

THE LIVING CHURCH

Interim Eucharist Fellowship

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God's Economies

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Rogation Days, May 25-27: "... it is not unfitting to offer our petitions and our thanksgivings for the sunshine, the soil, the water, the labor . . ." [see p. 2].

RNS

The First Article

The Rogation Days (May 25-27 this year) did not originally have a direct connection with Ascension Day or with the Easter season as a whole. In some places (as in early medieval Spain) these days were held after Pentecost.

They were days to pray for the crops, and hence were held in spring — but this is at least an indirect connection with the paschal season, for the Jewish Passover was, among other things, also a spring feast. And if you live in a part of the country (or in some other country) where the important growing season is at some other point in the year, it is perfectly legitimate to have the Litany and Rogationtide procession at the locally appropriate time.

Having said all of that, let us go on to say the important thing, that the Sunday before Ascension Day, and the three days following, provide us with a unique opportunity to elaborate our faith in the Risen Lord, as this faith pertains to the physical and material world in which we live. As the Old Testament lesson for this Sunday shows, God expressed his love for his ancient people by promising to them food and drink.

Then as St. Paul explains to the Athenians in the Book of Acts, God has disclosed himself to all men everywhere by the gift of life itself (Acts 17:22-31). He goes on to say that God, having made all men, calls all to repent and to prepare for judgment before that one man whom he has raised from the dead. For Paul, it takes only a few sentences to move from the doctrine of creation to the proclamation of the Ascended Christ as judge of the living and the dead. Is our vision as clear? Can we so vividly “get it all together,” as the saying goes?

It is obvious that many Christians today believe very sincerely that Christ is their Savior, that he is “head of the church, and the author of our salvation.” But firstborn of all creation? Or as hymn 346 puts it, “Fairest Lord Jesus, Ruler of all nature” — is that what Christians should be prepared to affirm?

Yes, this is indeed what the Bible and the catholic tradition of the church teach, but it does require some explaining. Obviously, Jesus was born in Bethlehem, lived, and died on the cross, rose again, and ascended into heaven many

millions of years after the world was created and long after life on this planet as we know it today had evolved and developed. But that same Jesus embodied the eternal creative Word of the Deity. He was, in human form and in human mind and spirit, at the same time the second Person of the eternal Trinity. Accordingly through him, as the Nicene Creed says, “all things were made.”

The doctrine of the Incarnation, so central to our Anglican heritage, does not allow us to cut the link between Jesus and the physical world. He is Lord of the church, but he is also Lord of the people outside the church, of the trees and plants and animals, and of the skies overhead. Precisely because he is Lord of all these things, the Ascended Christ can manifest himself in bread and wine at the altar.

The bread and wine are his, and he does not contradict his own nature when he makes them the personal instruments of his love whereby his people can offer to the Father their sacrifice of praise and thanksgiving, can commemorate and present ever again his perfect sacrifice, and can feed upon that food and drink of eternal life in which he conveys his real, true, and living presence.

As Christian people, who gather week after week around an altar with bread and wine upon it, it is not unfitting to offer our petitions and our thanksgivings for the sunshine, the soil, the water, the labor, and all else that goes into producing bread, wine, and all the other things of bodily sustenance on which we live. The bread and wine, by their very physical realities, are signs that the one Christ is the Lord of all.

THE EDITOR

Young Swimmers

Down along the creek at a place little known, not very deep, just enough to float a small body — there's where it happened first: we went afloat and wondered at the new world that appeared, where people could make like fish, paddle like ducks, then put hands down, when frightened.

Roy Turner

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LETTERS

Prison Conditions

On January 25th THE LIVING CHURCH carried a news story in which certain aspects of the maximum security prison operated by the Commonwealth of Virginia, at Boydton, Va., were discussed. The picture might have been said to have been grim.

Because of the national circulation of THE LIVING CHURCH, I sent a picture of the article to the Hon. John Dalton, Governor, the Commonwealth of Virginia. I am enclosing a copy of an in depth discussion of the problem as was given me by the director of the Department of Corrections.

I don't expect a published reply to this letter but am giving you permission to publish any part of it which you might desire, subject to what I believe you and I hold, that something taken out of context might give a warped meaning.

(The Rev.) N.H. WOODING, M.D.
Non-stipendiary priest
Diocese of Southern Virginia
Halifax, Va.

We are happy to print Mr. Hutto's letter to the Rev. Dr. Wooding, in the interest of the prisoners at Mecklenburg and all those who care for them.

The Rev. N.H. Wooding, M.D.
The River Bend Clinic
11 South Main St.
Halifax, Va. 24558

Dear Dr. Wooding:

Your recent letter to Governor Dalton together with the article which appeared in a journal of the Episcopal Church has been referred to me for response.

Your concern on our behalf is very much appreciated, and I should like to point out that several implications which were made in the newspaper report of the situation at the Mecklenburg Correctional Center as viewed by the Rev. Fletcher Lowe, Jr. were very misleading.

While the incarceration of any person would not be considered to be an ideal living arrangement, the conditions at Mecklenburg are not intended to create an unnecessarily harsh or unpleasant environment, but rather to afford the maximum degree of safety and protection to the community, the staff, and inmates as well.

In addition to housing inmates who have committed violent crimes against persons, Mecklenburg also receives a great many inmates who have failed to adjust in a conventional prison setting and require a more structured environment to prevent them from hurting themselves or others.

Consequently, the mission of the Meck-

lenburg Correctional Center is to create a highly structured environment in which an inmate can live in relative safety, while at the same time receiving the support and encouragement he needs to become self-motivated to act more responsibly toward others.

The single cells to which inmates at Mecklenburg are assigned are equipped with standard prison fixtures, and during the first 90 days following initial assignment to Mecklenburg, which includes an orientation period, an inmate does not work or participate in group activities. However, he may communicate with other prisoners, enjoy recreation, talk with his counselor, enroll in individual academic study, and receive visits from his family and friends.

After 90 days, inmates who demonstrate responsible behavior may participate in work or therapeutic and leisure time activities in small groups. The goal of the center is to work with each inmate on an individual basis so that he may be returned to the general population of another facility and ultimately to free society.

Again, I appreciate your concern and support; and if I can be of further assistance, please let me know.

TERRELL DON HUTTO
Director, Dept. of Corrections
Commonwealth of Virginia
Richmond, Va.

Dynamic Authors

If you were positively impressed by the articles on old age written by Nancy Littell Fox and Canon D. Delos Wampler [TLC, Apr. 26], you ought to see Mrs. Fox and Canon Wampler in person.

On Easter Monday, Mr. and Mrs. Fox met with a number of us at Sacred Heart Nursing Home in Plattsburgh, N.Y. (I hadn't read the article nor ever heard of Mrs. Fox when I arrived, late, in Plattsburgh.)

"You might pray with your patients," was the first word I heard upon arriving at the meeting. Mrs. Fox talked on the "Seven Barriers to Joyful Gerontology,"

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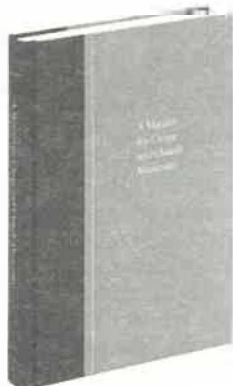
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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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addressing the nursing, social work, medical, and religious people that do this work in Plattsburgh and the North Country.

