

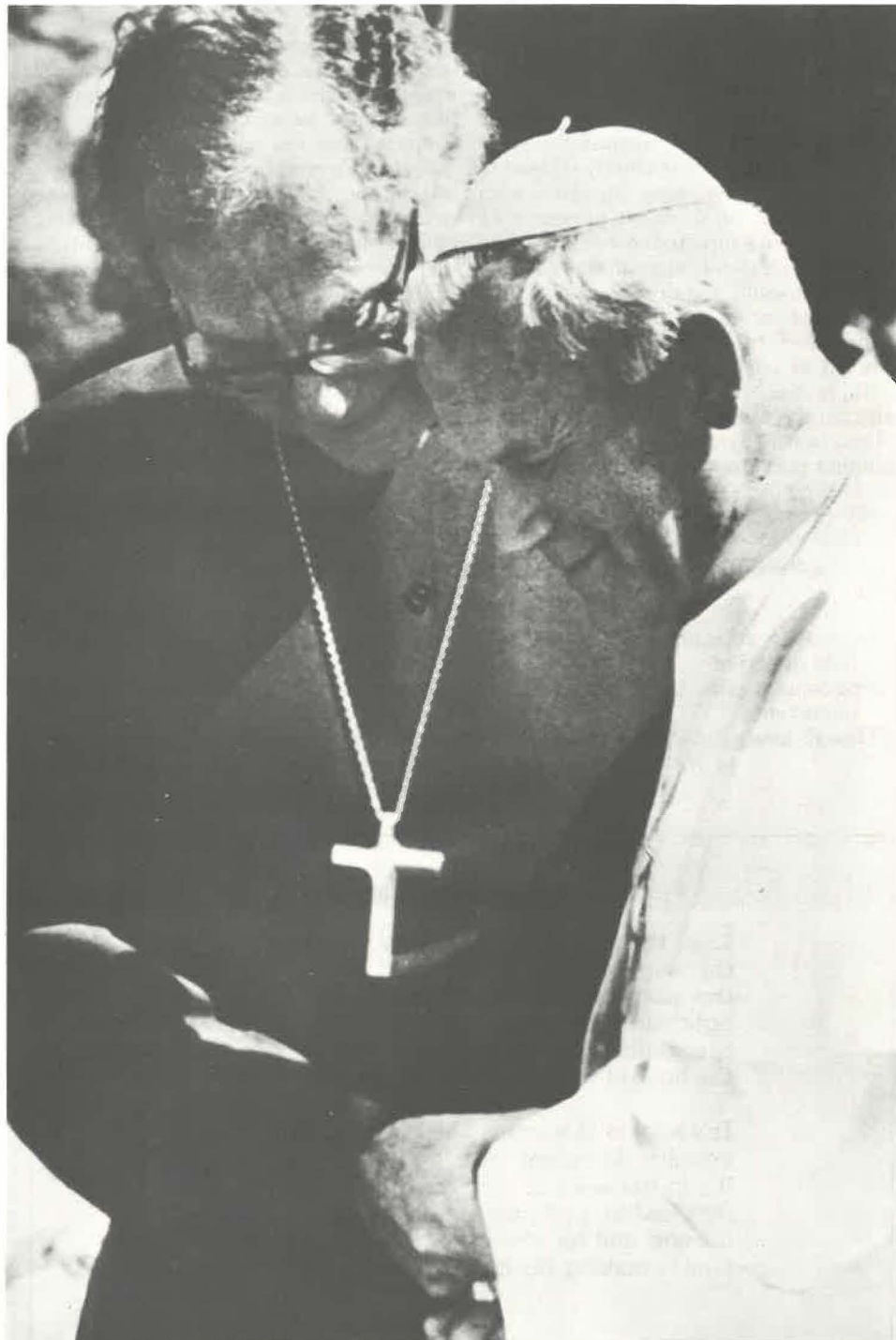
THE LIVING CHURCH

The Pope Visits Canterbury

• pages 7, 9 and 12

A Challenge for General Convention

• page 10



The Most Rev. Robert Runcie, Archbishop of Canterbury, and Pope John Paul II clasp hands during an historic ecumenical service at Canterbury Cathedral [see p. 7].

World Wide Photo



THE LIVING CHURCH

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Patriotism and the Land

For us to be, is to be somewhere, to be some place, to be in some scene or location. The kind of created life given to us on this earth cannot exist in a vacuum, either physically, mentally, or spiritually. Where we are is closely related to what we are. We may disagree with those around us, or resist pressures to which we are subjected, or work hard to alter our physical surroundings, yet a good life usually requires some degree of identification with our environment.

We need to have love and loyalty toward at least some of those we live with, just as we need their love and loyalty. So too we need physical things and places in which our life can take root. Beginning perhaps with the house we live in, or the places we often go to, we gradually extend our sense of identification, and feel some sort of affiliation with a wider scope of things. As T.S. Eliot has said:

... love of a country
Begins as attachment to our own
field of action
And comes to find that action of little
importance
Though never indifferent.
(Little Gidding, III)

So patriotism comes naturally in its way. Yet like other so-called natural things, it must be evaluated by responsible human beings. Loyalty to one's country does not mean that everything about one's country is right. Nor does it mean one should despise other countries. Nor does it mean disregarding claims of justice which other countries may have against one's own country. For a nation, as for an individual, honesty in recognizing shortcomings does not preclude love. Citizens can continue to love their nation ardently while recognizing that it may have grave faults.

In America we have much to be grateful for. In this column we would especially express gratitude for the physical place — its seashores, lakes, and rivers, its mountains, hills, and plains, its forests, meadows, and prairies. These things are the creation of God, but they are not imperishable or indestructible. In many cases, they are rapidly deteriorating with irresponsible use. A fundamental concern for informed American patriotism is responsible stewardship for this land, for this physical place, in which this nation is so fortunately and so beautifully situated. THE EDITOR

The New Creation

Like the iridescent sheen of a hummer's wings,
the laughter of a child,
the moment of the morning
light's first fanning out,
the scent of honeysuckle growing wild:
the hour of our salvation is upon us.

It's here in this green shade
beneath this silent tree;
it's in the work of earth remade,
first leaf by leaf then soul by soul,
for now and for eternity:
God is making his creation whole.

Susan Hanson

LETTERS

Urban Settings

Many thanks for your editorial, "Urban Prescriptions [TLC, May 16], which translates the five key concepts of the "new directions" approach to mission and ministry in our urban communities. While there are some significant differences in the way in which Christian ministry is carried out in rural, small town, and urban settings, there are also the same basic needs, concerns, and resources — as you so carefully pointed out.

(The Rev.) ALTON H. STIVERS
Canon Missioner, Small Parishes
St. John's Church

Auburn, N.Y.

• • •

Right on! Thanks for the editorial on the church in the city [TLC, May 16].

(The Rt. Rev.) WESLEY FRENDSORFF
Bishop of Nevada

Reno, Nev.

Correct Clerical Usage

Recently many Episcopalians have begun to use the word "clergy" in a way which is a violation of good English. A dictionary will describe the word as a collective noun. "Clergy" is defined as the *body* of ordained persons.

One can no more drive to a conference with two clergy than one can drive there with two laity or two herd of cattle. Similarly, you may meet one or several clergymen at a conference, but the body of ordained persons, the clergy, meets in conference. You may say "some of the herd" or "one of the herd," but you may not say "some herd." You may say "some of the clergy" or "some clergymen (or clergypersons), but not "some clergy."

(The Rev.) JOHN S. LIEBLER
Church of the Good Shepherd
Tequesta, Fla.

The Filioque

I was disappointed when I learned that the bishops of the church at General Convention in 1979 had decided to retain the *filioque* in speaking of the procession of the Holy Spirit.

There is the explicit statement in John 15:26 which says, "the Spirit of Truth who proceeds (or issues) from the Father. . . ." This is one of several passages in John dealing with the sending, coming, and working of the Advocate or Counselor.

It is definitive as to the mind of the evangelist on the matter of procession, for the full statement is: "But when your Advocate has come, whom I will

send you from the Father — the Spirit of Truth that issues from the Father — he will bear witness to me." Other lines of scriptural tendency include St. Paul's striking assertion in 1 Corinthians 2:11-12 that the Spirit explores everything, even the depths of the divine nature and that the Spirit of God alone knows what God is.

Archbishop Temple, commenting in *Readings in St. John's Gospel* on John 15:26, writes: "So the Son is the cause of the Spirit's coming; he sends him. Yet it is no less true that the Spirit *proceedeth from the Father*; because the Father is infinite love, the personal activity of that love ever goes forth."

