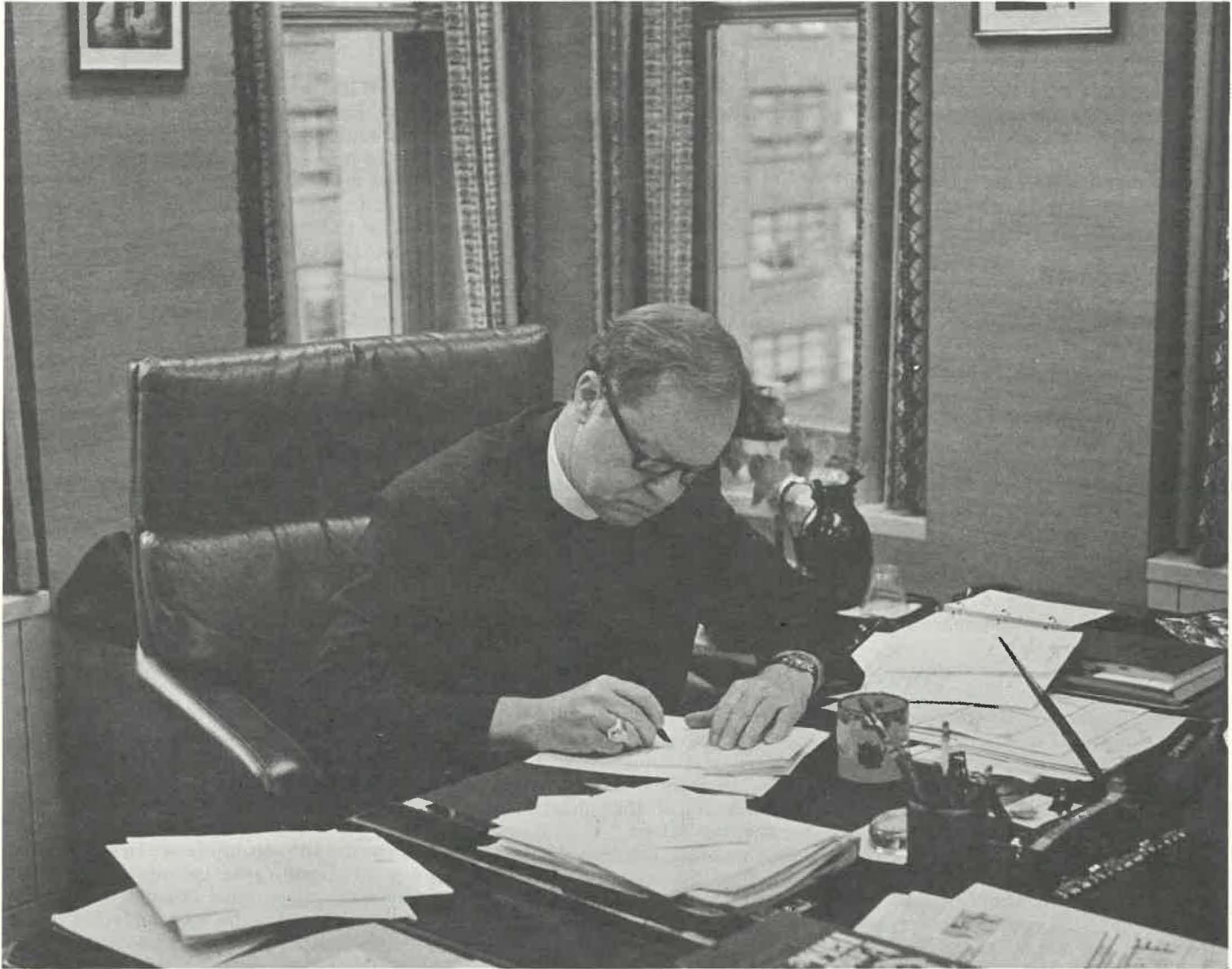


THE LIVING CHURCH



The Rt. Rev. John M. Allin, Presiding Bishop: "Make certain that the door is kept open. . .," [see p. 6].

Prayer and Fasting • page 10

The First Article



The season of Lent is traditionally devoted to reflection on our background, our past history, our roots, as individuals, as members of the human race, as members of the new Israel of God. Mid-Lent Sunday is associated with the theme of deliverance, liberation, and refreshment along the way. What does refreshment mean?

For animals, food, warmth, or good drinking water are things promptly enjoyed, but apparently without reflection or thought as to their meaning. Human beings, on the other hand, have to reflect even about the basic necessities of life, since unless we think, we cannot get what we need to survive. Animals are either guided to food by instinct, or by the example of their parents. They continue to eat such food unhesitatingly from the day they are weaned until the day they die. Similarly, each species has its way of finding places to sleep, rear its young, and so forth. We humans have no such natural habitat.

For our ancient meat-eating ancestors, some sort of meditation, speculation, and imaginative thought were part of life. Hunting is a slow process, especially with primitive implements. The hunter must try to understand the animal, even to identify with it, in his effort to get the "secret" of why animals, birds, and fishes are sometimes so plentiful and sometimes can not be found at all. Hunters do not usually despise the creatures they kill: on the contrary they often love and admire them. Primitive hunters, like modern ones, often seek to honor their game by displaying antlers, by depicting animals in pictures, telling stories about them, and so forth.

One of the interesting things about Northern Alaska today is the wonderful stories both the Eskimos and the Indians tell about communications between people and animals, animals coming in response to prayers, and so forth. The Eskimo city of Point Hope, Alaska, the oldest city of North America (estimated age, 4,000 years), is today mainly Episcopalian. But the people are proud of main-

taining, in more or less Christian form, their ancient ceremonies relating to the whales which they catch each spring for their food. After a whale has been harpooned from an open boat in the Bering Sea, it is towed to shore and there is an elaborate procedure for dividing portions of the meat, and for replacing the whale's skull in the sea.

Several years ago, a decapitated whale washed ashore at the New England island where my family was spending the summer. My brother-in-law proposed that we extract some of the huge ribs and vertebrates as souvenirs. We worked for days, laboriously cutting through the deteriorating carcass — which did not smell like a perfume factory — until our objective was achieved. The next winter I was in Alaska and had the privilege of hearing one of the veteran whalers of Point Hope describe the securing of a whale and bringing it ashore. Then he looked up at me and asked, "Have you ever cut up a whale?"

With immense satisfaction I could respond, "Sure, I've cut up a whale. My brother-in-law and I cut up a whale last summer."

"Then you know what I'm talking about," he replied. His smile of approval repaid me for all that ghastly operation the summer before.

Of course the Eskimos are not seeking souvenirs, but essential food for the months ahead. All of it is ingeniously processed and consumed in many ways. Let it here be recorded that the blubber which they cure and age is one of the most delicious delicacies to be found anywhere.

Eskimos eat some of their meat raw; this is what the word Eskimo means (they call themselves Innuvit, "The People"). Under most circumstances, however, human beings have found it necessary to cook their food. Fire has done more than roast our meat. It has brought us together, given us light and warmth, encouraged us to talk and watch each others' facial expressions, to behave like human beings.

Much the same can be said of vegetable food. We easily eat an apple — the product of centuries of selective breeding and human introduction (together with the necessary honey bee) into different lands. Compare an apple with its primitive cousin, the seed-filled haw of the hawthorne bush, and you will see what problems primitive people had, even during those few weeks each year when wild fruits and berries were available. How long did it take to discover which plants had edible roots or leaves? How many died of poisoning before it was clearly understood that the stalk, rather than the leaf, of rhubarb is to be eaten?

When primitive people succeeded from time to time in acquiring a good amount of food, it obviously meant more than a full stomach. It was a victory, it was a defeat of the fear and the insecurity which normally dogged them. It was a sign that their luck was good, not bad; that the knowledge people had was true, not false; that their skill and strength were effective, not futile. It meant that they were winning, not losing in the battle for life. Primitive people evidently realized that it meant still more than this. The acquisition of food required more than human skill. The forces of life had to be beneficent. The world had somehow to produce what man received. The good things of life are in some sense a gift. They cause not simply pleasure, but gratitude. Food brought not simply nourishment to the body, but relief to the mind, security, a sense of being properly related to the flow of life. Modern people who, on rare occasions, can make a meal of food they have themselves caught or raised, have some small idea of what this means.

If ordinary food can mean so much, how much more should it mean to us to come to him who said:

He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

(St. John, 6:54-55.)

THE EDITOR

The Living Church

Volume 176 Established 1878 Number 10

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

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CALENDAR

March

5. Fourth Sunday in Lent
7. Perpetua and her Companions, M.M.
9. Gregory of Nyssa
12. Fifth Sunday in Lent
17. Patrick, B.
18. Cyril of Jerusalem, B.
19. Sunday of the Passion/Palm Sunday

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Withholding Names

In TLC of January 15 there are letters and articles by "Name Withheld," "Don Prester" (a pseudonym), and "Wife of a Priest."