They were there to ponder several intriguing subjects: the myth of senility, infatigating, rest unlimited, drugs unlimited, disinterested doctors, hangups in regard to modesty, privacy, and sex (on the part of the care givers), and the "short of staff" syndrome.

I might commence my laudatory remarks concerning Canon Wampler with grudging words like, "Well, he's no slouch," but I must say more. For 20 years or so, he has presided over the central catholic rural work mission . . . [working with] the people pouring their love and energies into the Adirondack Missions of the Diocese of Albany.

In 1968, Fr. Larry Jones and I, representing the four contiguous northern parishes, discovered, in our conversations with Fr. Wampler, a working model of Anglican mission in an economically deprived, sparsely settled area.

(The Rev.) DAVID LANGDON
Church of the Good Shepherd
Elizabethtown, N.Y.

• • •

Canon Wampler's article, "The Retirement Syndrome," [TLC, Apr. 26] brought two phone calls to me from retirees here in the Valley of the Sun. What was written caused three retired persons to do a self-examination and an appraisal of their current standing!

Nancy Fox's article, "Life More Abundant," in the same issue, touched me deeply for in the 37 years of my active ministry, one of my special interests was the care of those confined to nursing homes and hospitals.

(The Rev.) WINFIELD E. POST (ret.)
Phoenix, Ariz.

Jesus and the Hungry

Hunger Notes is a newsletter of the World Hunger Education Service. The Episcopal Church takes advantage of this group's expertise and adds its own pages to the edition of *Hunger Notes*.

On the pages from the Episcopal Church Center in the January issue were an excerpt from *THE LIVING CHURCH*; a reflection on "I Can be Saved Only by Jesus Christ," by the Rev. Daniel Berrigan; a news item about the Presiding Bishop's Fund; and a letter from David Crean, the Episcopal Church's hunger officer. He discussed what constitutes material security for the Christian.

I have often read *Hunger Notes*, and it never occurred to me to notice whether or not Jesus' name was mentioned, as did the Rev. Kenneth D. Aldrich, Jr. [TLC, Apr. 19]. I guess when I read about the poor, the hungry, and the powerless, I automatically know that I am reading about Jesus . . . both his presence in these people and his presence in those

who are trying to help them to get what they need for their lives, and to get power over their own lives.

Our Lord said we must help these people, and there is no real way to help them without addressing the issues of hunger, poverty, and powerlessness, which are political issues when viewed from a distance, but are very personal when they are experienced in one's life.

JOANNE MAYNARD

Helena, Mont.

Battle Hymn of the Republic

It has always seemed strange to me that people in the south and the north are often so carried away by the singable tune and the glorious chorus of "The Battle Hymn of the Republic" that they do not read the words.

Or else they do not take in the dreadful theology of a God of war seen in the words, "the fateful lightning of his terrible swift sword," or "a fiery Gospel writ in burnished rows of steel." Or the association of the dying of a weaponless Christ on a cross with the dying of soldiers (heroic as they are), who are armed with bayonets and machine guns, torches and napalm, cannons and bombs, carrying slaughter to the battle lines and devastation to open cities.

The hymn has no place in churches or among the songs of Christians, or humanity.

(The Rev.) MOULTRIE GUERRY (ret.)
Norfolk, Va.

Convent Compliment

The Convent of the Transfiguration has subscribed to *THE LIVING CHURCH* for as long as I can remember. I came here in 1938. It is well read! Keep up the good work!

Sister LUCY CARITAS, C.T.
Convent of the Transfiguration
Cincinnati, Ohio

Anglican Adjectives

Your editorial, "Don't Forget the Adjective" [TLC, March 8], is most thought provoking. How right you are in saying that it has remained very difficult to explain to people what Anglicanism is.

I know, I have tried to, to some of my Southern Baptist friends. I guess our "paradox" is what keeps us such a relatively small communion, in spite of all we have to offer.

In regard to your second point, I am afraid I have been unjustly condemning humanism. Guess I've been thinking too much in terms of secular humanism. You have set me straight. Thank you.

I will follow Dorothy Sayers, and especially C.S. Lewis, anywhere.

LILLIAN WEIDENHAMMER
Hattiesburg, Miss.

BOOKS

Icons and Idols

THE TV RITUAL: Worship at the Video Altar. By Gregor T. Goethals. Beacon Press, Boston. Pp. 144. \$11.95.

If you understand that there are many gods competing for the allegiance of potential worshippers, you will understand this book. If you understand that many people do not worship God because they are satisfied by worshipping gods, you will understand this book.

Gregor Goethals has laid open for our examination the theme that watching television has become a religion for many people, with the personalities presented on the tube having become icons — and in some cases, idols. She does this without making value judgments, leaving it up to the reader to decide what should be done in the light of the impact television is making on individuals and on society.

The Christian reader keeps waiting for the author to solve the problem she has presented so well — in Christian terms, of course. But Goethals does not even come close to doing any such thing.

This book is interesting. It deals with television, something which all of us know something about. This book is imaginative. It puts the whole product of the video industry in a new perspective. This book is challenging. It outlines clearly what is happening to us and to our society because television is with us, and entices us into thinking about what a suitable response might be.

If you have never seen a television set, this is a worthwhile book for you. If you watch television at all, it is no less than must reading.

(The Rev.) RICHARD J. ANDERSON
Executive for Communication
Episcopal Church Center
New York City

A Mysterious and Glorious Past

CELTIC MONASTICISM: The Modern Traveler to the Early Irish Church. By Kathleen Hughes and Ann Hamlin. Seabury. Pp. 131. \$3.95 paper.

In their exposition of the changes in Irish monastic communities from simple "family" settlements to complex mini-states, the authors cover a span of seven centuries (500-1200 A.D.). They do this well.

Leadership, division of labor, composition of personnel, secular-religious relationships, location, church art, evolution of buildings, and connections with secular government are thoroughly, but quite briefly, discussed.

Clonmacnois and Glendalough are sites of well preserved monastic ruins which are used extensively as examples.

Perhaps, too much so. Lesser ones, more inaccessible, go without mention. Yet, these latter centers do provide clues about day to day functions.

In general, the book is a challenge to readers to learn more of the church communities which have contributed to civilization as we know it.

SAMUEL R. DAVENPORT
Falls Church, Va.

Heroic Iranian Bishop

THE HARD AWAKENING. By H.D. Dehqani-Tafti. Seabury. Pp. 116. \$10.95.

This book is a must for all who would understand the factors behind the current situation in Iran, as well as the witness to the love and forgiveness of Christ at the terrible cost represented by the cross. The author, the first Iranian Bishop of the Anglican Church in Iran, now forced into exile in England, recounts simply but movingly the events that have led to the death or imprisonment of all Iranian Anglican clergy.

As a former Iranian Muslim, Bishop Dehqani can empathize with Iranian Muslim and nationalist aspirations, recognizing that the fanatical actions taken against the church are unIslamic. At the same time, his and his wife's firm commitment to Christ and the power of the cross shine through.

He admits that the accounts of his and his secretary Jean Waddell's arrest have "James Bond" qualities. But the overwhelming affirmation of the book is the glory of the cross — his ability to forgive the murderers of his only son, as-

serting that "the only way of doing so (reversing the false understanding of the cross as the symbol of possessions and power) is to be ready to suffer for love's sake, in weakness, not in power."

Having known the bishop personally over a period of 25 years while serving in the Middle East, I must say that it is a joy to commend this book, not only for its role in setting forth the true value of foreign missions, but for its affirmation of the Resurrection and the triumph of God's love.

HELEN CHAPIN METZ
Erie, Pa.

