

THE LIVING CHURCH



Photo: Morton Broffman

At a special service held at Washington Cathedral the Rt. Rev. John M. Allin, Presiding Bishop, greeted freed hostage Moorfield Kennedy and his wife Louisa. Seen with the three are the Rev. Edward Geyer, and the Rev. Canon Charles A. Perry [see page 6].

Special Services in Washington • pages 6 and 7



Last week we offered some comments on the sorry debate between upholders of biological evolution and fundamentalists which keeps recurring in parts of our nation. From our point of view, such debate does not enhance the position either of religion or of the natural sciences.

The sciences analyze and describe the physical world of which we are a part, and changes and movements within it which have occurred, which do occur, and which may be anticipated in the future. The meaning, value, and purpose of the universe is not the subject matter of science, although we would emphasize that many scientists themselves are acutely aware of transcendent values. Science would not exist if scientists were not intensely committed to the belief that the natural world is worth studying.

By the same token, the subject matter of theology is not the physical analysis of the world or the living things in it, yet it is basic to Christian theology that a physical world does in fact exist. The opening chapters of Genesis do not tell us of the physical methodology by which God made the universe, but they assure us that he did.

Genesis does not tell us how long it took the world to develop to its present point. Genesis does present it in terms of a seven day week because *each week* we enter anew into the reality of God's creation. It is also presented in terms of morning (twilight, shapes of land and trees, waking of birds, etc.) because *each day* we re-experience our createdness. It is also presented in terms of spring (longer days, drying fields, growing plants, etc.) because *each year* and espe-

cially at Easter, we renew our understanding of creation. Unfortunately, fundamentalism does not usually penetrate to these levels of the mystery.

Does all this mean, as many worthy Americans have said and do say, that religion and science are totally separate routes, having nothing in common? For us, this is the worst of both worlds. The philosophic framework within which modern science came into existence depended on the coherent view of a consistent universe developed within the theism of Christianity (and, to some extent, of Judaism and Islam). Animism, Buddhism, or militant atheism, simply could not, and did not, produce it (although their followers have contributed certain items to it).

Similarly, the wonder, respect, and sense of concern which the thoughtful Christian feels toward the natural world are immeasurably enhanced by what the sciences have taught and are teaching us. Merely pious people, unaided by technical knowledge, could not treat malaria or smallpox, nor would they have alerted us to the impending lethal contamination of our water, soil, and air, nor to the near extermination of virtually all of the largest non-domesticated mammals and birds in the world today.

The understanding of physical data in science, and the understanding of meaning, value, and purpose in theology, involve different methods of thinking, but they are not concerned with two separate and disconnected worlds. Heaven help us if they ever completely part company! To bring them into a constructive harmony is the major intellectual challenge to the human race in our time.

THE EDITOR

Sound and Talk

A crow's call comes across the valley
Saying little, but direct and immediate.
It is clear our calls are more complex.
Babel thrusts us to where speech is garbled
And knowledge is confused,
To a place where it's hard to talk or hear.

Roy Turner

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Small Church Not Forgotten

I write on behalf of my colleagues of the Standing Commission on Church Music in response to the letter from the Rev. Edgar Parrott [TLC, Jan. 18]. First of all, I should say that the Music Issue of THE LIVING CHURCH, November 30, was put together by the staff of THE LIVING CHURCH, under the leadership of the music editor, J.A. Kucharski. The SCCM had nothing to do with that at all.

Secondly, I am sure that a careful study of our Church Hymnal Series publications — *The Book of Canticles, Hymns III, Songs for Celebration, and Congregational Music for Eucharist* — will make clear that we have small churches and missions very much in mind as we go about our work; and to produce music for small parishes and missions is among the most exciting of our tasks.

ALEC WYTON
SCCM Coordinator

New York

Sermon and Eucharist

I must disagree with my good friend, the Rev. Timothy Pickering of the Redeemer, Bryn Mawr, Pa. [TLC, Jan. 25], in his continued opposition to the "restoration of the Eucharist as the chief service of worship on Sunday morning," particularly because he does not believe there can be "two foci of Christ's real presence in the Eucharist" . . . in the sermon and in the bread and wine. I disagree, and out of a very strange (to some) experience.

Calvary Church, Pittsburgh, has during most of its history been a liberal and evangelical parish — and more. The sermon has been all important.

We discovered that the new Prayer Book does not anticipate the daily office to be used as the main service on Sunday morning. . . . It can be "auxiliary."

However, neither do the rubrics require that the service proceed to the Eucharist. The rubric states, "If there is no Communion, all that is appointed through the prayers of the people may be said." It goes on to speak of an offertory anthem and other prayers, a blessing or the exchange of the peace.

This might be what we used to call the "pro-anaphora" or ante-communion. We use that form three Sundays out of four for the main service of the day, and we find it a marvelous "liturgy of the word." I would not consider the scrip-

ture readings "part of the preliminaries" or merely preparatory. The "preparation is the portion of service before the collect of the day or just before it. Then follows the liturgy of the word." What it means if one continues on to the Eucharist is that it takes a little more time — about 20 minutes.

Also, we have found it pastorally wise and caring to use the daily offices as the main service on the Sundays in Advent and five of the Sundays in Lent. Taking all of the options allowed in the Prayer Book of 1979 will educate both clergy and parishioners as it proves its validity.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

• • •

The letter of the Rev. Timothy Pickering bemoans the restoration of the Holy Eucharist as the central act of worship in the Episcopal Prayer Book, especially for Sundays in the liturgical year.

There has never been "two foci" of the Real Presence in the Eucharist. Language, theological or otherwise, may seem to indicate so when speaking of the various parts of the liturgical drama, but there remains one action. The Real Presence is in the whole of the liturgy. It is in preaching and breaking of bread we approach the throne of God and he continues to give himself to us!

I am not aware that in Morning Prayer, the sermon is the "dramatic action" as "climax." Indeed, it would seem that any homily at all preached at Matins is secondary. That is not to say a sermon at Morning Prayer is unimportant, but liturgically the primary aim of the Morning Office is prayer, Psalms, and intercessions.

As to the position of the sermon in the Holy Eucharist, what better place than after hearing the Holy Gospel? It is, after all, a part of the liturgy of the word.

(The Rev.) JAMES D. SANFORD
St. James' Church

Mosinee, Wis.

• • •

I quite agree with the main point made by the Rev. Timothy Pickering: The worship act cannot properly have two foci, if its dramatic impact is to be maximized. The sermon and Eucharist, he says, are "sacraments" that feed the hungry with "the same spiritual food."

This doctrine has never been recognized in the Episcopal Church. The oft-repeated reference (in any edition of the BCP) to a ministry of word and sacrament clearly indicates a distinction between the two. If we were to accept Pickering's position there would be one ministry, only that of sacraments, and the sermon would become eighth (or third) sacrament.

Though this idea has admittedly been advanced before, there is no basis for it

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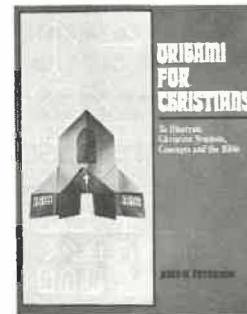
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in the doctrine or practice of this church, and this is true for both evangelicals and Anglo-Catholics.

(The Rev.) **WILLIAM H. SWATOS, JR.**
St. Mark's Church
Silvis, Ill.

The whole tone of the letter of the Rev. Timothy Pickering indicates his hostility toward liturgical scholarship.

Since when has a sermon been regarded as the climax of the office of Morning Prayer? And by what authority? There is no rubric which provides for a sermon at Morning Prayer in the 1928 Prayer Book.

When people oppose restoration of the Eucharist as the chief service of worship on Sunday morning, they ought to have better grounds than to say, "Most clergy readily admit that the sermon has to be better at Morning Prayer."

(The Rev. Canon) **FRANK V.H. CARTHY**
Christ Church
New Brunswick, N.J.

In response to Fr. Pickering's letter: While agreeing with him that the sermon is important, I am curious to know when, and by whose authority (other than perhaps Calvin's?), preaching became a sacrament, to be equated, apparently, with the Eucharist.

I would agree with Fr. Pickering that the sermon at Morning Prayer should be a *super* sermon. My reasons, however, would differ from his: *i.e.* this office needs rescuing from dullness! In this connection, I would remark that I don't know a single priest (although I am sure there must be some) who does not preach the *same* sermon at both Morning Prayer and the Eucharist.