Paul Tillich, in the third volume of his *Systematic Theology*, remarks that, stripped of its empty scholastic form, the *filioque* discussion has a profound meaning. He says, "The Eastern church, when it asserted that the Spirit proceeds from the Father alone, left open the possibility of a direct theocentric mysticism (of course, a 'baptized mysticism'). The Western church, in contrast, insisted upon applying the Christocentric criterion to all Christian piety." He goes on to say that this, in effect, legally circumscribed the spiritual presence, subjecting it to the Roman canonical rule.

To sum up my position, which I believe to be that of essential orthodoxy, the *filioque* does not belong in the Nicene Creed.

(The Rev.) CHARLES W. LOWRY
Foundation for Religious Action
Pinehurst, N.C.

• • •

I have read with interest and dismay the two articles on the *filioque* and General Convention [TLC, May 30]. Like both Frs. Kelley and Carpenter, I do not pretend to know the truth of the procession of the Spirit or the inmost relations of the triune Godhead.

Scripture may, as Fr. Carpenter asserts, be ambiguous on the subject, as it is on several points subsequently defined by councils. Tradition, however, is not. The *filioque* is not part of the creed formulated at Nicea and ratified at Constantinople by councils of the undivided church; it was, as both writers point out, added in the Western part of the church after some thousand years of Christian experience.

There is, indeed, much impressive and beautiful theological speculation on the dual procession of the Spirit among Western writers, who can, and should, be read with appreciation and profit. But these writers knew the divine being no better than do we, or than did the council fathers. . . .

It is an historical tenet of Anglicanism that its unique witness — its only reason for separate existence — is to the wholeness of the faith of the undivided church until such time as that church is again one. Deletion of the *filioque* should not

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be considered as an ecumenical sop to Orthodoxy or its retention a declaration of Western catholicity.

The question whether to leave the phrase "and from the Son" in the creed or to remove it should be posed, and the choice made, solely in terms of the integrity of the Anglican tradition itself; a tradition which has always taught that, while a part of splintered Christendom may freely establish discipline for its members and may explain doctrine in contemporary language, it may not, apart from the whole church, innovate or alter doctrine, but should assent to what has been revealed in scripture and defined by the councils of the undivided church.

To have the issue put to General Convention, a temporarily constituted disciplinary body of one national member church of one Christian tradition, rather than, perhaps, to the bishops at Lambeth, is already to stretch the principle. To suggest that General Convention affirm neither theological principle nor historical continuity, but instead substitute a "compromise phrase" in the ill-founded hope of pleasing both Rome and Constantinople is to propose that theological and historical integrity be replaced by public relations bet-hedging.

(Dr.) E. ROZANNE ELDER
Western Michigan University
Kalamazoo, Mich.

The Meditation Room

We have a room in our parish church similar in some ways to Mr. Thomas Rose's prayer and meditation room [TLC, May 23, cover]. We call it the furnace room. It is different from his in that it is somewhat better finished.

It is full of symbolism, too. The furnace symbolizes the power of God (and like God, it is invisible, since governmental and insurance people insisted that we enclose that area in concrete blocks).

There may even be a few broken chairs down there, but, unfortunately, they all have legs of normal length. Sometimes there is some *junque* waiting for disposition, and I guess this is symbolic of our willingness to throw out outworn or incorrect Christian concepts.

There is a long extension ladder which, perhaps, could symbolize our attempts to climb to heaven. We don't have a bicycle wheel, but no one here knew of its being a symbol of eternity. There is, however, a large vacuum sweeper which, I suppose, could symbolize Christ's sweeping up and removing our sins. There is a bare light bulb which could symbolize the Light of the world.

In the church itself, we have continued to use more traditional symbols — the altar, tabernacle, candles, and sanctuary lamp seem sufficient for most of our people. But I'm sure that if anyone wants to take advantage of our prayer

and meditation (furnace) room, the rector will be glad to allow it.

W. ROSS JONES
Organist
Church of the Advent
Jeannette, Pa.

TV Boycott

I wish to indicate that I have *not* endorsed the NBC boycott supported by the Coalition for Better Television. Publicity surrounding this matter came as the result of a letter to the Rev. Donald Wildmon, informing him of my intention to endorse the boycott in a later issue, and not intended as a press release [TLC, April 18, May 9].

I withdrew the endorsement because I later learned that the coalition had never had serious conversations with the other two major networks. Originally I thought that CBS and ABC had consented to changes in programming that the coalition had urged, while NBC had not.

Bishop Black of Southern Ohio concurs with this statement. The announcement of his support originally came from an unsolicited telephone call from a local reporter shortly following my letter to Mr. Wildmon. We remain deeply concerned about the effects of television upon American society, but feel that any changes should come through equitable negotiations with all major networks.

DAVID E. SUMNER
Director of Communications
Diocese of Southern Ohio
Cincinnati, Ohio

Sin Leads to Sin

With all due respects to the splendid article, "Wickedness," by the Rev. Richard E. Wentz [TLC, April 18], I think he misrepresented, in detail, the story of David and Bathsheba. Fr. Wentz writes that David arranged to have Uriah, Bathsheba's husband, killed by placing him on the front line of battle, and then took Bathsheba to "fulfill the dream of his passion."

It was really the other way around. David first had sexual relations with Bathsheba and conception followed. Then David had Uriah brought back from battle and tried twice, without success, to have him go home to Bathsheba. David hoped this would happen so that Uriah would think the conceived child was his. Only when this failed, did David send Uriah to the front line of battle to be killed.

A different point could be made from the biblical version of the story: it is amazing how a lesser sin can lead to a greater sin. The warning here is to avoid all sins because we can never know their full consequences.

(The Rev.) CLARENCE W. SICKLES
Hackettstown, N.J.

BOOKS

The Challenge of the Young

YOUTH AND THE FUTURE OF THE CHURCH: Ministry with Youth and Young Adults. By Michael Warren. Seabury. Pp. 148. \$10.95.

That youth and the future of the church are inextricably connected is evident; in the past few decades, however, no denomination has been particularly successful at incorporating the next generation into the believing community.

Michael Warren, professor of catechetical ministry at St. John's University, Jamaica, N.Y., presents a series of essays giving a theoretical background for youth ministry, rather than "how to" directions for programs. The influences on youth and young adults of the ambient culture, especially popular music and advertising, are considered, and special attention is paid to their effect upon spiritual development.

Michael Warren shows informed concern for young people and sensitivity to the pressures upon them. However, the loose stringing together of essays does not make a strongly coherent presentation. The numerous references are largely from the Roman Catholic literature.

MARY FRANCES WAGLEY
Episcopal Social Ministries
Diocese of Maryland
Baltimore, Md.

Modern Orthodox Martyr

PEARL OF GREAT PRICE: The Life of Mother Maria Skobtsova, 1891-1945. By Sergei Hackel. Foreword by Metropolitan Anthony of Sourozh. St. Vladimir's Seminary Press. Pp. 160. \$5.95 paper.

Several books and numerous articles have been published about the life and martyrdom of Mother Mary, but Mr. Hackel has now produced a very sensitive and comprehensive biography. Others have rightly emphasized the story of her help to the most destitute of the refugees in Paris and her own imprisonment and death in the gas chamber of a Nazi extermination camp.

When I first met her, she was known as Mrs. Elizabeth Skobtsova. She brought to me, director of the Russian YMCA press in Paris, two slender manuscripts giving episodes in the lives of the ancient hermits in the Egyptian desert, as they sought godliness by withdrawal from society.

Her own life was the very opposite. Mr. Hackel tells of her childhood in a cultivated Orthodox family in St. Petersburg, with animated conversation on

public life. She knew well the great poet, Alexander Blok. A. Pobedonovtzev, the Tsar's High Procurator of the Holy Synod, would visit the family and have long conversations with "Liza." At 14 she was writing and publishing poetry. This became her standard practice all through life. Mr. Hackel has beautifully rendered into English many of these verses, which convey her sensitive reaction to desperate situations.

As she matured, she met leading Christian philosophers, such as Nicholas Berdyaev. In Paris, Fr. Sergei Bulgakoff, who had returned to Orthodoxy from Marxism, became her confessor. On invitation from emigré provincial parish priests, she went to lecture to Russian factory workers in the coal and steel mills of eastern France. There she learned of Russian refugees who, for lack of French, were considered stupid and therefore placed in mental institutions or even sent to prison. Returning to Paris, she carried on a campaign of information by writing and lecturing to both refugee and French audiences.