Who Is Who

HANDBOOK OF DENOMINATIONS. By Frank S. Mead. Seventh edition. Abingdon. Pp. 300. \$7.95.

Did you ever wonder who the Hutterites are, or the Primitive Baptists, or the Swedenborgians? Not every day, of course, but such questions do arise, and for 30 years the successive editions of this handbook have given brief and helpful answers.

In this surprisingly small volume, all major Christian bodies are dealt with in alphabetical order. For example, the Episcopal Church gets six and a half pages. Over two dozen different Baptist denominations are briefly described. Baha'i, Judaism, Mohammedanism, and some others groups are also included. A list of denominational headquarters, glossary, bibliography, and index round out this very helpful reference work. This reviewer uses it often.

H.B.P.

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Easter 6

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Bishop Winter to Resign

The Rt. Rev. Colin O'Brien Winter, exiled Bishop of Namibia (South-West Africa), announced recently in London that he would resign his see.

Bishop Winter, 52, has been suffering with heart trouble for some time, according to England's *Church Times*. In January he had a serious heart attack which led him to ask his Suffragan Bishop, the Rt. Rev. James Kauluma, and the Namibian clergy for their advice.

They said reluctantly that it would be best for him to step down, and Bishop Winter told the *Church Times* that he decided to take their advice.

Bishop Winter has been in exile for nine of his 12 and one half years as Bishop of Namibia. He was appointed to what was then the Diocese of Damara-land in 1968, following the expulsion of the Rt. Rev. Robert Mize by South African authorities.

In 1972, Bishop Winter, in his turn, ran afoul of the South Africans. In his exile, he has continued to campaign for Namibian independence and for the withdrawal of South African military forces from the territory. Before his elevation to the episcopate, he served as rector and dean of Windhoek.

In his letter to his clergy, Bishop Winter said he is accepting their advice immediately, "because of my deep personal love for you, and, coming as it does at this moment in our history, it is absolutely right." The time for black church leadership to be established firmly in the territory has come, he said.

Church Government Examined

"When so many people meet for only ten or 11 days, making deliberate decisions becomes difficult or even impossible." Such was the solemn warning about the unwieldy size of the House of Deputies of the General Convention uttered by the Rev. Canon Charles M. Guilbert, retired secretary of the convention.

Shortly after Easter, Canon Guilbert delivered the Johnson Lectures at Seabury-Western Theological Seminary in Evanston, Ill., his topic being changes in the government of the Episcopal Church since the crucial date of 1919. The day devoted to the lectures became a sharing symposium on the national government of the church, as Canon Guilbert, his respondents, and the audience probed into the various forces and

factors that affect the Presiding Bishop, the Executive Council, and the General Convention.

The respondents were Robert C. Royce, chancellor of the Diocese of Long Island, Fred C. Scribner, Jr., chancellor of the Diocese of Maine, both members of the Standing Commission on Constitution and Canons, and thirdly, the Rev. William G. Rusch, ecumenical officer of the Lutheran Church of America.

Canon Guilbert showed how drastically the office of Presiding Bishop has changed. In 1919, he was still simply the senior diocesan bishop of the church. Some former presiding bishops, sometimes in their 80s or even 90s, complained they were too old even for the few duties asked of them — mostly presiding at the meetings of the House of Bishops and (infrequently) consecrating new bishops. Today the Presiding Bishop has a hectic full-time job as chief pastor of the church. His canonical duties are essentially those of a traditional metropolitan, and he is prayed for by name in almost every celebration of the Holy Eucharist.

The Executive Council (formerly called the National Council) came into existence in 1919 and has gradually grown into a closer relation to the General Convention. Many in the audience were surprised at the extent of comparatively recent changes.

Similarly, the General Convention has changed, and has also grown to its present ungainly size. Only a few years ago, each house had its officers, but there were only five elected offices of the General Convention itself: those of the secretary, treasurer, registrar, historiographer, and custodian of the standard Prayer Book. At one point, Canon Guilbert held all five of these offices simultaneously! Today a fuller structure exists, reflecting a more coherent and consistent method of governance. Commenting on this history, Dr. Rusch concluded, "I observe the development from a confederation of dioceses to a national church."

The present size of the House of Deputies with over 900 members makes effective discussion of issues difficult. Both chancellors pointed out that preparation for legislation must be done by committees. For these committees to be workable, they must be comparatively small, and hence many deputies do not get to serve on a committee. Each delegation could be reduced from four clergy and four lay persons to three of each (a change not requiring constitutional

amendment), yet both chancellors were reluctant to endorse this. Substantial delegation of responsibilities to provincial synods is another possibility.

The audience was most surprised by a serious proposal to divide the Episcopal Church East and West into two self-governing geographically separate bodies. Meanwhile, all seemed agreed that the number of dioceses in the U.S. will continue to increase, whereas overseas jurisdictions will properly become independent national churches in the Anglican Communion. H.B.P.

Cult Talks Held Under Tight Security

The Rev. Robert Cain, an Episcopal priest who is associated with St. Alban's Parish, Washington, D.C., who has had long experience working with young people and counseling former cult members, was one of the principal speakers at a recent "anti-cult" meeting in Washington.

The security precautions were described as extraordinary, as clergy, former cult members, and parents, seeking to persuade some of the larger denominations to fight what they consider dishonest recruitment methods by fringe religious groups on American campuses, met. All visitors, including reporters, were screened carefully before being admitted to the all-day conference at B'nai B'rith International office building in the capital city.

A number of persons, including those claiming to represent legitimate communication media organizations, were barred because of their allegedly pro-cult bias.

The meeting was sponsored by Citizens Freedom Foundation, a non-profit network of parents of cult members and other concerned people, with 46 chapters around the country. CFF has its headquarters in Redondo Beach, Calif.

Ministers, priests, and rabbis, as well as campus ministers from local universities participated in the seminar, both as speakers and listeners. Former members of the Rev. Sun Myung Moon's Unification Church took part, as did people formerly belonging to The Way International, the Church of Bible Understanding, and the Children of God.

These are some of the sects said to be actively recruiting college and high school students. All the groups were considered by the meeting's planners to be guilty not only of deceptive entice-

ment through "front" organizations and programs, but of making their members virtual prisoners through "brain washing" and other mind control techniques.

Besides Fr. Cain, other principal speakers were Jean C. Merritt, who heads a national organization of mental health professionals concerned with the cult phenomenon; Ann Lingren, president of the Washington area chapter of CFF; and George Driesen, a lawyer who raised questions about the tax advantages shared by cults with mainline religious groups. He raised the possibility that the larger denominations might want to give up some of these advantages to reduce the extent of their misuse in this country.

Disquieting Trends

George Gallup, Jr., public opinion pollster, said recently at Duquesne University that while 94 percent of polled Americans claim a belief in God, and nearly half of the adults attend church regularly, disquieting trends exist.

"Most Americans pray, but in an unstructured and superficial manner. . . Prayers are usually prayers of petition rather than prayers of thanksgiving, intercession, or seeking forgiveness. God for some is viewed as a 'divine Santa Claus.'"

The most ominous trend, he said, is "the sorry state of biblical knowledge in our nation and the shocking lack of knowledge about the basics of our faith." He gave these statistics:

- Six in 10 teenagers are unable to name any of the four Gospels; four in 10 who attend church cannot do so.
- Three in 10 teens say they do not know what religious happening is celebrated at Easter.
- Only one-third of teens can name five or more of the Ten Commandments, and only about half of regular church attenders can do so.
- One-third of teens do not know the number of disciples Jesus had, while one in five among those who attend church regularly flunks this question.