(The Rev.) **EMILY GARDINER NEAL**
Cincinnati, Ohio

Whether it should be the same sermon is an interesting question. Ed.

Militarization

In response to the letter from the Rev. Walter D. Edwards, Jr. [TLC, Dec. 28], I would like to point out that his comparison between my call for a Christian response to reinstatement of military draft registration (and the prospects of massive new weapons expenditures) and the techniques of the "moral majority" is a false one.

The "moral majority" represents a meanness of spirit and a manipulation of the New Right. The "moral majority" tends to want to absolutize what is relative and to call it biblical.

I was doing something quite different. I was asking Christians to do what they ought always to do — to respond out of a sense of faithful responsibility to critical issues of the day. In this case, we are talking about the growing militarization

of our society and its fateful implications for the near future of the entire world.

Obviously, I simply do not agree with Mr. Edwards' analysis of the strategic requirements for the 1980s. By what warrant do we make the judgment that the Soviet Union's "declared intent is world domination by any available means, including military conquest?" I know of no responsible foreign affairs analyst who would sustain this claim.

In any case, Christians are called by the Gospel to be peacemakers and not war makers. There is no way to avoid the dangers we face by military solutions.

(The Rev.) **JOHN M. GESSELL**
School of Theology
University of the South
Sewanee, Tenn.

Islamic Revolution

The plight of indigenous Christians living through the agony of the Islamic revolution in Iran has received scant coverage in the media. The little known fact that the largest body of Iranian Christians are Anglicans has received even less notice. The Bishop of Iran, the Rt. Rev. Hassan B. Dehqani-Tafti, along with his wife and secretary were targets of bungled assassination attempts, but Muslim revolutionaries were successful in killing the bishop's son for his Christian commitment.

Interviewed on CBS television on New Year's Eve, the bishop, who is living in exile, was asked why the Anglicans had been singled out for persecution. He replied that the indigenous Iranian Anglican Church is the only substantial body opposed to the Islamic revolution. Non-Iranian Christians (such as ethnic Armenians living in Iran) are not viewed as harshly by the Islamic revolutionaries, who perceive that native Anglican Christians are the greatest threat to their claim to represent the Iranian people.

Through the Iranian crisis, when the media had any reference at all to the plight of Christians in Iran, the focus was on our American hostages, none of whom have been identified as Anglicans. Our Anglican brothers and sisters are the focus of Islamic persecutions in Iran; some of them have witnessed by the shedding of their blood and the laying down of their lives for Christ.

(The Rev.) **CHARLES C. LYNCH**
St. James Church
Milwaukee, Wis.

Baptismal Covenant

It is good to know the catechumenate is being restored and to learn the creative approach one parish makes to preparing adults for Baptism [TLC, Jan. 11].

More than a new baptismal liturgy and *Book of Occasional Services* is nec-

essary for Episcopalians to recover the meaning of Baptism. We need to use these rites as occasions to engage church members in thinking about their own Baptism.

On the feast of the Baptism of Christ, I gave the sermon time to five parishioners to speak on "What my Baptism means to me." Last was Sheila Baker, age 9, who was about to be baptized herself. Sheila gave four reasons for coming to the Sacrament: "Because I want to be a member of the church," "because I love God," "because I want to receive Holy Communion," and "because I want to be an acolyte."

Perhaps all of us can begin again with Sheila. To begin again is the real reason to "renew our own baptismal covenant" and act out its meaning in our lives.

(The Rev.) FREDERICK A. FENTON
St. Augustine by the Sea
Santa Monica, Calif.

Punctuation

In reference to Timothy Pickering's plea for help ["Short Sentences," TLC, Jan. 4], Fr. Pickering seems to have forgotten the distinction between verbal and written punctuation. The crucial point is not how many periods are in a paragraph, but how it is read.

Looking at the Thanksgiving over the Water in the 1979 book, I find four distinct thoughts: (1) anamnesis for water, (2) specific anamnesis for the water of baptism, (3) blessing, and (4) doxology. The paragraphs can easily be read as three sentences, containing 78, 71, and 56 words respectively. Read this way they exhibit a consistent thought pattern and also some stylistic grace. Admitted that this takes more work than the 1928 book, which *cannot* be read staccato.

An interesting personal note. Last spring I started a regular exercise program when I discovered I could no longer celebrate Rite I without gasping. Since recovering some wind I discover I'm not only able to easily read Elizabethan English but can make a much more coherent whole out of Rite II prayers. More work, but it's worth it.

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

Uncle Bert

Dean Bartlett's article on part-time clergy [TLC, Jan. 4] brought back to me so many memories that I am moved to express the hope that you will permit a septuagenarian long removed from his boyhood in West Texas the pleasure of indulging in nostalgia quite meaningful to him.

Surely there have been many noteworthy part-time clergymen, but I doubt that any could match the record of the

late Rev. B.M.G. ("Uncle Bert") Williams of St. Clement's, El Paso.

Bert Williams, son of an Anglican priest, came to the United States at the age of 18 in 1894 because of the impoverished situation in his family in England. An uncle, a Methodist minister, had a church in El Paso and was to look out after his nephew. Bert soon was connected with the local Episcopal church, St. Clement's, and there began a saga which lasted until his death a few years ago at the age of about 96.

As a small boy, I remember Bert as a lay reader and choir singer. But in 1918 he was ordained to the diaconate. All this time he was a very active business leader in the community, being president of what was probably the largest baking company in the southwest. He was at one time president of the Chamber of Commerce and a member of the Committee of 100.

In 1930 St. Clement's rector, the Rev. Clarence H. Horner, became convinced that Bert should be ordained to the priesthood. This was accomplished with the full support of Bishop Howden, although Bert had had no more than a high school education.

He continued to serve in every possible way in the parish and was without question one of the best known and best loved men in the area. All of this devoted service was *without compensa-*

tion, except for one short period in later years when the vestry insisted that he assume the title of acting rector, during an interim period when the parish was without a rector.

In 1961 at Bert's 85th birthday, the parish presented him with a beautifully lettered scroll reading, in part:

"In commemoration of his 85th birthday, we of the Church of St. Clement gratefully acknowledge that for two-thirds of a century he has served this people, first as a churchman, then as a layreader, deacon, rector, and now rector emeritus, but above all as a priest of Christ.

"We are keenly aware of his saintly nature — that he is a humble man imbued with Christlike simplicity; approachable, gentle, kind, and deeply concerned for the welfare of his fellow man, both in the church and in the community.

"We know his devotion to God's Kingdom; we remember his acts of selflessness and love. We have felt the impact of his life and ministry. . . ."

In 1970 Bernice Dittmer wrote a book about him, *The Reverend Uncle Bert*.

Even though I left El Paso when I was a young man, the inspiration of Bert Williams has been an inestimable help to me in my own Christian journey.

ARTHUR L. McKNIGHT
Jacksonville, Fla.

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In the Nation's Capital...

Two events in Washington, D.C., recently drew the attention of the nation — the inauguration of the 40th President of the United States and the return of the hostages held in Iran for more than 440 days. These stories, as they relate to the Episcopal Church, are reported here by TLC's Washington correspondent Dorothy Mills Parker.

Inaugural Day Services

On the morning of Inauguration Day, as every president since James Madison has done, Ronald Reagan attended a brief service at historic St. John's Episcopal Church, which is located across Lafayette Square from the White House. Established in 1815 for President Madison, whose carriage reportedly had bogged down frequently on the way to church in Georgetown, St. John's is known as the church of the presidents because so many of them have worshipped there.

Mr. and Mrs. Reagan and Mr. and Mrs. George Bush were greeted by cheering crowds as they arrived in long black limousines. A fleet of white limousines bearing cabinet appointees and their mink-clad ladies wound around H Street to the front of the church where they alighted. The media and press were lined up on one side of the doorway, with a military honor guard on the other.

The presidential party was welcomed by the Rev. John C. Harper, rector of St. John's, and his staff, the Rev. John I. Jessup and the Rev. James C. Holmes, as well as the Rt. Rev. William C. Creighton, retired Bishop of Washington.

President and Mrs. Reagan were seated in pew 54, the traditional president's pew, which was last occupied regularly by President Gerald Ford, an Episcopalian, who frequently walked across the park from the White House and slipped unobtrusively into his seat.

