

THE LIVING CHURCH



Members of a special Church Army Task Force (from left: Canon Johnson, David Elliott, Fr. Pierce, and Valerie Hillsdon-Hutton): Preparing a plan of action for future service [pp. 8 & 12].



THE LIVING CHURCH

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Inner and Outer Seasons

The seasons of nature come and go — spring, summer, fall, and winter — what about our inner seasons, the seasons of our own hearts, minds, and souls? For many of us, these also come and go quickly. At one time we may be troubled with some family problem, a close relative who is ill. Another time our work or business claims extra attention. Or we turn our thoughts for a moment to some association, club, or committee we belong to.

During Lent, and especially Holy Week, we devote some thought to our inner life. Easter may be a real time of joy, when we soon have to begin planning for summer, and we think of sitting outdoors, or visiting friends or relatives. It goes, year after year.

The spiritual tradition of the church does not deny the various responsibilities and duties which we have, or the many occasions for relaxation and recreation by ourselves or with friends or relatives. Christian spiritual teaching does point out to us, however, that in the midst of all these other things, or maybe because of them, our spiritual journey must keep on moving forward.

Whether we are hard at work, or fishing for a day off, whether we must spend a day shopping, or babysitting, or waiting for a repair man to come fix the car, every day can begin and end with a prayer, and be punctuated by moments of prayer as it proceeds.

As we grow older, we find that extra moments need to be especially prayerful — moments of crisis, decision, or tragedy — moments when we especially need the trip to church for Holy Communion. Easy and restful times become rare when we seek and receive divine aid.

In the great variety of circumstances in which we live, we have opportunities to learn about our work, more about other people, more about all sorts of things in the world, and more about ourselves. All these offer opportunities also to learn about God, and our journey to God made all these things, and we learn to find God anywhere, except

A good sailor is not simply someone who can sail a boat around a harbor on a fair day, but rather someone who can sail in all sorts of places in all sorts of weather. A good driver is not simply someone who can drive a car smoothly on a straight road, but rather someone who handles heavy traffic, sharp turns, and unexpected problems.

So too, the experienced and competent Christian is one who can navigate calm or troubled waters. Like the good sailor or the good driver, the good Christian takes advantage of experience, practice, and the advice of others. Like all competent people, furthermore, Christian pilgrims need to take good care of their equipment and know how to use it well.

H. BOONE PORTER, Editor

Chartres

Once on a windy noon,
Cloud torn with blue,
We climbed the tower
Where the great bells hung
Black in the shadow, brooding
Against the farmland's green.

When, ponderously, the bells
Began to move, slowly to swing,
Time seemed to hold its breath.
And then — the first
Great blows of sound
Shook the whole world,
Tore at our minds —
Moments of madness, panic.

Caught in a storm of noise,
We cowered low,
But we endured,
Never to be the same,
Having once heard
A voice, perhaps a hint
Of what it is to hear God speak
In other than his quietness.

Anne Keith

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THESE ARE THE PEOPLE BEHIND ILLUMINATIONS

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The Rev. John Shanahan, a Roman Catholic priest and lecturer in church history at the San Francisco Theological Seminary and the Graduate Theological Seminary in Berkeley.

Admiral John Hofer, retired chairman of the board of a major West Coast advertising agency.

Dr. Massey H. Shepherd, Jr., visiting professor at CDSF where he retired as Hodges Professor of Liturgics.

The Rev. Bart Serjeant, Rector of St. John's Episcopal Church in Ross, Calif.

The Rev. Antoninus Wall, Dominican priest and President of the Dominican School of Theology in Berkeley.

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Scientific Worldview

Concern is the letter from the Rev. Ford Cutler on the bishops' poll [Sept. 9].

Resurrection has as its central focus the fact that Jesus did die in the way as all other men and women. The dead human Jesus who was on the third day. If Jesus didn't die the same way as all other humans, the Resurrection is meaningless. (The Rev.) WILLIAM H. SWATOS, JR. St. Mark's Church Ill.

Rev. F. Sanford Cutler's letter is interesting. Reliance on "scientific" interpretations of scripture alone is disingenuous, to say the least. I direct Fr. Cutler and his intelligent Anglican counterparts to 1 Corinthians 3:18-20.

DAVID ALLEN
Deerfield, Wis.

Cutler charges that a literal interpretation of miracles is a "kind of medieval viewpoint." Here he is correct. Unfortunately, he fails to note that it is also a viewpoint of the New Testament and primitive Christianity, of the creeds and traditional Christianity, of the Reformation and the Book of Common Prayer, and of the vast majority of Christians today. Cutler claims that the authors of the Gospels according to John and Mark would so the apostle Paul held to "Christianity without the Virgin Birth." Using

claim that Fr. Cutler holds to Christianity without the preaching of Jesus, since he doesn't mention it in his letter.

(The Rev.) WILLIAM B. OLNHAUSEN
St. Boniface Church
Mequon, Wis.

Life is filled with delicious ironies. As I was preparing my class on C.S. Lewis' *Mere Christianity*, I decided to take a break to read TLC and came across Fr. F. Sanford Cutler's letter (about the beliefs of English bishops), in which he asserts that a literal interpretation of the Virgin Birth and of the bodily Resurrection of Christ is a negation of the Incarnation. Ah, Lewis versus the skeptics!

Contrary to Fr. Cutler, I would suggest that people are leaving the Church of England precisely because Christ is not preached in his fullness in many quarters. A watered-down Christianity is not the Good News, but rather the good advice. A Christ who cannot save, who is not really risen from the dead, cannot change lives and is not worth bothering about. To worship such a Christ Sunday after Sunday would be idolatry.

WARD A. NELSON
Beaverton, Ore.

I reply to Fr. Cutler's letter concerning the recent poll of British bishops on, among other things, the doctrine of the Virgin Birth of Jesus.