Stations of the Cross in Chicago's Loop

On Good Friday afternoon, about 500 people took part in a symbolic, modern day re-enactment of the Stations of the Cross in downtown Chicago, according to the *National Catholic Reporter*:

"Each of the 14 stations was a foreign consulate, the headquarters of a major corporation, or a government office where, according to the organizers, 'Christ and his people are suffering today at the hands of repressive governments and institutions,'" reported the national Roman Catholic weekly paper.

The march was sponsored by 23 groups, including Clergy and Laity Concerned, the American Friends Service

Committee, and Chicago Catholic Women. The procession stretched for two city blocks, and was led by four mimes carrying a cross.

The participants prayed and sang at the El Salvador consulate, the First National Bank of Chicago, federal immigration service offices, and the consulates of Haiti, South Korea, South Africa, the Philippines, and Puerto Rico, among other places.

The three hour service ended in front of the federal Metropolitan Correctional Center, with a symbolic Resurrection enacted by the mimes.

"The Obligation Remains"

Declaring that "as a religious leader I must fulfill my moral responsibility by speaking out for the poor and the needy and calling for restraint in the arms race," the Rt. Rev. John S. Spong, Bishop of Newark, recently issued a blistering attack against the proposed 1982 federal budget.

In Bishop Spong's view, "the poor and the needy are being asked to bear a disproportionate amount of the burden in order to cure the ills of inflation." He questioned the speed with which the current budget review is being conducted, and the administration excuse that hurry is justified due to the "waste and inefficiency" of the programs in question.

"Where is the documented evidence of this rampant waste and inefficiency?" asked Bishop Spong. "Others claim social services to the poor are steeped in fraud. Where is the evidence of this? . . . Are we asked to believe naively that no fraud, no waste and no inefficiency exists within military operations and expenditures? If moderation and budget cutting are the watchwords of the day, why is the military establishment allowed excess?"

Bishop Spong maintained in his statement that cuts in the social service program will have only a minimal effect on inflation, and asked, "Can we afford hasty action in cutting services to the poor and the needy when the consequences may be so drastic?"

"The state has a moral obligation to care for the poor and the needy," according to Bishop Spong. "This moral obligation is not one which can be arbitrarily dismissed. Even if the majority of the citizenry opposes help for the poor, the moral obligation remains."

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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BRIEFLY . . .

St. John's Cathedral, Albuquerque, N.M., is one of four churches united in an ecumenical effort to build a retirement facility to be called *La Vida Llena*. According to the president of the facility's board, "*La Vida Llena* is the answer to the prayer of many middle income older people who want a secure place to live where they can get good food, good care of their living quarters, good health care, fellowship, and recreational activities, if they want them, and most of all have the knowledge that they will never be a burden on their children or relatives."

The Very Rev. Walton N.C. Empey, dean of Limerick, was elevated to the episcopate on March 25 at St. Mary's Cathedral, Limerick, and thus became Bishop of Limerick, Ardfer, Killaloe, Clonfert, Kilfenora, and Kilmacduagh. The diocese is geographically the largest in the Church of Ireland, and covers most of the southwest section of the Irish republic. Bishop Empey, 44, served several churches in Canada, as well as Irish parishes, before becoming dean of Limerick Cathedral in 1971. He is reputed to be a committed ecumenist, and is known for his stout defense of Church of Ireland positions.

During the recent visit of Pope John Paul II to the island of Guam, the Episcopal archdeacon, the Ven. Jordan B. Peck, Jr., and the headmaster of St. John's Episcopal School, Agana, the Rev. John T. Moore, and Mrs. Moore, were among those invited to the Roman Catholic cathedral to greet the Pope on the evening of his arrival, and to meet him individually. The next morning, Archdeacon Peck was invited to join the priests of the Roman Catholic diocese in the procession to the out of door papal mass and to join in mass on that occasion. Episcopalians in Guam belong to the jurisdiction of the Episcopal Church in Micronesia of which the Presiding Bishop is at present Bishop-in-Charge.

The Unification Church of the Rev. Sun Myung Moon recently lost Britain's longest and costliest libel suit when a jury unanimously found in favor of the *London Daily Mail*. The case began last October when the sect sued the newspaper's publishers over an article allegedly portraying the church as "a group of sinister people who brainwash young people and break up families." The jury

Continued on page 14



Interim Eucharistic Fellowship

A Development of the Lutheran-Episcopal Dialogue

By WILLIAM C. WANTLAND

In a report released in the middle of March, our church's Standing Commission on Ecumenical Relations affirmed that Lutheran piety and sacramental practice do meet the requirements of eucharistic sharing as approved by General Convention in 1967 and 1979 [TLC, Apr. 19].

The commission voted to recommend that the 1982 convention extend eucharistic hospitality to members of the four Lutheran churches participating in the dialogue with the Episcopal Church. The commission also expressed the hope that the Lutherans would extend similar hospitality to Episcopalians and that entire congregations of both churches might be involved in worship and celebrations of the Eucharist with each other.

Contrary to the impression given that this is some new, important concept of ecumenical breakthrough, the proposal is at least nine years old. The same suggestions for interim eucharistic sharing were put forward in the *Lutheran-Episcopal Dialogue, A Progress Report*, published by the Forward Movement in 1972. (For

example, see statements 85, 86 and 87, page 161 of the report.)

Specifically, statement 85 proclaims that the Anglican members "wish to declare that they see in the Lutheran Communion true proclamation of the Word and celebration of the sacraments." Statement 86 sees this as implying "official encouragement of intercommunion in forms appropriate to local conditions." Finally, statement 87 says, "The Anglican participants cannot foresee full integration of ministries (full communion) apart from the historic episcopate, but this should in no sense preclude increasing inter-communion between us. . . ."

Can Episcopalians properly receive communion at an altar where the celebrant is not a priest ordained by a bishop in apostolic succession? Can we officially sanction such a practice? These are the questions raised by the "Interim Eucharistic Fellowship."

The same questions were raised in the Detroit Report of the National Ecumenical Consultation of the Episcopal Church in November of 1978. The report stated that the "Dialogue reports and the survey of these discussions written for this Consultation have not made fully explicit the reasons why our participants in the Lutheran-Episcopal Dialogue find it possible for us to engage in eucharistic sharing with Lutheran Churches in the Lutheran-Episcopal Dialogue prior to their acceptance of the historic episcopate, nor how this could be done without

thereby implying that the historic episcopate is for us *adiaphora*, nor why such an action would not in principle be applicable to all Protestant churches of a creedal/confessional nature" [TLC, Jan. 21, 1979].

Indeed, how can we consider such a proposal without declaring, at least implicitly, that priesthood in the apostolic succession is no longer one of the essential elements of the Eucharist?

The *Preface to the Ordination Rites* of the Prayer Book (page 510), speaking of priests, declares that, "Together with the bishops, they take part in administering [God's] holy Sacraments." The 1928 Prayer Book, on page 294, says essentially the same thing, in proclaiming that the "office of a Priest is . . . to celebrate the Holy Communion." The 1979 book goes on to declare (page 510) that "No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they . . . have . . . received . . . ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders."