With the benediction of Metropolitan Eulogius in Paris, she took the veil and became Mother Mary — however, not for solitude, but dedicated to a life of service to the neediest. The distress caused by expanding unemployment in the 1930s called for the organization of others willing to help. She formed a society called "Orthodox Action," embracing some 20 devoted Christians, such as Nicholas Berdyaev, Fr. Serge Shevitch, Feodor Pianoff, and Fr. Dimitri Klepinin, then recently graduated from St. Sergius Theological Institute. I was also a member of the society.

Mother Mary found a large house at 10 rue Lourmel in the center of the Citroen automobile factory district. She asked Margaret, my wife, and me to go with her to visit the place and advise on its suitability for Orthodox Action. The rent was fair, but I wondered about the costs of repair and operation, and asked if she had considered that. To my surprise, she drew from a deep pocket in her cassock a sheet of paper headed "budget."

The society took the house, converted the stables into a chapel, and used the largest room for lectures. During the day it was used for a soup kitchen. Already, at a previous location, Orthodox Action had operated a meal service.

Mother Mary made it a practice to go with a pushcart to the central markets where, at dawn, the vendors would be closing up and where she had no difficulty in getting permission to gather leftovers and partly spoiled produce which could be used to give meals to the needy. The extraordinary picture of this nun pushing her cart through the streets of Paris became legendary to the police, as well as a godsend to the needy.

The author tells of the increasing problems and distress of the war. In the

second year of the Nazi occupation, 1941, Paris began to feel the terrors of Hitler's rage against the Jews. One morning in early May, I found the streets strangely hushed. At my office I learned that during the night some 2,000 non-French Jews had been picked up at their homes and sent to Jewish concentration camps. Orthodox Action wanted to help; it seemed that baptism or conversion to a Christian faith would so this.

Several Jewish persons who were already acquainted with the Lourmel house came and were given protective papers. When the Gestapo learned of this, agents came and arrested Mother Mary, Fr. Dimitri Klepinin and Feodor Pianoff, the administrator of Orthodox Action.

Mr. Hackel describes their lives in the separate camps and their eventual ends. It is not so much a story of bestiality, as of the marvelous fortitude and Christian faith revealed by all three. Mother Mary died in a Nazi gas chamber and Fr. Dimitri in a prison hospital. Feodor Pianoff reached Paris, where I saw him as a complete paralytic in a hospital, just a few days before his death.

PAUL B. ANDERSON
Associate Editor
THE LIVING CHURCH

Brief Byzantine Treatises

ON THE HOLY ICONS. By St. Theodore the Studite (translated by Catharine P. Roth). St. Vladimir's Seminary Press. Pp. 115. \$3.95 paper.

St. Theodore the Studite (759-826) represents the second phase of the iconoclastic controversy. Noted as a spiritual director and reforming abbot, his themes are Christological, his style vigorously confrontational.

On the Holy Icons repays reading if only to see how earlier Christians expressed their faith. Its author says much that transcends his debate and his sometimes formidably technical language. Layout and typography are excellent. June Magaziner's cover provides visual attractiveness, but binding quality is poor, and some footnotes are placed awkwardly.

(The Rev.) JAMES FURMAN
Sts. Peter and Paul Church
El Centro, Calif.

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Prayer Book Poll

According to George H. Gallup, Jr., unless the church can resolve the conflict over the use of the 1979 Prayer Book, "efforts to widen and deepen Episcopal membership will be thwarted."

"The drift away from the Episcopal Church appears to be continuing," Mr. Gallup, an Episcopal layman and president of The Living Church Associates, said in Washington, D.C., reporting on a recent poll taken by his organization on behalf of the Prayer Book Society, an organization of church members who prefer the 1928 Book of Common Prayer.

He said that in little over a decade, the Episcopal Church has lost about a third of its membership. Polls show a decline in the U.S. of those who prefer to call themselves Episcopalians from three percent in the mid-70s to two percent currently. "That is very serious indeed," said Mr. Gallup.

Although mainline church attendance has declined generally, he said, membership decline in the Episcopal Church seems to be linked directly to changes in church practice and liturgy and to an ideological gap between clergy and laity.

Among the survey's other findings were these:

- While 57 percent of Episcopal laity still prefer the 1928 Book of Common Prayer, 72 percent of the clergy prefer the 1979 Book. These figures are "virtually unchanged" from poll results taken at the height of the Prayer Book controversy, according to Mr. Gallup, who added that among the laity, those who favor the 1928 Book feel more strongly about the issue than those who do not.

- About 60 percent of the clergy favor allowing the laity freedom of choice with regard to which Prayer Book is used, contrasted with 77 percent of the laity, who want to make the decision themselves.

- Mr. Gallup's poll shows that Episcopal clerics are more inclined toward social activism than their parishioners are. While one-fourth of the clergy responding said they strongly favored partisan political involvement, an overwhelming 80 percent of the Episcopal laity polled said the church should not engage in such activity.

- Clergy generally are happier than laity with major changes in church policy, such as the ordination of women. Episcopalians, however, were shown to hold their clergy in higher esteem than

members of any other denomination.

It is this respect for leadership and the generally optimistic attitude with which Episcopalians view their church that make the time right for working out divisions over the Prayer Book issue, Mr. Gallup said.

The Rev. Jerome F. Politzer, rector of St. John's Church, Monterey, Calif., and president of the Prayer Book Society, said that recent liturgical changes were "one of the most drastic attacks [on the Anglican tradition] in Christian history." The battle for the 1928 Book is not only literary, but theological, he said. Revisionists are trying "to blend Christian language and symbolism with Marxism to spread an alien philosophy," he said.

The Gallup survey is a "referendum," Fr. Politzer said, and charged that clergy lacking in compassion had tried to "inflict" the new Book on the laity. "We can talk. Time is still with us for the moment, but it probably won't last too long unless something constructive is done," he said.

Bishop Warned

The Rt. Rev. Graham Chadwick, Bishop of Kimberley and Kuruman in the Church of the Province of South Africa since 1976, has been warned by the South African government that he will be detained if he enters South Africa again.

Earlier this year, Bishop Chadwick was denied permanent resident status in South Africa. He now lives in Bophuthatswana, one of the independent black "homelands" created by the South African government.

Since his move, the bishop, a United Society for the Propagation of the Gospel (USPG) missionary who has served in Africa for 30 years, regularly visited South Africa, passing through the country en route to geographically split parts of Bophuthatswana.

While on his way to a meeting of diocesan trustees in May, Bishop Chadwick was stopped by South African security police and told that if he entered the country again without permission he would be detained. No official explanation was given.

"This is a further example of the state's confrontation with the church," Bishop Chadwick said. "The authorities in the Republic of South Africa seem determined to decide matters of church policy."

The Most Rev. P.W.R. Russell, Primate of the Church of the Province of South Africa, commented in the *Diocesan Link*, the monthly magazine of the Diocese of Bloemfontein, "It is hard not to believe that [an explanation of the warning] is to be found in the role played by Bishop Chadwick in urging the freeing of two of his clergy who were detained without trial early in 1981. If this surmise is correct, it must be seen as the state taking action against a Christian bishop as he tries to carry out his duty as pastor of his clergy, and of attempting to muzzle him when he believes that he is directed by the Holy Spirit to speak in His name."

Conference in Moscow

About 600 delegates, advisors, and guests from nearly 100 countries fashioned a call for nuclear disarmament during an international peace conference in Moscow in May. The "World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was sponsored by the Russian Orthodox Church.

The participants addressed appeals to their governments, the United Nations special session on disarmament, and religious bodies throughout the world which expressed shock at the unprecedented escalation of the arms race, and urged the nuclear powers to speed up disarmament.

Limited nuclear warfare was regarded as an impossibility by the statement which included an 11-point appeal on nuclear weapons. A moratorium on hostile rhetoric, preparation of a test ban treaty, an immediate end to testing in the Pacific, and steps toward an overall ban were called for.

Pro-Soviet and anti-U.S. sentiments peppered early speeches at the conference, which prompted American Lutheran Presiding Bishop David Preus to ask the conferees "to rise above national, ideological, political, and religious differences and to call all peoples of the earth to stop the development of nuclear arms and begin the process of disarming."

