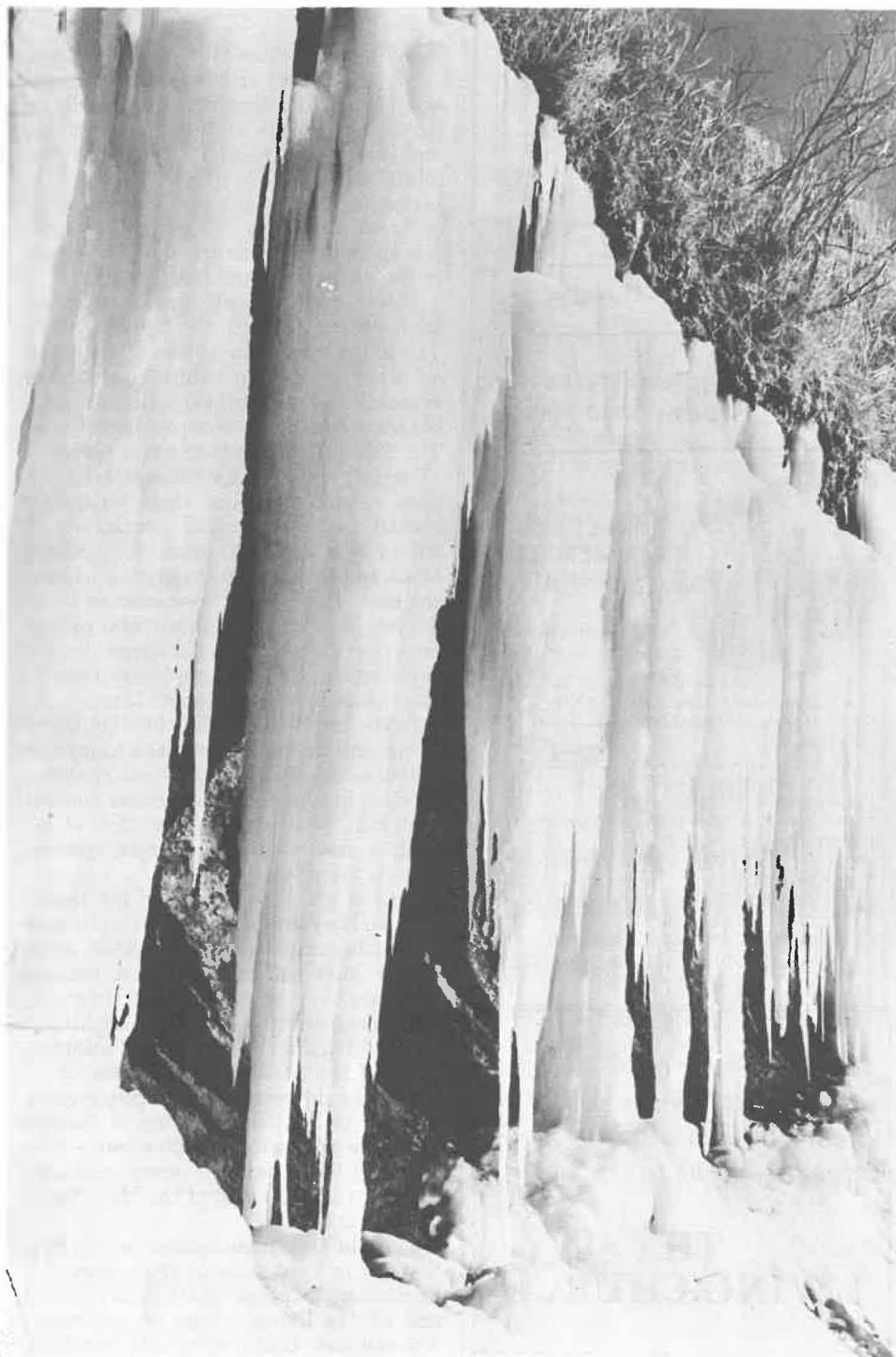


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Are Semites, southerners, and ex-slaves the only ones who feel this way? The great American novels of our time, so often written by white southerners whose lives are closely linked with blacks, sometimes seem to suggest this. The Bible Belt is indeed a real place.

Yet is it not true that ultimately *all* human beings can find their authentic identity in the ageless narratives of Adam and Eve, Abraham and Sarah, Noah and the ark, and page after page in the most fascinating book ever written? Certain it is that for those who plunge into these pages, life can never be the same again! There is no better time to start than in this season of Lent.

In the non-biblical view held by many Christians and non-Christians today, the universe is a vast machine set spinning by God, but having little further contact with him. He concerns himself, if at all, with a few members of one species, namely ourselves.

This is not how Noah and his family saw it. They and all the other creatures were shipmates together in that great hollow survival capsule, in a journey that can only be imagined as frightening, uncomfortable, and beset with the most difficult interpersonal relationships (if the phrase may be allowed) between the different sorts of passengers. All had to wait for the sign of deliverance, the dove with the olive leaf — destined to be a sign, so many centuries later, of the anointing of the Holy Spirit in Holy Baptism.

The Old Testament lesson for this first Sunday in Lent tells us that there is a "covenant," a personal tie, between God and all the living things he has made. The rainbow, that remarkably beautiful,

but physically useless arch in the sky, is to be the visible token of what old theologians called the Noachite covenant.

When Jesus was baptized, St. Mark tells us, the Spirit drove him out into the wilderness where "he was with the wild beasts." He did not make his way to any university or seat of rabbinical learning, nor did he sit at the feet of John the Baptist. Instead he sought spiritual strength away from other people in God's created world. It is an exciting place to be. Besides the animals, great spiritual powers, both good and bad, are there.

Few of us will have the privilege of spending the next few weeks in the desert or the forest. We can, however, clear at least a little space in our overcrowded lives and, in our small measure, join in the battle of angels and demons.

THE EDITOR

Lent, 1982

*"Let us recite what history teaches.
History teaches."*

—Gertrude Stein

Somewhere like Japan.
And the swans silhouette
themselves against
the blood-red sun
once more to rehearse
their well practiced
courtship.

Somewhere else.
And my heart not entirely
satisfied returns
to the saga
of the white herons mating.

Somewhere other than here.
Nature's type of asceticism
renews her psyche,
and perhaps, with longing,
will mine.

Travis Du Priest

LETTERS

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

Essentials

Some response ought to be made to Bishop Wantland's assertion that it is high time for Episcopalians to state precisely where the church really stands and what is the minimum essential deposit of faith about which there can be no compromise [TLC, Jan. 24].

In brief, there are three problems with this I would invite TLC readers to ponder. First, simply to make dogmatic assertions and expect doctrinal conformity is not to enter into a dialogue; so the bishop's assertion is, at the least, in the wrong article.

Secondly, explain thinking how a quarrel over the relative apostolicity of the Anglican and Lutherans would appear on God's immediate agenda for his church in this troubled world. It is a little like giving space to the filioque clause on a page facing the accurate perception: "Our neighbor . . . is not an Episcopalian, nor are his wife and two children. As a matter of fact, they aren't much of anything religiously." Don't we catch a glimmer *why*?

Lastly, good (albeit recent) scholarship would raise some serious question about the issue Bishop Wantland addresses: How faithful in practice has the Episcopal Church been to the historic form of ministry?

(The Rev.) CHARLES A. PEEK
St. Luke's Church

Kearney, Neb.

• • •

We have always believed that within the Anglican Communion there was room for differences of opinion to a degree and for customs and practices which vary. That has been one of our strong points, rather than a weakness. False doctrine, as Bishop Wantland has pointed out, is a different thing and should not be permitted.

ELIZABETH B. CARSON

Lexington, Va.