If these individuals wish to state their views to our church through your magazine, then they ought to use their names openly, especially if their views are critical. Anonymity should not be allowed in THE LIVING CHURCH.

(The Rev.) ALEXANDER SEABROOK
St. Mark's Church

Pittsburgh, Pa.

{ Thanks for raising this question. See editorial, page 12. Ed.

Constitutionality

I would like to make some comments on recent letters to the editor regarding statements made by the Rt. Rev. John Allin, Presiding Bishop.

While there be those who criticize Bishop Allin for stating that he cannot accept, at this time, the ordination of women as priests or bishops because, they say, as Presiding Bishop he must uphold the constitution and canons of the church, the fact remains that the bishop's sentiments are shared by a great many churchmen and women, and further the fact remains that the General Convention itself is the one that failed to uphold the constitutional procedure in the matter of women's ordinations. General Convention is not a parliament which can construe the constitution any way it so desires. It is the coming together of the bishops, clergy and laity of the church, deputized to act within the legal framework of the constitution, which it ignored in the matter of female ordinations on the very shaky legal advice to subvert the constitution by a

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July 24-28 Theology in the Parish

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mere canonical interpretation of the language of the constitution, instead of instituting a constitutional change.

While I am not a lawyer, it is quite obvious from history that the framers of the constitution never visualized that any convention would attempt to circumvent the constitutional provisions for changing the constitution by mere canonical interpretation; hence, they felt no need to include a "supreme court."

One point further. I feel very sorry for those women who, in their haste to enter the sacred ministry, willingly fell prey to such a stratagem, for what one General Convention can do canonically, the next, or a later, General Convention can undo in the same way. That these women are not receiving wholehearted recognition and acceptance should give them pause and some concern for the manner in which our constitution was subverted in their behalf.

(The Very Rev.) E. LEIGHTON ERB
Church of St. John the Evangelist
Essington, Pa.

SPBCP Sampling

The Rev. Clark Hyde [TLC, Jan. 8] fears that authorization of the 1928 Prayer Book after 1979 would be divisive, largely on the assumption that most Episcopalians prefer the Proposed Prayer Book. He writes "as a priest and pastor out of four years of experience in a small town mission."

I believe that his conclusion is based on an inadequate sampling of opinion. The response to a questionnaire in my parish showed that 91% of the members prefer the 1928 Prayer Book. This is consistent with the results of polls taken in many other churches throughout the country, according to data compiled by the Society for the Preservation of the Book of Common Prayer. I am convinced

that the great majority of church membership want to retain the 1928 Prayer Book.

If the 1928 Prayer Book were to be authorized as an alternative, rather than being divisive as Fr. Hyde believes, I am certain that it would lead to the ultimate solution to this unfortunate business.

DANIEL J. JONES

Falls Church, Va.

Deacons

Your editorial on deacons [TLC, Jan. 15] was exceptionally well done and centered in on many of the problems concerning the diaconate.

We believe one of the problems is in the area of preparation for the ministry of the diaconate. In most instances it consists of a cut-down version of the program for those entering the priesthood and has little or nothing to do with the diaconate.

Those going through such a program are usually prepared to be "mini-priests" and *not* deacons. It is no wonder, after such preparation, so many deacons are frustrated and want to be priested!

The news item on page 6 has the National Center for the Diaconate still in Evanston. We moved in August, 1977, to 125 E. 26th Street, Chicago, Ill. 60616. Our location has changed, but our ministry remains the same.

(The Rev.) FRANCES ZIELINSKI
JEAN MANCINI

Chicago, Ill.

Complete Priesthood

I have great respect for the work of Bishop Gordon and the Church in Alaska [TLC, Jan. 8] and have heard much about this from lay people who have worked there. Nevertheless, I think the concept of the so-called "sacramentalist" priesthood is fundamentally wrong-headed and the product of extremely fuzzy thinking about the priesthood.

There is *one* priesthood, the priesthood of Christ. All true priesthood depends on and is a reflection of his priesthood. Either a person is a priest, or he is not — there is no such thing as a semi-priest, or quasi-priest. If a person is a priest, he ought to be exercising the full priestly ministry, which, following our Lord's example, embodies a whole range of pastoral and teaching functions. Indeed, it seems to me that the *pastoral* aspect of priesthood is primary and that the sacraments are what enable a priest to be a pastor in the fullest sense.

The danger in the "sacramentalist" concept is not that these men will perform their tasks badly, but that the image of priesthood which they present to their people will be reduced to a narrow and almost medieval one — the priest as sacramental vending machine, the priest

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as shaman. And I think that the sacraments apart from the pastoral context are really quite empty and meaningless.

If the Alaskan villages need priests, then we need to give them priests — true priests who can preach and teach and shepherd their flocks. And we need to give them the training *in the field* that they need to do this (I make no brief for the necessity of seminary education). But for heaven's sake, don't let us give the Alaskans a priesthood which is not that of Jesus Christ.

As one who is himself currently seeking the priesthood, if I thought that priesthood were solely a matter of dispensing sacraments, I really would not be interested.

D. CORBET CLARK

Deacon, Church of the Ascension
Seattle, Wash.

Questionable Solution

Calvin J. Lippett in "The Missing Ministry to the Military," [TLC, Jan. 1] is suggesting an indigenous clergy be raised up from within the armed forces. It's a solution to the problem I haven't heard talked about before now. For some folks it may seem an attractive and workable solution.

However, there's a bind — and maybe an insurmountable one at that. How would it square, for instance, with the following General Convention resolution which has recently come to my attention? From the 1865 Convention: "Resolved, That it is the sense of the Protestant Episcopal Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the clergy of this church to bear arms."

And that doesn't even raise the question of whether *any* Christian can legitimately bear arms — a position that a goodly number of us would take. How can you then have an indigenous clergy in this situation?

MARY H. MILLER
St. Alban's Church

Murrysville, Pa.

Undersupply of Congregations

The frequent reference to the "oversupply" of clergy in the Episcopal Church usually makes me think of the idea of describing a glass of water either half-empty or half-full, depending on one's point of view.

Why is it we don't refer to an "undersupply of congregations willing to support a ministry"?

I am not aware of the accuracy of his comment, but a Jewish friend of mine once told me that rabbinical graduates find little difficulty in placement with a congregation because the congregations believe it an honor and a privilege to have their own rabbi. Consequently, it is worth their effort to provide for one.

Fr. Tragitt's letter [TLC, Jan. 29] illustrates one possible result: as membership declines, employment should decline if the value of that employment to the membership remains the same. Another possibility is that the needs of the membership that remains, and the value to them of clergy available to them, might result in increased employment.

What is it worth to us, the church?

(The Rev.) ANDREW N. JERGENS, JR.
The Church of the Redeemer

Cincinnati, Ohio

Pensions of Dissidents

You say [TLC, Jan. 22] that "... 13 congregations had voted to leave the Episcopal Church."

Question: We do not pay the pension premiums of clergy in other churches than our own. What is the pension status of the clergy involved in the above named defections?

(The Rt. Rev.) JAMES W.F. CARMAN
Bishop of Oregon (ret.)

Lake Oswego, Ore.

It is our understanding that clergy who have already retired receive their pension, irrespective of religious affiliation after retirement. Clergy who leave this church in mid-career will receive, after they have attained retirement age, the amount of pension to which they are entitled for those years only during which they served this church. The Rev. Craig W. Casey, of the Church Pension Fund, 800 2nd Ave., New York, N.Y. 10017, is happy to provide detailed information about coverage. Ed.

Mrs. Kingsley

Thank you for the interesting, positive, and refreshing article about Mrs. Kingsley of Holland, Michigan [TLC, Jan. 22]. With so much unfavorable publicity about the church today, it is a joy to meet — even on paper — such a wise, able, constructive human being. I hope — and I think — that she is typical of many of the fine, dedicated lay men and women who *are* the church and who will continue to keep it strong and vital now and for the long future.

CYNTHIA WEDEL

Alexandria, Va.

Resignation

I read first with amusement and then with sorrow Wendell Garwood's letter [TLC, Jan. 29].

If one has to be reminded to keep an open mind, conceivably one has to be reminded that "resignation" from the Episcopal Church is more traditionally and logically called "apostasy."

(The Rev.) CHARLES E. WALLING
St. Barnabas' Church

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PRESIDING BISHOP

Letter to the Bishops

The Rt. Rev. John M. Allin, Presiding Bishop, has declared that the newly formed Anglican Church of North America (ACNA) is not in communion with either the Episcopal Church or with the Church of England. In a letter dated February 6 and sent to the bishops of the Episcopal Church, Bishop Allin said that he and the Most Rev. Donald Coggan, Archbishop of Canterbury, "agree that the new ecclesiastical body is not in communion with the See of Canterbury nor in communion with this Province of the Anglican Communion."