Much media attention during the week centered on the presence of U.S. evangelist Dr. Billy Graham and his views of the Soviet religious situation, which he appeared to judge more positively than he has done in previous years. Mr. Graham was the star participant at the conference, and the Russians

made every effort to ensure that his impressions would be positive, according to various accounts. He was driven around Moscow in a limousine, granted high level meetings with officials, and allowed to preach at Moscow's Baptist Church.

Although the church was cordoned off to all but ticket-holders, and many in the congregation appeared to be either foreigners or security people, a woman succeeded in unfurling a large banner which read "we have more than 150 prisoners for the work of the Gospel." Dr. Graham took no note of the woman, who was last seen being led away by plain-clothes police.

To the surprise of many, he appeared to go to unexpected lengths praising his official hosts at a press conference before his departure, and said the churches he had visited appeared to enjoy full religious freedom. In London, Dr. Graham issued a written statement designed to clarify his impression of religious freedom in the U.S.S.R. and perhaps defuse some of the outcry his earlier statements had occasioned.

"Freedom is relative," he said in part. "I don't have freedom in the U.S. to go into a public school and preach the Gospel, nor is a student free in a public school to pray. . . . The Soviet Union is not the United Kingdom or the U.S. — I know that. It is an atheistic society which does not encourage religion — there are many restrictions on every aspect of Soviet society, including the church. . . ."

Agricultural Training Offered

The United Methodist Committee on Relief recently made a grant of \$12,000 to an Episcopal Church-related agricultural training project in the Oriente Province of Ecuador.

The Centro de Capacitacion Agropecuaria Integral, established by the Episcopal Church in 1975, also receives support from the Canadian World Mission Office of the Anglican Church of Canada and the International Voluntary Service.

The center was established to give access to medical attention and schooling to the Quechua-speaking Indians from the Oriente jungle areas and the coastal Ecuadorans settling along the rivers. The Indians were attempting to farm in a totally new environment and needed instruction and assistance.

The center operates in three locations: Puyo, Tena, and Misahualli, where the Episcopal Church has spent about \$220,000 for buildings and equipment in the past six years. The United Methodists and the Canadian Anglicans contribute about \$12,000 each annually to the project.

Puyo was the original site of the training program and the operation now has sufficient accommodations, classrooms, shops, and farming activities to accept

40 trainees. A staff of Americans and other expatriates teaches and works there along with Ecuadorian instructors.

At Tena, a new farming project and teaching/demonstration farm area is being developed. An extension service to village farmers in a 60 mile area along the Napo River is offering instruction and supervision for agricultural and community development.

The church also operates schools and churches along the river as whole villages of young Indian families move there for access to these and other services. A medical team of government doctors travels by canoe to these villages to conduct clinics.

The branch of Misahualli has focused on the extension aspects of the center. It has begun poultry production to raise breeding stock for distribution in the villages, an agricultural nursery for plants and fruit trees, and sales and transport services for farm produce.

New Roman Catholic Figures

American Roman Catholics continue to increase in numbers, but a sharp decline continues in the number of clergy and members of religious orders, according to the *Official Catholic Directory* for 1982.

The U.S. Roman Catholic population now numbers 51,207,579, an increase of 757,737 over 1981. This overall figure represents Roman Catholics enrolled on a record total of 18,903 parish registers in 33 archdioceses and 141 dioceses and at diplomatic and other stations abroad.

The number of priests and seminarians continues to decline, following a trend that began in the mid-1960s. The directory said a decrease of 313 brought the total of ordained priests down to 58,085. A total of 11,645 candidates for the priesthood are enrolled in U.S. Roman Catholic seminaries, a decrease of 823 in one year. In 1972, there were 22,963 Roman Catholic seminarians, and in 1966, 48,000.

Men in religious orders number 7,880, a one year's decrease of 86. The number of nuns has declined by 1,283. There are now 121,370 Roman Catholic women religious in the U.S., down from 180,000 in 1968.

The number of permanent deacons has increased, however. A total of 746 deacons was added during the past year to bring the current total to 5,471. The permanent diaconate was reinstated as a distinct ministry in the Roman Catholic Church in the late 1960s.

The Pope Comes to Canterbury

On Whitsun Eve, nearly 1,400 years after Pope Gregory the Great sent St. Augustine to Canterbury to convert the Anglo-Saxons of Britain, Pope John

Paul II came in person on pilgrimage in an attempt to heal the breach of four and a half centuries. He was received by the Most Rev. Robert A.K. Runcie, Primate of All England and 102nd Archbishop of Canterbury in succession to Augustine.

Canterbury Cathedral has been the scene of many historic events, but few have been as dramatic as this meeting of the spiritual head of the Anglican Communion and the first reigning pope ever to set foot on British soil. Long before the doors opened, crowds gathered outside, among them monks and nuns of various orders, black-garbed Orthodox, red-robed Roman Cardinals and Anglican bishops.

There had been a groundswell of controversy over the papal visit from the extreme Protestant element, as well as from liberals on both sides who feared the pope's strongly conservative stance on many issues might point up the differences rather than reconcile them. But in Canterbury on this historic day there was a joyful spirit, tempered only by the somber overtones of the war in the South Atlantic.

In the program of the service, the Very Rev. Victor de Waal, dean of Canterbury, reminded those present that the friendship of Rome and Canterbury, dating back to the sixth century, had been broken at the time of the Reformation and followed by times that had left deep wounds on both sides, but that "today Christians have come to realize that our common faith is deeper than our divisions and that we are called to be a sign of reconciliation in a troubled world."

The service, entitled "A Celebration of Faith," began with the entrance of civil dignitaries in ceremonial attire, diocesan bishops of Canterbury and York in rochets and chimeres, clergy of both provinces, officers of the General Synod, and church leaders who were to meet afterwards with the pope. These included representatives of the Free Churches, Greek Orthodox Archbishop Methodius, the Primus of the Scottish Episcopal Church, and the Archbishop of Wales.

They proceeded down the long nave, hung with banners of Canterbury and Rome, to Purcell's great setting of the seventh century hymn, *Urbs Beata* ("Blessed City, Heavenly Salem"). A trumpet fanfare heralded the arrival at the west door of the dean and chapter, the Anglican Primates, and the Roman Catholic delegation, which included Archbishop Bruno Heim, the papal nuncio; Cardinal Jan Willebrands of the Vatican Secretariat for Unity; and Cardinal Basil Hume, Archbishop of Westminster.

At the end, walking together and preceded by the primatial cross, came Dr. Runcie in white and gold cope and miter, carrying his crozier, and the pope in papal white with crimson mozzetta and a stole adorned with the Canterbury cross

— a gift from the English Church Union. They had circled the cathedral to enable all the crowds to have a view. At one point the pope stopped to embrace a child who had proffered a bouquet of flowers.

The voices of choirboys soared in a Gabrielli motet ("Let the angelic choirs rejoice") as the splendid procession moved to the nave altar, where pope and prelate knelt together in silent prayer. The Lord's Prayer was led by the archbishop. On arising he tendered the formal welcome in one of the high points of the service: "Beloved Brother in Christ, we greet you" — first in Polish, then English, as they exchanged the kiss of peace.

Beginning his brief address, Dr. Runcie said, "I rejoice that the successors of Gregory and Augustine stand here today in this church which is built on their partnership in the Gospel. The emphasis here will be on the riches we share and upon the existing unity of the Christian church, which transcends all political divisions and frontiers. . . . One of the gifts Christians have to make to the peace of the world is to live out the unity that has already been given to them in their common love of Christ."

The procession re-formed and passed into the choir, where the notables, headed by Prince Charles, were seated. "O how amiable are thy dwellings," sang the choirboys, in the lovely cadences of Anglican chant.

The famed Canterbury Gospels, the gift of Pope Gregory to Augustine, were brought by the dean from the chair of Augustine, in which his successors have been enthroned, and presented to the pope and archbishop, who revered the book together as a sign of common loyalty to the scriptures and a recognition of their supreme authority.

The Epistle was read by the archbishop: "For by one Spirit, we were all

baptized into one body." The pope was the Gospeler, reading from St. John, ". . . that they all may be one."

Intercessions were led by the Archbishop of York, the Greek Archbishop of Thyateira, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Federal Council.

The pope addressed the congregation as "my dear brothers and sisters of the Anglican Communion, whom I love and long for." "I come to you in love," he said. "The church of our time is the church which, obedient to the spirit, seeks the way of unity. We desire to be obedient, especially on this historic day in this hallowed cathedral, which centuries and generations have awaited, and I appeal to you to accept the commandment to which Archbishop Runcie and I pledge ourselves anew before you today — of praying and working for reconciliation and ecclesial unity — and to lift up to the Lord this prayer: O Christ, may all that is part of today's encounter be born of the Spirit of truth and be made fruitful through love. Behold before us the past and the future . . . the desires of so many hearts. You, who are the Lord of history and of human hearts, be with us."