The Goldfish Bowl

I was interested in your editorial entitled "Life in the Goldfish Bowl" [TLC, Jan. 17]. It makes obvious your dismay over some sort of improper personal behavior on the part of clergymen which is being condoned by their superiors, by their peers, by their parishioners, or by themselves.

I am grateful for your perception and for your writing of the editorial. But I

am troubled by the unwillingness or timidity which refrains from specific mention of the problems. You indicate that you feel free to say anything at all because "at the present moment there is no great scandal hanging over the church."

Investigative journalism, which is part of the *raison d'être* of any journalism, requires speaking out even at the risk of treading on toes. I believe there is at present a scandal hanging over the church in the number of bishops and priests who have divorced their wives and married other women. There is also an element of scandal in the number of homosexuals being admitted to seminaries and ordained.

This situation has been considered sufficiently serious by the Virginia Theological Seminary to warrant a statement of policy to the effect that none shall be permitted entrance into or continued membership in that institution who indulge in the practice of homosexuality or extra-marital sexual intercourse or adulterous relationships [TLC, Dec. 13]. Perhaps there could also be included under the heading of scandal the abuse of alcohol at some clergy gatherings.

You are right to remind your readers of the requirement of open probity among clergy who, in being ordained of their own free will, have accepted the discipline of a higher standard than is required of the laity.

(The Rev.) FREDERICK M. MORRIS (ret.)
New Canaan, Conn.

• • •

It is with some regret that I must take issue with you concerning ideas expressed in your editorial, "Life in the Goldfish Bowl" [TLC, Jan. 17]. I'm especially concerned about the specifics of rejection as expressed in your editorial, as they appear to fly in the face of Christ's explicit command, "Judge not according to the appearance, but judge righteous judgment."

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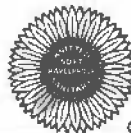
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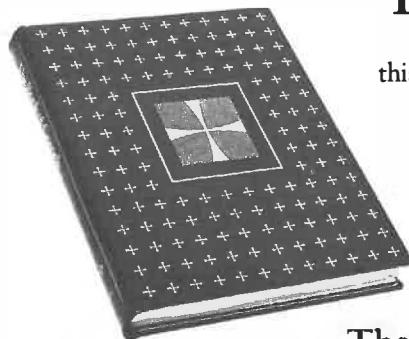
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or her to resign on the basis of innuendo, is therefore in the nature of grievous sin. In a real sense, Christ's shepherd is condoning such sin when he resigns his vocation primarily to avoid scandal.

Since our Lord predicted persecution based upon sinful prejudice, every such resignation is a repeat of the scandal of the holiest Friday of history. You and I as baptized Christians are not called primarily to keep the Episcopal Church scandal-free. We are called to help bring in the kingdom of God, and this new birth will of necessity be accompanied with predicted and predictable pangs — the massacre of the Innocents, the betrayal by Judas, the persecution of St. Paul, and the like.

With every prayer that we all remain faithful to our vocation, I am yours most sincerely in our Lord,

GILBERT PRENTISS

Boston, Mass.

Your editorial, "Life in the Goldfish Bowl," makes an important point about the responsibilities of those of us whose lives are highly visible. However, all clergy spouses are not wives.

Admittedly, the husbands of women in the ministry are still few in number, but they are a valiant lot and certainly deserve mention. Theirs is a still rather uncharted role in the established scheme

of things, yet they are extremely important to the clergy who also happen to be wives and mothers.

(The Rev.) ANN C. HOLT
Annandale, N.J.

We are glad to give credit where credit is due, but we respectfully point out that we said, "We believe that in the long run the wives and children of clergy have found..." We are not aware of any husbands of clergy, or of children whose mothers are clergy, who qualify as yet for the "in the long run." Whether such a statement can be made 15 or 20 years from now remains to be seen. Ed.

Armament

You recently printed a very fine letter by Edgar T. Mead entitled "Bishops and Nuclear Arms" [TLC, Jan. 24]. I am in the fullest accord with Mr. Mead except for one important point. It seems obvious that moral issues are political issues; political matters affect all people and are, therefore, moral questions of the greatest import.

Mr. Mead's comparison of the Communists to Hitler's Germany is especially realistic. I believe the "doves" and the "arms limitation" people of the 1930s were the real — however unintentional — butchers of World War II because of their insistence that the British, French, and American nations face tyranny in a state of virtual helplessness.

No matter how aggressive Hitler and the Japanese became, there were many pacifists who insisted that we refuse to arm ourselves. This only increased Hitler's temptation to bully.

It does appear to many in our church that the lesson of Pearl Harbor has been forgotten. When we forget the lessons of history, they have to be relearned, and this time the tuition might be too expensive!

(The Rev.) LEE M. ADAMS

All Saints' Church

Galena Park, Texas

Gallant Warrior

The article, "Creative Tension," by the Rev. Richard Holloway, rector of the Church of the Advent, Boston, was really first-rate [TLC, Jan. 17].

I also noted in the same issue the very brief notice of the death of the Rt. Rev. Colin O'Brien Winter. I do trust that this will not be the last of the articles written about this gallant warrior and saint in the Anglican Communion. We just do not have that many to talk about. The church and society may see him as the implacable foe of racism, but others of us remember him as a man of great spiritual depth and prayer.

(The Rev.) GEORGE LYON PRATT

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BOOKS

Hebrew Monarchies

KINGDOMS OF THE LORD: A History of the Hebrew Kingdoms from Saul to the Fall of Jerusalem. By David F. Payne. Eerdmans. Pp. xviii and 310. \$13.95.

Anyone who reads the Hebrew scriptures soon encounters kings and kingdoms, and especially the rise and fall of kingship in Israel. It is this area of the Bible that Prof. David F. Payne deals with.

His treatment is exhaustive — from Saul through Zedekiah — with a look at all the other kingdoms (e.g., Assyria, Babylonia, Syria, and Egypt) and all the prophets along the way. His method involves a good amount of repetition and overlap.

Since the author does not deal with literary questions, he often gives the reader the impression that the history he covers is rather monochrome and straightforward, with only the rare jaw-breaker entering the picture. The detail is ample, but the interpretation is frequently harmonistic and excessively reassuring. Is it really true that "the God of the Old Testament is . . . not arbitrary and whimsical" (p. 11)?

From this book one is led to believe that Jonah and Daniel function right along with Amos in the eighth century and Ezekiel in the sixth.

This is not an exciting book. The most stimulating chapter was entitled "The Enemy Within — False Religion." Here the reader may discover the real obstacles to true religion during the era of the kings and during any era — even our own.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament and Hebrew
Nashotah House
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Indispensable Companion

A PRAYER BOOK MANUAL. Edited by Charles W.F. Smith. Bishop William White Press. Available through Seminary Book Service, 3737 Seminary Rd., Alexandria, Va. 22304. Pp. 145. \$8.95.

This book is a worthy successor to the first Prayer Book manual published in 1943 by the Episcopal Evangelical Fellowship. The manageable size and format of this small volume belie the extent of its information and instruction. It "walks" the reader through the Prayer Book, not quite page by page, but unit by unit, explaining in clear terms the rationale behind each service, clarifying the changes made from the 1928 book and making many practical and helpful

Continued on page 13

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The Council of the College of Preachers and the Episcopal Bishop of Washington invite nominations and applications for the position of Warden. The Warden is chief executive officer of the first institution in the United States (1929) devoted to post-ordination training for clergy. The College is one of five institutions owned and operated by the Protestant Episcopal Cathedral Foundation of the District of Columbia and is located on the Cathedral grounds. The Warden is elected by the Cathedral Chapter on nomination by the Bishop after the recommendation of Council.