Four bishops were consecrated in Denver, January 28 [TLC, Feb. 19] in the new church body (ACNA), which split from the Episcopal Church over certain actions of the 1976 General Convention, including its decision to ordain women to the priesthood, revision of the Book of Common Prayer, and the position on abortion and remarriage of divorced persons.

In his letter Bishop Allin said, "I deplore the action" taken by Bishop Albert A. Chambers, retired Bishop of the Diocese of Springfield, who "acted without consent or authorization" when he consecrated four bishops of the new church. Bishop Allin said he had "counseled Bishop Chambers against taking the action he did," before the consecration, pointing out that the House of Bishops had set up a "reconciliation effort" for those Episcopalians alienated by the actions of the '76 General Convention.

The Presiding Bishop went on to say, "We have again been painfully reminded that bishops of the church are not free to perform episcopal acts without proper authorization by the church and out of the context that has been set forth by the church for such acts." He said he was "disappointed that the Denver ceremony took place, especially in view of the fact that we have made several attempts to effect reconciliation with leaders of the new church group."

In the Denver consecration service, Bishop Chambers was joined by Bishop Francisco J. Pagtakhan of the Philippine Independent Church. The Philippine Independent Church was established in 1900 by Filipino Catholics seeking freedom from Spain. It has about 2.5 million members and was granted full-

intercommunion with the Episcopal Church by the General Convention of 1961.

Bishop Allin said that the Most Rev. Macario Ga, Supreme Bishop of the Philippine Independent Church, had cabled him after the Denver rite, saying that he was "shocked and distressed" by Bishop Pagtakhan's act, about which he had not known in advance, and which was not authorized by his church.

Bishop Allin said "extra precautions" should be taken "not to add to the confusion that has been created" and that the bishops should attempt "to reach out to those who might be especially attracted to the new church structure. Our people have not been forsaken by their church." He asked the bishops to "make certain that the door is kept open to those who might wish to return to communion with us after an initial decision to leave the Episcopal Church." He said the church must "make it as easy as possible" for those with "second thoughts" to return if they wish.

"Being mindful of," Bishop Allin wrote, "and striving to be obedient to our Lord's desire for unity, we know that the lessons of history clearly indicate that the forming of new church groups is rarely the means to facilitate the resolution of our differences."

ANGLICAN COMMUNION

Bishop Kauluma Consecrated By Three Exiles

Three white Anglican bishops who were deported by the South African government for their opposition to its racial policies took part in the consecration of a black African bishop at Westminster Abbey recently.

The Rt. Rev. James Hamupanda Kauluma, 45, in his new position as Bishop of Damaraland, in effect replaces the other three bishops. They are the Rt. Rev. Colin O'Brien Winter, Bishop-in-Exile of Damaraland, his predecessor, the Rt. Rev. Robert H. Mize of the U.S., and the Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland until his deportation in 1975.

The chief consecrator was the Rt. Rev. Edward Knapp-Fisher, former Bishop of Pretoria, and now Canon and Archdeacon of Westminster.

Bishop Kauluma is the first indigenous Anglican bishop to serve in

Namibia. Damaraland encompasses the whole of Southwest Africa. The territory is administered by South Africa. He was born in the northern part of the territory and attended St. Mary's Anglican mission school at Odibo. He held several posts with the Consolidated Diamond Mines at Oranjemund until 1961, when the diocese sent him to Kenya to study with the Church Army, an Anglican social service and evangelism organization.

In 1965, he came to the U.S. to study at Church Army headquarters in New York. He was ordained deacon by Bishop Winter in England in 1975 and in 1976, he was ordained to the priesthood by the Rt. Rev. Paul Moore, Jr., Bishop of New York.

The Rt. Rev. Trevor Huddleston, Bishop of Stepney, gave the sermon at the consecration. He said the uniqueness of Bishop Kauluma's consecration lay in the fact that it took place in England. He added that a South African government whose very presence had been declared illegal by the International Court of Justice in 1971 had forced the three bishops into exile.

Bishop Huddleston, who served in Africa for several years before having himself been expelled, remarked that the illegal government has refused to allow the properly elected bishop (Bishop Winter) to return to his See.

"Quite simply," Bishop Huddleston said, "James Kauluma, chosen by his own people to be their Suffragan Bishop . . . is consecrated here in Westminster Abbey because the church of which he is to be the shepherd is a persecuted church. It is a church which reflects in its own life the pains and sorrows, the conflicts and perplexities, the privations and injuries of a people still fighting for human rights, not talking about them — still steadfast in its determination to achieve freedom and with it nationhood."

NORTHERN IRELAND

Anglican Bishops, Paper Score Roman Catholic Primate

The six Anglican bishops of Northern Ireland have expressed grave concern over recent calls for British withdrawal from Northern Ireland made by Armagh's Archbishop Tomas O Fiaich, Roman Catholic Primate of all Ireland.

The official Anglican newspaper in Ireland, the *Church of Ireland Gazette*, has severely criticized the archbishop in a sharply-worded editorial. The paper said, "The wisdom of any church leader in Ireland identifying publicly with one side in the ultimately divisive issue of national identity is questionable on spiritual grounds . . . the politics of this world have triumphed over the politics of the Kingdom. Let there be no doubt in anyone's mind that many Protestant clergy and people who have worked for Christian unity in the most unfavorable of circumstances in Northern Ireland are today disheartened, sickened, saddened, and appalled at the Roman Catholic primate's ill-considered intervention."

The archbishop set off the storm of protest when he said, in an interview with the *Irish Press*, a leading Dublin daily, that he thought "the British should withdraw from Ireland. I believe in a declaration of intent . . . I do not see any long-term solution for the Northern Ireland problem, save in an all-Ireland context. We are only putting off the day."

"As bishops responsible for the work of our church in Northern Ireland," said the six Anglican prelates, "we are deeply conscious of the suffering and feelings of our people and their anxiety with regard to the future of the province. Uncertainty in such issues will only increase suspicions and divisions. . . . Recent statements on the constitutional future of Northern Ireland have caused our people grave concern, and we share that concern."

The statement was signed by the Most Rev. George O. Simms, Archbishop of Armagh and Primate of the Church of Ireland, the Rt. Rev. Robert W. Heavener, Bishop of Clogher, the Rt. Rev. Robert Eames, Bishop of Derry and Raphoe, the Rt. Rev. Edward F.B. Moore, Bishop of Kilmore, Elphin and Ardagh, the Rt. Rev. Arthur H. Butler, Bishop of Connor, and by a representative of the Rt. Rev. George A. Quin, Bishop of Down and Dromore.

OHIO

Bishops Seek \$50,000 to Help Steel Town

The Episcopal Coalition of Urban Bishops has asked the church for emergency grants of up to \$50,000 to aid economic redevelopment planning in the Mahoning Valley steel community.

The coalition, a group of about 55 bishops, requested the money from the Presiding Bishop's Fund for World Relief, and other agencies for the work of the Ecumenical Coalition of Mahoning Valley.

When Youngstown Steel and Tube, a subsidiary of the Lykes Corporation, closed its doors late last year, 5,000 peo-

ple lost their jobs. The Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James A. Malone of Youngstown have led an attempt by the 185-member ecumenical clergy group in the area to convert the steel plant to a community-worker operation [TLC, Jan. 15].

Bishop Malone has taken the cause to the administrative board of the U.S. Catholic Conference, which has expressed concern and support.

ECUMENISM

Parishes Launch Lay Dialogue

In Oakland, Calif., a Roman Catholic church and an Episcopal church have agreed to enter into an ecumenical dialogue which will involve lay people from both parishes.

St. Mary Magdalen Catholic Church, Berkeley, and St. Alban Episcopal Church, Albany, are partners in the experiment which is sponsored by the Bay Area Roman Catholic/Anglican Steering Committee. It is encouraged by the Roman Catholic Diocese of Oakland and the Diocese of California.

To compensate for the lack of theological expertise in the group, members are equipped with a study guide and a source book, which compares Reformation polemics with conclusions of contemporary official dialogues between Anglicans and Roman Catholics.

The dialogues consist of eight sessions of about two hours each. Due to the intense nature of the study, participating members are limited to six from each church, including the priests. During the eight weeks, dialogue members are given a tour of both churches, where forms of service, use of prayer books, hymnals,

seasonal colors, vestments, religious art, and symbols are explained.

Each group visits the other's Sunday service twice. The first time, the purpose is educational and the second time, it is symbolic, with a formal ceremony in which the visitors sit in a specially designated place, instead of mingling informally in the pews.

The exchange is not totally a joyous occasion. There is a sad aspect, as the Rev. D. Murray Hammond, rector of Our Saviour Episcopal Church, pointed out. Our Saviour undertook a similar ecumenical project last spring, and at that program's conclusion, the Roman Catholics prayed quietly in their places while the Episcopalians received communion.

"This is a deliberate act to witness that we are not one," Fr. Hammond explained. "It is a painful act, yet the churches are not fully one and therefore we must make this witness."