Pope, archbishop, and moderator stood together for the renewal of baptismal vows and in turn led portions of the Apostles' Creed, saying in unison at the end, "This is the faith of the church."

During the singing of a solemn *Te Deum*, the pope exchanged the peace with the Roman Catholic and ecumenical delegates and the Primate of the Anglican Communion, among them Presiding Bishop John M. Allin. Applause broke out as the pope greeted former Archbishop Michael Ramsey, through whom the Anglican Center in Rome was established.

In the closing rites, representative church figures, led by the pope, went in

procession through Trinity Chapel behind the high altar where the gem-studded shrine of Archbishop Thomas Becket once stood, to the Chapel of Saints and Martyrs of Our Time in the corona. Here they placed lighted candles in a seven-branched stand on the altar, each naming a particular martyr: Maximilian Kolbe, a Polish priest who died at Auschwitz; Dietrich Bonhoeffer; Martin Luther King, Jr.; Roman Catholic Archbishop Oscar Romero of El Salvador; Anglican Archbishop Janani Luwum of Uganda; Maria Skobtsova, a Russian Orthodox nun; and the unknown martyrs. Archbishop Runcie read the lines by T.S. Eliot: "We thank thee, Lord, for the redemption by blood . . . for the blood of thy martyrs and saints . . . shall create the holy places."

Choir, clergy, and congregation joined in "For All the Saints," the choirboys' descant rising into the vaulting as the recessional moved to the steps of the pulpitum, where the pope and the archbishop together gave the blessing. They then descended the steps to the site of Becket's martyrdom in 1170 where they knelt in silence as the choir sang an antiphon.

The bells of the cathedral pealed joyfully as they walked through the cloister to the deanery for the meeting with church leaders. Dr. Runcie presented the pope with a portrait of Thomas Becket and a leather-bound copy of *Murder in the Cathedral*, Eliot's play about his martyrdom.

At the close of the meeting, a joint declaration was issued, signed by pope and archbishop, in which recognition was given to steps already taken towards unity and plans outlined for the next stage. These include the setting up of a new commission to replace ARCIC, which will examine Anglican orders and related issues.

No one can foretell what the visit will bring forth. The pope came as a man of peace and a man of prayer, to a country in a time of trial, and on a pilgrimage of reconciliation to the Church of England, and no one present in the cathedral could doubt that the Holy Spirit was at work. Bishop Allin told this reporter afterwards that "its significance can't be evaluated on the spot. It was a wonderful event in every way, but I think it will be several years before its full portent becomes clear."

In his address the pope had noted that "these hopes will come to nothing if our striving is not rooted in our union with God." But he closed by saying, "may the dialogue we have begun lead us to the day of full restoration of unity in faith and love."

DOROTHY MILLS PARKER

Ed. Note: An interview with the Very Rev. Victor de Waal, dean of Canterbury Cathedral, by Mrs. Parker will appear in next week's LIVING CHURCH.



Hands reached out to greet Pope John Paul II at London's Gatwick Airport during arrival ceremonies on May 28th.

The Common Declaration

by Pope John Paul II and the Archbishop of Canterbury

May 29, 1982

1. In the Cathedral Church of Christ at Canterbury the Pope and the Archbishop of Canterbury have met on the Eve of Pentecost to offer thanks to God for the progress which has been made in the work of reconciliation between our communions. Together with leaders of other Christian churches and communities we have listened to the Word of God; together we have recalled our one Baptism and renewed the promises then made; together we have acknowledged the witness given by those whose faith has led them to surrender the precious gift of life itself in the service of others, both in the past and in modern times.

2. The bond of our common Baptism into Christ led our predecessors to inaugurate a serious dialogue between our churches, a dialogue founded on the Gospels and the ancient common traditions, a dialogue which has as its goal the unity for which Christ prayed to his Father "so that the world may know that thou has sent me, and has loved them even as thou has loved me" (John 17:23). In 1966 our predecessors Pope Paul VI and Archbishop Michael Ramsey made a Common Declaration announcing their intention to inaugurate a serious dialogue between the Roman Catholic Church and the Anglican Communion, which would "include not only theological matters such as scripture, tradition, and liturgy but also matters of practical difficulty felt on either side" (Common Declaration, paragraph six). After the dialogue had already produced three statements on Eucharist, ministry and ordination and authority in the church, Pope Paul VI and Archbishop Donald Coggan in their Common Declaration in 1977 took the occasion to encourage the completion of the dialogue on these three important questions so that the commission's conclusions might be evaluated by the respective authorities through procedures appropriate to each communion. The Anglican-Roman Catholic International Commission has now completed the task assigned to it with the publication of its final report and, as our two communions proceed with the necessary evaluation, we join in thanking the members of the commission for their dedication, scholarship, and integrity in a long and demanding task undertaken for love of

Christ and the unity of his Church.

3. The conclusion of this commission's work bids us look to the next stage of our common pilgrimage in faith and hope towards the unity for which we long. We are agreed that it is now time to set up a new international commission. Its task will be to continue the work already begun: to examine, especially in the light of our respective judgments on the final report, the outstanding doctrinal differences which still separate us, with a view towards their eventual resolution; to study all that hinders the mutual recognition of the ministries of our communions; and to recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion. We are well aware that this new commission's task will not be easy, but we are encouraged by our reliance on the grace of God and by all that we have seen of the power of that grace in the ecumenical movement of our time.

4. While this necessary work of theological clarification continues, it must be accompanied by the zealous work and fervent prayer of Roman Catholics and

Anglicans throughout the world as they seek to grow in mutual understanding, fraternal love, and common witness to the Gospel. Once more, then, we call on the bishops, clergy, and faithful people of both our communions in every country, diocese, and parish in which our faithful live side by side. We ask them all to pray for this work and to adopt every possible means of furthering it through their collaboration in deepening their allegiance to Christ, and in witnessing to him before the world. Only by such collaboration and prayer can the memory of past enmities be healed and our historical antagonisms overcome.

5. Our aim is not limited to the union of our two communions alone, to the exclusion of other Christians, but rather extends to the fulfillment of God's will for the visible unity of all his people. Both in our present dialogue and in those engaged in by other Christians among themselves and with us, we recognize in the agreements we are able to reach, as well as in the difficulties which we encounter, a renewed challenge to abandon ourselves completely to the truth of the Gospel. Hence we are happy to make this declaration today in the welcome presence of so many fellow Christians whose churches and communities are already partners with us in prayer and work for the unity of all.

6. With them we wish to serve the cause of peace, of human freedom and human dignity, so that God may indeed be glorified in all his creatures. With them we greet in the name of God all men of good will, both those who believe in him and those who are still searching for him.

7. This holy place reminds us of the vision of Pope Gregory in sending St. Augustine as an apostle to England, full of zeal for the preaching of the Gospel and the shepherding of the flock. On this Eve of Pentecost, we turn again in prayer to Jesus, the Good Shepherd, who promised to ask the Father to give us another Advocate to be with us forever, the Spirit of truth (cf. John 14:16), to lead us to the full unity to which he calls us. Confident in the power of this same Holy Spirit, we commit ourselves anew to the task of working for unity with firm faith, renewed hope, and ever deeper love.



Wide World Photo

Pope John Paul II and the Archbishop of Canterbury walked together in procession after an ecumenical service in Canterbury Cathedral.

A Challenge for General Convention

The report of the standing commission
on world mission summons
the church to an urgent and immediate
quest for answers.

By PEYTON G. CRAIGHILL

What are the major issues facing General Convention this year? After the recent struggles over the new Prayer Book and the ordination of women, Episcopalians may be turning to this September's convention with relief as the calm after the storm. If calm suggests an opportunity to heal wounds and to gather strength for a move forward, then this surely would be welcome. But how tragic if it were to imply a retreat into cautious apathy.

One challenge facing General Convention and the Women's Triennial, if responded to with the attention that it deserves, should shake us out of any temptation to complacency. This is the report of the standing commission on world mission entitled, "A Theology and Policy of Mission in Global Perspective."