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Ecumenism in Washington

The Week of Prayer for Christian Unity was observed in Washington by an historic pulpit exchange between the local heads of the Episcopal and Roman Catholic Churches and the issuance of a joint statement on their mutual efforts toward reconciliation.

On the Sunday opening the Unity Octave, the Rt. Rev. John T. Walker, Episcopal Bishop of Washington, was the preacher at the National Shrine of the Immaculate Conception, with the Most Rev. James A. Hickey, Roman Catholic Archbishop of Washington, as host. The following Sunday Archbishop Hickey delivered the sermon at Washington Cathedral, with Bishop Walker presiding. In each case it was the service of Morning Prayer, in the respective rites.

While William Cardinal Baum (Archbishop Hickey's predecessor and co-founder, with Bishop Walker, of the Interfaith Conference of Washington) has preached in the cathedral, this marks the first time an Episcopal bishop has occupied the pulpit at the National Shrine.

In his sermon Bishop Walker said that "we meet here today to give credence to our prayers by this outward sign of coming together . . . fully aware of our divisions . . . and that the world will not long remember this event unless we follow it with other acts that may become steps to unity."

"The walls that separate us have been long in the making," he continued, "built up by all the devices of hate and malice, as being necessary for life on earth, as well as entrance into heaven, and in many places written into law, and it is only in our own lifetime that the steps have been taken that make it possible for me to be here today."

He had hoped that the three agreed statements of the Anglican-Roman Catholic International Commission (on Ministry, the Eucharist, and Authority) might pave the way to closer relationships at all levels, "but while there have been some experiments in our worship and in our social concerns, the walls are still there, and the barriers are still too high."

"This interchange is the beginning," he concluded, "but we do not intend to stop, and I do here commit myself to do all in my power to bring our parishes and people together, not alone in social service, but in prayer and liturgical worship. Whether or not we succeed is in the

hands of the Holy Spirit, but at least let it be said that on this day we sought to make a new witness in the church to him who died for our sakes."

In the service in Washington Cathedral at which Provost Charles A. Perry was officiant, Monsignor Eugene G. Bilski, director of the Shrine, brought greetings, and the Rev. Gabriel F. Duffy, chairman of the Archdiocesan Commission for Ecumenical and Interreligious Affairs, read one of the Lessons. Roman Catholics and Episcopalians joined in "A Mighty Fortress is our God" and in the Prayer Book petition for the Holy Catholic Church, ending with "where it is divided, reunite it." They stood for the Solemn Te Deum, and together recited the Apostles' Creed, led by the two bishops.

Speaking from the great Canterbury pulpit, Archbishop Hickey said that in the search for unity, history has placed a special challenge before the Anglican and Roman Catholic Churches, noting that when Archbishop Michael Ramsey and Pope Paul VI in 1966 pledged themselves to a dialogue founded on the Gospels and our ancient common traditions, the Pope, in envisioning our future reunion, had assured Dr. Ramsey that "on that day there will be no seeking to lessen the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Church."

But Archbishop Hickey cautioned the congregation on two counts: we *all* must be ready to yield to the demands made by the spirit of truth, and to search courageously, relentlessly, and honestly for the truth about God and his purpose for man and the church; and we shall not respond to Christ's prayer for unity unless our churches are praying churches.

He warned that "if others have sinned in wounding the Body of Christ with disunity, we are no less sinners for not working to heal those wounds." He also noted that when St. Paul tells us to be of one mind, he is not asking us to ignore complex questions in order to bring about a superficial semblance of unity.

"It is *prayer* that is needed to support the studies of scholars and the efforts of bishops to restore unity," he said. "Many feel overwhelmed by the controversial points of belief and practice that separate us, *but there is no one who cannot pray*. Not as the Pharisee, in pride that we are Roman Catholics or Episcopalians, but as the humble Publican — 'Lord have mercy on us, for we are sinners.' The Holy Spirit, the principal ar-

chitect of unity, will not deny us the grace if we pray for it with a sincere heart."

In closing he voiced the fervent hope that in another 75 years from this 75th anniversary year of the cathedral, Roman Catholics and Episcopalians will be far beyond the present stage, for "if we are not well on our way to formal reconciliation by then, I fear the world will have long since tired of our pledges and promises."

DOROTHY MILLS PARKER

Episcopal Spots on TV

ABC-TV has accepted for public service telecasting a set of four Episcopal Church spot announcements produced by the communication staff at the Episcopal Church Center in New York.

Each of the ten-second spots features a brief testimonial from a person for whom membership in a local church has been especially helpful: a college student, a businessman, a widow, and a newly-confirmed Episcopalian. The people in the announcements belong to congregations in Connecticut and New Jersey.

The spots, which were produced on 35 mm film to meet network standards, are available to any diocese or parish wishing to place them on local commercial stations, either as paid announcements or in public service time. Permission will be granted to any local church or diocese that would like to put its own identification on the material.

"Our hope is to produce a different set of four television spots during 1982, perhaps with a different emphasis," said the Rev. Richard J. Anderson, executive for communication. "Having such announcements on network television is a way of drawing attention to the Episcopal Church. It is also an affirming force for all members of the church in their ministry."

Three Arrested in Nicaragua

Information that three Episcopalians have been arrested by national police in the isolated Bluefields area of Nicaragua has reached the Episcopal Church Center in New York. The Rev. Atinaldo Carlos, his 16 year-old son, Kenneth, and Granville Garth, a layreader, were taken into custody in January.

The Rev. Mr. Carlos, a deacon, was in charge of the missionary work at St. Mary's Church in Tasbapauni, a village



Anglican Daily Express/The Anglican Times

The Rt. Rev. Noriaki Iida, left, who was enthroned as Bishop of Kyushu on January 15, shakes hands with his predecessor, the Rt. Rev. Toyohiko Kubobuchi, at a reception following the service.

accessible only by small boat. He was ordained to the diaconate six years ago as part of an Episcopal Church effort to provide pastoral care to isolated areas. His recent request for ordination to the priesthood had been granted by the diocesan standing committee.

In October, 1980, another deacon, the Rev. Willie Allen, was arrested and released several weeks later without a trial. During the same period, five Roman Catholic missionaries have been deported from the Bluefields area.

The Rev. Arthur Tripp and his wife, Episcopal missionaries, have been notified that their visa to stay in Nicaragua must be renewed every 30 days. The Tripps have been in Nicaragua since 1976.

The Sandinista government repeatedly has accused the Bluefields area of "separatist tendencies," and has criticized its political leadership.

Protect the Believers

While conceding that Britain's ancient law of blasphemy needs some revision, the Archbishop of Canterbury does not want to see it scrapped. In fact, he would like to see its provisions expanded to cover religions other than Christianity.

Dr. Runcie made his position clear in a recent written response to a British Law Commission paper which recommended that the crime of blasphemy be abolished. The commission cited the ambiguity of the term, and noted that the law had been invoked only once in the last 50 years.

Pointing out that the blasphemy law "is grounded in the wish to protect the believers, and not God or Jesus Christ or gods of other religions," the archbishop said its aim was to "protect the

sacred beliefs of all religious people from deep and hurtful attacks."

"To abolish such a law completely without replacement would leave people exposed to insult and outrage in regard to the very matters about which most of them care most," Dr. Runcie said. "And the more extravagant, violent, or scurrilous the language which is used, the more likely it is to wound or outrage people's feelings than sober argument, and to give rise to discord, unrest, or even violence."

The blasphemy law was invoked last in 1977, when a British newspaper and its editor were fined for printing a poem suggesting that Jesus Christ was actively homosexual.