Our national canon law makes clear provisions for ministers ordained in churches not in communion with this church, in Canon III. 12. 5 (*Constitution and Canons*, 1979, page 76). Before such a minister may function in this church as a priest (*i.e.*, celebrate the Eucharist) he must (1) be received by a bishop of this church as a priest, "if he has already been ordained by a Bishop in the historic succession;" or (2) be ordained a deacon and then a priest, "if he has not received such ordination;" or (3) be ordained conditionally, "if he has been ordained by a Bishop whose authority to convey such orders has not been recognized by this Church."

The Rt. Rev. William C. Wantland is Bishop of Eau Claire. Formerly an attorney in Oklahoma, he has for many years represented the Seminole Nation and has been deeply involved in the welfare of Indian peoples, and in the work of the church in small towns and rural areas.

Clearly, then, the official teaching and law of the Episcopal Church insist upon ordination by a bishop in apostolic succession as a prerequisite to functioning as the celebrant at the altar. This only affirms what the Episcopal Church has always said. The Chicago Quadrilateral, adopted by the House of Bishops in 1886, ratified by the Lambeth Conference of 1888, and now printed in the Prayer Book (pages 876, 877), declares:

We do hereby affirm that the Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be . . . incapable of compromise or surrender. . . .

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the . . . Historic Episcopate. . . .

As the Detroit Report said of the historic episcopate of apostolic succession:

Apostolic *ministry* exists to promote, safeguard, and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead, and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter, and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom. . . . Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance. . . .

In dealing with both Protestants and Roman Catholics, the Episcopal Church has consistently held that the Eucharist must be celebrated by a priest (or bishop), and no other. For example, we read in the A/RC Agreed Statement on Ministry and Ordination (Section 9):

Presbyters are joined with the Bishop . . . in the ministry of the word and the sacraments; they are given authority to preside at the Eucharist . . . Deacons (are) not so empowered. . . . (Adopted by 1979 General Convention, Resolution A-37).

The same stand was taken in regard to the Eucharist and Protestant Churches in the COCU Resolution (A-41) which authorized the participation of Episcopalians in the COCU Eucharist "provided that an ordained priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service." On some occasions, this arrangement may indeed offer a more constructive approach.

Among Lutherans, the historic episcopate has been preserved in a few cases: Most Lutheran Churches have either never had this succession, or have not continued it (Statement 80, *Lutheran-Episcopal Dialogue*, page 160).

While there may be some Lutheran

pastors in America who have been ordained by Lutheran bishops in Europe in the historic succession, no Lutheran Churches in the United States possess the historic episcopate. To enter into a limited or interim eucharistic sharing with these churches is to encourage our people to receive at altars presided over by persons who are not priests.

It has been argued by our participants in the dialogue that there is precedent for being communicated by a non-episcopally ordained minister (*Dialogue Report*, page 40) inasmuch as the Lutherans were not able to preserve the historic episcopate outside of Scandinavia, through no fault of their own (*ibid*, pages 21, 40, 41).

This was admittedly true, *but only at the time of the Reformation*. We are reminded that the Philippine Independent Church was unable to preserve the historic episcopate at the time of its schism with Rome. However, in 1948, the Episcopal Church consecrated bishops for that church, and today all its ministers are in the historic succession. The same is true of the Lusitanian Church and the Spanish Reformed Churches, now integral parts of the Anglican Communion.

Since the Lutheran Churches are now capable of obtaining the historic episcopate from their own Lutheran bishops in Sweden, and since the Anglican Communion has already declared to both Roman Catholics and Protestants that the priest in apostolic succession is the proper minister of the Eucharist, there is no logical reason to support the notion of any "interim eucharistic sharing" apart from the historic episcopate of apostolic succession.

The problem is that Lutherans are not yet willing to accept the Anglican position on the historic succession. Lutherans claim that the important part of apostolic succession is the succession of doctrine, and that the succession of persons is meaningless. Again quoting from the *Lutheran-Episcopal Dialogue*, page 107:

Doctrine never dies, and wherever it goes there is the true Church, the true bishops, the true priests. Where it is not present any other kind of succession is an empty grave of the prophets, an empty vessel, a vessel filled with mould and rotteness (Matthew 23:25-28). If we have only this succession of doctrine we shall not lack the power and vitality to prove even before the eyes of men, that a church is there. This is the succession for which we must strive, and then we shall lack *nothing*, least of all the orderly calling of ministers, the laying on of hands, prayer, and the blessing and gifts of the Holy Spirit for those in holy office.

The Lutheran emphasis on sound doctrine is admirable. We Episcopalians can learn and benefit from it. At the same

time, however, we respectfully believe that our Lutheran friends can also learn and benefit from our heritage, with its emphasis on continuity of order and sacramentality.

Perhaps the real solution to the problem is found in the Detroit Report, in its definition of apostolicity:

A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic *teaching* must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and His Gospel for each new age from these sources, not merely reproducing them in a transmission of verbal identity.

Apostolic *ministry* exists to promote, safeguard, and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead, and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter, and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom.

Apostolic *mission* is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.

It therefore would appear that the solution to the question is not *either* succession of ministry *or* succession of teaching, but *both* succession of ministry *and* succession of teaching.

Certainly, in this instance, Anglican comprehensiveness makes more sense than Lutheran exclusiveness. Lutherans insist that eucharistic sharing must come *before* agreement on the succession (*Dialogue*, page 41). Such insistence is unacceptable, and we should be honest enough to say so to our Lutheran friends.

To accept the "interim eucharistic sharing" proposal is to violate the law of the Episcopal Church, violate the spirit of our agreements with Roman Catholics and other churches we have dealt with, deny the Lambeth Quadrilateral, and reject the clear and proper definition of apostolicity put forth by the Detroit Report.

Let us be as honest with ourselves and our Lutheran brethren as we have been with others, and recognize that eucharistic sharing, interim or otherwise, is dependent upon a mutually accepted ministry. That ministry must be the historic episcopate. Until that is accepted by the Lutherans, we cannot consider eucharistic sharing.

GOD'S ECONOMIES: Prayer Networks

*If we can help people open the door to him,
just a little, he will do the rest.*

By SYLVIA FLEMING CROCKER

The leading characteristic of "God's economies" is that great things can be accomplished with very small and simple efforts. In the New Testament, Jesus tells us that faith no bigger than a mustard seed can move mountains. We know both from tradition and from fact that, for example, leaven can affect the whole loaf, for good or ill; that St. Paul and the 12 who were sent out to preach the Gospel altered the course of history; and that it is the remnant of believers who remain faithful which keeps the church alive in the darkest of times.

The subject of this article is the work of prayer networks and how they may be organized. The difference between a prayer network and the more familiar prayer group is that networks function by means of the telephone and the mail, whereas prayer groups actually meet together. Each has its place.

There are two advantages of networks over groups. On the one hand, some people may not be entirely convinced about the power and worth of prayer; a prayer network is entirely non-threatening and allows people who would not join a group to discover the power of prayer on their own, and at their own pace. On the other hand, a prayer network can readily

include a variety of people — people who are either very busy, very shy, or who are shut-in — who would not be able to attend meetings.

Here's how to organize a prayer network: After a few people have agreed to participate, someone will volunteer to be the contact person. A list of network members, their telephone numbers and addresses, will be drawn up in a "calling order."

Each person will normally call the same person, who will, in turn, call someone else, and so on, each time prayers are requested. If person one cannot get in touch with person two, then one will call three and try person two again later. The last person in the chain will call the contact person to insure that a prayer request is sent throughout the entire network; if not, the contact person can check within a day or so.