Although the document calls for renewed approach to our responsibility for mission overseas, its most important emphasis is not so much on what we do in missions abroad as who we are as a church in mission, in all aspects of our life and work. It questions some of our most basic assumptions about our min-

istry and calls for a renewed approach to the ways in which we mobilize our resources to carry out the work Christ has commissioned us to do. (This report is available from Forward Movement Publications under the title, *Mission in Global Perspective*.)

This statement on mission does not stand in isolation. It is the most recent expression of a movement in the life of our church going back at least as far as the 1963 Anglican Congress and its historic document, "Mutual Responsibility and Interdependence in the Body of Christ." It is also related to the "Guidelines for Partnership in Mission," produced by the Anglican Consultative Council in Dublin in 1973.

Both of these documents have been adopted by General Convention as policy statements of our church. All three attempt to awaken our church to a renewed understanding of the mission to which Christ has called us — a mission as old as the Bible and as new as today.

To comprehend the challenge confronting us in these statements, we must consider the question, what is the purpose of the church? By their assumptions, attitudes, and actions, most church people today would imply an answer to this that could be summed up as follows: The church exists to provide a community of spiritual nurture for those who share a common faith in Christ. This nurture is what we mean by the church's ministry. In addition to minis-

try, the church also has a mission. If ministry and mission were to be compared, ministry would be seen as that which goes on at the center of church life, while mission is that which happens at its edges.

Mission is done by people inside the church to those outside. Ministry is of primary importance and mission is secondary, constituting what might be called the church's "extracurricular activity." Ministry receives the first priority of the church's resources and energy, with mission receiving whatever is left over. Missions are regarded as immature churches, and missionary work has as its primary goal helping missions to reach maturity, the chief measure of which is financial self-sufficiency. When this line of reasoning is followed to its conclusion, one must assume that when no more red ink appears on any church ledgers, the church will have finished its mission!

In contrast to this first way of describing the purpose of the church, there is a second viewpoint. To spell this out, one must consider another question, namely, what is God's purpose in the world? The answer given from this second approach is that God is in the world to work out his mission of creation, redemption, and sanctification. The church exists because God in Christ called and continues to call into being a community to share in this mission for his creation.

The purpose of the church is to be a community in mission responding to the commission given it by Christ. Mission, far from being secondary or peripheral, is the reason for the church's existence. The church lives by mission, and to the extent that it is faithful to it, it grows or dies. As churches develop, instead of maturing out of mission, they grow in even deeper engagement in their call.

During much of church history, the prevailing image of mission has been a colonial one. Established churches have seen themselves as reaching out to found a series of satellite missions. The relationship has been that of active, supportive agencies to dependent, receiving bodies.

Now, in statements such as the report here being considered, church leaders are introducing a fundamental rethinking of this approach by calling for a "Copernican revolution" in the church's understanding of its mission. Copernicus first made people aware that the earth was not the center of creation, but was only one small body in a vast, complex universe.

Similarly, these church leaders have come to recognize that no church can regard itself as having priority over other churches as a center for Christ's mission. Since mission is of the essence of church life, wherever two or three are gathered in Christ's name to serve him, there is the church in mission. They are

The Rev. Peyton G. Craighill is the assistant dean of administration at the School of Theology of the University of the South, Sewanee, Tenn. He was at one time a missionary in Okinawa and Taiwan.

simply returning to the New Testament proclamation that in Christ *all* churches, young or old, Jew or Gentile, are one body commissioned by him to work toward a common goal.

In this new — yet old — conception, two words are of central importance, namely *autonomy* and *partnership*. *Autonomy* signifies that all churches, whatever their history, size, or resources, have both the right and responsibility to carry out their Christ-given mission in ways appropriate to their situation. But autonomy emphatically does not mean that churches should be isolated from or indifferent to each others' concerns. Autonomy must always go hand-in-hand with *partnership*. As churches develop in capability to fulfill their own mission, they should also grow in ability to plan and share in mission with sister churches near and far.

The implications for the Episcopal Church of this "Copernican revolution," when fully grasped, stagger the imagination. No longer should we think of ourselves as an "established church" made up of self-contained congregations, each primarily concerned with its own welfare and only secondarily with mission in all the world. As much as any other church on the face of the earth, we must come to recognize that we too are a church in mission.

Of even more importance, we must realize that we are as dependent for the fulfillment of our mission on every other church as any of them is on us. Mission should no longer be thought of as a one way street from the "haves" to the "have nots"; all are "haves" and all are "have nots," sharing gifts with each other in a common enterprise.

This approach to the church has implications for its life and operations for every function and at every level, from the national church to the local parish. Each congregation comes to be seen as an outpost in Christ's global mission. This viewpoint will be anything but easy for us to grasp, accept, and put into practice. So much of the activity in our churches is so self-absorbed and parochial. We have become so accustomed to thinking of mission as the responsibility of specialists far removed by layers of church bureaucracy from the concerns of the local congregation.

How can we learn to reshape the ministry of our churches so that it truly becomes ministry in mission? How can we develop more fully our partnership in mission with fellow Christians, near and far, in a common response to Christ's call? What impact will this approach have on the structures, priorities, and operations of our church at each of its levels? As Episcopalians prepare to gather in New Orleans in September, the report of the standing commission on world mission summons us to an urgent and immediate quest for answers to these and similar questions.

Ministry of Invitation

My coffee was still too hot to drink and my sweet roll's confectionery sugar was still swirling like snow on top of a South Dakota snow fence. I went into the cloakroom to get a toy out of my son's coat pocket. Then, coming back to rejoin the happy folks at coffee, I saw the solemn and seriously joyful stare of your eyes. I do remember your exact words: "I've been praying that you'll make your Cursillo."

"Make my what?"

"Your Cursillo."

And I learned about the "little course," the three-day walk with Christ, the Roman Catholic origins of the Cursillo, and the different approaches to men and woman participants that the Spanish priest-developer had thought important.

"Well, I'll think about it," I promised.

"It's just what you need. It was the best thing that ever happened to me. I'm praying that you will go soon."

You've come to me many times since then, at different places and in different corners. But your phrases are always the same; your assurance is always stalwart. You do seem intent on getting me to go on "the weekend."

Your weekends seem to have a variety of names! Each time you talk to me you tell me about the uniqueness of your weekend experience, and you always insist that your weekend is the one I need or would benefit from. True, the code words and the catch phrases are not exactly the same for each "weekend."

I remember vividly the first of the many times you told my wife and me that we should go on a Marriage Encounter. One of us said, "We encounter each other enough as it is. A weekend of encounter might ruin our marriage."

You laughed politely and explained that Marriage Encounter was not

The writer of this article is an Episcopal priest. While he does not like anonymous articles, he also does not want any of his parishioners to feel that his comments are directed against them.

threatening, that it is not for couples with marriage problems, that it is designed to make a good marriage better, and that you weren't pushing, but offering a gift.

Just as I personally thought and pondered over Cursillo, my wife and I thought and pondered over Marriage Encounter. We decided that it was not right for us at this time. But with the zeal and fire of a newly-commissioned missionary, you wouldn't take no for an answer. We *would* go, you kept knowing. We did not feel invited — we felt trapped! I don't recall that you've asked our children to make a Happening, as yet.

Once when I confessed this lack of response to a group of close friends, the message I got from them was, "Don't turn down an opportunity to grow in the Faith."

That hit home. To think of myself as rejecting chances to grow. . . Suffice it to say, I pondered on that for quite a long time. Yet the same trusted friends have turned down invitations from me to go to conferences and cannot get excited about my "walks" in the Faith. Recently I spent an evening and a morning in two good libraries. I talked with some seminary students and was renewed with the spiritual vigor of my youth.

People simply have different needs, different personalities, different "walks." I know that I have urged others to read this or that book or to go on retreats. I am no different in thinking that my life, my joys, and my experiences might be best for others. But there is a time, a place, and a way to urge. The point remains that some things need to be shouted from the rooftops, while others need simply to be pondered in the heart.

It is too bad, in a sense, that I haven't been invited to ponder on some of your opportunities in a spiritual growth, that I rather have been backed into corners or consistently been told that I *would* go. I just wasn't ready quite yet. One day one of your experiences may be just what God has in store for me. I'm open to God's working in new ways every day. I do not like to close any doors.

Those of you who have been renewed on an intensive weekend have an important ministry to fulfill. Live your renewal as best you can, with God's gracious help. And when you tell others about your experiences and invite others to try it, remember that extending that invitation is a ministry. Make your talk genuine; don't spout platitudes, cliches, and quotas. Be charitable, kind-hearted, and affectionate.

Cardinal Suchard perhaps put it best: "To be a witness does not consist in engaging in propaganda nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist."