New Framework for Unity

At the end of a 12 day session in Lima, Peru, of the Faith and Order Commission of the World Council of Churches in January, nearly 100 theologians issued a statement on baptism, the Eucharist, and ministry that has met with wide ranging praise.

The document was called a "miracle" by Dr. Paul Crow, former general secretary of the Consultation on Church Union (COCU) in the U.S. He said its issuance may have been "the most radical thing the World Council has ever done."

The Rev. Jean-Marie Tillard, O.F., of the Dominican Theological Faculty in Ottawa, called the statement "a framework for church union," and "proof that the Holy Spirit is at work." Commission moderator Nikos Nissiotis, professor at the Athens University theological school in Greece, prayed that God would "use this text . . . to further the unity of his church."

The first international faith and order conference in Lausanne, Switzerland, in

1927, began the work which resulted in the Lima document. In 1976, an earlier version was circulated. Revisions based on reactions from more than 100 churches were incorporated in the draft prepared for the commission, which revised the material further before granting approval.

The statement represents ecumenical convergence beyond the member churches of the WCC. For example, Roman Catholic scholars have been participating in the deliberations with Vatican permission. Baptists and Lutherans were also among the participants.

The document, called "BEM," an acronym for "baptism, Eucharist, and ministry," asked for response from the world's churches "as precise as possible" on the issues raised.

The section on baptism asserted that differences between churches that practice infant and believers' baptism become "less sharp when it is recognized that both forms of baptism embody God's own initiative in Christ and express a response of faith made within the believing community." It stressed that baptism is "unrepeatable."

In the section on the Eucharist, the text said, "Christ's mode of presence in the Eucharist is unique." It noted a continuing disagreement on the degree to which that presence is linked to the bread and wine and said that "the decision remains for the churches, whether this difference can be accommodated within the convergence formulated" in the rest of the statement. Summing up this section, the statement asked for further study, to help distinguish "which features of the Lord's Supper were unchangeably instituted by Jesus, and which features remain within the church's competence to decide."

The section on ministry suggested that the three-fold ministry of bishop, presbyter, and deacon "may serve today as an expression of the unity we seek and also as a means of achieving it." At the same time, it said the "three-fold pattern stands evidently in need of reform."

Speaking specifically of the tradition of episcopal succession, the text said this ordering of bishops "became one of the ways . . . the apostolic tradition of the church was expressed." It asked churches in this tradition to recognize the "apostolic content" of the ordained ministry in other churches.

The Episcopal Church was represented in Lima by the Rev. J. Robert Wright of the General Theological Seminary, who was among the 14 Anglican participants, and was one of the nine members of the editorial committee.

Fr. Wright commented, "The Lima statement moves plainly in the direction of our Chicago-Lambeth Quadrilateral and reflects many of our Anglican ecumenical hopes. The unanimous accept-

ance of this statement by leading theologians from all major Christian churches was most impressive. It reflects the many years of preliminary work. In the editorial committee, in preparing the final draft, we considered 192 changes proposed by different churches."

The Rev. William A. Norgren, ecumenical officer of the Episcopal Church said, "This document has added significance at this time, as the final statement of the Anglican-Roman Catholic International Commission is about to be released. Traditional and catholic aspects of ecumenism will be greatly strengthened."

Business Must Help

In an address at a dinner marking the 150th anniversary of the Episcopal Mission Society of the Diocese of New York, U.S. Commerce Secretary Malcolm Baldrige acknowledged that the private sector cannot make up all the social services cut by the federal government.

Mr. Baldrige urged business to accept responsibility for providing jobs with the money it will save through tax cuts. "It's not enough to say, 'Get government out of my life,' without taking on the additional responsibilities that go along with that," he said.

Defending some social service cuts that have been particular targets of criticism in the past year, Mr. Baldrige said that the number of food stamp recipients has been cut by only about five percent by changing the maximum income level for recipients to \$11,000. "How tough is that?" he asked.

Mr. Baldrige, who receives \$69,630 a year for his services as Commerce Secretary, said that in 1980, the median income of families whose children were entitled to free meals in public schools was \$26,000. Now, the income level for these programs is \$16,000, he said, suggesting this was not really a hardship.

New Head at St. Paul's

The board of trustees of St. Paul's School, Concord, N.H., announced recently that the Very Rev. Charles H. Clark, dean of the Berkeley Divinity School at Yale since 1977, will be the school's ninth Rector.

A native of New York City, Dr. Clark, 55, was educated at Yale University and Yale Divinity School. He also holds advanced degrees from Virginia Theological Seminary and Yale, and an honorary doctorate from VTS.

From 1957-67, Dr. Clark assisted at St. Andrew's Cathedral in Singapore. He served as dean of St. Andrew's Seminary, Manila, from 1967-77.

Dr. Clark and his wife, the former Priscilla Potter, are the parents of five children.

BRIEFLY...

Coalitions of non-profit publishers are coming together across the U.S. to protest the major hike in postage rates which has increased some mailing costs by 150 percent or more [TLC, Feb. 7]. In Maryland, local clergy have joined with editors of church publications in labeling the increase "sinister," because it makes wealth a necessary condition for the "free exchange of viewpoints." The Rev. Canon James Bingham, who edits the *Maryland Church News*, said the loss of postal subsidies would add \$5,000 to the diocesan paper's yearly mailing costs. This will force an immediate cut in the number of issues sent out, he said, and may result in a "marginal" means of communication that is not worth continuing.

The vestry of Christ Church, Charlotte, N.C., decided on a recent retreat "to call upon the people of this parish to band together in a common effort to raise \$1 million to combat the scourge of poverty," according to a letter sent to parishioners and signed by Edward H. Hardison, senior warden, and the Rev. Frank H. Vest, Jr., rector. "We propose to call this effort the 'St. Francis' Fund' — naming it for the one person, other than Jesus, who in the history of the Christian church is most closely identified with the Christian response to poverty," the letter said in part.

Whether or not it is appropriate for taxpayers to pay large salaries for the official chaplaincies of the U.S. Senate and House of Representatives is a question that arises from time to time. The current controversy on this subject was sparked by the recent announcement that Senate Chaplain Richard C. Halverson had received a \$12,000 raise. One of those commenting was *Chicago Sun-Times* columnist Mike Royko, who said, "When services to the old and poor are being slashed, and unemployment is creeping upward, if you senators and your 6,000 staff members need somebody to hold your hand and pray for you, his \$52,000 a year salary should come out of your pockets, not ours."

A unique Episcopal Church theatre program is growing and thriving at St. Augustine's Chapel on the Nashville campus of Vanderbilt University, according to the *Tennessee Churchman*. The Rev. John Hatcher, Episcopal chaplain at Vanderbilt, has developed a pro-

gram which produced five musicals during 1981, its first year of operation, as well as *Voices*, a drama which addresses the concerns of women. St. Augustine's group attracts both student actors and experienced community theatre artists, and played to over 7,000 people last year.

Anglicans in Tasmania were to install the Rt. Rev. Vernon Cornish, assistant Bishop of Perth, as their tenth diocesan bishop on February 7. Instead, they attended his funeral on January 28. Bishop Cornish, 50, died suddenly of a brain hemorrhage on January 25, after falling ill that afternoon. His wife and three sons survive him.

The Rev. Omar Ortiz, an Anglican priest and native of Chile, has been elected auxiliary bishop of Paraguay with the right to succession, according to the Rt. Rev. Colin Bazley, Presiding Bishop of the South American Anglican Council. Fr. Ortiz will succeed the Rt. Rev. Douglas Milmine, an Englishman who has spent most of his life in Latin America as a missionary of the South American Missionary Society. Fr. Ortiz, 44, served churches in Chile before moving to Paraguay last year.