He advances the argument that a literal Virgin Birth violates the integrity of the Incarnation since, if we ascribe to Jesus some special origin, we break his

deity. It is no accident that in the creed these two affirmations sit side by side. When we say "incarnate from the Virgin Mary," we establish the crux of orthodox Christology.

(The Rev.) MICHAEL E. ANDERSON
St. Gregory's Church
Deerfield, Ill.

Fr. Cutler's letter illustrates the point that for sheer hard-core bigotry you cannot beat a Liberal with a capital L.

The denial of the Virgin Birth is not the result of "the assured results of over a century of biblical scholarship," but rather of the *a priori* assumption that miracles are impossible, basically a philosophical judgment.

As for a reversion to a prescientific worldview, St. Matthew and St. Luke knew, just as well as any modern gynecologist does, that the normal way in which human beings come into this world is through the sexual union of a man and a woman.

I am glad that Fr. Cutler still believes in the Incarnation, but it should be noted that the reason why the Virgin Birth was inserted in the creed in the first place was in order to safeguard the reality of Christ's humanity as against Gnostic denials of it.

The silence of St. Mark, St. John, and St. Paul proves nothing, one way or the other. Mercifully, Fr. Cutler's case is not hopeless. When William Temple was a young man, he too had doubts and diffi-

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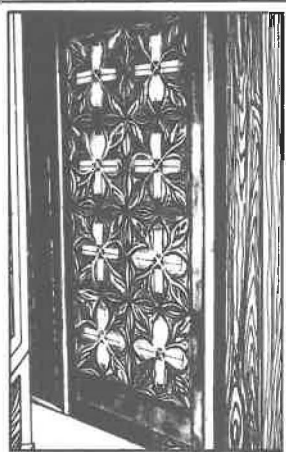
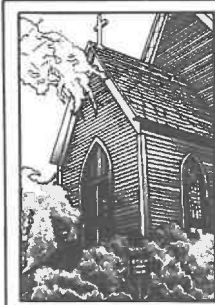


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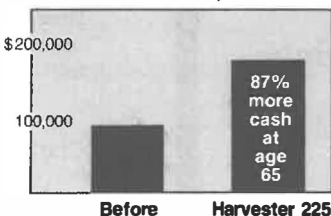
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cuties about the virgin birth; in fact, he almost failed to get ordained on account of it.

But a few years later, while listening to a symphony in London during World War I, he suddenly became convinced that the Virgin Birth was true (Ire-monger: *William Temple*). Unfortunately, I do not know which symphony it was, otherwise I should recommend that your correspondent listen to it.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

• • •

The Rev. F. Sanford Cutler looks to "the scientific worldview" as the authority by which to discern the truth about Jesus's Virgin Birth and bodily Resurrection.

Now science is, indeed, an astonishing and admirable enterprise, a huge success story. Within its limits its authority is simply undisputed.

What are its limits? Science claims knowledge only about the material causality of the universe. It has nothing to say about the causality of the thinking mind, and of the life of the spirit. Having thus bracketed out the most important part of reality, it has no valid claim to constitute a "worldview." The world is much, much more than that which science knows. Those who gullibly hold to a scientific worldview maintain that

nature in its material aspects is the whole show." That is manifestly untrue. A scientific worldview is a reductionist view.

As Fr. de Lubac (*The Discovery of God*, 1967) has said, if something like a "scientific worldview" had prevailed in the Roman orbit 2,000 years ago, the fact of Jesus of Nazareth would have escaped its notice. It would simply have slipped through its fingers.

Fortunately, the number of contemporary authoritative works which, their admiration for science notwithstanding, vigorously reject any scientific worldview is daily increasing.

(The Rev.) GERHART NIEMEYER
University of Notre Dame
and the Cathedral of St. James
South Bend, Ind.

• • •

In response to the letter from the Rev. F. Sanford Cutler: the church must move into the future with those it serves. In doing this, we must not allow ourselves to lose touch with tradition. Truth must never be sacrificed for popularity; nor must science replace faith.

I doubt seriously whether a traditional interpretation of the creed drives many people out of the church. Five hundred years from now, I expect we will still use the Nicene Creed in our services. Most of the church will still hold to a literal interpretation of the Virgin Birth and the Resurrection. The church is not infallible, but it is indefectible.

JIM BARTON

Edmond, Ohio

Headquarters' Location

I have what I think is a much better suggestion than any other I have seen for "815" in New York. Why not simply sell "815," abandon the bureaucracy, and simply not replace either?

The church would probably function better and certainly more cheaply without any national headquarters. After paying for job replacement searches for those put out of work, the resultant savings could be used to help the poor and needy.

(The Rev.) RONALD NEVIN
Church of the Ascension
Claymont, Del.

• • •

The present debate about moving the Episcopal Church Center from 815 Second Avenue, New York, has given Middle America the opportunity to engage in one of its favorite pastimes, sniping at New York.

When New York City experienced its fiscal crisis of a decade ago, many Americans wanted to cut the ropes and let it sink. One of the reasons for the fiscal crisis is the mass exodus of corporate headquarters, and the Episcopal Church

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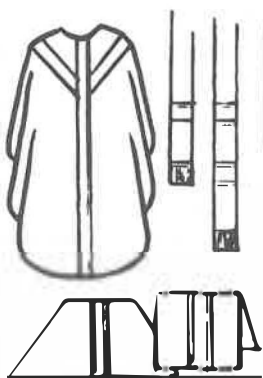
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wants to join the exodus. In my opinion, the mentality which favors a move out of New York is the same mentality that wants to close the doors of the downtown church and move to the suburbs.

New York is every city "writ large." It has absorbed runaways, misfits, and welfare cases from all over the U.S., and in so doing has made life easier for Americans in other cities. These same Americans then turn on New York and say, "It's a great place to visit, but I wouldn't want to live there."

The Episcopal Church Center needs New York for a number of reasons. First of all, the church must remain sensitized to social problems. There is virtually no social problem the church can address that cannot be found in New York. The same cannot be said of, say, Juneau, Alaska.