When there are ten or more members in a network, it is a good idea for the contact to call every fifth person, thus insuring the smooth functioning of the whole network. Each month a list of intercessions and thanksgivings will be drawn up by a volunteer, typed by the church secretary or a volunteer, and sent out to all of the members. This will require that each member be called for possible prayer requests.

During the month, prayer requests can be added through calls to the church office, the contact person (whose name

can appear in the Sunday bulletin) or an intercessions box in the church; these will be called through the network. Each petition and thanksgiving will remain on the list for one month and can be added again by request.

It is helpful to divide the prayer list into several smaller sets on the sheet which is sent out; this is so that no one will feel burdened by a long list to be prayed for each day. Some people will, of course, want to pray for the whole list daily, while others will pray less.

Now what does this form of corporate prayer do to the life of a parish or mission? First of all, a prayer network gives shy or older people a sense of *useful* participation in the Christian community's life. One of the tasks which is ever before the church is to provide avenues for such useful participation for "all sorts and conditions" of persons, and to do this throughout the lifetime of each of its members. The work of prayer is an exceedingly rewarding one for older people to do.

If possible, recruit an older person to be the contact person or the person who develops the monthly list. Prayer is a Christian work which people can do almost to their last moments of life: the potential power of prayer which older people can offer is a great resource which the church must solicit and use.

A second effect which the work of prayer has is to sensitize praying persons to the miracles which God works: prayer teaches belief and trust, the essence of the life of faith.

A third effect is that members of a prayer network will be a caring group of people — a group with working antennae — who are sensitized to what is happening in the parish and in the commu-

Mrs. Crocker is a frequent contributor to our columns. She also writes articles in her professional field of Gestalt therapy.

nity — and are set to give support, to be of help. It is obviously vital to the church as a caring community to have many such people.

People who are concerned with directing people and situations to God for his care will naturally be careful to notice what is going on around them. Moreover, this is one important way to deal with the helpless feeling people express with "If only there were something I could *do*." The answer we must give them is, "There is: you can *pray* about it, right now."

The fourth effect grows out of the third. Such activities as this produce a nucleus of servants, the nucleus for a Christian family, whose members build each other up in love as they reach out to share their life in Christ with the rest of the community (both within and outside of the church). Many of these persons will become so built up themselves that they will volunteer to help in areas of pastoral work, especially in the ministry of listening (see "Empowering Lay Ministers" TLC, March 9, 1980).

You have to assume that if people come to church, they have some desire to become functioning Christians, but many are afraid it would cost them more than they are willing to pay. Most sermons I have heard leave a large gap between the high flown ideal which they urge upon people, and where most people actually are — without giving a practical clue which they can put to use within the next few days which would help them begin to bridge this gap.

I believe prayer is the best path most people can take into the heart of the Christian life, but it has to "start small." Try this experiment in your congregation. Encourage every person to spend at least 15 seconds a day talking to God about two of the people they are concerned about.

If people don't know how to talk to God, the best place for them to start is by talking to him about their friends and family. He doesn't need much of an opening wedge. If we can help people open the door to him, just a little, he will do the rest.

You also have to warn people about some pitfalls which need to be avoided. We must practice being open to whatever ways God chooses to answer our prayers; we should not be stuck on our own resolutions to problems.

Further, people who pray ought to restrain any excessive curiosity they may have about whether or not prayers have been answered. We can keep on praying whether we are kept informed or not, or even whether we know for whom we are praying. Often people appear anonymously on the prayer list, under such designations as "a woman" or "a family."

On the other hand, when we know that prayers have been answered, we must be sure to offer thanks throughout the

prayer network. Thanksgiving will bulk larger in the life of the network as time goes on because *prayer does work*, even though we do not yet understand just how it works.

There *are* or *exist* many natural "coincidences," and I have encountered them since I have been involved in the life of prayer. But as Archbishop William Temple once remarked, "All I know is that when I pray, coincidences happen; and when I stop praying, they stop happening!"

A great many Episcopalians shrink from the calling every Christian has: to help evangelize the world. I think we ought to go back and reread the book of Acts to see just what this means. Those who were sent out all had to be witnesses to the Resurrection; they had to have seen for themselves the risen Christ.

Now one of the things all Christians need to be on the lookout for is the working in the world around us of that mighty power which God used when he raised Christ from the dead (Ephesians 1:19-20). When God answers prayers, when he enters human lives and human

situations, bringing healing and renewal, he is using that same power.

The life of prayer will open our eyes to God's miraculous presence with us in our world — and we will see the Resurrection for ourselves! What we have seen with our own eyes we will have no difficulty in telling. Good news is like that. The life of prayer, in my opinion, is the key to our ability to act as evangelists.

Of all the forms prayer can take — adoration and praise, thanksgiving, repentance, and petition — petitionary prayer is perhaps the lowest; adoration and praise, the highest forms. It is likely that most of us pray most often for various needs, including the need to be forgiven. That is where, for the majority of people, the religious life starts.

However, God asks only that we *begin* to turn toward him, that we be *willing*, at least haltingly, to be in his presence and to let him be with us. Then he can begin to change us, to make us more like Christ. The life of prayer is such a way of willing, a way which will let him lift us up into his life and create in us the power of true worship and praise.

Meditation: The Word on Eagles

This meditation is the poet's own condensation of a longer work. The verses are based on the eagle images from Exodus 19:3-6, Job 9:25-26, Psalm 103:2-5, Isaiah 40:30-31, Ezekiel 1:4-12, Revelation 4:6-8, 12:13-17.

Word is that we were born on eagles' wings,
Not hospital wards, as we supposed.

And how are your days?
By an eagle
taken
prey.

So long in the wind
Is the way eagles come young,
For they take few steps,
Fingering the wind, above the hills, in the stretch.

Four faced funny creature:
Like me in front, a lion looking right,
An ox strong left, and behind,
Where I can't see, an eagle, which can.

Now the eagle, not searching he,
Having eyes to see all, and all there is to see,
Whole and holy.

The eagle wings of birth are still around
The woman, the male child, and we
Standing on the sands of the sea.

Bert Newton

A Worthy Successor

By RONALD H. MILLER

COMMENTARY ON THE AMERICAN PRAYER BOOK. By Marion J. Hatchett. Seabury. Pp. xiv, 670. \$29.95.

Hatchett's Prayer Book Commentary is the long awaited successor to Shepherd's *Oxford American Prayer Book Commentary*, which, for over 30 years, has been the standard source of information on the background and interpretation of the 1928 BCP. With the final adoption in 1979 of the new Book of Common Prayer, it was obvious that a new commentary would be needed.

It is gratifying to report that Hatchett, the professor of liturgics and music at Sewanee, has produced a worthy successor to the earlier book. Hatchett's book, like Shepherd's before it, will teach many much.

Readers might find a brief comparison of the layout of the two books valuable. Shepherd's roughly 990 pages included the entire text of the 1928 book (except for the Psalter), as well as his commentary. Hatchett does not include any of the text of 1979 in his 684 pages; moreover, he does not discuss the eucharistic readings as Shepherd did in about 180 pages, but there is significantly more commentary on the liturgy itself.

Since the publication of *Services for Trial Use* in 1970, many questions have been asked as to the origins of certain prayers or the reasons for the changes. Hatchett's book answers all those questions and some which have not yet been asked.

The book is a masterpiece of completeness and condensation. For example, the

The Rev. Ronald H. Miller serves St. Alban's Church, Murrysville, Pa. He has been assistant professor of liturgy and music at St. Mary's Roman Catholic Seminary, Baltimore, and also has been visiting professor of Anglican studies at Pittsburgh (Presbyterian) Theological Seminary.