LAITY

Training, Ministry Emphasized

The Board of Trustees of the National Institute for Lay Training devoted most of its annual meeting in New York recently to discussion of the expansion of its training program. In addition to the two-year resident program, locally based training programs are being established in various parts of the country. The Institute is offering also a series of three short term spring programs at its training center at General Theological Seminary in New York. These include a Pastoral Care Workshop, a consultation entitled, "How Do We Get It Together — being a Christian in the Corporate World?" and a one-day workshop in



Mrs. Thomas J. Collins, chairwoman of the board of trustees of the National Institute for Lay Training, welcomes new board members: from left, the Ven. Arthur Williams, Archdeacon of the Diocese of Southern Ohio; Mr. Richard Banks, Church Army representative; the Rt. Rev. William Gordon, Assistant Bishop of the Diocese of Michigan; and Mr. James Mehring, Riegelsville, Pa.

Christian Adult Education. These workshops train women and men for the practice of ministry.

At the Church Divinity School of the Pacific, a new graduate degree program emphasizing lay ministry will be offered beginning in the fall of 1978. Dean Frederick H. Borsch announced that the new program will offer the degree of Master of Theological Studies (M.T.S.), and is designed for persons who seek a life of service with the church but do not intend to enter the ordained ministry. The curriculum for the M.T.S. program, which is designed to take two years, will consist of courses in Bible study, church history, theology and ethics. Courses will stress the contribution theology can make to one's personal life and to the problems of the world.

DEATH AND DYING

More Evidence for Life After Death?

Dr. Karlis Osis and Dr. Erlendur Haraldsson are authors of a new study which gives further support to a belief in after-life. They have detailed their findings in a new book, *At the Hour of Death* (Avon Books, \$3.95).

Both researchers are psychologists specializing in extrasensory perception (ESP). The main part of the research was conducted under the auspices of the American Society for Psychical Research (ASPR) in New York.

Dr. Osis, a pioneer in ESP experiments, was director of the society from 1962-75, and is now a research fellow there. Dr. Haraldsson was a research associate of the society in 1972-73 and is now with the University of Iceland.

The work is based on the "deathbed visions" of patients reported by more than 1,000 doctors and nurses in the U.S. and India. The study showed that regardless of whether the dying person was an American conditioned by Western culture and the Judeo-Christian faiths, or an Indian influenced by Eastern culture and religions, both experienced similar deathbed visions.

One of the common experiences was the appearance of apparitions who came to "take them away." Most of the apparitions were dead close relatives of the patient such as a mother or spouse. The second largest category was that of religious figures. Christians described them as angels; Hindus saw Yama, the god of death, Krishna, or some other deity or heavenly messenger. American patients tended to see more visions of deceased relatives and Indian patients more religious figures.

Other major deathbed experiences included visions of non-earthly environments characterized by light, beauty and intense color; mood changes occurred in the individual, leading to feelings of

peace, elation, and religious emotion. Pain was often eased, and there was a noticeable transformation of the patients, as if they had "lighted up" from within.

Dr. Osis and Dr. Haraldsson said the deathbed visions suggesting an after-life were significantly different from hallucinations brought on by drugs, brain damage or other medical cause.

Dr. Osis conducted the pilot survey for the deathbed survey in 1959-60, and an American study in the 1960s, but he was unable to begin a comprehensive research project involving trans-cultural comparisons until the early 1970s. Funds then became available through a \$270,000 legacy left by an Arizona miner, Mr. James Kidd.

Mr. Kidd died in 1949 leaving a will which requested that his money go to spur research "for some scientific proof of a soul of the human body which leaves at death." After a long litigation involving some 130 contenders, the ASPR received the legacy in 1971.

Dr. Osis said that his study, which agrees in many ways with the independent research done by Dr. Elizabeth Kubler-Ross, won't eliminate grief. "But it will help doctors and clergy and others in dealing with the dying and bereaved." He said that many people in science and the medical profession would benefit by reevaluating their "grim, uncompromising and unproven concept that the individual identity is irreparably destroyed" along with the physical body at death.

LAMBETH CONFERENCE

Planning the Agenda

The Rt. Rev. John W.A. Howe, Secretary of the Anglican Consultative Council, has the formidable job of organizing the Lambeth Conference.

The conference, which has been held every 10 years since 1867, will meet at the University of Kent in Canterbury, under the chairmanship of the Most Rev. Donald Coggan, Archbishop of Canterbury. Representatives of 65 million Anglicans from about 100 countries stretching from the U.S. to Japan and Australia and from Britain to South Africa will gather in England this summer. Some 400 diocesan bishops are expected, and an added number of assistant bishops and observers are coming.

At a news conference recently, Bishop Howe announced that three disputatious issues — the ordination of women to the priesthood, and unity between the Anglican and Roman Catholic churches on one hand and between the Anglican and Orthodox churches on the other — will be major subjects of discussion.

Bishop Howe said that this year's Lambeth Conference will be divided into three sections. The first, called "The

People of God and Ministry," will discuss women's ordination as well as universal and local authority, evangelization, and mission.

The second section, titled "The Role of the Anglican Church Among the Churches," will tackle the question of relations with the Roman Catholic and Orthodox Churches. The conference will have before it the three Agreed Statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church which were the product of the Anglican-Roman Catholic International Commission (ARCIC) [TLC, Jan. 22]. This section of the conference will also use a statement agreed upon by the Anglican-Orthodox Doctrinal Discussions Commission in 1976. Authority and independence in the Anglican Communion will also be taken up in this section.

The third section of the Canterbury conference is headed "What Is the Church For?" This will discuss such subjects as Christian ethics in today's world, ethics and secularism, socialism, and Marxism, Christianity and politics, human dignity and freedom, and sexuality.

Bishop Howe was closely questioned about women's ordination to the priesthood. In a number of countries, including the U.S., Hong Kong, Australia, New Zealand, and North India, Anglicans have already ordained women, or have agreed to their ordination. There is much division in other Anglican churches and provinces, however, and many are awaiting a lead from this year's conference. Bishop Howe said the Lambeth Conference "will certainly pass a resolution on women's ordination but this will not bind the synods in the various churches forming the communion." He added that the majority of voting in the various churches had been in favor of women priests, and if that was reflected at Canterbury, that would be how the conference resolution would go.

One of the key churches still to vote on the ordination of women to the priesthood is the Church of England. This will probably take place in November in London.

The Lambeth Conference is not a legislative or law-making body. Its resolutions are purely advisory, but there is no doubt that they carry great weight with the member churches of the Anglican Communion.

Black Theology

The Rev. Warner R. Traynham, Dean of the Tucker Foundation at Dartmouth College, and former Director of Black Studies for the Boston Theological Institute, has written a background document for Anglican bishops attending the Lambeth Conference. Dean Traynham's paper, published by the Church of England Information Office, spells out the

differences among American black theologians on revolution, liberation and reconciliation. His paper is one of 40 essays which the Church Information Office has published as a book to serve as a broad canvas for subjects that the conference will discuss.

In discussing Christian ethics and



black theology, Dean Traynham says the real question in ethical guise is whether black power is compatible with the gospel. "The black theologians answer yes, but to do so they must recapitulate their understanding of the ethical demands," he says. "The key ethical demand of the gospel is love, love commanded and therefore distinctive from either erotic love or affection . . . Blacks can show Christian love to whites only by asserting their integrity in the face of its denial and struggling against them insofar as they support or are supported by the structures of oppression. The first stage or precondition for Christian love then, is justice. Any other relationship of love in such a context is a sick, distorted and unchristian love."

He discusses the question of violent reaction to oppression. "Black theologians split on this issue, some holding that the gospel precludes violence or a response in kind, no matter what the provocation. They tend to cite Christ's obedience to the cross. Others hold that nothing in the gospel requires the rejection of violence as a last resort. They may cite the expulsion of the money-changers from the temple. In any case, they insist that the determination must be made responsibly by the oppressed in the fact of tactical issues, since the moral question is not clear."

Dean Traynham says liberation for black theologians generally means an elimination of effective racism, an establishment of a more equitable distribution of the power and goods of American society, and psychological freedom — freedom from the sense of inferiority bred into blacks by 350 years of slavery.

Some black theologians believe that violence as a tactic, however one resolves the moral issue, is precluded because they believe that violence will make reconciliation between blacks and whites impossible. "Indeed, some black theologians believe it would provoke genocide."

The paper states that liberation must precede reconciliation, otherwise the latter is merely a mask for oppression.

BRIEFLY . . .

The Very Rev. Victor G.B. Griffin, one of Ireland's leading Anglican theologians, and Dean and Ordinary of St. Patrick's Cathedral, Dublin, told the congregation at a recent ecumenical service that the Anglican Church has always been willing to accord a primacy to the Pope. Dean Griffin said that the Anglican Church did not believe there was any definite scriptural or divine sanction for such primacy, but that it might well serve the church as a focus and expression of unity. The churchman added that Anglicans made a clear distinction between the "primacy of Rome which they have always accepted, and the later claims of the papacy to universal jurisdiction and infallibility, which Anglicans have never accepted."