The service, lasting less than half an hour, had ecumenical emphases, with the short homily delivered by the Rev. Donn D. Moomaw, Mr. Reagan's pastor at Bel Air Presbyterian Church in Hollywood. Mr. Moomaw later delivered the inaugural invocation at the Capitol. The pastoral prayer was given by the Rev. Billy Graham. The Beatitudes comprised the scripture reading.

"God be in my head," sang the choir, from the old Sarum Primer of 1558, "and in my understanding." The president and his cabinet joined in singing "O God, our help in ages past," traditionally sung on great occasions, and after prayers for the country, its new leader and his administration, in "America."

On the previous Sunday, the president-elect had gone informally to worship at the National Presbyterian Church in northwest Washington. The vice president-elect and Mrs. Bush were also in the group of officials and their families, but no mention was made to the large congregation of Mr. Reagan's presence, nor that of the other special guests.

Outside, there was a different reception. Media and police surrounded the church and grounds, and, shivering in the 23 degree weather, a group of about 60 demonstrators carried signs in support of the Equal Rights Amendment. One sign read, "The Presbyterian Church supports ERA, Mr. President, so WHY DON'T YOU?"

Other local churches held special services, including one at the National City Christian Church which brought together leaders of the Christian, Jewish, and Muslim communities.

Washington Cathedral tied it all together with a splendid "Service of Thanksgiving for the Inauguration of the 40th President," attended by many notables. Cathedral flags and banners led the long procession of choir and clergy. The traditional liturgy included collects for the courts of justice, the Congress, and the President, and prayers led by the Rev. Canon Charles A. Perry, cathedral provost. With the plethora of free-form intercessions that assaulted the Almighty on this day, it was rewarding to hear them couched here in the succinct but all-encompassing words of the Prayer Book: "O Lord our Governor, whose glory is in all the world. We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy Peace."

Sen. John Danforth of Missouri, an ordained Episcopal priest, read the lessons. A litany compiled by Provost Perry, the Rev. Canon Lloyd Casson,

and cathedral precentor Richard W. Dirksen, was led by the Rt. Rev. John T. Walker, Bishop of Washington.

"O give thanks unto the Lord, for he is good . . . who hath redeemed us from our enemies," sang the choir in Sowerby's great setting. "God bless our native land," sang the congregation, swelled by many inaugural visitors from across the country. In welcoming them, Bishop Walker said he hoped to be able to announce that our hostages, for whom a perpetual prayer vigil has been kept at the cathedral throughout their captivity, were at last en route to Germany. When the word finally came, later in the day, the cathedral bells were rung for three hours in thanksgiving and celebration.

D.M.P.

Washington Cathedral Honors Hostages

On January 29, the National Day of Prayer in thanksgiving for the safe return of our hostages in Iran, a Solemn *Te Deum* was sung in the National Cathedral at an interfaith, emotion-filled service that drew an overflow crowd, with many standing throughout.

Some of the 53 former hostages had left for their homes. The others, mostly residents of the Washington, D.C. area, with their families, joined with members of Congress, the State Department, the Diplomatic Corps, the military, and people from every walk of life, in rendering public thanks to God for their deliverance.

Presiding Bishop John M. Allin was seated in the front row with cathedral Provost Charles A. Perry and Mrs. Perry, the Rev. Canon Michael Hamilton, and Mrs. John T. Walker, wife of the Bishop of Washington. With them were representatives of the countries which had negotiated for the release: Sir Nicholas Henderson, Ambassador of Great Britain; Swiss Ambassador Anton Hegner; Minister Counselor Peter Bazing of the Embassy of West Germany; and Canadian Minister Gilles Mathieu. Acting for the Secretary of State were Christopher Gammon and Richard Kennedy; also from the State Department, Sheldon Kryszewski, head of the Iranian Working Group, which had dealt with the hostage crisis. The Naval Chief of Chaplains, Rear Admiral Ross H. Trower, represented the military. Across the aisle were the former hostages and their families.

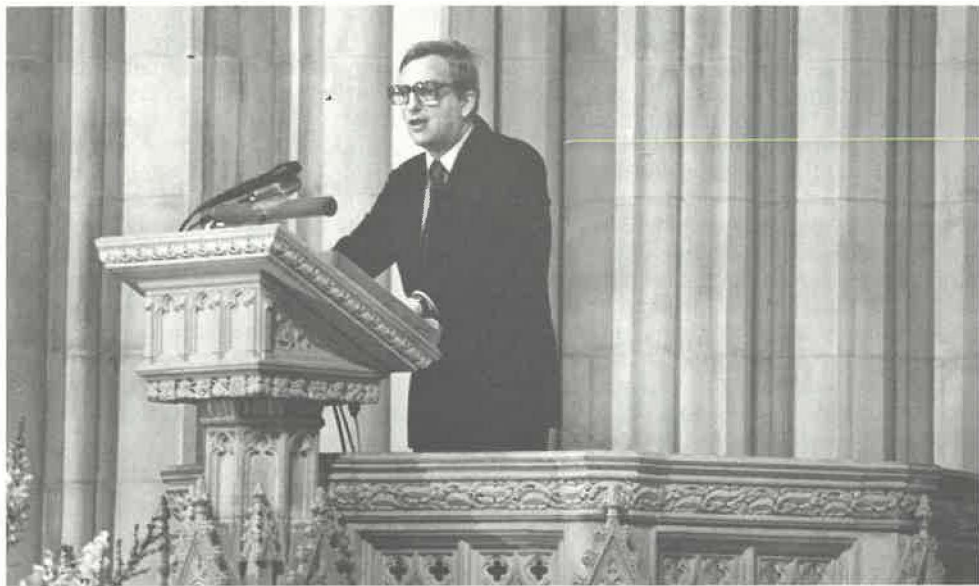


Photo: Broffman

Moorfield Kennedy at Washington Cathedral: "And he was sleeping between two soldiers, bound with chains. . . ."

Bishop Walker set the tone of the service in his welcome: "O worship the Lord in the beauty of holiness; ascribe unto the Lord the glory due His name. Alleluia!" Two thousand voices joined fervently in the processional, "Now thank we all our God."

U.S. Air Force Col. Thomas A. Shaefer, the military attaché of the embassy, responded for his fellow hostages in place of Bruce Laingen, highest ranking U.S. diplomat in Iran, who had succumbed to the flu. In his brief and poignant address, Col. Shaefer asked for a moment "to share with you my life with God during captivity." He went on to say that "we did have our bad moments, when we could only turn to God. But he was no farther away than a prayer. I said to him, 'I need your love — I can't make it alone.' And he answered."

"I would give this message," he concluded, "in two words: *thank God*. Thank God it is over. Thank God for the strength he gave us and our families. Thank God we are free, and can be here with you to render our thanks to you for the love, prayers, and total support you have given us, and to those eight young men who gave their lives in the effort to save us. Such dedication to one's fellow countrymen cannot be surpassed. They gave their all."

Music was provided by the Cathedral Choir of Boys and Men and the glee clubs of the two cathedral schools. It included a setting of Psalm 46 ("God is my refuge and strength, a very present help in trouble. . .") by organist-choirmaster Richard Dirksen, who had composed it with this service in mind and dedicated it to the hostages and their families, on the first anniversary of their captivity. In the balcony, an interpreter signed for the deaf.

Rabbi Mendel Abrams, president of the Washington Board of Rabbis, read

from the Old Testament the 30th Psalm, in Hebrew: "O Lord my God, I cried out to you and you healed me, and preserved me from going into the pit . . . you turned my lament into dancing, that my whole being might sing praises to you endlessly. . . ."

Roman Catholic Archbishop James A. Hickey of Washington read the second letter of Paul to the Corinthians: "Now is the acceptable time, now is the time of salvation. . . ."

Perhaps the most moving part of the service was the reading by State Department economic adviser Moorhead Kennedy, an Episcopal churchman, from the Acts of the Apostles, concerning the imprisonment of Peter. Mr. Kennedy's voice broke as he came to the passage: "And he was sleeping between two soldiers, bound with chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared . . . and woke him, and the chains fell off his hands. And the angel said 'Put on your sandals . . . and follow me.' . . . And he . . . thought he was seeing a vision. But when they came to the iron gate leading into the city, it opened to them . . . and they passed on through, and immediately the angel left him. And Peter came to himself and said 'Now I am sure the Lord has sent his angel and rescued me. . . .'"