13 pages of the Introduction give a history of Christian worship since New Testament times. In an economical style, the important stages of liturgical history, the various families of liturgies, and the forces behind them are briefly but accurately described. It provides a useful framework and background to which Hatchett can attach the development of the various forms of worship and administration of the sacraments which constitute the bulk of his work.

Starting with the title page and proceeding through the Prayer Book, the reader will find commentary on practically the entire contents. Each major section begins with a brief history or other information needed to understand the background of that service or sets of services; this is then followed by the detailed commentary.

An extensive rehearsal of Hatchett's discussion is not possible in the space allowed; it can be observed, however, that a careful reading through the entire volume would be of great value, and, in fact, may be necessary to gain the full benefit of the commentary on any single part of the Prayer Book.

Another reason for reading the entire volume is that only in this way can one be sure to see some of the little nuggets Hatchett has scattered through the text. This reviewer found several of particular interest. His discussion of the general rubrics on music (BCP, p. 14; Hatchett, pp. 29ff) is both a capsule history of church music and a sensitive discussion of music's place in the worship of the church. Consistently throughout the book, beginning with his comments (pp 26ff) on the general rubrics concerning various liturgical ministries, the author also shows great sensitivity and insight into the various liturgical functions of the orders of laypeople, bishops, priests, and deacons.

There are some points to which exception might be taken. One editorial problem would be solved if the page numbers of the BCP and of the commentary had different type faces; for example, on page 523, the reference to 552 reveals germane comments in both the Prayer



The Rev. Marion J. Hatchett

Book and the commentary. Which did he mean? He appears to be consistent about referring to the commentary with phrases like "see" or "see above," but different type faces would have solved this minor problem.

The following are perhaps more significant: *Lesser Feasts and Fasts* recognizes the growing scholarly opinion that St. Alban was martyred not in 309 A.D., but in 206. Those of us whose churches are dedicated to him should know about the earlier date, which Hatchett does not mention.

The Anglican tradition of eucharistic celebrations on Good Friday and Holy Saturday, discussed on pages 234 and 238, may reflect a "Reformed" continuation of Good Friday Communion and the medieval anticipation of the Easter vigil during the day. There is some evidence to suggest that the *disciplina arcani* extended not only to the interpretation of the rites of initiation (p. 254) but also to the rites themselves (see Cyril's of Jerusalem *Catechetical and Mystagogical Lectures*, many editions). Hatchett's discussion of the Hebrew letter *Taw*, p. 280, should say that early Hebrew alphabets frequently wrote *Taw* as + or x.

These are minor quibbles to which scholars are inclined. Many readers will wish Hatchett had been allowed space to document many of the things he says; there are practically no footnotes, and the few there are, are not references to scholarly material or ancient sources but simply to sources for specific items. Scholars may know where to track down the answers, but it is too bad that so much has to be taken on the author's word.

Episcopalians and others using the 1979 BCP can be thankful that such a useful volume has been made available so soon after the adoption of the Book of Common Prayer.

EDITORIALS

Our Editorial Position — Looking Ahead

Last week we made some comments about our editorial policy, as it has been in the past and as it is now. But what of the future? Obviously neither Episcopalians nor anyone else can predict precisely what will happen in the years ahead. We can, however, affirm our commitments and state what we believe ought to happen and what we will seek to encourage.

We are committed to the Anglican and Catholic concept of the church as an incarnational and sacramental body, in which men and women of "every kindred, and tongue, and people, and nation" are bound to their Lord and to each other by Holy Baptism and the Holy Eucharist, under the leadership of ordained clergy whose succession reaches back in history, by the power of the Holy Spirit, to the apostles. For an altar-centered and eucharistic community, the Holy Eucharist is the chief and normal act of worship on the Lord's Day — a position this magazine upholds and will continue to uphold.

We deeply value our distinctive Anglican heritage, our Anglican saints and heroes, and our historical roots in England, Wales, Scotland, and Ireland. At the same time, we also have roots in continental Europe and in Northern Africa (where St. Augustine lived), and all of Christianity comes from the Middle East. Meanwhile, our faith has taken root in America, Africa, Asia, and elsewhere. As Catholic Christians, we are committed to a universal faith, not an insular one.

We believe that the Episcopal Church must return, in appropriate ways, to overseas missionary work, as well as to more vigorous missionary outreach within our own land. Our intellectual heritage is important and valuable, but we cannot go on viewing ourselves as primarily the church of the elite. Those who have joined the Episcopal Church for reasons of prestige have betrayed the church too often. We will uphold and support conscientious efforts to communicate and interpret the church's message on a broader and more widely understood basis.

The church being what it is, it cannot do its work without prayer, without faith, and without obedience to Christian moral teaching. We hope that our readers, THE LIVING CHURCH family, can be leaders and living witnesses to what the church stands for. There are enough of us to be the major force in the Episcopal Church. Let us stand together and be counted!

Parliamentary Leviathan

The recent Johnson Lectures at Seabury-Western Theological Seminary provided an exceptional opportunity for thoughtful exploration of the way the government of the church has developed and is developing [p. 6]. Such an exploration was ably guided by Canon Charles M. Guilbert, who has held so many re-

sponsible offices himself and was for many years responsible for editing successive revisions of our national canon law. With him were able panelists.

Within living memory, we have become much more of a national church, with a unity embracing an increasing number of dioceses and former missionary districts. Yet this very growth has created a huge House of Deputies which has been described as the largest legislative body in the world. With such a number of people, extensive discussion of issues is impossible.

It is not easy to prescribe a solution. For the long run, the assignment of certain powers to provincial synods is certainly the attractive answer, but this is not likely to happen overnight. Conversely, the reduction of diocesan deputations from eight persons to six persons is already permitted by our constitution, and could be adopted, if the majority so desire, at the next convention. We believe that both development of the provincial system *and* the reduction of deputies are desirable, and should be pursued. Neither one, by itself, is a total solution.

Meanwhile, there are such mundane considerations as cost. Many deputies in New Orleans, it is estimated, will have to pay \$70 per night for accommodations. The church will have to bite the bullet and accept this. But \$140 per night at the convention in '85? \$280 per night in '88? Perhaps we had better gracefully reduce our deputations in '82, while we can still get a quorum together to vote on it.



Augustine

*First Archbishop of Canterbury
(May 26)*

Gregory's enthusiastic dream
To build an English Church did not inspire
Reluctant Augustine, a timorous prior,
With evangelic zeal. It seemed extreme
To go to pagan Kent for such a scheme
With forty monks from Rome. The pope's desire
Respecting, one summer's day the choir
Arrived at Thanet, won the King's esteem
Who'd been afraid you practiced magic art
When trembling in procession with a cross
Of silver you approached in hopeful fear.
Canterbury thus began. The part
You took can teach that through the loss
Of self the purposes of God appear.

Francis Chiles

NEWS

Continued from page 7

said it believed the paper was justified in its accusations and urged that the tax-free status of the Unification Church be reviewed on the ground that it is a political organization. During the trial, Dennis Orme, leader of the church in the U.K., testified that the Unification Church hoped to become "greater than the Church of England."

Students from 20 seminaries representing nine of the ten Consultation on Church Union (COCU) denominations took part in a seminarian workshop at Bellarmine College, Louisville, Ky., in early March. The participants suggested that regional conferences at which seminarians could learn more about the Consultation should be held, and they urged closer and more frequent contact between COCU and theological students.