Cultism and fundamentalism were two major concerns of the fourth Consultation on Ministry in Higher Education, which met on the campus of the University of Oklahoma in Norman early in January. About 45 persons from Province VII attended and 13 colleges and universities in Texas, Oklahoma, and Kansas were represented by Episcopal chaplains, faculty, and students. In workshops, small group discussions, and plenary sessions, the consultation focused on the development of clerical and lay ministry and Anglican renewal in the university setting.

Members of the Standing Committee on Church Music, meeting at the Seamen's Church Institute in New York from January 17-23, put the finishing touches on some 600 hymn texts which they will present to the 1982 General Convention. This was the commission's last chance to work on the manuscript before it went to the printer.

Coming . . . March 14th
Parish
Administration Number

The Old Rabbi

For a rabbi in a concentration camp,
death was based on loving
obedience.

By RICHARD WENTZ

There is the story of Rabbi ben Yosuf, a Jew of Warsaw. He was taken to a concentration camp with his people. There he was forced to be a beast of burden. He had to pull a huge cart, day after day. The dear rabbi did it all without complaint — until the Sabbath. When the Sabbath came, he refused to work. The guards whipped him, abused him; still he wouldn't work on the *Shabbat*.

"If you will not obey our orders," said the camp commandant, "if you will not work when you are told, and continue to give us this silly argument about the Sabbath, you must be hanged!"

Rabbi ben Yosuf quietly told them to go ahead and hang him. The commandant was impressed at the serenity of the rabbi. He asked whether there was some request the rabbi would make before he died.

The old rabbi replied, "Please do not hang me before sundown, lest my death profane the Sabbath." And so he was hanged just as the first evening star twinkled. From the entire camp came the sounds of the ancient prayer: "Yithgadal wa yithgadash sh'meh raba" — ("Exalted and hallowed be his great name" — Mourner's Kaddish).

How beautiful! How beautiful upon the mountains of time are the feet of

those who proclaim such tidings! I don't know whether I would have the courage of Rabbi ben Yosuf, if such a thing happened to me. I wish for that courage.

But I'm a weaker man than he was — I live in such a different world. Such a different world! There is a part of me that thinks very much like the commandant. I ask myself, "Why such a big deal about a Sabbath? One day of the week is like another. It all depends upon what shift you work, what day you have off."

Imagine letting yourself be hanged because you are obedient to some hairy old commandment about a Sabbath. Imagine, your one last request: "Please do not hang me before sundown lest my death profane the Sabbath!" What kind of a man is that? He doesn't adjust very well, does he? He's not very practical — actually not very reasonable.

The rabbi's action is based upon obedience. He obeys a commandment *lovingly* — lovingly — for no other reason! He doesn't obey it because it's good for his health, or good for society. No, he loves the Sabbath. He goes to meet the *Shabbat* as a lover goes to his mate. He embraces her. He has tears of love. What kind of a world does he live in? Not a "natural" world, is it?

The commandant is the key to what we usually mean by the natural world. The world of nature — things as they are, things that make sense, add up, make money. It would have been reasonable for the rabbi to have worked on the Sabbath. After all, it wouldn't have been his fault. Or, would it have been? He could have justified his work, knowing that he would survive to serve his people.

It makes sense to ignore the rabbi's Sabbath because you have your own ideas of what you need, once the week's

routine is done. You may have a boat that needs to be dipped into the waters. You may have some reports that the company requires of you, a chance for some extra money. If you're a secularist, the Sabbath is an outmoded superstition. If you're a Christian, you may feel that you have been freed from the law of the Sabbath.

Ah, but the Christian is one who has been engrafted onto Israel. If you are a Christian, you may think that you now live the commandment of love and freedom. But Rabbi ben Yosuf lived that way, too. You face the same difficulties as he did. Will you live the completely pragmatic and prudential life of the commandant, or will you live like Rabbi ben Yosuf?

You don't avoid the passionate necessity of obedience to love when you become a new Israelite. It's all a matter of love. Nothing to it but love. You may be hanged. No rewards. Just the ability to see things as a lover sees them. There in the apocalypse of St. John — curious dreams, strange images. The world of a poet, where nature is sometimes cruel, sometimes magnificent. Super-nature! "Then I saw a Lamb standing, as though it had been slain!"

Slain, was it? Hanged like Rabbi ben Yosuf? "And he went and took the scroll from the right hand of him who was seated on the throne!" Come now, Lamb, don't really be slain. What could it all be for? What would it be worth? Save your life.

"And when he had taken the scroll, the four living creatures . . . fell down before the Lamb" (Revelation 5:6-8). The four living creatures — all of nature — now given a commitment for its reason. Now nature knew what she was all about. Now she had meaning because someone ignored his own need for security and found the key to life in an all-consuming love for the will of God and his neighbor's needs.

Rabbi ben Yosuf! We salute you. You remind the Christian that he must make up his mind about what is most true and lovely about existence. *Yithgadal wa yithgadash sh'meh raba!*

The Rev. Richard E. Wentz is professor of religious studies at Arizona State University and priest associate at the Church of the Epiphany, Tempe, Ariz. He has had many works published in journals and books and is currently working on a collection of meditations, a book on religious studies, and a textbook for American religion courses. He is the author of The Saga of the American Soul.

Holy Unction

A Dramatic Sermon

on One of the Church's Sacraments

By JOHN HALL

P — Preacher

V — Voice

P — This is the story of a man who had open heart surgery. He is a man of faith. He prepared for his surgery by prayer, and by receiving the sacrament of Holy Communion daily. He made a confession of his sins and received absolution.

On the night before he was to go into the hospital, he gathered his family, a group of friends from his church, and his priest together at his home. They had Holy Communion together, and he was anointed with oil in the sacrament of Holy Unction. They prayed for the success of the operation, and that God's peace would be with him. He felt ready for what was to come.

Several weeks later, he was able to write to his brother these words: "Actually, this operation has been quite an experience. . . . But the high point so far has to be the two days in the intensive care unit.

"Looking back on it, it dawned on me that my only clear memory was one of wonder, that instead of being burdened with all of the discomfort from the six or eight tubes sticking in me, instead there was a joy and the continuous refrain going through my being of 'Praise the Lord, thank the Lord.'

"Later, I learned of the prayer vigil that our community had organized for this period, so now I have to believe that I was privileged to catch a glimpse of what it is like to be a member of the

body of Christ receiving support from other members. It's a super treasure."

V — Why can't it be like that for everyone?

P — I wish that it could.

V — Almighty God, when we read the Gospels, we get a picture of your Son Jesus healing people wherever he went. It seems as if he could hardly help himself, as if he were irresistibly drawn to make people whole. I pray that the ministry of your church may become so strong, and that all Christian people may so desire to exercise their own ministry, that wherever people are sick in any way, Christians may be drawn to them to touch them with the healing touch of Jesus Christ.

Here there is a pause in the drama.

P — This is the story of a woman who had a deadly form of cancer. She too received the sacrament of Holy Unction, several times, the last one about a month before she died.

V — If she died, then what was the point of the sacrament? Was the sacrament a failure?

P — A sacrament is an outward and visible sign of an inward and spiritual gift of God, given to us by Jesus. It is a means whereby God touches our lives, and God's touch never fails.

V — Then why did the woman die? Why wasn't she healed?

P — It is true that she died. She was not healed of her cancer. But she was touched by God. She would have said so herself. In fact, she did, even when she knew she was dying.

V — Not everyone in such circumstances would be able to acknowledge that.

P — That is true.

V — O God, there are so many things which we do not understand. Please give us faith in the midst of things which we do not understand.