There were tears in his eyes as he stepped down from the lectern. He told this reporter afterward that he had held this passage in his mind throughout his captivity, and determined that when it was over he would "read it aloud, in Washington Cathedral." "Whoever wrote those words," he added, "must have known the prisons — the iron gate, the first and second guard. It was all so real — and we were wearing sandals too."

Bishop Walker led a litany written for the occasion. "We praise you, O God, the

Lord of Creation, who turned the shadow of death into the radiance of life . . . we give you thanks for your watchful protection during their captivity, for their patience in the time of trial, their bravery in the midst of suffering, their faith in the hours of darkness, and their loyalty to their country in the time of imprisonment; for the hope of new life their homecoming brings to them, their families, our country, and the world; for the grace to seek reconciliation and not vengeance, and to pursue justice and peace among the nations of the earth."

As the long procession, led by crucifer and torchers and cathedral banners, left the Great Choir to the organ postlude, "The Battle Hymn of the Republic," the congregation began to sing it spontaneously. It swelled into a mighty chorus, soaring into the high Gothic arches. At the end, some applauded. Many wept. Outside, the cathedral bells rang joyfully for nearly three hours, in a full peal.

Anne Swift, one of the two women hostages, queried as to what had touched her most about the service, said it was Col. Shaeffer's words, "speaking for all of us, who at times had felt that we might not make it." For Moorhead Kennedy, it was the hymns, "especially 'Faith of our fathers.' That really got to me." D.M.P.

Dialogue at Cambridge

Before an audience which filled the Church of Great St. Mary's at Cambridge University, former Archbishop of Canterbury, Lord Michael Ramsey, held a dialogue with evangelist Billy Graham on the subject of Christian mission for the 80s.

They agreed that mission required both evangelism and service, but that mission as they knew it was ignored by the World Council of Churches. Lord Ramsey remarked that while the Council had been characterized originally by German theology, Dutch bureaucracy, and American money, it had directed Christian interest into a wider world, and into thinking that the Third World was nearer the center of Christianity than the West was.

"In doing so," he commented, "it involved itself in social issues more and more, and in evangelism, less and less."

Mr. Graham agreed with the archbishop's assessment, and said that he saw in the WCC a lack of emphasis on the atoning work of Christ, and a certain ambiguity of language.

The archbishop pointed out that the Kingdom of God was not a "kind of sanctified American way of life," and commended Mr. Graham for what he called the evangelist's recent efforts to disabuse Americans of that notion.

In answer to a question from the archbishop as to whether Mr. Graham's theology had changed over the years, the evangelist acknowledged that during

the 1950s, he had tended to lump American and Christian values together. Although this had changed, he stressed that his basic Gospel message had not.

In response to a question from the floor about the validity of other religions, Mr. Graham said they all possessed an element of truth, but that the Bible proclaimed salvation exclusively through Jesus Christ.

Lord Ramsey, however, expressed misgivings about those who use the formula, "The Bible says . . .," and he said God had revealed his truth through other literary forms as well as the Bible.

Reaction to FCC Move

The recent move by the Federal Communication Commission which freed radio stations from public service program requirements marks a change in philosophy that brought a quick, negative reaction from religious communication experts.

The federal agency decided that it no longer needed to maintain tight regulation of the airwaves because rapid expansion and increasing competition in the radio marketplace would ensure wide diversity of programming.

The commissioners lifted a rule which had required that AM stations devote eight percent and FM stations six percent of their broadcast time to public affairs, news and other information programming.

Under the Communication Act of 1934, the airwaves were regarded as a public resource and the broadcaster as a trustee charged with guarding the public's access to that resource.

When the change was announced, the Rev. Richard J. Anderson, communica-

tion executive of the Episcopal Church Center staff, was quick to highlight the seeming change in philosophy.

"I am disappointed that the requirement has been dropped, since it served to remind broadcasters that the airwaves are public property and of their obligation to render service to public interest groups and concerns of wide variety. If broadcasters hold this concern, as many say they do, then the requirement worked no hardship on them and should have been no problem to them," he said.

Fr. Anderson pledged to "continue to seek access to broadcast media with the hope that what we have to offer will be seen by broadcasters as a contribution to society and in keeping with high production standards. We will continue to work with the broadcast industry under the new legislation and trust we will have their cooperation and interest."

An even more pessimistic view was expressed by Theodore Baehr, executive director of the Episcopal Radio-TV Foundation. Mr. Baehr, a lawyer and communication expert, has written and spoken against the proposed change for many months.

"Eliminating all ascertainment requirements will destroy public interest programming," he said. "Besides main line religion programs, this change will mean the end of local news, local agricultural reports, local political broadcasts, minority, public health, educational, cultural, consumer and all other types of programs that are not good income producers in favor of a steady diet of commercials, commercial programming and paid programming."

Mr. Baehr predicted that sports and entertainment would dominate broadcasting and that small stations would

move quickly to automated systems using "canned," prepackaged national shows, thereby eliminating existing local jobs, limiting minority entry and boosting profits. "There will be no requirement to plow any of those profits back into serving the public interest, a repellent thought in terms of Christian values and in terms of the Bill of Rights," he concluded.

There are already moves afoot to overturn the FCC action. The U.S. Circuit Court has been asked to review the decision and communication experts are studying the text of the regulations to test the possibility of other court action.

Bishop Allin Pleads for Anglican Hostages

Although he was quick to join in the rejoicing which followed the safe return of the American hostages from Iran, the Rt. Rev. John M. Allin, Presiding Bishop, called on the church to join in "fervent prayers and efforts for a speedy, safe release" of the Anglicans still held there.

During the holidays, the Most Rev. Robert Runcie, Archbishop of Canterbury, sent Terry Waite, a member of his personal staff, to Iran. Upon his return, Mr. Waite expressed the optimistic opinion that the Anglican detainees would be released within "weeks, rather than months."

Mr. Waite said he had gone to Iran to deliver a personal message from the archbishop to Ayatollah Khomeini; to establish the location of the detained Anglicans, both Iranian and British, and to bring them messages and gifts from their families, if possible; and to "clear the misunderstandings that have arisen in recent months" between the Anglican Church in Iran and Iranian authorities.

The misunderstandings referred to presumably include the murder of several Iranian Anglican priests; the driving out of the Anglican Bishop of Iran, the Rt. Rev. Hassan Dehqani-Tafti; the murder of his college-age son; the shooting and subsequent incarceration of his secretary, Jean Waddell, with whom Mr. Waite spent two hours in Evin Prison in Tehran.

At the prison, Mr. Waite saw also the Rev. Iraj Mattaheddeh, senior Anglican priest in the Diocese of Iran. On three successive days, he visited John and Audrey Coleman, a medical missionary couple from England, the Rev. Nosratullah Sharifian, and two Anglican laymen who are being held in a secret location.

Following the release of the American hostages, the British Foreign Office said it was "very much concerned" about the fate of the Britons being held by Iran. Douglas Hurd, Minister of State, said they were not being held as hostages, and that Iran had made no demands as a condition for their release.

Presiding Bishop's Message on the Hostage Release

As soon as word of the American hostages' release was received, the Rt. Rev. John M. Allin, Presiding Bishop, released the following statement in which he said,

"Many prayers have been answered. With their families, I rejoice at the safe release of the 52 American hostages, and celebrate with every person in this country the peaceful resolution of this international crisis.

"To Mr. Carter, and those who served this country with patience and fortitude, I express deep appreciation and gratitude.

"To the people of Iran and their leadership, may there be assurances of the continued devotion of the U.S. to the highest principles which bind humanity together in peace, which is the will of God.

"To my fellow Episcopalians, for their constant prayers and support of the attempts of the religious community to be helpful in the resolution of this crisis, I express deep personal gratitude."

Christian Retreats

Are Episcopalians more hungry for a quiet time with God than they were ten years ago?

By BOB SNYDER

One way to determine the spiritual hunger and thirst of today's Episcopalians is to measure their attitude toward retreats. In order to gain the hoped for insight, I mailed a survey form in the summer of 1980 to 196 Episcopal leaders.

The mailing went to bishops and diocesan officials, monastic houses, retreat and conference centers, leadership organizations, parish rectors, lay leaders, retreat conductors, and at least one faculty member at each of the Episcopal seminaries. All those to whom a survey form was mailed were presumed to have at least some personal experience and knowledge of retreats in their own dioceses or parishes, as well as some sense of the potential benefits of the retreat experience for all Christians who are hungry and thirsty for God.