Secondly, it is no accident that actors, writers, artists, creative people of all kinds, gravitate to New York. Creative intelligence needs a certain type of soil in which to flourish. The Episcopal Church needs this creative intelligence.

This is not to suggest that there is no creative intelligence in the midwest, but I suspect that some of the best of the church's lay staff will find other jobs in New York before they move to, say, Kansas City. And the church will be the loser for that.

Thirdly, New York has produced a climate within the church which allows vastly different liturgical traditions and different types of ministry to flourish side by side without creating the kind of ghetto mentality that one often finds in other cities. One is reminded of the tremendous witness of Trinity Parish, St. Mark's-in-the-Bouwerie, St. Thomas', St. John the Divine, St. Mary the Virgin, St. Clement's, to name only a few. Where else in this country can one find such diversity?

One shudders to think of what the church would become if the Episcopal Church Center moved to, for example, San Antonio, Texas.

DAVID WHITE

San Antonio, Texas

Standing to Receive

Fr. Himmerich has written an impressive article on standing to receive communion [TLC, July 22]. It is not, however, a conclusive statement.

Standing, in some cases, has been our procedure when the communicant cannot physically kneel. It is also our custom for services of Holy Baptism, Holy Matrimony, Confirmation, etc. When we receive the blessed sacrament of Holy Communion, however, propriety calls upon us to kneel.

Before Jesus was nailed to the cross, he knelt down and prayed in the garden (Luke 22:41). Our Lord Jesus Christ is present in the sacrament as our risen

and crucified Savior. So we come to receive in faith and penitence.

Our sorrow for our sins should be "a godly sorrow that worketh repentance to salvation" (2 Corinthians 7:10). So we plead the sacrifice of Christ for our sins, even as he presents his sacrifice in the heavenly sanctuary as our intercessor. (The Rev. Canon) EDWARD B. GUERRY (ret.)

Charleston, S.C.

Hammer to the Nail

The article "Ministry Delivery in the Post-Industrial Age," by the Rev. Neilson Rudd is both provocative and powerful [Sept. 9 and 16].

When he speaks of "the environment of ministry to which we have not yet adapted successfully" as being that of small towns and rural areas, precisely those areas where the challenge of the future lies, he does put the hammer to the nail.

Our seminary, however, has concentrated on this very area. The ties with the Appalachian People's Service Organization, the several tracks for laity in both education and pastoral care, the Christian Education Leadership Conference, and the recent amalgamation with the National Institute of Lay Training are all directed toward but not limited to ministering and not merely being a minister to.

(The Rev. Canon) ALLEN F. BRAY
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September 8, the Diocese of Milwaukee gained a new bishop when the Rev. Roger J. White was consecrated as coadjutor. The two and one half hour rite was held in the Archbishop's Center, a Roman Catholic facility several miles south of downtown Milwaukee.

Most Rev. John M. Allin, Primate of the Episcopal Church, presided over a colorful and elaborate ceremony. The testament lesson was read by Mrs. Edmund S. Bryant, a former parishioner of the new bishop, and the Epistle by William J. Lundberg, president of the Episcopal Churchwomen of the Diocese of Milwaukee. The Holy Gospel was read by the Rev. Deacon Thomas G. Gorman, director of the diocesan camp, wearing a full-length festival stole outdoors in a red dalmatic. In accordance with current practice in the diocese, the deacons had various other roles. The principal preacher was the Rev. Walter Gorman, Dean and professor of Old Testament at Eden Theological Seminary, St. Louis, which Bishop White attended as a young man. A minister of the United Church of Christ, Dr. Bruegel delivered a stirring sermon based on Psalm 100, the *Jubilate*, which had been sung as the gradual after the Old Testament lesson.

The principal co-consecrators were the Rev. Bishops Charles T. Gaskell of Milwaukee, James W. Montgomery of St. Paul, Edward W. Jones of Indianapolis, and Donald M. Hulstrand of St. Paul. Over a dozen other bishops participated in the laying on of hands. Archbishop Rembert Weakland and his two archbishops, Richard Skiba and Robert R. Rusk, represented the Roman Catholic Diocese, and a number of other bishops of other churches were present. Approximately 1,500 persons were in attendance.

The choir drawn from many parishes in the diocese was under the direction of Kucharski of St. Mark's Church, Milwaukee, who is also music editor of *The Living Church*. William C. Mueller, Madison, Richard Crane of Milwaukee, and Dr. Judy Greene of Milwaukee directed the organ, and the Newberry Ensemble also performed. Portions of Robert Powell's setting for Rite I were sung. Two items from the new hymnal were among the many hymns.

Bishop White, formerly rector of Trinity Church, Indianapolis, was elected to be Bishop Coadjutor of Milwaukee on March 31. He and Mrs. White and their three children have already settled in the Milwaukee area. He will succeed Bishop Gaskell as diocesan bishop when the latter retires next year. H.B.P.

Effort Made to Revitalize Church Army

Although the Church Army came to the U.S. in the mid-1920s, not many Episcopalians are familiar with the society of lay evangelists which was founded in England in 1882. The Church Army spread to Canada, Australia, New Zealand, East Africa, and Jamaica, as well as the U.S.

Now, after a period in which it almost disappeared from the U.S. Episcopal Church scene, steps are being taken to bring new life to the organization. On August 29 and 30, a task force commissioned by Presiding Bishop John M. Allin and led by the Rev. George Pierce, national president of the Church Army Society, met at the Evergreen Conference Center near Evergreen, Colo., to prepare a plan of action for possible future service.

The group's 14 members discussed the organization's purpose and proposed methods of training and discipline; recruitment; deployment; and a support system. The following statement was adopted: "The Church Army exists to provide the church with a cadre of trained, disciplined, and socially concerned evangelists who all 1) minister where others cannot; 2) reach the unchurched; and 3) equip others to 'do the work of an evangelist.'"