EDITORIALS

Church and State in America

Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This quotation (Matthew 22:21) has long been a Fourth of July favorite for preachers and speech-makers. Unfortunately our Lord's words are puzzling at best, and, taken totally out of context, they shed little light on church-state relations in America. Our Lord's use of a coin would have to be different here, for our coins say, "In God we trust."

We hear a lot about the constitutional separation of church and state, yet we find no such words in the Con-



stitution. The First Amendment directs that Congress "make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is not clear how widely or how narrowly religion is to be defined, or precisely what establishment means.

Presumably, regarding the latter, our founding fathers had in mind the established state churches of the countries from which the colonists came — England, Ireland, Scotland, parts of Germany, Holland, France, Spain, and so forth. This provides no exact definition, for in each of these cases the national laws respecting religion were different. Churches were more or less established in many of the colonies here too — notably Congregationalism in Connecticut and Massachusetts. This situation continued in the latter until the early 19th century.

Nor does the Constitution say just how free the "free exercise" of religion shall be. Some southern states have laws against the use of venomous snakes in services of worship. Mormons were not permitted to maintain polygamy. On grounds of conscience, some parents refuse to permit their children to have medical care, and many of us question that freedom. Some people question the right of the Episcopal Church to give wine to children.

The Constitution does not deny the right of the government or of religious groups to influence each other. Plainly they have, and they continue to do so all the time. Educational laws affect church schools; health standards affect church hospitals; post office rulings affect church publications; building codes affect church buildings. Similarly, religious bodies are constantly influencing government agencies at many levels.

It is sometimes said that Christians should influence the state as individual voters, but not as bloc groups. The Constitution says nothing of the sort. Indeed, under modern circumstances, an isolated individual voter has little influence. Except in small towns, it takes a large group to put a candidate on a ballot, or to introduce a public referendum.

The bottom line is often tax exemption. Religious organizations can indeed legitimately engage in politics, but if they do so, they jeopardize their tax free church status. Those who are willing to spend the money on taxes are thus able to purchase greater freedom. (So we get back to the coins!)

The relation of church and state in the U.S. remains paradoxical. There is no single formula which will prevent "establishment" while guaranteeing "free exercise." Each generation will have its new arguments and its new temporary solutions. To maintain our own free exercise, our church, like other churches, must constantly be demanding it. We are not being good citizens by passively accepting something we think is wrong. Good citizenship, in our kind of democracy, goes along with an alert and critical posture.

John Paul II at Canterbury

The visit of Pope John Paul II to Canterbury Cathedral [p. 7] proved to be a most happy occasion, in spite of some earlier fears to the contrary. We are pleased that Mrs. Parker, TLC's veteran Washington correspondent, could be there to report on this historic event. No doubt much of the spirit of the occasion was due to the pope and the archbishop, both of whom are men who enjoy participating in public festivities and who communicate their optimism and enthusiasm to others.

We hope that the visit to Canterbury enabled John Paul to see aspects of Anglicanism which would differ from the published treatises of past generations which were often so preoccupied with the royal supremacy, controversies with Parliament, and other topics of diminished interest today. In view of the highly centralized character of Roman Catholicism, the personal concern of the pope himself may be of more importance to interchurch relationships than Anglicans have generally recognized.

Another Round of Fighting

The Israeli invasion of Lebanon is deplorable, to say the least. One understands the chagrin of Israel that its ambassador was shot in Paris, but retaliation by killing and wounding hundreds of civilians in an adjacent nation is not a suitable response. What if England had bombed Dublin after the murder of Lord Mountbatten? In fact, America would have seen to it that no such operation was carried out.

The nation of Israel has long appealed to the Western world for support on humanitarian grounds. A sense of guilt in the Christian world over the Nazi concentration camps has been carefully orchestrated, and the recent withdrawal from the Sinai Peninsula has been heavily publicized. Now we have this outrageous war, with American built planes, it is reported, being used by Israel.

Routine and Variety

By THE EDITOR

Emphasize the established and well worn routine, or the interesting and stimulating variety? This choice has, since early times, faced Christian liturgy.

On the one hand, routine, repetition, and memorization are essential to liturgy in its classical sense. How can one understand what is happening at the offertory if one has never seen it before? How can one join in the "Lift up your hearts" and the *Sanctus* if one has never sung or said these words before? How can one thrill to the special hymns and psalms associated with certain holy days, if one has no memories of these words and settings on previous years? Only through repetition does something become part of us.

On the other hand, repetition can become deadly. How can we be stirred by the liturgy this Sunday, if it is exactly like the liturgy last Sunday? How can we rejoice on a special feast, if it differs little from any other day?

The strength of Anglican worship has been its repetition, its inculcation of good patterns and worship and memorable words in which all can join. Yet, for 400 years, critics have attacked the Prayer Book as dull, tedious, and stultifying to inspiration. Anyone who is concerned with planning any aspect of worship ought to ponder both sides of this question.

In this column we have consistently maintained that variety is indeed needed, but that it should be geared to the calendar. Complicated services and simple services, penitential services and festal services, can occur at their appropriate times. Variations which match the seasons and holy days will enhance the total impact of worship.

Contrariwise, arbitrary or whimsical variety, adopted simply for the sake of being different, can undermine liturgy, destroy its rhythms, and trivialize its sacred symbols. To have a Solemn High Mass on the third Sunday of the month,

and a simple surplice and stole celebration on the fourth Sunday, simply "to show the congregation what variety is possible," might be informative on one or two occasions, but as a continuing monthly routine, it neutralizes the dynamism of both approaches.

The dramatic sequence of seasons from Advent through Pentecost certainly does offer plenty of opportunity for appropriate and meaningful variety if one is familiar with what the Prayer Book and Hymnal offer. But what about this second half year, stretching from now until November? The services in this long sequence of weeks can indeed suffer from much of a muchness.

During the summer there may indeed be merit in having an occasional Sunday be different. We would urge, however, that the difference be not simply whimsical, but that it have some reasonable relation to current circumstances, to local pastoral needs, or to the proper of the Sunday. We cannot in this column predict when a community may have a tornado, or what the local custom may be for an annual parish picnic, but we can call attention to some biblical readings which may offer interesting opportunity for something different.

As an example, in the congregation served by your columnist, on the Sunday of Proper 20, Year A (last year), it was decided to take a serious look at understanding the Bible, as exemplified in the problem of the Book of Jonah and the big fish. We omitted the Psalm and Epistle that week, and extended the Old Testament lesson (as the rubrics permit, BCP, p. 888) to include the entire short Book of Jonah.

This way, the congregation got the whole narrative, together with the distinctive style and humorous manner of the book, as would not be possible with a short excerpt. We used three readers: a woman who was narrator, a man who was Jonah, and the priest who spoke the lines for the captain, the sailors, the

king, and God. The entire congregation joined Jonah in reciting his prayer in chapter two, since our lectionary books provided this when we turned back to the Sunday of Proper 14.

To add visual interest, a large colorful picture of a huge fish about to swallow a man was drawn for the occasion and hung from the front of the lectern. Everyone seemed to enjoy this entertaining dramatic reading. The sermon, on "God's Fish Story," called attention to the serious but humorously expressed meaning of this significant and timeless prophetic book — a meaning lost if the book is looked at literalistically.

This is simply one example of how a departure can be taken from the normal routine of worship, while enhancing the spiritual message of the lectionary — and without taking liberties with the sacramental part of the service. Do any of the propers this year, Year B, suggest similar possibilities?

On July 25, the story of the so-called ascension of Elijah could certainly be read dramatically, but one would not want to omit the great Epistle on that day. Something special on the meaning of the Eucharist could be designed for August 8 and 15. Or, on August 29, something could be done to dramatize the spiritual armor described in the Epistle. Special musical material relating to such occasions may be used to advantage.

We are not suggesting that all of these, or other options, be tried. Nor are we suggesting that special liturgical arrangements be used frequently. On the contrary, it is the infrequency of such an event which makes it welcome. Nor should any dramatization be pretentious, unduly contrived, or too slick in its performance. After all, this is church, not theatrical entertainment. Finally, any liberties one takes with the readings in summer ought to be very distinct from the solemn dramatic reading or chanting of the Passion in Holy Week. The unique character of the latter is a precious element in the liturgy at the high point of the Christian year.