Dixie Nicholson Rettig and Sara Ince Hamilton, two service wives who have studied textile arts, embroidery and restoration all over the world, are responsible for an exhibit of ecclesiastical embroidery being held in Washington Cathedral's Rare Book Library from February 10-April 2. Mrs. Rettig, the wife of Col. William O. Rettig, USAF (ret.), and Mrs. Hamilton, the wife of Lt. Col. Thomas R. Hamilton, USA, have undertaken to restore the work of **Lucy Vaughan Mackrille**, founder of Washington Cathedral's Altar Guild and eminent ecclesiastical embroiderer. She studied in England at the embroidery school of St. Mary's, Wantage, and with the Sisters of the Church, Randolph Gardens. By the time the first service was held in Bethlehem Chapel of the cathedral in 1912, she had prepared all that was necessary in the way of vestments and fair linens. Lucy Vaughan Mackrille was head of the cathedral's altar guild from 1900-1948.

The grand jury investigation of the Roman Catholic Pallottine order, which is still underway, was described by the *Washington Post* as the "most massive" criminal probe in Maryland history. The investigation has led already to the indictment of the Pallottines' former chief fund raiser, Fr. Guido Carcich. The newspaper said that the complexity and scope of the investigation stemmed from the huge amount of money — \$16 million — that Fr. Carcich allegedly invested in various ventures without using his own name. The priest, who was indicted on 60 counts of misappropriating mission funds and on one count of obstructing justice, had

dealings with 17 companies and banks listed in the indictment as the source of "misappropriation of hidden interest in partnerships." The *Post* report noted that, normally, a grand jury can be expected to indict 20 to 30 persons a day, but the special Pallottine grand jury indicted only one man in a year, at a tremendous cost to taxpayers.

The Diocese of Minnesota is the latest victim of what is beginning to be called the "phantom petition" [TLC, Feb 26]. The Federal Communications Commission in Washington, D.C. now says that it is receiving 8,500 letters every day about an alleged petition by atheist Madalyn O'Hair which would eliminate religious broadcasting. The Rt. Rev. Philip F. McNairy, Bishop of Minnesota, heard about the false petition from his secretary, who heard of it from a friend, who had a notice in the mail about it, and so on. The bishop's secretary spent much of a day trying to call off the campaign.

The Rev. Dr. Paul H. Elmen has been given the Royal Medal by King Carl Gustav of Sweden. Dr. Elmen, who is professor of moral theology and ethics at Seabury-Western Theological Seminary, was honored for his research and service to Sweden. He is vice-president of the Swedish Pioneer Historical Society, and he is currently writing a book about Dag Hammarskjold, which relates the United Nations leader's mysticism to his political ethics.

Fr. Leonard Feeney, 80, died Jan. 31 in Ayer, Mass. He was a Jesuit priest who was excommunicated for 20 years for stubbornly preaching that there was no salvation outside the Roman Catholic Church. In 1953, when he was excommunicated, he was director of St. Benedict's Center, a lay organization for students in Cambridge, Mass. After his priestly functions were forbidden, he continued to hold rallies on Boston Common, and attracted a band of followers who called themselves "Feeneyites." The Feeneyites traveled about the country proselytizing and selling books written by their leader. According to the *New York Times*, some of the literature was decidedly anti-Semitic in tone, which frequently led to rowdy confrontations. In 1958, Fr. Feeney moved his followers to a communal farm near Harvard, Mass., where he filtered all the news of the world to his group, since newspapers, television and radios were prohibited. In 1972, the excommunication was removed without Fr. Feeney ever recanting his position.

PRAYER AND FASTING

Two Recent Approaches from Germany

By PAUL T. COKE

One of the most attractive new publications in Europe is the quarterly magazine edited by Ursula von Mangoldt in Sackingen, Germany, and entitled *Meditation*. The title means the same in German and in English, and four times a year since 1975 some thirty pages or so have appeared in this small magazine devoted to Christian forms of meditation, with an original text from a past master of Christian reflection, examples from other, non-Christian styles of meditation, and, most interesting, a selection of *Bildmeditationen*. These "picture meditations" are based on a painting or photograph of artistic merit and seek to enter into the depths of being so beautifully expressed by the artist. Finally there is a self-portrait by a religious community, serving as an effort by different groups to articulate their reason for existence, their goals, and their methods for attaining authentic Christian fellowship.

The magazine has maintained a remarkably high level of quality, both in the content of the articles and in the style of presentation and excellence of art work. Since Lent is a traditional time of special concern for prayer and fasting as a preparation for the Easter Gospel, here are two examples taken from recent issues of *Meditation* (translated and reprinted by kind permission of Verlag *Christianopolis*) as an illustration of two approaches from Germany to this Lenten theme.

The first piece is by Balthasar Fischer and is an impressive effort to give a brief

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straightforward statement of ten principles of prayer the author has found to be of importance as he has entered into the riches of prayer and meditation through the years:

"Phases of Life — Steps of Prayer. Ten Guiding Principles."

"In the beginning we are rather inclined to view prayer as a performance. When we are more mature, we recognize that it is a *gift* and an *endowment* from on high.

"In the beginning prayer is often quite synonymous with prayer for ourselves; later prayer widens out more and more into prayer for others. No matter how much petition and intercession hold their place in our life of prayer, we discover nonetheless in time how much greater are *thanksgiving* and above all *praise* of God.

"In the beginning we take over patterns of prayer which have been memorized or taken from books. Later, however, the formulas melt away for us as we learn from them to pray *out of the heart*.

"In the beginning we treasure lengthy prayer. When we become more mature, we learn to treasure the power of *short prayers*.

"In the beginning we seek variety in prayer. Later we discover the power of *repetition*.

"In the beginning we are heavily dependent upon *places of prayer*, *times of prayer*, and *gestures of prayer*, and they remain throughout our life a necessary help, which we recognize anew with maturity. But with the years we learn also to pray in unfamiliar places at unfamiliar times, and without the usual gestures.

"In the beginning we think that the

liturgical prayer of the church is a world which has nothing to do with our private prayer. Later we realize how much power lies in the prayers of the liturgy which have become for us our own personal prayers as well.

"In the beginning we think without more ado that *praying the Psalms* is not for ordinary people. One day we discover that the Psalter is a basic prayer book for every Christian, if we only select intelligently from the Psalter.

"In the beginning we think that prayer and reading the Bible are two different things. Later we discover that we can *read the Bible prayerfully* and in this way learn the art of meditation.

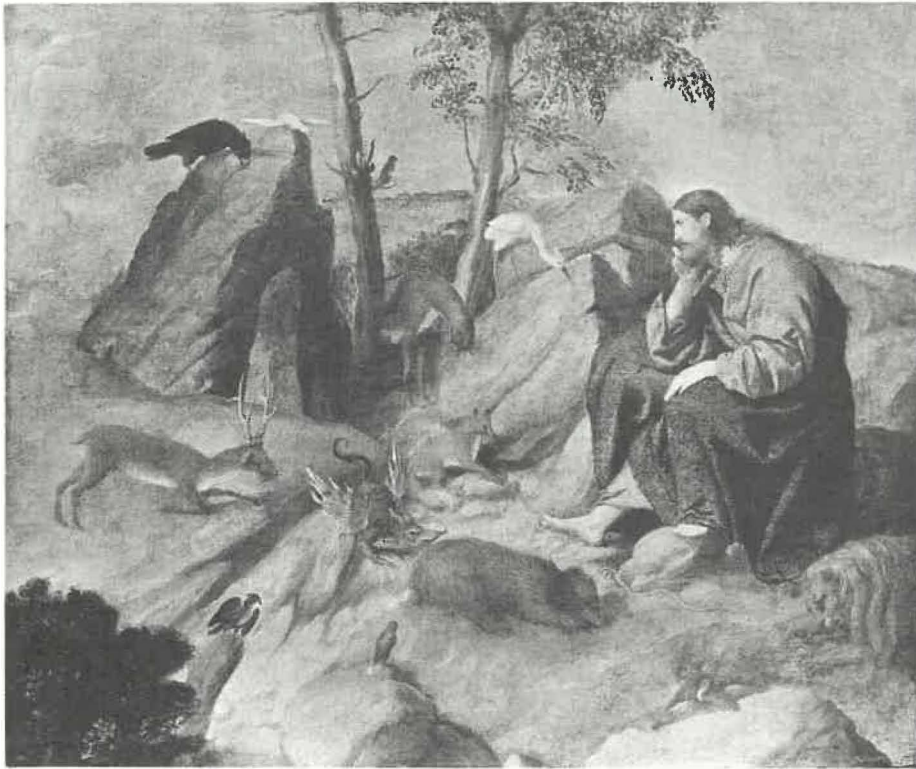
"We will never manage to pray entirely without (mental) words. But many persons are given the gift of being able to pray without (spoken) words" (*Meditation* 4:1976, pp.9f.).