The society's interim board affirmed its commitment to "employ the best methods of evangelization from the past and also to seek for new and authentic ways to present the saving Gospel to people in the modern world."

The task force's findings will be reported to the Presiding Bishop by his liaison with the Church Army, the Rt. Rev. Victor Rivera, Bishop of San Joaquin. Still to be explored is the Church Army's relationship with the National Institute for Lay Training, which developed out of the C.A. training program.

In addition to Bishop Rivera and Fr. George Pierce, task force participants were: Canon Richard Anderson, executive for

communication at the Episcopal Church Center; Betty Connelly, Executive Council member; Bishop William Frey of Colorado; Merle Hansen, executive director of the Brotherhood of St. Andrew; Kay Harlan, task force secretary; Valerie Hillsdon-Hutton, church growth consultant and former sister in the British Church Army; Canon William Johnson, Cathedral of St. John the Divine in New York City; Capt. Raymond Lewis, evangelist-at-large, Church Army; Sr. Daisy Kitchens Pierce, field secretary; Sr. Lillian Sherman, Church Army; Richard Wise, attorney; and Canon Bert Womack, canon to the ordinary, Diocese of Colorado.

BARBARA BENEDICT

Pacific Province Opposes New York Sale

Province VIII, the Episcopal Church's Province of the Pacific, has joined Province II and the Diocese of New York in opposing the possible sale of the Episcopal Church's New York headquarters [TLC, Aug. 12].

At the 58th provincial synod meeting, which took place from September 4-7 in Portland, Ore., the delegates passed a resolution asking the national Executive Council to "defer any further decision in conjunction with the possible sale of 815 Second Avenue until after the meeting of the General Convention in Los Angeles, Calif., in September of 1985. . . . It is the mind of (provincial) council and synod that this decision was made with undue haste and without adequate consideration of all appropriate factors. . . ."

Negotiations reportedly are proceeding in New York to sell the Episcopal Church Center to an unnamed buyer for \$26 million in cash.

Among other actions, the synod committed itself to ministry with Asian, Pacific Island, and Hispanic peoples. The adoption of a strategy designed to further these ministries by creating a Pacific coalition of dioceses to work on ministry development was hailed by one supporter as "probably the most exciting ever taken by the synod." A committee was appointed to consult with the national Executive Council on the possibility of achieving increased national church funding for these ministries in the next triennium.

A presentation on social outreach, "A Covenant for Action: Models of Local

ministry, coordinated by Margot Inner of the Diocese of Oregon was a highlight of the meeting. Slides, speakers, and skits illustrated diocesan models for hunger, peace education, street children, and Hispanic ministry. After the presentations, delegates were given the opportunity to sign their own covenants of action which committed them to social outreach in the next year.

The Rev. Canon Roswell Moore of the Diocese of California was reelected province president. The Rt. Rev. C. Brinkley Morton, Bishop of San Diego, was elected vice president to succeed the Rt. Rev. Robert Cochrane, Bishop of Olympia.

CHRISTINE DUBOIS

Anglican-Roman Catholic Talks Progress

The second session of the second Anglican-Roman Catholic International Commission has made what the *Church Times* called "a real breakthrough towards agreement on the doctrine of salvation."

Meeting at St. John's College in Durham, England, the 24-member commission focused its conversations on its present major theme, Church and Salvation, with special reference to justification. A 500 year-old stumbling block in the path of better ecumenical relations, the doctrine of salvation "was at the heart of the Reformation controversies," according to the Anglican weekly paper.

Under the direction of Roman Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton and Anglican Bishop Mark Santer of Kensington, ARCIC II made progress in the preparation of a statement of fundamental doctrinal principles concerning salvation, justification, and the role of the church in God's plan for the redemption of the human race. Commission members delegated a sub-commission to carry its work forward in the 12 months before its next meeting.

A beginning was made also on the study of growth in reconciliation and on stages leading to full communion on a basis of unity in faith. Various national Anglican-Roman Catholic commissions are taking up some of these questions on the basis of their experience in local relations between the two churches.

At an open session on August 26, commission members were joined by the Most Rev. Michael Ramsey, 100th Archbishop of Canterbury; Bishop David Jenkins of Durham; Bishop John Moorman, a member of the first ARCIC; and the theologians from the department of theology at the University of Durham, the Roman Catholic seminary at Ushaw, and the English Anglican-Roman Catholic committee. The visitors discussed the commission's work and that of the pre-

vious commission. ARCIC II is also reported to still being considered by both communions.

ARCIC II members, who came from five continents to attend the ten day meeting at the end of August expressed gratitude for the warmth with which they were welcomed by both Durham Cathedral and university authorities. They particularly appreciated worshipping in the cathedral's Galilee Chapel, in which the Venerable Bede is buried. The chapel was set aside for the commission's worship.

Newport Church to Be Restored

Members of Trinity Church in Newport, R.I., voted unanimously on September 5 at a special corporation meeting to adopt a six-phase program for the rehabilitation of their historic 258-year-old building, which is believed to have been based on plans by Sir Christopher Wren.

The corporation also voted to allocate \$15,000 to be spent on the first, or planning, stage of the work. According to the consultants employed by the parish, several major structural deficiencies and incongruities have been discovered in Trinity Church. These include distortion of the building frame and the failure

of the tower to be considered by both communions.

The church as a whole, it was leaning approximately six inches to the north and the tower is out of plumb by more than a foot. In addition, certain portions of the interior framing separated from their original anchors and the south gallery is supported precariously along its entire length.

The other phases will include dismantling and removal; study and evaluation; plans and specifications; actual construction; and final schedules for maintenance, documentation of the completed work, and plans for long-term preservation. Trinity's bells, the largest of which is said to be older than the Liberty Bell, will be retuned and stored also. It is estimated that completing the whole project will take from 36 months and cost about \$2.5 million.