Again there is a pause in the dramatic sermon.

P — This is a story of a man whose life was crippled by memories of terrible events in his past. Some of these memories were buried deep within him, so deep that he could not bring them to the surface by himself. But from deep within him, they were very effective at blocking the progress of his life. They got in the way of his ability to further his career. But even more important, they got in the way of his most important relationships.

With the help of a spiritual counselor, and by the grace of God, he was able to go back to the most painful moments of his life and to ask Jesus to heal him.

V — Did he receive the sacrament of Holy Unction?

P — Yes, he did. After those memories had been unburied, he was able to make the most complete confession of his life, and having done that, he was really open to the touch of Christ. He came to the altar of God, received the laying on of hands with prayer. The priest anointed him with holy oil, and prayed:

"As you are outwardly anointed with this holy oil, so may our heavenly Father grant you the inward anointing of the Holy Spirit. Of his great mercy, may he forgive you your sins, release you from suffering, and restore you to wholeness and strength. May he deliver you from all evil, preserve you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen."

V — Almighty God, give us all the sense of your presence in our lives, so that we may touch other lives with the healing touch of Christ. And help us, when we ourselves are sick, to turn to you. Amen.

Motivation

We have time for so many useless things! Time to read a great deal of useless nonsense from books, magazines, and papers; time to sit around in cafes and chatter away quarter and half hours. Should it really be impossible to save some time in the morning for collecting ourselves in meditation instead of endlessly dissipating ourselves, for gaining the power we need to fill the whole day with God's power and purpose? *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

The Rev. John Hall serves St. Augustine's Chapel, which carries out the ministry of the Episcopal Church at the University of Rhode Island.

The Greatest Pain: Love Denied

By CHRISTOPHER LARSON

Once a year the young people's group at Trinity Parish, Rock Island, Ill., assumes the responsibility for the assisting roles in a Sunday service. This includes the preaching of the sermon. The group chose Christopher, the rector's son, to preach at a recent service of this kind. He is a college freshman at Augustana College in Rock Island. "The names have been changed to protect the innocent," in this moving presentation.

You know the feeling. The world stops, along with your heart. The cold emptiness that creeps through your body doesn't mix with the sensation of total confusion. There is no way to accept the words, "I don't love you." These words can cause the greatest pain we might experience.

We all staunchly believe our personal heartbreaks are more painful than anyone else's. I believed my experience with those words, "I don't love you," was more terrible than anyone's. (Notice my use of the past tense. I realized there was Someone who had been hurt more than I.)

I'd like for you to relive the pain of a broken relationship with me. It was through this pain that I realized my heartbreak was comparatively minuscule. This realization is something I want to share with you.

Kairi and I had been going out for two years when she called that night. I'll

Christopher Larson is the son of the Rev. Laurence Larson, rector of Trinity Church, Rock Island, Ill.

never remember our conversation, but I'll never forget hearing, "I don't love you." After the initial shock and semi-acceptance of the fact, the feelings of betrayal and self-pity set in. I sat up in bed all night torturing myself by recalling the best of times with her. Later anger overcame me. I was swept up by waves of anger, only to be crushed on reefs of self-pity. Sweet plans of vengeance were ruined by the harsh truth that she wouldn't care.

My father is an Episcopal priest. I have gone to church regularly all my life. Every Sunday I've had doctrines and lessons drummed into my head. The funny thing is, I was absolutely petrified to admit any religious thoughts I had to anyone. My rejection of religion would be explained by a psychologist as being a result of the taunts I received as a kid about my dad's profession. For years I thought my real name was P.K. It still amazes me that I made my realization in church.

It would be so dramatic to be able to say my revelation came to me in the middle of a service. In all honesty, it came while I was picking up some extra money by cleaning the chapel on a Saturday morning. It had been a few weeks after my breakup with Kairi, but I still felt intense twinges of pain. I had felt one of these twinges that morning while polishing the cross. There was no lightning bolt, but it was the moment of my realization.

Jesus has felt the greatest pain. No, he still feels the pain. He gave his life for every person born and yet to be born in

this world, knowing that a lot of these people would say to him, "I don't love you."

The sacrifice Jesus made has been thrown at us as the most basic doctrine, even before we could hope to understand it. Would I have let arrogant soldiers beat the spirit out of me to prove my love for Kairi? Would I let them drive nails through the bones of my hands and feet, then hang on a cross by these nails, feeling the tissue rip? If Kairi was in the crowd taunting me, could I forgive her? Even in the prime of our relationship, I couldn't do any of these things for the person I thought I loved more than life.

I don't mean to sound sacrilegious by the comparison between my love for Kairi and Jesus' love for all people. There is no comparison. It's just that through the comparison of my pain to his, I saw that I was being selfish. Everyday Jesus sees millions of us hurting each other and not even thinking of the pain we give him. I hated it when Kairi hurt me without thinking. Jesus has always loved us, and it took me 18 years to realize what he did for us. It took me 18 years to tell him that I love him.

I really felt like dying the night Kairi and I broke up. How has Jesus felt over the past 20 centuries hearing, "I don't love you," every night? I realize the pain he must feel, but I could never fathom it. I'm sure that I made him happy when I realized my love for him, but a minute later I know someone told him they didn't care and hurt him all over again. It will never end for him. He will always love us and be hurt.

I'm not a religious fanatic now, and I certainly don't qualify as a changed person. Some things have changed, but not many. I am so ashamed of my denial of Jesus before, that I feel no shame to pronounce my love for him now.

EDITORIALS

Rapid Communion

We have recently read the guidelines a large diocese has established for lay assistants and licensed layreaders. We note with interest that it is clearly stated that lay chalice bearers may only function when the number of ordained clergy present is not adequate for the number of communicants. This, of course, follows the letter of the Prayer Book (p. 408): "In the absence of sufficient deacons and priests, lay persons licensed by the bishop according to the canon may administer the chalice."

The 1928 book had no such rubric because neither it nor any earlier edition of the Book of Common Prayer intended or anticipated that lay people would ever distribute the Blessed Sacrament. Apart from the daily office section, when the 1928 book referred to "minister," it meant ordained clergyman. Indeed, it usually meant priest. (Later the canon was changed to permit layreaders to read the Epistle, but this was after extensive historical research had proven that the reading of this passage by an unordained person *had been* within the intent of the rubric in earlier editions of the English Prayer Book.)

Administering Holy Communion was deemed to be a sacred ministerial act, like pronouncing a blessing or absolution. Distributing the sacrament was regarded as one of the most solemn functions of the ordained.

In 1967, when extensive research had shown that the distribution of Holy Communion by lay persons *had*

never been intended in our liturgical sources, General Convention voted to change the canon to permit it. Since this was in conflict with the sense of the Prayer Book, such a change, by vote of a single convention, was probably unconstitutional, and should have been considered more fully.

Lay administration has much to be said for it. Without it, many parishes could not realistically have adopted the Holy Eucharist as the main service every Lord's Day. In this respect, it has made an important contribution to our church, but we think it would better have been adopted in a constitutional manner.

Many lay persons administer the chalice very well, and they bring to this function a Christian character and personal witness which give appropriate credibility. We are grateful to those who serve regularly in this way — so grateful that we wonder why more of them are not proposed by their parishes, in accordance with the canon, in preparation for the diaconate. Many are well qualified.

At present, a rather mechanistic view of the Holy Eucharist is abroad in the church. As long as a validly ordained priest has recited the eucharistic prayer over the elements, it seems that we can eat and drink them in any fashion. In historic Anglicanism, the manner and act of receiving them were considered of the utmost importance. In our present hurry to communicate larger numbers of people quickly, has something been lost?