The results of the survey were gratifying. A total of 107 replies were received from respondents in 33 states. Replies came from 40 diocesan officers, 21 monastic houses and retreat and conference centers and leadership organizations, 26 rectors and retreat conductors, and 16 lay leaders.

The survey's attention was rooted in "conducted group retreats." Retreats made by individuals, and clergy retreats, were considered separate sub-

jects not directly related to retreats for groups of lay persons.

A lay person in the southwest stated in her reply to the survey questions, "In our retreats for women of the diocese, we found that they were better attended when we offered husband and wife retreats. We tried a retreat for working women and young mothers. No go. Working women responded, 'That's the only time to do the home chores.' Young mothers wouldn't leave the small children with Papa."

The rector of a large parish in New England said, "In our parish of 1,100, I would guess that one percent have made some kind of retreat in the past three years. This is a very important group; they form the backbone of the leadership in the parish."

The sister warden of associates of a leading order said, "We have been conducting silent classical retreats in the northwest for 20 years, generally five a year, and always have a waiting list. At our retreat house in the east, it is slow, uphill work, but each year shows more interest. We conduct two retreats a year for a southeastern diocese, with maximum attendance."

A diocesan religious director felt that too many people considered themselves qualified to give retreats and that conductors should be specially trained and then certified by church authorities.

From an east coast monastic house came this comment: "When priests experience very little time in retreat themselves, how can they expect their people to take interest?"

The director of a large retreat and conference center in the southwest said, "The traditional or classic form of retreat is presently out of fashion in this diocese, except for a few persons from parishes which emphasize this form. Retreats which combine periods of silence,

times for sharing, and music seem much more popular."

The rector of a large city parish said that Cursillo has probably done more to "whet the appetite for retreats" in the Episcopal Church than any other thing.

Is current interest in conducted group retreats "high"? The survey seems to say "no": 78 percent placed the interest level at low (41%), or moderate (37%). Why is this so? Two clear reasons stand out. Many respondents indicated that Episcopalians generally are uninformed regarding the benefits of making a retreat. And nearly half of those who responded indicated that members of the church are seeking spiritual growth and development in other ways (primarily in Cursillo, Faith Alive, Marriage Encounter, and Life in the Spirit). In the opinion of many respondents, those events were seen as hors d'oeuvres compared to the abundant spiritual meal available in making a retreat.

The survey strongly tends to confirm that Episcopalians feel hungrier for a quiet time with God than they were 10 years ago. Sixty-five percent of the respondents believe the retreat need is greater than it was in 1970. Yet that haunting figure about the lack of knowledge concerning retreat benefits looms large in the Episcopal climatology of the present scene.

Perhaps a strong clue comes from a look at clergy attitudes. Bishops, priests, and deacons seem to be divided in their perception of retreats as potential sources of fruitful Christian growth. Some 35 percent of the respondents believe that clergy are indifferent to retreats; only 30 percent feel that clergy foster them.

The British are blessed with an effective national organization called the Association for Promoting Retreats (APR). In addition to arranging numerous regional and national workshops and short courses for those who sponsor and for those who conduct retreats, the APR annually publishes a schedule of retreats one year in advance for all member retreat centers throughout Britain. The more popular centers and conductors are booked at least two years ahead and often more. Retreats in Britain play an active part in the lives of serious Anglicans.

The APR's annual journal is a 36-page listing which includes "all sorts and conditions" of retreats with the majority being conducted in the traditional style. The listing also indicates that some retreats are not fully silent, but every retreat includes extended periods of quiet for individual prayer and meditation. This means that retreats today are more and more understood as events during which Christians are introduced into periods of deep silence.

Retreat comes to us from the Latin *retrahere* — to draw again, through the French *retraire* — to draw back. The pic-

ture is a man or woman drawn back again, and again, and again, and again. In this view, we see retreat as part of a process of life in which we are continually being drawn back again into the presence of God. We can trace the image to our beginning, too, because the immediate image which comes to mind is the thrust of the stabbing question the Lord God calls out to those who hide from him in his garden. To them he calls out: "Where are you?" (Gen. 3:9).

Those who hear his call are "drawn back again," and they "retreat" into an awareness of God's active presence in their daily life. They do not "find" him in their retreat; they discover that he is already there. How urgently is God's call reiterated by Jesus: "Come away to a lonely place, and rest a while" (Mark 6:31). Retreats draw us back again to an appropriation of this vital call of God. His Word comes to us at its deepest level in periods of peace and quiet.

In addition to being held at a place apart from daily living, and at a time set aside for taking part in, and with a schedule which includes some extended periods of silence (as a minimum), a retreat's character is shaped by prayer. Those who are "drawn back again" are drawn back to pray. A retreat is centered on prayer, rooted in prayer, focused on prayer, individual and corporate. Prayer is an innate aspect of what it means to make a retreat because the central character at a retreat is Jesus Christ.

Five kinds of retreats were listed in my survey:

1. *Group-oriented* — the focus in this retreat is on building a sense of community within the group. Examples of such retreats are those conducted for mem-

bers of a parish or of a diocese. Some periods of verbal communication between group members is presumed necessary. The amount, content, and form of verbal exchange is discerned by the conductor. The intention of the retreat is to form a deeper awareness of shared fellowship. The people present share themselves with each other and with God, so that they begin to see and understand who and what they are.

2. *Learning* — the focus in these retreats is one particular area of study. The subject is explored in such a way as to enhance each retreatant's deeper union with God, as he or she comes to an awareness that God's Spirit is related to every area of life. The area of study may be prayer in general, or an individual prayer or psalm, a book of the Bible, or one of many ways to enrich life (gardening, music, painting, breathing, worshipful dance, liturgical renewal, etc.).

3. *Problem-centered* — the focus is on a specific problem each member of the group faces in daily living. Examples here are retreats for those who have recently lost a family member or friend through death, those recently divorced, those recently married, those who are parents of a handicapped child, those who have recently discovered that a family member or friend is chemically dependent, those about to retire, those who have recently retired, etc. The goal is to build an awareness of shared hope, through God.

4. *Traditional* — the focus is on "in stillness I can find God," which really means that retreatants are "drawn back again" to discover that he was there all along. In the living tradition of the universal Church the classic retreat is fully silent.

There is more stress on individual prayer and meditation than there is in the other styles, and also more emphasis on reconciliation and spiritual counsel, guidance, and direction. The goal is to allow each retreatant to open his or her whole being to a renewed awareness of what it means to converse with God.

Because there is time for spiritual exercises, those making a traditional retreat often experience what it means to be a listener for the very first time. The meditations delivered by the conductor are the means to the end: personal communication through the soul's response to the Eternal.

5. *Working* — the focus is on a specific task of the group (program planning, budget, etc.). The success of this type of retreat is probably the most difficult to achieve for several reasons. There is the tendency to bear down so hard on the task at hand that prayer becomes peripheral, if not superficial. As numerous respondents pointed out, a working retreat demands the highest degree of skill on the part of the conductor. The primary difficulty with the working style is time. In the priority of time, prayer generally comes in second.

One way to measure the effectiveness of a working retreat, when it is over, is for the group to offer an honest answer to the question, "Have we done fruitful work for the Lord in prayerful reflection?"

The dangers of conducting successful working retreats are revealed in the secularized political atmosphere of many diocesan conventions and parish meetings so often noted by those who attend. Working retreats clearly need much careful and prayerful preparation.

Of the 105 respondents who graciously invested their time and effort to indicate one or more types or styles of retreats in regard to their own perception of suitability for current needs, 48 percent felt that the traditional or classic retreat is the best style. An additional nine percent chose the classic type as second best. The group-oriented retreat was selected as the most suitable style by 26 percent of those responding, and as second choice by 14 percent. Chosen as third overall was the learning retreat. It was indicated as first or second by 26 percent of the respondents. Not all of the respondents, of course, ranked all five types, another reason why the survey provided insights and not answers.

Several points seem especially clear. Where retreats are available regularly, effectively promoted, and skillfully conducted, the demand far exceeds the available time and space and applicants must wait for a future date. Also, the retreat "climate" in a particular diocese is directly related and shaped by the attitude of parish priests within the diocese, as they are encouraged and guided by their bishop.

Omniscience

Grey and mist 'tween earth and heaven:

Grey of God-made sky;

Mist of man's mundane creating —

What could pierce that pall?

Hush and flare midst battle and death:

Hush of the praying soul;

Flare of the bursting bomb and atom —

Who could tend that prayer?