Another author, Paul Rohleder, wrote in the next issue of *Meditation* about the meaning and practice of fasting for Christians today; it is entitled:

"Meditation and Fasting."

"In the awareness of men and women today, meditation and fasting have little or nothing to do with each other. Isn't it the case that meditation seems to be a religious process involving many forms of silence and prayer, but fasting seems to be a physical process of losing weight, to which a person turns to if so directed and advised by his family physician when it seems necessary for reasons of health?

"As certain as that viewpoint is not false, it is, nonetheless, only a small part of the truth. We are a unity of body and soul. Meditation and fasting have, moreover, a particularly fruitful psychosomatic relationship to each other. In this relationship there are great opportunities for purification and renewal of body, soul, and spirit, waiting to be discovered by us. Indeed meditation and fasting are gifts from God, and are not



"Christ in the Wilderness," by Moretto da Brescia: A quiet time of prayer and fasting.

easily practiced and taught to others. But a very great deal does depend upon our willingness. If we wholeheartedly embrace with our souls the physical activity of fasting and continue it as a spiritual exercise, we can be vouchsafed experiences hardly to be had by any other means. We attain a possession, which nonetheless remains a gift, a power and authority which radiates into all the regions of life.

"A more or less clear knowledge of this interrelatedness is found at all levels of the history of mankind. From primitive peoples up to the highest cultures, people know and practice religiously motivated fasting. The ancient basis for fasting is, from a negative point of view, man's fear of demons, which corresponds in a positive way to man's longing for the gods. A Stoic says: 'The lighter and purer the food is which we consume, the purer remains our soul and the greater is also our likeness to God.' The faster thus seeks not only to extricate himself from the attack of demons, in order to come to himself, but also to transcend himself.

"In the Old Testament we find fasting especially at times of illness and personal guilt (II Samuel 12:16) or general need (Joel 1:14). Moses prepares himself with forty days of fasting for the reception of the revelation of the Ten Commandments. Daniel regularly joins prayer and fasting (chapters 9 and 10).

"Christ says (Matthew 17:21) that the secret of authority over demons is to be sought and found in the interrelationship between fasting and prayer. In the Sermon on the Mount Christ gives in-

structions about fasting, which he binds into a trinity along with showing mercy and praying.

"Matthew and Luke inform us of Jesus' own forty days of fasting. After the divine confirmation of his great mission when he was baptized by John, Jesus prepares himself for the beginning of his public activity with a quiet time of prayer and fasting. Although here in the fast, as well as in Jesus' baptism, there is a note of representative repentance shared in solidarity with the sinner, nonetheless Jesus' fasting meditation is primarily something quite unique. It is the joyous celebration of complete unity with the Father, which brought about the concentrated attack of the Tempter. The Tempter, however, is repelled in the unbroken unity with God which the Faster enjoys. In this joy of the first triumph already vibrates the joy of the last triumph.

"Without minimizing the uniqueness of Christ's fast, appropriate fasting by Christians can be nothing other than related to Christ's own fasting. It is a representation of the word and action: man shall not live by bread alone, but by every word that proceeds from the mouth of God. Being in Christ as our life-giving environment means joy in every sadness and certain hope in every humiliation. In Acts 13:1-3 we can get a glimpse of how closely the early church tied prayer and fasting in following her Lord. Here the first missionaries Paul and Barnabas are chosen, ordained, and sent out — all in a context of prayer and fasting.

"An unforgettable reminder for all of

Christianity is — and remains — the Indian, Gandhi. Upon reading the New Testament, above all, the Sermon on the Mount and especially its Beatitudes, Gandhi in 1893 became aware in a new and all-embracing way of the worth and power of non-violent resistance. Of that experience he said one time: 'I hardly knew how to contain myself for joy when I read that.' He was able to summon his compatriots to a strike which would be spent in prayer and fasting. For he was convinced that we can only really conquer violence by non-violence, and that we must protest against injustice by taking sufferings upon us, which serve as a purification. It was his goal to extend to all of India this self-discovery through purification and suffering. His 'fast unto death' in 1932 achieved the extraordinary result of the political liberation of the untouchables and their admission to the temple of Guruwagur. An authority on India, Fr. Regamey, O.P., in his work, *Rediscovery of Fasting*, writes: "This thousand-year old obstacle, which neither the greatest wise men nor the most eminent teachers of philosophy had been able to break, was torn down by the self-denial of one single man. That is a victory of the spirit unprecedented in the history of India and perhaps in human history. . . ."

"I should like to report some of the experiences we shared with numerous guests who attended a series of meetings at the conference center in Kirchberg, Horb, Germany. The theme of the assembly was 'Prayer and Fasting — Reflection and Practice.' The leadership included both a physician and a theologian. Every conference lasted two weeks. As the small difficulties resolved themselves at the beginning of the fast and the feeling of hunger disappeared, there developed along with growing bodily calm a greater tranquility of soul. Walks promote the reduction of surplus fatty cells. The heart and circulation are perceptibly relieved of strain. Breathing becomes deep and easy and experienced in a quite new way as a wonderful gift and participation in the whole cosmos. The result is a light, fresh awareness of one's body. The inner man becomes ready and capable in a higher degree for spiritual things, for meditation and prayer.

"A certain slowing down of some reactions, including the memory, brings about a condition in which the past recedes more strongly than usual. In this newly won distance we recognize the determining guidelines of the past. At the same time there grows a readiness and ability to correct the past. In a similar way this process applies also to the future. It loses its oppressive power. One has a distance from past and future, which gives rest and room for reflection and taking account. All of this means a

Continued on page 14

EDITORIALS

Anonymity

One of our correspondents calls attention to the occasional appearance of anonymous writings in this magazine (p. 3). This raises a question worth considering. We share the concern of our correspondent for open and honest journalism. On the other hand, THE LIVING CHURCH, like other publications, has found that openness and honesty must be pursued by more than one means.

Writers cannot easily be open or honest when the expression of certain opinions puts them into direct conflict with associates with whom they must constantly work. A wife cannot easily be open or honest if the use of her name will jeopardize her husband's job. People cannot say certain things which, if identified with a certain place or situation, would be interpreted (perhaps quite incorrectly) as attacks on specific individuals. Thus we find that openness and honesty may be facilitated by the possibility, in some cases, of expressing anonymous opinions, and we do not intend to divulge names which we hold in confidence. There are also certain other situations which we respect, as for instance the case of members of religious communities in which there is a long standing practice of not using individual names in published statements.

In all of these situations, however, we must ask that the writer give THE LIVING CHURCH his or her correct name and address. We will decline to publish material for which we ourselves do not have this information. In some situations, furthermore, given the choice of two equally interesting letters to the editor on the same subject, if one asked that the name be withheld, we would probably be more likely to print the other.

A somewhat different situation arises with authors who use a pen name or *nom de plume*. A number of writers, in every generation, have chosen to use an

assumed name, for one reason or another. The publishing industry and the general public have for centuries accepted this option. When an author regularly uses a pen name, THE LIVING CHURCH usually has no reason to dissent from this convention. In any case, however, we must ask that the author advise our editorial office of the correct personal name.

Meanwhile, we assure our readers that most of our material is signed, or is written in our offices by members of our editorial staff whose names are listed in the front of every issue. We believe in accountability. One of the functions of an independent press is precisely to record and communicate the opinions people express publicly. Especially in dealing with important questions concerning many people, speakers and writers should be held responsible for their pronouncements. Irresponsible statements should be kept in the private sector.

Cueto and Nemikin Release

The recent release of Maria Cueto and Raissa Nemikin from prison [TLC, Feb. 26] should be a cause for gratitude among Episcopalians. The ambiguous role of our national leadership in this case has for too long been a source of embarrassment and discomfort.

Yet the release of these two women leaves many questions still unanswered. The nature of the Puerto Rican independence movement, the morality of our present grand jury system, the loyalty of our national church to its employees, and FBI access to church files are among the several diverse issues which have been raised in the course of this puzzling case. We cannot solve all the problems of the federal government, but it is hoped that the Episcopal Church has become a little wiser during this episode.

It seems to us that the church often will be, and should be, involved with many forces in society about which we do not all agree, but that such involvement will not usually be best expressed through the central headquarters and its staff, nor through the hierarchical leadership of the church. Historically, it has been independent lay people, members of voluntary associations, monks and nuns, friars and sisters, who have been especially able to exercise controversial and radical ministries. The people who are chosen to direct national church structures, on the other hand, are expected to be cautious, predictable, and loyal to existing institutions. We cannot blame them for having the very qualities for which we choose them. In the past, this has often been recognized. The great Episcopal liberals of a generation or two ago, such as Fr. Huntington of Holy Cross, Vida Scudder, William Palmer Ladd, or William B. Spofford, Sr., did not expect national church officers to give significant support to their controversial causes — they maintained very effective independent voluntary organizations for the pursuit of their ideals. This was not a bad approach.