The Rev. Canon D. Lorne Coyle, rector of Trinity Church since 1978, said he was both sad and excited about this long project. Sad, because this historic structure has been allowed to deteriorate to a point where enormous amounts of energy and funds will be needed to meet the challenge, and excited because he felt that sufficient energy and funds will come available so that this church, which has served Christ for over two and one-half centuries, will continue to serve him in the future."

BRIEFLY...

The Episcopal Church of Brazil voted recently to ordain women to the priesthood. At a provincial synod meeting in Porto Alegre, the houses of clergy and laity each voted 12-1 in favor of women's ordination. According to reports, Brazil's Episcopal bishops were said to have voted unanimously in support of the measure.

The 100th anniversary of St. John's Military Academy, Delafield, Wis. was celebrated at Evensong in the school chapel, with the Rt. Rev. Roger J. White, Bishop Coadjutor of Milwaukee, as preacher. It was Bishop White's first public appearance after his consecration a few days before. The academy began in 1884 when Sidney T. Smythe, a student at nearby Nashotah House, began teaching in a small vacant building that had been used many years before for a parish school conducted by the saintly James DeKoven when he was rector of

the Church of St. John Chrysostom, Delafield. Sidney Smythe went on to study at St. John's, graduated from Nashotah, and was ordained, and continued as headmaster until his death in 1923. Today the academy is an independent college preparatory school with an Episcopal chaplain.

The moderate hotel rates, not the casinos, were the drawing cards when major Baptist groups booked the national conventions into Las Vegas recently. The Progressive National Baptist convention is expected to bring a crowd of some 7,000 to the city in August, and in June, 1989, the Southern Baptist Convention may draw times that many. Hotel and food prices are kept artificially low in Las Vegas to attract visitors who, it is hoped, will spend enough at the slot machines to leave a substantial profit behind. Baptist conventioners are not likely to have the profile of typical Las Vegas visitors, however, and opinion is divided in the city's business community as to whether or not religious conventions will benefit the local economy.

The Alternative Prayer Book of the Church of Ireland

lengthy debate,

Alternative Prayer Book 1984 of the Church

Ireland will come into use on October 18.

By CHARLES GRAY-STACK

For many years the Church of Ireland has been devoting its attention to the revision of its Book of Common Prayer and now, after lengthy debate, *Alternative Prayer Book 1984* will come into use at a Eucharist in St. John's Cathedral, Armagh, on October 18. This book does not represent in essence a complete revision of the Book of Common Prayer, but is mainly devoted to material that occurs in public worship on weekdays.

The new book contains a preface, calendar and general prayers, Morning and Evening Prayer, An Order for the Celebration of Holy Communion, A Late Evening Service (i.e. Compline), Litany, Prayers and Thanksgivings, Collects, Collects and Readings, and Baptism of Children.

The preface states "This book does not replace the Book of Common Prayer but provides authorized alternative services for use in public worship." The book is almost entirely in modern English.

In re-arranging the calendar, new holy days and feasts for St. Bridget (February 23), the Visitation of the Blessed Virgin Mary (May 31), and St. Mary Magdalene (July 22). We have copied the new calendar by providing a pre-Advent Season of five Sundays and rather stupidly thought that their liturgical color is

very Rev. Charles Gray-Stack is the vicar of Ardferret, Kenmare, Kerry, in the *Liturgical* of Ireland. He is also THE LITURGICAL news correspondent for Ire-

land, which makes them really not linked to Advent at all.

The Holy Communion has the subtitle of The Lord's Supper or The Eucharist. In a church like ours it was quite important to make The Eucharist an official title of the liturgy.

After the Opening Greeting and Sentences is used, all are told to join in the Collect for Purity, which is followed by the Gloria in excelsis. The first reading is from the Old Testament and on some occasions comes from the Apocrypha. This is a significant change because in the high level of Protestantism in the late 19th century, readings from the Apocrypha were removed. For the second lesson, it seems rather strange that we still call it "The Epistle," even when it sometimes comes from the Acts of the Apostles!

The sermon may be preached right after the Gospel, as in most other Anglican revisions, but the Irish evangelical clergy wanted to retain the alternative of permitting the sermon after the creed. Some of us had thought that bringing the homily into direct relation with the Gospel was rather more evangelical! The Intercessions follow. One of the forms concludes with references to saints and has been criticized by some evangelicals.

The Synod, however, adopted this wording which clearly emphasizes the communion of saints: "Rejoicing in the fellowship of your Holy Apostles and Martyrs, and of all your servants departed this life in your faith and fear, we commend ourselves and one another and

our whole life to you, Lord God, through Jesus Christ our Saviour."

The penitential material follows, including the Prayer of Humble Access, which would be so much more suitable immediately before reception. Then there is the Peace. Another permitted arrangement is the use of Morning Prayer for the Ministry of the Word, in which case, of course, the General Confession comes at the beginning, and the Peace after the Intercessions.

The Peace may be introduced by one of two forms. The first comes from the English Alternative Service Book, Rite A; the second from St. John's Gospel 13:34, which has come into the Irish Rite via that of the Spanish Episcopal Church from the ancient Mozarabic Liturgy of Spain. It not only reminds us of the close connection between these two churches in modern times, but between the Celtic and Mozarabic rites in earlier days.

The next headline is The Offertory. Of course there is a general Protestant objection to this — Luther, for example, said that it "stank of oblation," an odor I confess I find extremely attractive! In Ireland, in fact, the bread and wine are sometimes placed on the Lord's table before the service has begun — a long-standing custom found even in the Stowe Missal, the earliest complete Irish liturgy.

Nonetheless, an evangelical member of the Revision Committee found an admirable form of words to accompany the taking of the bread and wine; "Christ Our Passover has been sacrificed for us: therefore let us celebrate the feast" (I Corinthians 5:7-8). When this is used, it will be an admirable link between the Passover and the Eucharist and will provide an emphasis on the whole idea of celebration.