Rose and crimson earth and heaven:

Rose of heaven in heart;

Crimson spatter as man kills man —

Heaven-sent death is life.

Prayer and pall,

God kens all.

God redeems all.

Betty Jane Donley



1,000 Ways — and One Way

By Father CYRIL, O.A.R.

There are a thousand ways that lead to God. If one of them leads a soul closer to God, it is a good way, even though it may not be my way. There may be someone who finds the path of a Buddha as bringing him closer to reality; it may not be my path, but I will thank God for it and bless the person to persevere on his chosen pilgrimage.

As for me, I have chosen the way of Christ as the most complete, most expressive, and most satisfying avenue leading to the proximity of God. I may be inspired by a statue of a placid Buddha, intrigued by a facet of truth of a Hindi text, enthralled by the intricate pattern of a limpid page of the Koran; but I am moved by the winged words of an Old Testament prophet, touched to the ground of my being by the life and words of Jesus Christ and his passion, and by all the sacred art that leads me to him: statues, Gothic churches, pictures, Gregorian chants, Anglican stateliness and reformation chorales, rosaries and processions, and all the other means God uses and chooses to come to me, through the five senses of hearing, seeing, touching, smelling, and tasting, and the highest form of contemplation, the eloquence of silence.

All the other ways and non-Christian approaches seem to me like kissing the bride through a veil; the Christian way is, for me, the direct touch, face to face. It is beyond theology, beyond doctrine;

Father Cyril (Enrico Molnar) is prior of the Order of Agape and Reconciliation, with convents in New Mexico and Costa Rica. It is an ecumenical order for men and women, both celibate and married.

it is experience, it is knowledge, it is grace, given and not manufactured.

I wrote the above lines in Siquirres, a small town in the tropical Limón Province of Costa Rica, on the railway line between the capital of San José and Puerto Limón on the Atlantic coast. A coral green lizard, over a foot long, with strange sawtooth outcroppings on his back, that made him appear like a miniature dinosaur, stared at me from the branch of a papaya tree, as I was getting a new sheet of paper. A heavy gust of rain, drumming its staccato tropical message on the tin roof, drove me away from the verandah into the dark and humid shelter of the clapboard house.

The thread of thought was picked up a few days later in Ciudad Quesada, the booming gateway to the jungles and plains of San Carlos. It was a clear, sunny, warm day. On the distant horizon, volcano Arénal was puffing gray smoke signals into the azure sky. Externals change with different countries and climates, but truth remains the same. I thought of that as I remembered the visit, a short while earlier, to the Basilica of our Lady of the Angels, patroness of Costa Rica, in Cartago. Groups of men and women, some of them with children in their arms, crawled slowly on their knees, up the long aisle towards the high altar, with an obviously devout expression on their faces.

There are a thousand varied ways that lead to God, even on the Christian pilgrimage. There is the Protestant way; there is the Orthodox way; there is the Catholic way. As an Anglican, I am most at home in the Catholic way. There are thousands of beautiful women, and I have chosen one of them to be my wife.

Rather, God has made the choice for us. Having responded to his guidance, I have discovered that faithfulness is the test of obedience, a path that leads to God.

Another is the external way, the active Christian life, serving God through social action and community involvement. Although this way is good, experience often shows that many find, after years of this devoted activity, they are devoid of the experience of God; they are full of their own self-importance.

And so then there is the other, the interior way, leading to God through contemplation, founded in tranquility and inner peace.

In 1979, there was a conclave of Latin American religious orders. Its resolution, adopted at the end of the gathering, included the following lines:

"There are many ways in which a Christian commitment may be directed. But we feel that all these ways can be summed up in a commitment to Jesus Christ, who impels his followers to announce the Kingdom and the Beatitudes as a plan of God which has begun in history.

"It is a call to brotherhood, to reconciliation and peace, to justice and liberation from outworn and ineffective forms. It is a call to personal conversion and to a change of all structures of society which are opposed to the demands of the Gospel. It also means a condemnation of everything which opposes these values . . . such as the idolatry of wealth, power, knowledge, and self-gratification."

St. Augustine of Hippo expressed this succinctly: "*Multae terricolis linguae - sed caelestibus una,*" i.e., "There are many languages of the earth, but only one of the heavens."

With Us

(A hymn text for number 301 in the Hymnal: St. Denio.)

Inspire us, indwell us,
and make us your own.
Release us and free us,
your arms are our home.
Your ways are our guidance,
your touch is our rest;
Be with us and keep us
till we are your blest.

At night time, at daybreak,
when sunlight is bright;
remind us to follow
your strength and your might.
In quiet be with us,
our guide when alone;
this day and forever,
our hearts are your home.

Robert Boak Slocum

The Liturgy of Silence

*When we keep silent, then
and only then can God open our lips
to praise him.*

By WILFRED H. HODGKIN

The Book of Common Prayer now provides for a goodly number of places where "Silence may be kept." A quick survey of the former Prayer Book shows only one such pause for silence. This is indeed a major development in our form of corporate worship, and we may, therefore, ask: What do we do with this silence? How do we use it?

For the past several months, I have stopped, in my daily use of Matins, to reflect upon the call to worship, "The Lord is in his holy temple, let all the earth keep silence before him" and the opening versicle, "O Lord, open thou our lips." What follows here are some of these thoughts and reflections.

We live in a very noisy world. There are constant sounds of autos, buses, fire engines, planes, radios, tape recorders. Go into a store, and there is background music. Go to a hospital or rest home, there is background music. Even the local library soothes you with quiet music. We cannot escape from man-made sounds. One is reminded of Elijah with the wind and the earthquake and the fire, and after the fire a still small voice. The earth must keep silent if we are to hear the Lord of history.

The key to the liturgy of silence is in those two sentences from Matins. When we keep silent, then and only then can

God open our lips to praise him. Silence may be kept; "O Lord, open thou our lips and our mouth shall show forth thy praise."

Silence is a bother. Very often I have heard a celebrant skip quickly over the "Silence may be kept," as though it were a burning coal. We are embarrassed by silence; we don't know what to do with it. Could it be that we are afraid of it? That we don't want to hear that still small voice?

When I first saw the new services I said to a friend that they were dangerous; dangerous because if we really heard, we would find the Holy Spirit speaking to us. Silence may be kept; a still small voice, a burning coal, the fire of the Holy Spirit.

The moments of silence in the liturgy should not be a time for silent busy work; *i.e.*, thinking up lists of names of people for whom to pray or nice things for which to be thankful. The new prayers provide spaces for concerns to be vocalized and shared with others in a corporate act of intercession. The moment of silence is instead a time for us to be still and let the Holy Spirit speak to us.

A case in point: following the invitation to the General Confession, silence may be kept. One could profitably use that moment to gather up his sins of omission and commission for the past week and have them ready for the Act of

Confession. But should that not be done as part of the Saturday preparation for Sunday worship, along with reading over the lessons, taking a bath, polishing our shoes, and all the other things we do to get ready for Sunday morning?

I believe that this moment of silence is a time for us to bask in the glory of the forgiving God. It is only then that we can truly hear his words of reassurance and forgiveness.

Our new Prayer Book provides that "Silence may be kept" after the reading of the lessons. What a beautiful opportunity to hear that still small voice. So often the lessons are rushed through; they may be poorly read, and the organist can't wait to get on with the chant so that the choir may do its thing. But think of the power, the "*dynamis*," which could come from the written Word were the worshipers to have read the lessons in an act of preparation, heard them well read in the context of worship, and then begun a moment of silence, when God the Holy Spirit could speak his message to their hearts and minds. They would then go out into the world with a true sense of oughtness.

The moments of silence between the suffrages in the several prayers of the people are times for us to be still and listen for that small voice which may suggest that we do something about the matter for which we just prayed; *i.e.*, the Holy Spirit may move us to take some food to the family whose breadwinner has been out of work, or to make a loving visit upon the grieving widow, or a lonely shut-in. "Here am I, send me," may be the "Amen" demanded by that small voice.

The moment of silence following the breaking of the consecrated bread is one of utmost importance; it is the climax of the liturgy of silence. The broken bread should be left on the altar after the elevation at the fracture. It is a moment when we can gain a glimpse, a vision, of the mystery of God's mighty act in the gift of his beloved Son. This was an act of such staggering magnitude that we must bow down in humble adoration and thanksgiving for the sure and certain knowledge that God loves us.