Lessons

I sought to learn humility.
My God came down and talked with me.
I sought to learn compassion and
He smiled at me, and took my hand.
I sought to know from whence I came.
I heard him call me by my name.
I asked what Godly love entails.
He showed me imprints of the nails.
I sought to know salvation's way.
He fed me with himself today.

Jeanne Vetter

Morning Prayer in Lent and Eastertide

By THE EDITOR

Last month we considered some of the elements which may be included in the first part of Morning Prayer or Matins to express the spirit of Lent. Let us pursue this consideration and then discuss some of the changes which Easter may bring.

The Book of Common Prayer in the 1928 edition requires that the Apostles' Creed always be used at Morning Prayer, unless it be replaced by the Nicene. This latter provision was apparently intended in the past for congregations in America which rarely had celebrations of the eucharist and hence would have few other opportunities to use the Nicene Creed. This option seems of little significance today. If Morning Prayer is shortened according to the rubric on page 10, the creed comes in the eucharist rather than in the office, but is in any case not omitted. The collects at Morning Prayer are governed by quite specific rubrics occurring here and elsewhere in the book. When the eucharist is to follow, variable collects are omitted; otherwise the Collect for the Day (usually that of the preceding Sunday) is used, followed by seasonal or octave collects if any.

With the Proposed Book of Common Prayer the rubrics are different. It is assumed the Apostles' Creed will normally be used, but this is not obligatory on ordinary weekdays, or on any days when the eucharist with its own creed is to follow. PBCP makes it clear that the Apostles' Creed is the basic baptismal affirmation (pp. 292-3, 304, 416-7, 852) to which we are professing our allegiance each time we recite it. Turning to the East to say it is a characteristically Anglican custom. A reverent but unostentatious bow at the name Jesus, and the sign of the cross at the end, are appropriate ceremonial gestures, either in public or private recitation.

The former elaborate protocol for collects has been dropped in PBCP. There are many reasons for the change. First was the recognition that the Collect of the Day is usually that of the preceding Sunday and often has no real relation to the day itself, or to the psalms and lessons that are used. Collects for numerous minor holy days are now available for optional use: some people wish to use them at only one office each

day, or to use them at the eucharist but not at the offices at all, unless they have some special interest for the individual or the congregation concerned. The provision of many votive collects for the eucharist also now means that on weekdays the Collect for the Day may not be used in the eucharist, and hence one might desire to include it in a preceding office (an option forbidden in BCP 1928, p. 17). Added to this is the provision of optional collects for certain days of the week, and widespread ecumenical consensus for the dropping of seasonal and octave collects. Without burdensome complexity, all of these features could not be reduced to rules. Hence a wide variety of choice is permitted. Several considerations may strongly influence the selection of collects. First, when Morning Prayer is a major public service on Sundays and other holy days, one will certainly wish to use the Collect for the Day, as well as one of those for guidance or protection during the day, and appropriate prayers and intercessions. On the other hand, if this service is used as preliminary or preparatory to the eucharist on Sundays and holy days, it will be kept in brief form (perhaps with only one lesson) with one of the several collects printed in the office and one of the three prayers for the life and the mission of the church, and little more. On the other hand, when Morning Prayer is recited daily by an individual or regular group of worshipers, they may choose an arrangement that fits their needs. On special days, the Collect of the Day would presumably be used. Since Lent is a special season, either the collect of the Sunday or the daily Lenten collect from *Lesser Feasts and Fasts* (pp. 21-5), are recommended. The seven collects printed on pp. 56-7 and 98-100 may be assigned to different days of the week if desired, but not necessarily. Personally, I normally use the "weekend collects" on the days indicated, but also use either the collect "for the Renewal of Life" or "for Grace" everyday, irrespective of what collect comes before it. After the collects, the use of the Litany is appropriate from time to time in Lent, or some other form of general intercession, such as those provided for the eucharist, (pp. 383-395, see also pp. 548-551 and

the authorized book, *Prayers, Thanksgivings, and Litanies*, Church Hymnal Corporation, 1973). For daily use, however, a briefer ending will probably be preferred. One method is to assign different days of the week to different general categories of prayer or praise. When a consistent group worship together, different individuals can be responsible for these prayers on different days.

When we go from Lent to Easter, we should expect a dramatic difference. In BCP 1928 there are distinct Opening Sentences, and Christ our Passover (pp. 162-3) replaces the *Venite*. We would urge its use through the following Sunday, as rubrics permit. Thereafter, the *Venite*, with the Easter invitational antiphon and Alleluias (p. 8), is used. The *Te Deum* will be used after the first lesson, perhaps shifting to *Benedicite, omnia opera* for the Rogation Days. Apart from the assigned collects and possible hymns, there is no special way to express the Easter season in the latter part of the office, but one of the prayers of thanksgiving attached to the Burial of the Dead (pp. 334-6) may appropriately be used from time to time in this season.

In PBCP, the distinctive character of the Easter season is very emphatic. Instead of the usual type of opening sentence, the Easter greeting may be used at the office, as at the eucharist and at baptism. We may as well all learn it and expect to use it at all regular services in this season. Christ our Passover is authorized throughout the Easter season also. It is certainly to be used on all Sundays when the office is performed publicly, so that people can learn it. For private or group recitation, it can be used daily throughout the season, or at least on many days. For variety, for instance, the *Venite* can be used instead on Tuesdays and the *Jubilate* can be used on Thursdays. The proper invitational antiphon is used with either of these two, but not with Christ our Passover.

For canticles after the lessons, PBCP is well equipped for the Easter season. The Song of Moses is a notable restoration, and we recommend its use daily during Easter Week, and on all subsequent Sundays of the season. For week day recitation, it may be used once or twice during each week. Canticles 6, 7, 9, 11, 18, 20, and 21 are particularly appropriate in this period also.

As to collects, Easter season is again a special time, when the Sunday collects have greater value for daily use. I would personally recommend not using the optional Friday or Saturday collects in this season. Prayer 8, on p. 395, the prayers of thanksgiving attached to the burial services, and the thanksgivings on pp. 836 and following provide suitable additional prayers for Eastertide. The Alleluias added to Let us bless the Lord, and to its response, sustain the Easter emphasis through to the end of the office.

PRAYER AND FASTING

Continued from page 11

heightened ability to stand in the here and now and to ask oneself the meaning of life. Is not the power to live in this recollected manner the prerequisite for encounter with God? In this condition the creative powers become active, which at times sleep deeply buried in the heart.

"Thus fasting is concerned with much more than merely with what goes into the mouth as food. It is concerned with wholeness. It is concerned with the boundaries and freedom of our human existence. We have lost our bearings in the undertow of a one-sided concern for prosperity. We imagined that a person is happier the more he can cultivate and satisfy ever more pretentious necessities for his life, so that, as the saying goes: 'He can afford everything.' But whoever has recognized this lie, which destroys our human existence, feels in himself the opposite demand, to have no necessi-

ties of life, that is, to return his life at times to its fundamental guidelines and from these to strengthen it. Fasting frees us not only temporarily from the delusion of boundless necessities for life, but, more important, strengthens us for all time with the inner power which enables us to have as though we did not have, so that we can use the possibilities of our time in free selection without lapsing under their control. For only he who is under God stands over material things. Whoever comes under the power of material things, slipping under their suction, will be tyrannized by them. Fasting applies to the word which goes out of the mouth no less than to the food which goes into the mouth. It is altogether a matter of what comes to us and what goes out from us through imagery and language, through eye and ear, through reason and all the senses.

"Never is fasting a goal in itself. It is a making ready for God, and it strengthens our hearing and our prayer. It is a making ready for others, and it strength-

ens our love and giving. It is no accident that Jesus' instructions about fasting in the Sermon on the Mount are related to prayer and giving. Fasting is a help in fulfilling the meaning of life. Along with this concrete experience of the spiritual path, it is also a kind of preparatory school for death and resurrection, a foretaste of that transformation into which Christ draws our life, which finds in death not its end but its perfection" (*Meditation* 1:1977, pp. 8ff.).

The forty days of Lent have been a season of prayer and fasting for many generations of Christians. Balthasar Fischer and Paul Rohleder suggest from their experience that now we also ought to explore more deeply the many dimensions and riches to be found in these traditional forms of Christian commitment. Stimulated and encouraged by their words from *Meditation*, we too can find a new understanding of prayer and fasting during this Lent that will enrich our discipleship throughout all the Christian year.

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

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The Rev. Carl Gockley is rector of St. John's, Broken Bow, Nebraska, Add: 602 North 10th St., Broken Bow, Nebr., 68822.