The Evangelicals objected to the introduction of the "Blessed is He who comes" after the Sanctus, as involving a view of the Real Presence they could not accept. After some discussion we fol-

It Might Have Happened

By AN ANONYMOUS MOTORIST

The following account is admittedly self-serving and a bid for sympathy. Furthermore, I will dare prejudicing my case by stating frankly that I wish you were writing this, rather than me. Still, for some reason, it has fallen to me, and I carry the load with a decided lack of grace.

Cold sober, I was driving home from work one evening. It was raining, the visibility was poor, and several cars were crowding me from behind. Then, there she was, at the crossing, a child of 10, according to the newspapers, and my car hit her hard. I braked momentarily and then sped on!

Panic, and a determination not to get caught. My mind told me that no one would get my license number — there was too much rain. And now all I had to do was lose my followers, if they were even aware of what had happened. They weren't, there were no eyewitnesses — except the tormenting conscience within me. However, in the shock of the accident, it had not yet begun its damning accusations.

A simple matter to wipe the car off and to clean one's hands. Would that one could so easily cleanse one's soul!

I must have looked terrible when I greeted my wife. She thought I was sick and so I became. I went to bed, but sleep wouldn't come. From this vantage point, the succeeding months have had all the elements of a melodrama.

Half awake at night, tossing, turning, hoping it was a bad dream. Fighting over trifles, going out repeatedly to look at the car to see if, "please God," it wasn't marked after all. Going back to the scene of the crime, driving by very quickly the first time, more slowly the

second. Trying to understand how why this had happened to me.

I consider myself to be a religious man. I wanted forgiveness and peace now (on my own terms, naturally) went to a priest, not my own, and he me I had to confess to the author. But this would ruin me. The little had died. My family would suffer, confessing wouldn't bring the back.

What is so just about punishing? The priest told me that I would have peace and no absolution until I confessed to society. Yet, wasn't it his biblical predecessor who likewise went by on the other side? There was no execution then.

Mine was but a momentary abjection. No premeditation. I didn't intend any harm. Haven't I suffered enough? I'm sorry — isn't that enough? Am I a little kid begging forgiveness?

At first I thought I could just forgive ever happened. But instead of lessening the burden has settled across my shoulders like the shawl of an old man, even taken to repeating madly under breath: "From below, my rebirth come, / For I'm the one who 'hit run.'"

Why did God do this to me? My I've always done the wrong thing could recite a whole litany of misdeeds. So we come to the confession. This is all the confession that society ever going to get. I can't and won't do more.

"Tell me, please tell me, will I ever be forgiven?"

And, before you render a verdict by-standing friends, consider that could one day suddenly share my faith.

Wild Geese In Flight

Beautiful this V formation
In the windy autumn sky,
And I feel a strange elation
When I see the wild geese fly.

Haunting, lovely, is their passing
In their migratory flight,
When with snow clouds soon amassing
They soar on to warmth and light.

Where the soft south winds are meeting
They will reach their destined goal;
Watching their wild pinions beating
Is a flight too for my soul.

Kay Wissinger

... followed an Eastern Model and the Australian Prayer Book by providing "Blessed is He" and two forms of the Agnus Dei as communion anthems. I can remember when a Dublin priest was condemned by a church court for singing the Agnus Dei.

In our experimental Eucharist used hitherto, we had one good Eucharistic Prayer. We do not pray for the Holy Spirit actually to sanctify the elements, but do ask that, by the "power of the life-giving Spirit," we may be one in the church and receive Christ's Body and Blood. There is no specific offering of the elements in the prayer, but we ask God to accept our sacrifice of praise and thanksgiving, which presumably includes the holy gifts.

There is an alternative fine Eucharistic Prayer based on the Australian Prayer Book. Each of these provides a distinct order of service from the offertory through the Administration of Holy Communion. The second order has an epiclesis before the Words of Institution. It is interesting that in Ireland evangelicals, like Anglo-catholics, seem to favor this arrangement.

As in the English Alternative Service Book, there is a series of seasonal blessings, as well as a general one at the end. There is also a dismissal, but it cannot be used to replace the appointed blessing. I think we have gone astray at this point. What blessing can a priest, a bishop, or indeed a pope, give which adds anything to the reception of the Body and Blood of Christ?

Among the other contents of the book are A Late Evening Service, based on the form for Compline used at the French Ecumenical Community of Taizé. The Litany has some improvements, including a petition that we may "share with all your people the joys of your eternal kingdom." The implied reference to the communion of saints is welcome.

An important part of the new book is The Order for the Baptism of Children. The previous experimental form of this was popular, but evangelicals objected to the prayer asking God to "bless this water." For some reason I do not pretend to understand, they thought the old words "sanctify this water" much less objectionable.

Our Liturgy Committee accordingly adopted the petition from the American Prayer Book: "Sanctify this water, we pray, that by the power of the Holy Spirit those who are here cleansed from sin..." After much debate the tired Synod adopted "Bless this water that he who is to be baptized in it may be born again in Christ."

This is quite as definite about what happens in baptism as the other form would have been, but I am sorry we did not forge a link with the American Church by adopting part of its service.

Church Army

We are very pleased to report on current efforts being made to revitalize the Church Army. This organization has been a tremendous force for in the Anglican Communion for nearly a century. Its members of it have had outstanding talents in evangelism, ministry to outcasts, Christian education, social work, and other fields. In England, there are shelters for the homeless and other institutions in which the Church Army operates.

In the American church, C.A. captains and sisters in many small churches open during the great depression and the World War II years when ordained clergy were not available for some of these places. Frequently, they continued to minister in missions in places where living conditions were exceptionally difficult in places which could not provide sufficient salaries to attract priests.

However, when more clergy and more financial support became available, the C.A. personnel were pushed out, without subsequent job placement and without pension provisions. It is an episode in the history of the Episcopal Church which raises some questions, if not the least.