This free gift of grace demands an awe-filled silence. It is a time for the vision of the Passion; the death, Resurrection, and Ascension to pass before our inner eyes and etch upon our hearts the fullness of what God has done for us.

The liturgy of silence has two parts: the one, when we hear the still small voice and know God's message for us; the other, when we open our lips and our inner eyes so that we may see what he hath wrought upon our behalf and praise his Holy Name.

I am convinced that out of the proper use of silence can come a sense of God's will for us and a power that can and will change our lives. "Peace, be still, and know that I am God."

The Rev. Wilfred H. Hodgkin is the rector of Christ Church, Alameda, Calif.

EDITORIALS

Renewal Time

Spiritual renewal is rooted in the grace and power of God who makes all things new. For those outside the church, renewal begins with conversion to the Gospel of Christ. For those inside the church, renewal usually means the changing from a routine religion of habit to a living faith kindled by personal knowledge of



Jesus Christ and the power of his Spirit. For the church as a whole, renewal means a similar transition from a complacent and static institutional existence to an active and growing corporate life of worship, witness, and Christian mission. Will Lent be a time for such renewal for you and for the parish of which you are a part?

Alive, Alive O

We live in a frustrating world — a world of people who don't "get back" to us when we leave a message; out of town banks that won't close accounts; insurance companies that don't answer letters; broken down computers, and those that can't change their tune; cars that need to be recalled or won't stay fixed; plus the eternal answering service telling us to "stay on the line."

It is a wonder that we manage to go about our business at all, living as good, gentle souls, refraining from anger and from senseless recrimination against those who are not the cause of our plight, but victims like ourselves.

Here at 407 East Michigan Street we don't know the answer to every question, but we do give personal attention to all communications. We do open our mail and read it. We do handle constant problems of changed addresses and so forth. We especially hope that our subscribers find that the personal touch makes a difference.

A Beautiful Privilege

By Elizabeth Randall-Mills

We were delighted to receive a statement made by Elizabeth Randall-Mills, on the occasion of her retirement, after 30 years, as chairman of the altar guild at St. Ann's Church, Old Lyme, Conn.

Mrs. Randall-Mills is familiar to many readers of TLC as an eloquent poet. Her words on this subject will be a stimulus to altar guilds everywhere:

Our altar guild service of preparing for the Eucharist — usually with the additional adornment of flowers — is a beautiful privilege. This task may even be schooling us for something that lies hidden in the mind of God. One wonders what may be the spiritual equivalent, in the next life, of what, in this life, we know as liturgical worship.

In the eternity of communion with the Trinity will there be glorified aspects of what we spiritually experience in the Eu-

charist now? We understand the Eucharist as the summit of God's relationship with human beings, through the crucified and risen Christ, in the power of the Holy Spirit. Is this not a foretaste of heaven? And could it be that our service of preparing for the Eucharist is in some way a preparation for an unknown service in which we might participate in heaven, if God so wills?

We anticipate spiritual activity and growth, do we not? Our Prayer Book speaks of "going from strength to strength in the life of perfect service."

This is indeed speculation and wonder and hope; but *now* and *here* we are servants of God's altar. It takes a full measure of our time and dedication and devotion to fill this commission. Let us continue to help each other and to pray for each other. And let us always offer ourselves with thanksgiving.

Among our many thanksgivings, may there be this one — that we live in the midst of the holy mysteries — creation, redemption, the Eucharist, life, death,

resurrection. We are blessed with faith that divine love creates, redeems, and reigns. Let us cherish what Scripture reveals — God supreme and merciful, God in Christ abiding with us, God to be praised in the Holy Spirit.

In our small way, let us add whatever beauty it is our privilege to provide toward the services that here, in Saint Ann's, keep the Christian calendar, significantly and thankfully.

And in our daily lives, may God in Christ be obeyed and followed with love and honored. Within the Church and within the world, all activities can be forms of worship when offered with prayer. As we grow in the spirit, we perceive with joy that all, all is flowing with God's love, God's love poured out, to be channeled through us for the building of his Kingdom. With his Grace, may we be builders. May God bless the rededication of ourselves we have made this night and strengthen us to be faithful always.

Thanks be to God!

BOOKS

Staying Happily Married

LONG TERM MARRIAGE. A Search for the Ingredients of a Lifetime Partnership. By Floyd and Harriet Thatcher. Word Books. Pp. 216. \$8.95.

Another book about marriage? Yes, but not *just* another book on this popular subject. This one is uncommonly good. I would rate it excellent for general lay reading on the subject of being — and staying — happily married.

The text is well sprinkled with appropriate case study material, the kind of stories and situations which can easily be imagined as happening to *you* . . . and they are therefore solid food for serious thought. There are few of us, indeed, who could not profit from slow and serious reading of this volume.

Icing on the cake comes in the form of several appendices giving the reader questions for pondering, references, bibliography, and a wealth of suggested titles for additional study. Various sections of the book concentrate upon such realistic concerns as expectations, growth, communications, child rearing, and the middle years. Thus the book includes something for nearly everyone who has entered into the Cana sacrament with serious intention.

(The Rev.) CHARLES L. WOOD
Church of the Transfiguration
Indian River, Mich.

Sanctuaries in Brilliant Color

OUR CHRISTIAN HERITAGE: Worship of the Church Family Through 1,900 Years. By Vere T. Ducker. Reading Graphics. Pp. 53. \$16.00. (Copies may be ordered from the author at Paddock Corner, Farnham Lane, Haslemere, Surrey, England. GU 27 IHB. Enclose check.)

This is a "coffee table book" for the amateur liturgiologist and anyone interested in a brief sketch of the development of Christian worship. It is handsomely illustrated with 86 full color plates. The text was originally a set of lecture notes to accompany a slide presentation given to a variety of audiences over the years.

Five chapters briefly describe the origins of Christian worship, the medieval church, the Lutheran Church, Rome and Geneva, Anglican usage, and 20th century worship.

While the text is quite sketchy, and much of the material is familiar to anyone acquainted with the basic history of Christian worship, the photographs are the heart of the book.

From San Vitale in Ravenna to Christ Church, Alexandria, Va., with side trips

to remote Scandinavian churches and contemporary European structures, the author presents photographs that vividly illustrate the theme that the shape of a building reflects what goes on inside it. A short glossary and several diagrams explain technical terms.

(The Rev.) A. DEAN CALCOTE
All Saints Episcopal School
Beaumont, Texas

Choosing the Day's Music

THE HYMNARY: A Table for Service Planning. By James E. Barrett. Pp. 93 looseleaf. \$12.50 prepaid. (Available from the author, 1317 Sorenson Rd., Helena, Mont. 59601).

This is an attractively printed collection of 8½ x 11 inch pages, punched with three holes to go into a notebook binder. It is designed to assist the clergy, musicians, members of liturgy committees, and others in planning major services for all Sundays and red letter days. For each year, each Sunday has a column devoted to it, giving readings, psalmody, suggested hymns from the hymnal, and other musical items from recent publications of our church.

Very conveniently, a few phrases are taken from each reading so that one can tell at a glance what the passage is about. To the extent possible, the suggested hymns pick up very well the themes for the day or for the seasons. Suggestions regarding ceremonial, choice of intercessions, and other such items are rarely given. There is, however, some space for writing in one's own additions.

Primarily concerned with choices relating to music, Mr. Barrett's material will indeed be helpful in the average parish.

H.B.P.

From Wordsworth to Cartoons

THE FRANCIS BOOK: 800 Years with the Saint from Assisi. Compiled and edited by Roy M. Gasnick, OFM. Collier Books. Pp. 211. Episcopal Book Club winter selection. Publisher's price, \$19.95 cloth and \$12.95 paper.

The Francis Book is a glorious achievement, a bumper treasury, with astonishingly diversified illuminations in prose, poetry, and picture of the little poor man (literally "no more than five feet tall," but, according to examination of his bones in 1978, with "a big heart"), now proclaimed by Pope John Paul II, on the last Easter Sunday, as "patron saint of ecology."

One despairs of adequate catalogue for this different type of album, so rich and delightfully surprising is the medley — sweeping from the *Fioretti*, William Wordsworth, John Ruskin, Longfellow, G.K. Chesterton, and Evelyn Underhill, to Kazantzakis, Zeffirelli, and Dorothy

Day and the *Catholic Worker* — not to mention an off Broadway musical called *Francis*.