Prayer

Are we making God man's helper in this little world in which he lives and glories, rather than falling on our knees and saying, "My God and my all, Creator of all things visible and invisible, source of all my joy, thine be the glory forever and ever"? Are we seeking psychological ways out of man's dilemma here on earth, rather than acknowledging in spirit and in truth that God is man's dwelling place throughout all generations? — *Katharine Y. Bond, Montgomery, Ala.*

CLASSIFIED

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 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.

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

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.

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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.

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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

SEARCH CHAIRMAN—Still struggling? Face it. Saint Paul's been called elsewhere. At 55 are you blessed like me? Enthused by Jesus, alive to people, eager reaching out, thankful serving God! The Lord has convinced me of my call—it's the small parish. It's a joy! Relocate? Sure! (201) 459-4012.

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

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

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PEOPLE and places

Appointments

The Rev. **James B. Allen** will become vicar of St. Elisabeth's Church, Philadelphia, on July 18.

The Rev. **Roger Bowen** will become chaplain of St. Alban's School, Mt. St. Alban, Washington, D.C., on July 12.

The Rev. **Richard H. Humphrey** is rector of St. Paul's Church, State and Albany Sts., Oxford, N.Y. 13830.

The Rev. **John Ivey Jessup, III** will become rector of St. Philip's Church in-the-Fields, Oreland, Pa., on August 1.

The Rev. **James E. Morris** will become rector of St. Paul's Church, West Whiteland, Exton, Pa., on August 1.

The Rev. **Jacqueline M. Schmitt** is Episcopal chaplain at North Carolina State University. Add: 1200 University Student Center, Box 5253, Raleigh, N.C. 27650.

Changes of Address

The Rev. **Paul G. Goss**, who has been doing supply work in the Diocese of New Jersey, may now be addressed at 375 Club Manor Dr., Sun City Center, Fla. 33570.

The Rev. **Richard J. Hardman**, priest of the Diocese of New Jersey, may now be addressed at 5669 Foxcross Pl., Stuart, Fla. 33494.

The Rev. **John E. Manola**, priest of the Diocese of New Jersey, has moved in Wilmington, Del., and may now be addressed at 10 Colony Blvd. #553, Wilmington 19802.

The Rev. **Barry W. Miller**, priest of the Diocese of New Jersey, formerly in Norwalk, Conn., may now be addressed at 142 Greenwood Lane, Monroe, Conn. 06468.

The Rev. **Daniel S. Moore**, priest-in-charge of St. John's Church, Fords, N.J., may be addressed at 33 Cromwell Pkwy, Summit, N.J. 07901.

The Rev. **Michael J. Shank**, rector of Holy Trinity Church, Collingswood, N.J., may be addressed at 839 Haddon Ave., Collingswood 08108.

Degrees Conferred

The Rev. Canon **Thomas W.S. Logan, Sr.**, rector of Calvary Church, Philadelphia, recently received the honorary degree of Doctor of Humane Letters from St. Augustine's College, Raleigh, N.C. (Canon Logan, who turned 70 in March, wondered if he might not be the oldest black Episcopal priest still serving as the rector of a parish.)

Other Changes

The Rev. **James E. Wynn**, executive secretary for Christian social relations and urban ministry in the Diocese of New Jersey, was recently made a canon of Trinity Cathedral, Trenton.

Deaths

Nancy Lane Rohane, wife of the Rev. Milton A. Rohane, rector of Trinity Church on-the-Hill, Los Alamos, N.M., was fatally injured in an automobile accident on March 13th.

Fr. Rohane was seriously injured in the crash, which occurred as they were returning from a conference of clergy and their wives. Their car was struck by a driver under the influence of alcohol, traveling the wrong way on the northbound highway, near Santa Fe. Fr. Rohane, who is making a good recovery, has served churches in New Mexico since his ordination in 1952. The Rohanes were married in 1954 and had four children.

Calendar of Things to Come

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

July

- 5-9 United Thank Offering Committee (Greenwich)
- 6-10 Full Gospel Business Men's World Convention (Anaheim, Calif.)
- 29-31 Renewal Ministries Conference (Charismatic Fellowship), Santa Clara, Calif.

August

- 2-6 National Youth Event (Urbana, Ill.)
- 12 Deadline for Grant Applications, November meeting of Coalition for Human Needs
- 13 Deadline for Grant Applications, November meeting, Presiding Bishop's Fund
- 31-Sept. 4 Daughters of the King Triennial (New Orleans)

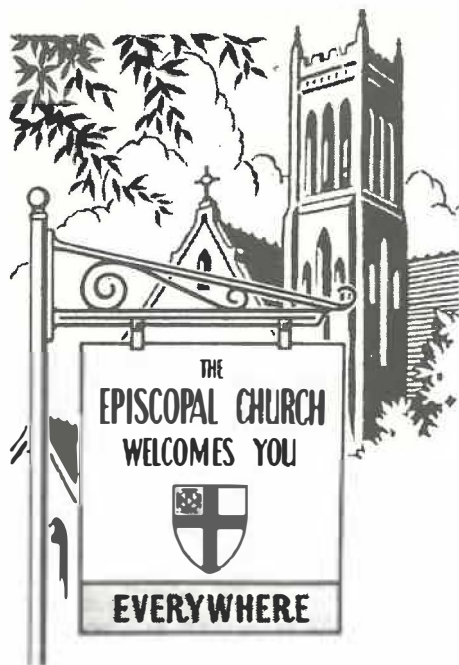
September

- 5-14 Triennial Meeting of Women of the Episcopal Church (New Orleans)
- 5-15 General Convention (New Orleans)
- 16-18 Annual Board Meeting of A Christian Ministry in the National Parks (Acadia National Park, Maine)
- 30-Oct. 2 Convention, Diocese of Montana, (Billings)

October

- 1-2 Convention, Diocese of Arizona (Scottsdale)
- 1-2 Convention, Diocese of Dallas (Dallas)
- 1-2 Convention, Diocese of South Carolina (Sumter)
- 6-9 Anglican/Orthodox Theological Consultation (Peekskill, N.Y.)
- 12-13 Annual Council, Evangelical and Catholic Mission (Chicago)
- 15-16 Convention, Diocese of Western Michigan (Kalamazoo)
- 15-17 Convention, Diocese of Minnesota (Brainerd)
- 16 Fall Convention, Diocese of El Camino Real
- 21-23 National Episcopal Cursillo Seminar (Orlando, Fla.)
- 21-23 Convention, Diocese of Western Kansas
- 21-23 Convention, Diocese of Southwest Florida (Plant City)
- 21-23 Convention, Diocese of Oregon (Seaside)
- 21-23 Convention, Diocese of Indianapolis (Terre Haute)
- 22 Convention, Diocese of Chicago (Chicago)
- 22-23 Convention, Diocese of Milwaukee (Janesville)
- 22-23 Convention, Diocese of Kansas (Wichita)
- 22-23 Convention, Diocese of Michigan (Detroit)
- 22-23 Convention, Diocese of Southeast Florida (Miami)
- 25-29 In House Week, Episcopal Church Center
- 26 Convention, Diocese of New York (New York)
- 28-30 Convention, Diocese of Lexington (Lexington, Ky.)
- 29-30 Convention, Diocese of Eau Claire (Eau Claire, Wis.)
- 29-30 Convention, Diocese of Western New York
- 29-31 Convention, Diocese of Eastern Oregon (Pendleton)

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. Meagher,
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

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

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, rem
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

(Continued on next page)

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



St. Luke's Church, Baton Rouge, La.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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

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

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 Traditional Anglo-Catholic Parish

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 10 (High), 6:15, Matins 7:40, Ev & Novena 5:30. Daily: Matins 6:40, Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA 02882-0298
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

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 3968 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 2718 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.

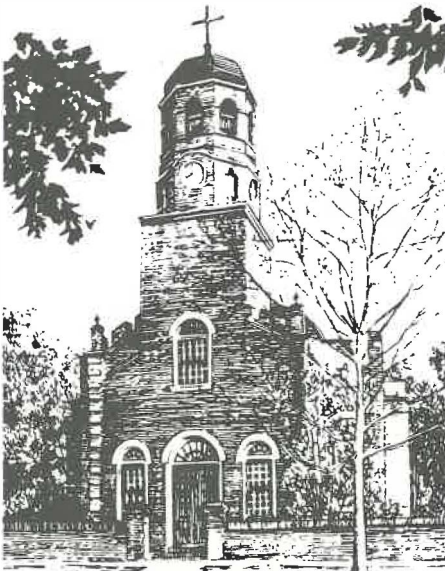
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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



Prince George Parish, Winyah
Georgetown, S.C.