The Church Deployment Office recently made an analysis of clergy moves over the past five years, and found that two-thirds of the clerics moved to another diocese, while only one-third moved within their dioceses. From an analysis of which clergy moved "up-

ward," i.e., to parishes with larger budgets, the study shows that 61 percent of the clergy going to churches with budgets of \$50,000 or more came from outside the diocese. This information confirms the long standing complaint of bishops and their clergy — that diocesan clergy have less chance of being considered by parishes within the diocese. "The figures would seem to be a warning to clergy not to count on intra-diocesan employment," said the Rev. Roddey Reid, CDO's executive director, "but to put their energies and time, if they need to move, in investigating vacancies in other dioceses."

Sindicators, an informal network of people concerned with ministry development in the Episcopal Church, addressed the question of whether creative thinking plays a key role in planning for the church of the 80s and beyond at its 1981 meeting in Tempe, Ariz. A test case for discussion was provided by the Rt. Rev. Harold Hopkins and the Very Rev. Gary Gilbertson of the Diocese of North Dakota. There were four stages in the two day meeting. The first was devoted to the theory and practice of creative thinking; the second part was spent looking at short term solutions to the diocese's immediate needs; in the third stage of the meeting, participants worked on long

range strategies for the diocese; and finally, a detailed evaluation session provided feedback about the consultation process.

Four secular print media and two broadcast media were cited for excellent coverage of religious subjects in April by the Religious Public Relations Council. Four journalists were named Fellows of the RPRC for their personal excellence in covering religious events. In the print category, annual merit awards went to United Press International's Washington office, the *Philadelphia Bulletin*, the *Washington Star*, and the Valdosta, Ga., *Daily Times*. Their religion editors — David Anderson, Paula Herbut, Jim Castelli, and Vickie Chandler — were named RPRC fellows. KOGO-AM Radio, San Diego, and Craig Abernathy, reporter, were honored for special religious news coverage, as was WITF-TV.

A conference which focused on both the "impossibility and miracle of intimacy" in modern culture was sponsored recently by the coordinating committee of the Episcopal Young Adults Network at the National 4-H Center in Washington, D.C. Presentations were given by the Rev. John Westerhoff, III, professor of religion and education at Duke University, and the Rev. Alan Jones, of the Center for Christian Spirituality at General Theological Seminary.

Regional Religious Education Coordinators met for three days recently with the Rt. Rev. Elliott Sorge and other staff members at the Episcopal Church Center in New York. The coordinators, who represented all nine provinces of the Episcopal Church, reviewed programs; went over plans for the 1981-82 Church School Missionary Offering, which will focus on children in the city; studied a draft of a paper on adult education; and learned that the Christian education offices will publish material on Hispanic Christian education and a survey of diocesan human sexuality education programs in May.

A five day conference on healing brought more than 100 persons to Warwick, N.Y., in mid-February. Sponsored by the lay ministry and evangelism/renewal offices of the Episcopal Church Center in New York, the conference was designed as an ecumenical exercise. The primary teachers for the sessions were Francis and Judith McNutt, a Roman Catholic couple with an extensive healing ministry. Conference coordinator was Sherrill Akyol of All Angels Church in Manhattan.

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PEOPLE and places

Appointments

The Rev. David L. Barr is assistant, St. Bartholomew's Church, Corpus Christi, Texas. Add: 600 Be-meade 78412.

The Rev. Thomas Evans Dobson is vicar, St. Andrew's of the Philippine Sea Church, Agat, Guam, and Mission Development Priest for the Episcopal Church in Micronesia. Add: P.O. Box FB, Agana, Guam 96910.

The Rev. Kenneth J. Finger is curate, Trinity Cathedral, Omaha. Add: 113 N. 18th, Omaha, Neb. 68102.

The Rev. Neil F. Innes is rector, Grace Church, Cuero, and vicar, Holy Comforter Church, Yoakum. Add: 102 East Live Oak, Cuero, Texas 77954.

The Rev. Frank S. Walinski is rector, St. Martin's Church, South Omaha, Neb., and part of the Omaha Team Ministry. Add: 2324 J. St., Omaha 68107.

Resignations

The Rev. David L. Comegys, as rector, St. Luke's Church, San Antonio, Texas.

The Rev. A. Philip Parham, as rector, St. Thomas Church, San Antonio, Texas. Add: 417 Skyforest 78232.

Transfers

The Rev. Marshall O. James from the Diocese of Louisiana to the Diocese of Upper South Carolina.

The Rev. Jack L. Watson from the Diocese of Upper South Carolina to the Diocese of Western North Carolina.

The Rev. George M. Foxworth from the Diocese of Upper South Carolina to the Diocese of California.

The Rev. Scott T. Holcombe from the Diocese of North Carolina to the Diocese of Arizona.

The Rev. Harvey H. Ray from the Diocese of North Carolina to the Diocese of California.

Deaths

The Rev. Cyril Plaister Hanney, retired priest of the Diocese of the Rio Grande, died April 5.

Fr. Hanney was born in Merthyr Tydfil Glam, Wales, January 21, 1913. He graduated from the University of Saskatchewan and was ordained deacon and priest in the Diocese of Saskatchewan in 1943 and 1944, respectively. He served numerous churches in Canada and the western United States

during his ministry. Fr. Hanney was preceded in death by his wife, the former Nell Edith Prestwich. The couple had three children.

The Rev. T. Gordon Ott, retired rector of the Church of the Resurrection, Philadelphia, died March 28.

Fr. Ott was born in Newfoundland in 1908. He graduated from Kings College, Halifax, Nova Scotia, in 1933, and was ordained a deacon in that year and a priest in 1934. Fr. Ott studied at the General Theological Seminary in New York and received his Doctorate of Sacred Theology from Temple University in Philadelphia. He served as associate rector of Holy Trinity Church, Philadelphia, from 1946 until he was called to be rector of the Church of the Resurrection in 1951. He retired from that post in 1970. Fr. Ott also served as chaplain in the Royal Canadian Navy during the years 1942 to 1946. He is survived by his wife, the former Lois Wright of Ottawa, sons John and Michael, a daughter Katherine, and five grandchildren.

Elizabeth Van Dyke Price, wife of the Rev. Alfred W. Price, died March 25 at University Hospital, Seminole, Fla. She was 75.

Mrs. Price was born in East Orange, N.J., was a graduate of Syracuse University, and had lived in Brooklyn, N.Y., and Philadelphia, Pa., before moving to Florida nine years ago. She is survived by her husband, rector-emeritus of St. Stephen's Church, Philadelphia, and honorary canon of St. Peter's Cathedral, St. Petersburg, Fla., two sons, two daughters, ten grandchildren, five great-grandchildren, and a brother.

CLASSIFIED

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HISTORIC Church with insurance money wishes to replace stolen Communion silver with old, rather than new pieces. Chalice, paten, ciborium, cruets and flagon especially. Please send descriptions and photographs to: The Memorial Committee, St. Jude's Church, 907 Wichman St., Walterboro, S.C. 29488. Sterling only.

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meahger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

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Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
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.

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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.

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The Rev. Richard Holloway, r 30 Brimmer Street
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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

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

BOSTON, MASS. (Cont'd.)

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

KANSAS CITY, MO.

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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

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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

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

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ST. GEORGE'S Stuyvesant Square
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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. Stanley 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

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76601
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

ST. LUKE'S 5823 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

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. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 6 EP

RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

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