Lenten Meditation

From the seething secret rage that
Smoulders in a hidden part of
Me come sulph'rous fumes that choke and
Blacken all my purest thoughts and
Prod my Adam nature to the
Brink of second fall until I
Stand suspended, held there only
By the fragile-seeming thread of
Hope.

Then flames of dark despair lick
Even out against the grace that
Holds me back, and trembling grips me
In a panic fear till all my
Being seems defiled by stench and
Filth and I am overcome.

But
God who cares for every sparrow's
Fall reclaims me from myself and
Bathes my face in holy balm. He
Takes the darkness from my eyes so
I can see the hope again and
Turn myself away from doom, more
Fully yet to live.

William Paulk

Simple Faith and the Complicated Problem

It is not surprising that tensions within our country and within the world at large impel people to seek easy answers to difficult questions. Old and young, liberals and conservatives, believers and unbelievers alike seek simple answers to problems being faced.

Part of the job of the church is to remind people that life is not simple. We have to learn to live with the fact that we cannot and will not obtain the answer to every question. Faith in God enables Christians to keep on course, even when steering over dark and stormy seas. The certainty of his love makes it possible to keep a clear head in this very unclear world.

Whether we like it or not, religion is paradoxical. The Gospel proclaims that in Jesus Christ there is the answer. That is simple, direct, and straightforward.

Yet, belief in our Lord will not patch a leaky roof, repair the carburetor of one's car, or eliminate the consequences of a boy or girl failing a course in high school. Prayer will assist us, and a calm faith may make it possible for our minds to tackle successfully the complexities of a problem.

There is, we think, a certain relationship between the simple and the complicated. Catholic Christianity is not so complicated that a simple believer cannot hold to it, nor so simple that it misrepresents the complexities of existence.

BOOKS

continued from page 5

suggestions as to the best way of implementing these.

Chapter one on worship is a brief but stimulating introduction, pointing out the continuity and indebtedness owing to Jewish tradition and putting the Bible quite firmly in the center of our faith. The second chapter admirably sets forth the plan of the new Prayer Book and could be studied with benefit by those who have rejected that book out of hand.

The editor points out a number of features that were not specified in the 1928 book, such as the use of corporate silence, the fuller adaptation of the book to our American setting, and calling attention to the ecumenical co-operation in the framing of new forms. Having the various rites laid out in skeletal form on facing pages should be very helpful to a layman.

Some may feel that this handbook shows a marked preference for Morning Prayer as the principal service on Sunday rather than Holy Communion, but nowhere is the importance of the Eucharist played down.

There are a great many practical instructions for the pastoral Offices, expanding on the rubrics given in the Prayer Book itself — such as the lengthy and sensible advice about a wedding or baptism, pointing out such hazards as blocking the congregation's view of the principal participants.

Since each section is introduced by a thoughtful and theologically sound explanation, the handbook serves an educational purpose greatly needed in our times. It is to be hoped that this publication will receive the accolades it deserves and widespread use in the church — and beyond!

(The Rev.) JANET B. MORGAN
Deacon, Grace Church
Amherst, Mass.

Books Received

BASIC CHRISTIAN VALUES. By Larry Richards and Norm Wakefield. Zondervan. Pp. 143. \$3.95 paper.

LOVE AND RESPONSIBILITY. By Karl Wojtyla (Pope John Paul II). Translated by H.T. Willets. Farrar, Straus & Giroux. Pp. 319. \$15.00.

FINANCIAL PLANNING GUIDE FOR YOUR MONEY MATTERS. By Malcolm MacGregor. Bethany. Pp. 68. \$5.95 paper.

CREATING CHILDREN'S SERMONS: 51 Visual Lessons. By Bucky Dann. Westminster. Pp. 132. \$7.95 paper.

GOD'S PRESENCE IN MY LIFE: Journeys in Faith. By Edward W. Bauman. Abingdon. Pp. 144. \$7.95 paper.

TALES OF PADRE PIO: The Friar of San Giovanni. By John McCaffery. Doubleday. Pp. 223. \$4.50 paper.

BELOVED UNBELIEVER: Loving Your Husband Into the Faith. By Jo Berry. Zondervan. Pp. 169. \$3.95 paper.

PEOPLE and places

Appointments

The Rev. Alexander Aiton, rector of Christ Church, Palmyra, N.J., is now taking Sunday services at Holy Trinity Mission, Delair, N.J.

The Rev. Frederick S. Baldwin is associate rector of St. James' Church, 865 Madison Ave., New York 10021. He has given up his work as director of public relations for the Association of Episcopal Colleges.

The Rev. C. Fred Barbee is assistant at the Church of St. Michael and St. George, Clayton, St. Louis County, Mo. Add: Box 11887, Clayton 63105.

The Rev. Adolphus Carty is priest-in-charge of St. Augustine's Church, Camden, N.J.

The Rev. Jerry D. Godwin is assistant at the Church of the Transfiguration, 14115 Hillcrest Rd., Dallas, Texas 75240. Home: 6879 Anglebluff Circle, Dallas 75248.

The Rev. David F. Heneghan is rector of St. Paul's Church, Overland, St. Louis County, Mo. Add: 9229 Lackland Rd., Overland 63114.

The Rev. Leroy A. Lyons, rector of St. Mark's Church, Plainfield, N.J., is priest-in-charge of St. Stephen's Church, Plainfield.

The Rev. Terrance W. Rosheuvel is rector of St. Thomas' Church, Red Bank, N.J. Add: 25 E. Sunset Ave., Box 502, Red Bank 07705. He became canonically resident in the Diocese of New Jersey recently.

The Rev. Thomas C. Shepherd is rector of Christ Church, Harwich Port, Cape Cod, Mass. Home: Beach Plum 9-E, Harwich Port, Mass. 02646.

The Rev. Richard S. Signore is rector of St. Matthias' Church, Trenton, N.J. Add: 2201 Genesee St., Trenton 08610.

The Rev. Thomas L. Sink is priest-in-charge of St. Raphael's Church, Brick Town, N.J.

The Rev. Lionel Therriault is rector of the Church of the Holy Communion, Fair Haven, N.J. Add: 15 Church St., Fair Haven 07701. He became canonically resident in the Diocese of New Jersey recently.

The Rev. Peter K. Turner is priest-in-charge of Trinity Church, Elizabeth, N.J. Add: 1526 Lamberts Mill Rd., Westfield, N.J. 07090.

The Rev. Adam J. Walters is now supply priest at St. Stephen's Church, Plainfield, N.J.

The Rev. John B. Wheeler, who is on the staff of St. Anne's Church, Annapolis, Md., will also be interim rector of All Hallows' Parish, Davidsonville, Md. His address remains 3798 Dalemeade Dr., Edgewater, Md. 21037.

The Rev. William W. Wiedrich is rector of Grace Church, Madison, Wis.

Retirements

The Rev. Leon B.G. Adams, rector of Grace Church, Pontiac, Ill., has retired. Address: St. Alban's Green, Apt. B-213, 711 S. Main St., Sycamore, Ill. 60178.

The Rev. John M. Balcom, who has been serving St. Paul's Church, Newton, Mass., has retired. Add: 26 Mount Pleasant, Amherst, Mass. 01002.

The Rev. Walter Harrison Beste, rector of the Church of the Holy Apostles, Fort Worth, Texas, has retired. Add: 3702 Hulen Park, Fort Worth 76109.

The Rev. George C. Stierwald, rector of St. Clement's Church, St. Paul, Minn., for 22 years, has retired and plans a year of travel. Add: Box 651, Blue Rock Rd., Orleans, Mass. 02653-0651.