The Rev. Harvey H. Ray, is priest-in-charge of All Saints' Church, Hamlet, North Carolina, Add: 217 Henderson, Box 678, Hamlet, N.C., 28345.

The Rev. Richard C. Rodgers is priest-in-charge of St. John's Church, 4201 S. Atlanta, Tulsa, Oklahoma, 74105.

The Rev. Edwin Philip Wittenburg is rector of Church of the Messiah, Add: 1631 Ford Pky., St. Paul, Minnesota, 55116.

Ordinations

Priests

California — the Rev. J. Jon Bruno, St. Patrick's Church, One Church Road, Thousand Oaks, Calif., 91360; the Rev. Conrad Henry Ciesel, St. Columbia's, Big Bear Lake, Calif., 92315, Box 1681, and St. Alban's, Box 695, Yucaipa, Calif., 92399; the Rev. Walter A. Donaldson, worker priest, assisting at

Christ Church, 1127 North San Antonio Ave., Ontario, Calif., 91762; the Rev. Steven A. Galipeau, St. Luke's Church, 8321 Chantry Ave., Fontana, Calif., 92335, and Grace Church, Box 651, Colton, Calif., 92324; the Rev. Christopher S. Rubel, worker priest-assisting at Grace Church, Box 242, Glendora, Calif., 91740; the Rev. Cynthia K. Seagal, St. Mark's, 1014 East Altadena Dr., Altadena, Calif., 91001.

Southwest Florida — the Rev. Ronald N. Johnson, St. Hilary's, 5011 McGregor Ave., Fort Myers, Fla., 33901.

Deacons

Central Florida — Miss Barbara L. Muller, Holy Cross Church, Fla.

Religious Orders

Arizona — Sister Gabrielle Joan, a member of Trinity Cathedral, Phoenix, made her vows at Holy Angel's Chapel of Tuller School, in Tucson.

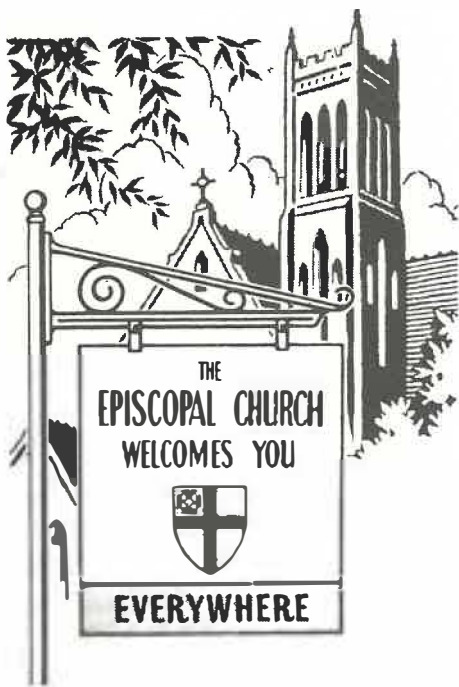
Deaths

The Rev. Edward C. Lewis, 77, retired priest of

the Diocese of Fond du Lac, and an honorary canon of the Cathedral Church of St. Paul, Fond du Lac, Wis., died January 31 in Stevens Point, Wis. Fr. Lewis was born in Evansville, Ind. He attended St. Stephen's College, and the General Theological Seminary, and was ordained to the priesthood in 1928. He served at St. Matthew's Cathedral, Dallas, Texas, from 1928 to 1939 when he became rector of the Church of the Intercession, Stevens Point, serving there until his retirement in 1968. He was made an honorary canon of St. Paul's Cathedral, Fond du Lac, in 1959. Fr. Lewis is survived by his wife, Emily Lewis, six children, and grandchildren.

Mrs. Helen S. Biller, wife of the Rev. Ernest C. Biller, vicar of St. Alban's Church, Laurel, Mont., died November 29. Mrs. Biller was born in Stillwater, Minn., in 1913 and was a graduate of St. Cloud State Teachers University in St. Cloud, Minn. She taught school for many years in the communities in which Fr. Biller served. In addition to her husband, Mrs. Biller is survived by a daughter, brothers, and sisters.

Mrs. Ann Stevens McNair, wife of the Rt. Rev. Edward McNair, retired Suffragan Bishop of Northern California, died of cancer on December 29 at her home in Silverton, Ore. Mrs. McNair, a native of New York City, had been active in the church for many years, particularly in work with girls and women on both local and national levels. Her father, the Rt. Rev. William B. Stevens, was Bishop of Los Angeles until his death in 1947. She leaves her husband, three daughters, and two sons.



LENT CHURCH SERVICES

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EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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Massachusetts and Wisconsin Avenues, N.W.
Sun 8, 9, Eu; 10 Folk Mass & Forum; 11 Eu, MP last Sun; 4 Ev; 5 Organ Recital. Wkdays 7:30 Eu; 12 Intercessions: 4 Ev or EP. Tours daily 10 to 3:30

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass 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 except Wed; Wed 6; C Sat 4:30

FT. LAUDERDALE, PLANTATION, FLA.

ST. BENEDICT'S 7801 N.W. 5th St.
The Rev. W. L. Stevens, the Rev. D. F. Henderson, Jr.
Sunday Masses 8, 10 (Solemn), 6

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 & Fri 7:30, 7:30, C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor; the Rev. Trenton Pitcher, asst
Sun Eu 8, 9:15 & 11, EP 5; Daily Eu 12:10; Daily Offices 9 & 5

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman
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ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sunday Mass 8, 9, 11; Daily EP 5:30, Mass 6

ALL SAINTS' At Ashmont Station, Dorchester
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

LENT CHURCH SERVICES

(Continued from previous page)

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Avenue at Holbrook
The Rev. Orris G. Walker, Jr., r; the Rev. James A. Trip-
pensee, assoc; the Rev. Harold J. Topping, d; the Rev.
Archie Rich, ecu. assoc; the Rev. Roland Schaedig, ecu.
assoc
Sun H Eu 8, Sol Eu 11. Wed Low Mass & healing ser 10

BOONVILLE, MO.

CHRIST CHURCH 4th & Vine
The Rev. Lawrence B. Lewis
Sun H Eu 10:45 (3S MP; 5:30 H Eu), Lent Wed 7:30

LAS VEGAS, NEV.

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. Randolph L. Frew, v
Sun Mass 9 (Sung), 12 noon; Ev & B 6. Daily Mass & Wed 7:30
House Mass; Fri 7:30 Sta; Sat C 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

CAMDEN, N.J.

OUR SAVIOUR 1900 Broadway
The Rev. Charles N. Robertson III
Sun 10 (High). Phone 468-4693

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8, 10; Wed 9:30; Fri 7: Ev Daily 5:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
The Rev. J. Colin Mainer, c
Sun H Eu 8, 10, 11:30; Wed in Lent H Eu 12, vespers &
healing 8

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S), 4 Ev-Special
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15, Saints' &
Holy Days 8. Special preaching services Mon-Fri 12:10. EP
Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPISCOPAL CHURCH CENTER
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EPIPHANY 1393 York Ave., at E. 74th St.
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Pyle, William Stemper
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Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6,
Thurs 12:15

New York, N.Y. (Cont'd.)

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, r;
the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;
Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, 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

TROY, N.Y.

ST. PAUL'S 3rd & State Sts.
The Rev. Robert H. Pursel, Th.D.
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H
Eu Mon-Fri 12:05; Sat 5:15, C by appt

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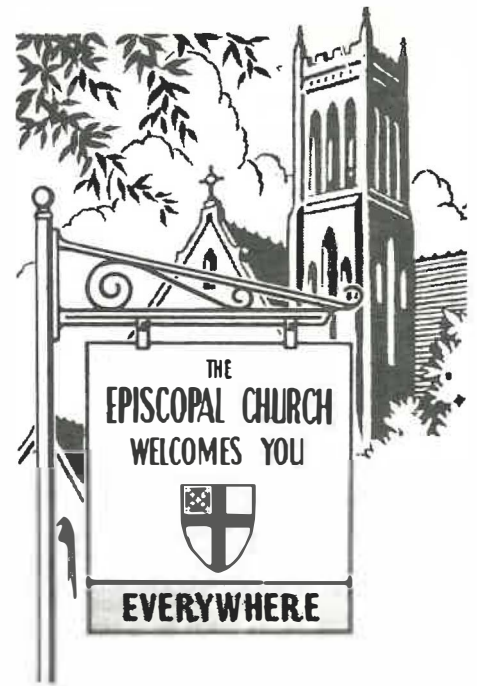
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Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald
G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v (715) 634-4768
Sun Sung Mass 10:15, Tues 9:15, Thurs 8

MADISON, WIS.

SAINT DUNSTAN'S University Ave. at St. Dunstan Dr.
Sun Masses: 7:30, 9 (Family Eu), 11:30. Wkdy: Wed 9, Thurs
7, Fri 7. Stations Wed 7

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
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Thurs 12 noon

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