If the text coruscates with the vibrancy of Francis' genius, the illustrations too are equal to their part; and they, like the text, cover an immense span of sensibility: from Bellini (in a perspective essay by Colin Eisler on the painting in the Frick Museum in New York City) to shots from Zeffirelli's superb film, *Brother Sun, Sister Moon*; from Giotto to some startlingly impressive cartoons in the *Marvel Comic Magazine Francis — Brother of the Universe!*

The style and format of the book are excellent, and not unnecessarily lavish. It is not a typical "coffee table book." And yet it has that fascinating multiplicity, with brevity for particular items, which makes for agreeable anthology browsing, whether the mood is casual or more seriously reflective.

In the end, nothing can capture completely St. Francis' secret, his Christ-empowered witness to a fullness of love. Nor should anyone seek such a conquest, for the secret is mystery, the mystery of sanctity — "A condition of complete simplicity (costing not less than everything)"; and the true reflection of St. Francis, the real "Francis book," is written in the loving lives of his many disciples. Their witness, too, shines in this superb book.

It is such a lovely book, and so easy of access, that one may assert that it would surely delight and rejoice the heart of Francis himself.

(The Rev.) CHRISTOPHER MORLEY, JR.
(ret.)

Chattanooga, Tenn.

Notice

THE ALTERNATIVE SERVICE BOOK 1980: Services Authorized for Use in the Church of England in Conjunction With the Book of Common Prayer Together With the Liturgical Psalter. Oxford and Mowbray, Pp. 1,293.

The Church of England's new Alternative Service Book, already familiarly known as ASB, was reviewed in *THE LIVING CHURCH* by Dr. Massey H. Shepherd in our issue of January 25. It has since come to our attention that American purchasers may obtain the complete pew edition, containing the Psalter, from Oxford University Press, New York, for \$19.50. Orders should be placed through your local bookstore.

PEOPLE and places

Appointments

The Rev. **Ian Brown** is vicar, St. John's Church, Clinton, Mich. Add: 3640 Partridge Path, Apt. 7, Ann Arbor, Mich. 48104.

The Rev. Canon **Warren E. Crews** is sub-dean of Trinity Cathedral, Little Rock, Ark., and continues as assistant to the Bishop of Arkansas on a part-time basis.

The Rev. **Lori Dennis**, deacon, has joined the staff of St. Paul's Church, Rochester, N.Y. on a part-time basis and continues as director of the Park Avenue Project.

The Rev. **Henry C. Galgandwicz** is rector, St. Paul's Church, Windham Center, Conn. Add: Plains Road, 06280.

The Rev. **Mellie H. Hickey** is vicar, Church of the Incarnation, Gaffney, S.C.

The Rev. **David J. Jones** is rector, Calvary Church, 532 Center St., Santa Cruz, Calif. 95060.

The Rev. **Richard Kim** is rector, Trinity Church, Crosswell-Lexington, Mich. Add: 5646 S. Main, Lexington 48450.

The Rev. **John P. Meyer** is priest-in-charge, St. Peter's Church, Detroit, Mich.

The Rev. **Leland F. Smith** is rector, Holy Innocents' Church, Henderson, N.C.

Ordinations

Priests

Los Angeles—**Gary Lee Commins**, associate priest, St. George's Church, Laguna Hills, Calif. **Michael Joseph Carll**, associate priest, Prince of Peace Church, Woodland Hills, Calif.

Michigan—**Barbara DeVries**, assistant, St. John's Church, Royal Oak, Mich.

Northern Indiana—**Jeffrey Lee Hamblin**, assistant, Christ Church, Gary, and St. Stephen's Church, Hobart, Ind., with special responsibility for Hispanic work. Add: 565 Adams St., Gary, Ind. 46402.

Olympia—**John Arthur Erskine**, chaplain, Charles Wright Academy, Tacoma, Wash., and assistant, St. Andrew's Church, Tacoma. Add: 7723 Chambers Creek Road 98467.

Springfield—**Clyde N. Nabe**, non-stipendiary curate, St. Andrew's Church, Edwardsville, Ill., continuing as assistant professor of philosophy, Southern Illinois University at Edwardsville. Add: 1026 Grand Ave., Edwardsville 62025.

Address Changes

The Rev. Canon **G.I. Chassey, Jr.**, P.O. Box 2164, Los Angeles, Calif. 90051.

The Rev. **Carl B. Gracely**, 16 Shaker House Road, Yarmouth Port, Mass. 02675.

The Rev. **Kenneth L. Schmidt**, 44 Wiggins St., Princeton, N.J. 08540.

The Rev. Canon **Stuart F. Gast**, 920 St. Charles Place, Ocean City, N.J. 08226.

The Rev. **Adam J. Walters**, 160 Captain Rd., Manahawkin, N.J. 08050.

The Rev. **Charles Morgan**, Holy Cross Church, Box 148, Pine Ridge, S.D. 57770.

The Rev. **Charles H. Osborn**, 5510 N. Sheridan Rd., Unit 8B, Chicago, Ill. 60640.

Other Changes

The Rev. **Richard W. Meyers**, curate, St. Clement's Church, Philadelphia, Pa., is non-parochial.

The Rev. **Peter Ross Powell, Jr.**, is no longer associated with All Saints' Church, Princeton, N.J.

The Rev. Canon **Samuel Steinmetz, Jr.**, retired, is priest-in-charge, St. Stephen's Church, Florence, N.J. Add: 26 E. Third St. 08518.

The Rev. **Donald Salman** has transferred from the Diocese of West Missouri to the Diocese of Georgia.

Resignations

The Rev. **Robert H. Greenfield**, honorary canon, as dean of the Cathedral of St. John the Baptist, Portland, Ore. to test his vocation with the Society of St. John the Evangelist, Cambridge, Mass. Add: 980 Memorial Drive, 02138.

Retirements

The Rev. **Russell Cooper**, as priest-in-charge, St. John's Church, Clinton, Mich.

The Rev. **Howard H. Hickey**, as rector, St. Thaddeus Church, Aiken, S.C.

The Rev. **Ronald A. Norton**, Diocese of New Jersey.

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BOOKS

THE HYMNARY, widely acclaimed planning book for 3-year Lectionary. Lesson summaries, hymn suggestions, psalm antiphons, alleluia verses, and more. 89 pages, looseleaf for 3-ring binder, \$12.50 ppd. Check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

CHURCH MUSIC

STRING BAND Music for Eucharist, Rite II. Syllabic setting by Jack Abell. Send \$1.50 for sample copy with guitar chords and demo cassette. Ivory Palaces Music Publishing Company, Inc., 3141 Spotswood Ave., Memphis, Tenn. 38111. Ask for free catalog.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

SOLID walnut crosses, plain or inlaid for choir, acolyte or personal use. Handcrafted by retired Episcopal priest. \$3.00 and up. Discounts for church gift shops. Free brochure. **Pagin Products**, 710 East Lewis, Vermillion, S.D. 57069.

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EPISCOPAL church organist-choirmaster for mid-size upstate New York parish. Possible joint employment with local college for organ work. Send resume with most recent employment, and salary requirements. Reply Box J-483.*

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TRAVEL

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A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Seven furnished housekeeping cases; chapel, library, music, fishing, riding, birding. Brochure: **Sunglow Mission Ranch, Inc.** Pearce, Ariz. 85625; (602) 824-3364.

WANTED

BRONZE Church Bell. Send description, price quote to: **Rector, St. Matthew's Church, 1551 Bennett St. Louis, MO 63122.**

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CHURCH DIRECTORY

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ALL SAINTS' 6300 N. Central Ave.
Carl G. Cariozzi, D.Min., r; Joseph M. Harte, D.D., S.T.D.,
William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D.,
Douglas G. Smith, M.Div., associates; Earle C. Hochwald,
Ph.D., parish psychologist
Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu
Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-
5539

SANTA CLARA, CALIF. (and West San Jose)

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

WASHINGTON, D.C.

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. John W. Rick, III, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

BOSTON, MASS. (Cont'd.)

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

ST. JOHN THE EVANGELIST Beacon Hill

35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.

The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway

The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.

The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.

The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.

The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.

Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, J. Pyle, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.

CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.

The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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

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46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stan-
ley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu
12:10. Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall

The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.

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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801

The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.

The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Henry C. Coke, III
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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow

Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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

MADISON, WIS.

SAINTE DUNSTAN'S 6201 University Ave.

Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.

The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, as-
soc; William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 10

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, cu-
rate; d, deacon; d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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.

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