During the 1960s and 70s, the work of the Church Army was complicated by continuing shortage of financial support, by the unwillingness of many young people to enter an organization using certain military terminology, and by the fact that the C.A. training program followed a separate line of development as the National Institute of Lay Training.

It has also been a valuable institution, and has recently moved its headquarters from New York to Lexington, Ky. [TLC, Aug. 12]. Its separation from the Church Army, however, deprived the latter of its principal resource for training new personnel. Meanwhile, the continuing surplus of clergy makes it extremely difficult even for highly qualified lay personnel to find meaningful positions in the Episcopal Church.

Today, our church is starving for lack of effective evangelism. We believe it is high time to give attention to an agency specifically dedicated to this, and we need the personal involvement of the Presiding Bishop in this effort.

Moving Church Headquarters

This guest editorial this week was written by the Rt. Rev. Wesley Frensdorff, Bishop of Nevada.

Recent news of the possible sale of "815" prompts some thoughts on decentralization. Is this the opportunity to do a little dreaming? Let us give it some serious thought.

John Naisbitt's view, the movement from centralism to decentralization is one of the *Megatrends* of our times. "Centralized structures are crumbling all over America. . . . The people of this country are pulling America from the bottom up into a stronger,

more balanced, more diverse society. The decentralization of America has transformed politics, business, our very culture. . . .

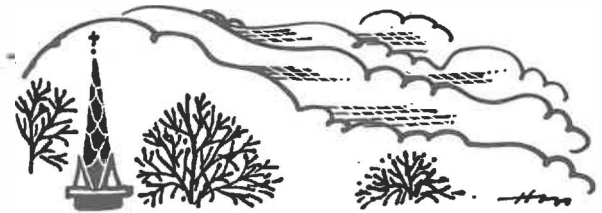
"In the city or the country, decentralization empowers you to tackle problems and create change at the local level. . . . Decentralization is the great facilitator of social change."

The electronic revolution makes resources available which allow communication between decentralized departments — interconnected computers, conference calls, what next year?

We have all talked of strengthening the provinces. Is this the opportunity to take another look? Some of the church center's functions could be located where best — finance, in New York, public issues in Washington (one staff member is there already).

For how long do we need the present kind of Overseas Department? Autonomy is on the way for all present missionary jurisdictions. Why not one office in Miami for Latin America and one in Los Angeles or one of the other west coast cities for the Pacific? Each could also be an inter-Anglican link; one facing the Atlantic, the other facing the Pacific.

The present staffs working with Education for Mission and Ministry and for National Mission in Church and Society could be rearranged into staff support teams and established in four or five regions, with



particular specialists located where appropriate. So the urban specialists might be located in the Chicago or eastern seaboard area, while the rural and Indian ministry specialists would be located in mid-America or the Denver area.

In this way staff support teams, regionally deployed, would be more available to the provinces. Their office space might even be rented from a diocese whose diocesan headquarters are overbuilt.

The Presiding Bishop could live where he wants to because that office would be more pastoral than administrative. Quarterly staff meetings could be held at a convenient conference center for joint planning and team building. Overall space costs might well be reduced on such a basis and building maintenance eliminated.

Seminaries presently have some provincial connections. Perhaps such church staff decentralization could strengthen these relationships. The staff support teams could work more directly with one or two regional seminaries.

More brainstorming could develop more options. If the sale indeed goes through, "a move" to another location may not be the *only* option. The time may be right to try another approach. If it doesn't work, another headquarters can always be bought or built. Let's give decentralization a ten year try! What's to be lost?

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 - 2. Return from news agents: N/A
- G. Total: 9,833

I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.
Peter A. Dayman
Business Manager



My name is Guillermo. Six years ago I knocked on the door of the Episcopal Church in Honduras and asked for help. When I was seven I was abandoned by my mother who went to Spain to be a maid. I never knew my father. My only talents were survival on the streets, bullying the others, stealing food and sniffing glue. I hated everything and everybody; nevertheless, they invited me to live at the Home of Love and Hope.

In these six years I have come to value my own self, to love and guide my other 80 brothers, to be a thankful son of God my providing Father, and to know that Honduras needs me in the long struggle for honesty, hard work and a responsible family life where parents do not abandon their kids when times are hard.

I and my 30 oldest brothers are asking you for the scholarship money I need for vocational school. We are 14-17 years old and just graduated from 7th grade. We're learning the trades Honduras most need with the qualities of workmanship and reliability we know and value.

Part of our education is learning to build low cost housing with basic furniture and to do plumbing and electrical installations for families in need. Another part is learning to become leaders in our Church, responsible citizens, partners in small business guilds, cooperatives and future fathers of children who are loved and wanted.

Please help us in any of the following ways

Dear Guillermo,

- Our church group is willing to offer a scholarship for one of your brothers at \$450 a year for 1 to 3 years.
- Please send us _____ a video tape (specify VHS or Beta format) _____ slides and script to play for our group.
- We will collect tools, machines and teaching materials for your vocational school, or we will help to give each boy his first set of working tools the trades as he goes out to work (letter enclosed).
- We would like to send a volunteer in the trades to work with the boys (letter enclosed).
- Our diocesan convention would be interested in hearing more about your work the next time a representative of the program is in the United States.
- We would like to send someone to Honduras to visit you and your brothers from the streets.



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New Hymn Text of the Month

HYMNAL 1982

Metre: 10 10 . 11 11
Author: Henry W. Baker, 1821-1877
Tune: *Laudate Dominum* —
 C. Hubert Parry, 1848-1919
Theme: Praise to God

The new hymn of the month for October, a hymn of praise based on Psalms 148 and 150, has gained wide popularity throughout the Anglican Communion due to its association with the C. Hubert Parry tune, *Laudate Dominum*. The text is the work of the Rev. Sir Henry W. Baker, best remembered as the author of the much loved paraphrase of Psalm 23, "The King of Love my Shepherd is." The tune, *Laudate Dominum*, which was first used with this text in 1916, is taken from the final section of an anthem entitled, "Hear my

words, O ye people." Sir Hubert Parry, a distinguished composer and teacher, is best known for his anthem, "I was glad," sung at the coronation of all British monarchs since King Edward VII.