Religious Orders

On January 2, at a Solemn Eucharist of the Brotherhood of Saint Gregory, Brs. Andrew and Thomas Joseph made their first vows of profession to the order. At the same service the Superior, Br. Richard Thomas, received the renewal of annual vows of Br. James, the Assistant Superior; received Brs.



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Edward Peter and Brendan into the novitiate; and also admitted Mr. Roy Tobin of Boston, Mass., into the postulancy.

The Superior and the assembled brothers arrived for the service from many of the New England and Atlantic states. The Rev. Richard M. Rowland, provincial chaplain of Province I, celebrated the Mass; and the Rev. David G. Henritzky delivered the sermon. The service was held at the headquarters church of the order, St. Bartholomew's, White Plains, N.Y.

Resignations

The Rev. Peter S. Cooke has resigned as rector of St. Raphael's Church, Brick Town, N.J.

The Rev. Herbert L. Linley has resigned as priest-in-charge of St. Stephen's Church, Plainfield, N.J.

Transfers

The Rev. Robert S. Damals, from the Diocese of Central Florida to the Diocese of North Carolina.

Receptions

The Rev. Benedict Gaston Songy was received from the Roman Catholic Church as a deacon in the Episcopal Church on January 16 in the Diocese of Western Louisiana. Dr. Songy will be associated with the Church of the Holy Cross, Shreveport. He will work as senior counselor at the Shreveport Job Corps Center and as a professor at Bossier Community College.

Changes of Address

Cdr. John R. Edwards, Jr., CHC, may be addressed: MAG 13, Third MAW, FMF Pac, MCSA El Toro, Santa Ana, Calif. 92709.

Restorations

Alabama—John Doyal Prince, Jr., to the priesthood.

Deaths

The Rev. William James Barnett, retired priest of the Diocese of New Jersey, died on December 3 at the Evergreens Home for the Aged in Moorestown, N.J. He was 73 years old.

Before becoming a chaplain in the U.S. Army in 1944, Fr. Barnett served churches in the state of New York. From 1953 until his retirement in 1978, he was rector of St. Thomas' Church, Glassboro, N.J. He was a graduate of Nashotah House.

The Rev. Richard A. Park, a retired priest of the Diocese of Alabama, died December 27 at the age of 71. When he was in his thirties he worked for a time as the managing editor of THE LIVING CHURCH.

He left this work in 1947 to become rector of Trinity Church, Hattiesburg, Miss. A graduate of Seabury-Western Theological Seminary, he spent part of his ministry in Missouri and Texas. Fr. Park held many diocesan positions. From 1968 until his retirement in 1975, he was rector of Trinity Church,

Demopolis, Ala., and vicar of St. Michael's Church, Faunsdale. He was married in 1936 to Margaret (Lois) Moore, who survives him, together with their three children. Fr. Park and his wife made their home in recent years near Poplar Grove, Ark.

Martha Sue Franklin Wood Pyron, treasurer of St. Mark's Church, Honey Grove, Texas, from 1938 to 1978, died on December 7 at the age of 88.

A graduate of the University of Texas, Mrs. Pyron was a prominent churchwoman of the Diocese of Dallas, having served for 50 years as president of St. Mark's Guild in her parish.

Mrs. Harold E. Woodward, president and executive secretary of the diocesan Neighborhood Health Center in St. Louis, Mo., died on December 11 at the age of 92.

Mrs. Woodward guided the center in this capacity since 1964 and lived to see it assume considerable status in the community. A new building was erected five years ago. Recently the center remodeled facilities of Grace Church, which stands next door, for use as an office and dental clinic.

At one time or another "Min" Woodward served as diocesan president of the Woman's Auxiliary, president of the Episcopal Home for Children, a member of the National Board of the Woman's Auxiliary, and national executive director of the Girls Friendly Society. She was the first woman to serve as a senior warden in the Diocese of Missouri. Her parish was the Church of St. Michael and St. George, Clayton, Mo.

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ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

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

POSITIONS OFFERED

OPENING for curate/assistant, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Coopers-town, N.Y. 13326.

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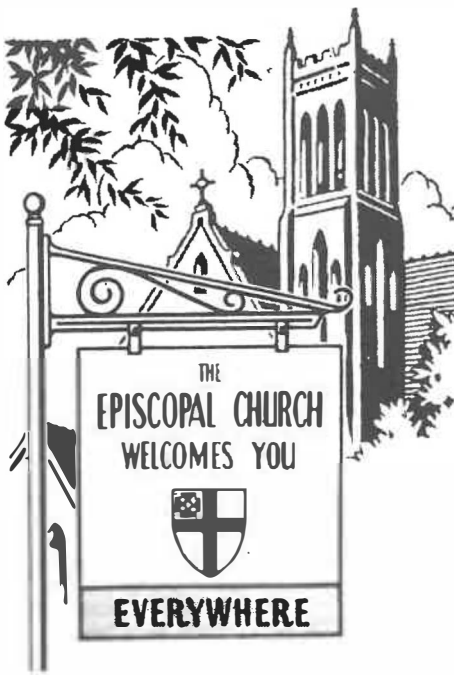
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LENT CHURCH SERVICES



HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Thurs 7; EP & Pot Luck Tues 6:30

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev.
Henry Marsh, d
Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).
Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by
appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

HOLLYWOOD, FLA.

HOLY SACRAMENT 2801 N. University Dr.
The Rev. Bryan A. Hobbs, r
Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

JACKSONVILLE, FLA.

GOOD SHEPHERD Park & Stockton Sts.
The Rev. Robert J. Vanderau, Jr.
Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycock, Jr., v
Sun Eu 9, Wed Eu & HU 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8
HC; Wed 7 HC & Christian Healing

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

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
The Rev. E.A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
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Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
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11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

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

BROOKLINE, MASS.

ALL SAINTS 1773 Beacon St., near Cleveland Cir.
The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r
Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-
Fri

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

(Continued on next page)

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

ALTURAS, CALIF. (and MODOC County)

ST. MICHAEL'S 310 North St. 96101
The Rev. Edwin T. Shackelford, III, v
Sun H Eu 10 (1S & 10); Sta & Mass Wed & Fri 7; Sta & EP
Mon 7

BOLINAS, CALIF.

ST. AIDAN'S 30 Brighton Ave.
The Rev. G. Peter Skow
Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass
7:30. Other services as anno

REDLANDS, CALIF.

TRINITY 419 Fourth (across from Beaver Clinic)
The Rev. Louis E. Hemmers
Sun H Eu 8 & 10. Wed H Eu & Healing 10

SANTA CLARA, CALIF. (and West San Jose)

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

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Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

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.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.



Calvary Cathedral, Sioux Falls, S.D.

LENT CHURCH SERVICES

(Continued from previous page)

MINNEAPOLIS, MINN.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8(Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

NORTHFIELD, MINN.

ALL SAINTS' 419 Washington
The Rev. James A. Newman, r
Sun HC 11; Wed 7:30

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S & 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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Sun 9:30 (Easter 5 only); Tues & Fri 7:30

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 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

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

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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

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

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05



Christ Church, Westerly, R.I.

MIDWEST CITY, OKLA.

ST. CHRISTOPHER'S 800 S. Midwest Blvd.
(Only 1½ miles from Tinker AFB)
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20. School of Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9 Thurs), EP 4

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon 12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 9, 11

SIoux FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
Walter H. Jones, Bishop; James H. Waring, dean
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP. Wed Night Life 5-9.

BOUNTFUL, UTAH

BOUNTFUL COMMUNITY CHURCH 150 North 400 East
(Resurrection Episcopal)
Richard C. Nevius
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S 11. Wed H Eu 7

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

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

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

SAINT 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. John Talmage, the Rev. Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15, Sat Mass 10