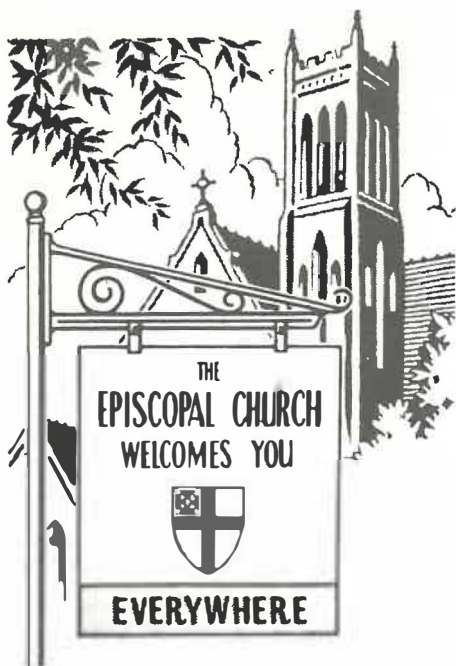
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SUMMER CHURCH SERVICES



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.

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

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 Kirchhoff 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

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

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

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

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

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

KEARNEY, NEB.

CHURCH IN THE INN Holiday Inn Holidome
The Lay Readers of St. Luke's Church
Sun MP 8:30. June 13-September 5

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

(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.re., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



St. John's Church, Knoxville, Tenn.

SUMMER CHURCH SERVICES

(Continued from previous page)

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 9 (Sung), 5 Sat

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

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. Wkdy 12:10 H Eu
Tues & Thurs; 8 & 6 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., 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 Ser
vice & 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

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

VALLE CRUCIS, N.C.

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r; the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

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. Wkdy: 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 Tradi-
tional 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. Built in 1726.

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r
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

EDISTO ISLAND, S.C.

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

GEORGETOWN, S.C.

PRINCE GEORGE PARISH, Winyah 300 Broad St.
The Rev. Melvin R. Hyman, r
Sun 8, 10. Thurs 11, 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
Roan, 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. 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 6201 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).
Wkdy: 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