This hymn may be reproduced with the following notice: text, H. W. Baker; tune, C. H. Parry, from the *Hymnal 1982*, © the Church Pension Fund; used by permission.

Note: The Church Hymnal Corporation has asked we inform readers that the tune name and its sources for the Hymn of the Month published in the September 2nd issue of TLC are as follows: Tune: Engelburg—*Hymnal 1940*, No. 366; *Hymns III*, No. H-170.

1. O praise ye the Lord! Praise him in the height; re -
 2. O praise ye the Lord! Praise him up - on earth; in
 * 3. O praise ye the Lord! All things that give sound; in each
 4. O praise ye the Lord! Thanks - giv - ing and song to

joyce in his word, — ye an - gels of light; ye
 tune ful ac - cord, — all ye of new birth; praise
 ju bi lant chord, — re - ech - o a - round; loud
 him be out - poured. — all a - ges a - long! For

heav - ens, a - dore him by whom ye were made, and
 him who hath brought you his grace from a - bove, praise
 or gans, his glo - ry forth. — tell in deep tone, and
 love in cre - a - tion, — for heav - en re stored, and for.

wor ship be - fore him, in bright - ness ar - rayed.
 him who hath taught you of sing - ing of his love.
 sweet harp, the sto - ry of what he hath done.
 grace of sal - va - tion, O praise ye the Lord!

PEOPLE and places

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

October

- 5-7 Parish mission, "Renewed in Holiness," led by the Rev. John Gaskell of St. Alban's, Holborn, England, at the Church of St. Mary the Virgin, New York City.
- 7 Church Periodical Club Sunday
- 10 Second in the series of five midday Wednesday luncheon meetings on Central America featuring guest speakers at Trinity Church, Wall Street, Manhattan.
- 11-14 Episcopal Peace Fellowship, National Executive Committee Semi-Annual Meeting, Convent of St. Helena, Vails Gate, N.Y.
- 12-13 Synod (Convention), Diocese of Springfield (Mt. Vernon, Ill.)
- 19-20 Convention, Diocese of California (San Francisco)
- 26-27 Convention, Diocese of Southwest Florida (Punta Gorda)
- 26-28 Convention, Diocese of Michigan (Detroit)
- 29-31 Executive Council Meeting (New York City area)
- 29-Nov. 1 Eighth National Workshop on Christian-Jewish Relations (St. Louis, Mo.)

- 1-3 Convention, Diocese of Kansas (Topeka)
- 1-4 Annual Meeting, Episcopal Society for Ministry on Aging (Franciscan Renewal Center, Scottsdale, Ariz.)
- 2-3 Convention, Diocese of Pittsburgh (Pittsburgh)
- 2-3 Convention, Diocese of Western Michigan (Kalamazoo)
- 5-8 Annual Conference of the Association of Diocesan Liturgy and Music Commissions (West Hartford, Conn.)
- 6 Election Day
- 9-10 Convention, Diocese of Iowa (Des Moines)
- 9-11 Conference of Bishops and Chancellors of Province IV (Greensboro, N.C.)
- 13 Lecture on religion in early New York, St. Paul's Chapel (New York City)
- 16-18 Convention, Diocese of West Missouri (Kansas City)
- 16-18 Convention, Diocese of Rio Grande (Santa Fe, N.M.)
- 17 Convention, Diocese of Maryland (Hagerstown)
- 30-Dec. 1 Convention, Diocese of Bethlehem (Wilkes-Barre, Pa.)

January

- 18-19 Convention, Diocese of Florida (Gainesville)
- 25-26 Convention, Diocese of San Diego (San Diego)
- 31-Feb. 2 Convention, Diocese of Central Gulf Coast (Mobile, Ala.)

February

- 13-15 Executive Council Meeting (Florida)

Appointments

The Rev. H. Philip Auffrey is priest-in-charge Trinity Church, Emmetsburg, Iowa, and Trinity Church, Estherville. Add: 803 State St., Estherville 50536.

The Rev. Christopher C.L. Hannum is chaplain St. Mary's Episcopal Day School, 2101 S. H. Tampa, Fla. 33629.

The Rev. Joseph E. MacGinnis is serving term priest at the Church of St. Philip at James (Lake Success), New Hyde Park, Long Island, N.Y.

The Rev. Elizabeth P. Wiesner is interim rector Christ Church, North Conway, N.H. This is time, weekend work.

Retirements

The Rev. William L. Jacobs has retired as rector of St. Paul's Church, Des Moines, Iowa. Add River Oaks Dr., Des Moines 50312.

Corrections

TLC was informed that the Rev. Jack W. Stanton is the rector of St. Thomas' Church, New Del. He has written to say that he is the assistant rector and the vicar for university ministry, not rector.

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 rship: 8, 9:15 & 11

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 ri 6-7

— Light face type denotes AM, black face PM;
 address; anno, announced; A-C, Antenu-
 nition; appt, appointment; B, Benediction; C,
 ssions; Cho, Choral; Ch S, Church School; c,
 e; d, deacon, d.r.e., director of religious educa-
 EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
 Episcopal Young Churchmen; ex, except; 1S, 1st
 ay; HH, Holy Hour; HS, Healing Service, HU, Holy
 on; Instr, Instructions; Int, Intercessions; LOH,
 g On of Hands; Lit, Litany; Mat, Matins; MP,
 ing Prayer; MW, Morning Worship; P, Penance; r,
 r, rem, lector emeritus; Ser, Sermon; SM, Service
 jsic; Sol, Solemn; Sta, Stations; V, Vespers; v,
 YPF, Young People's Fellowship.

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