

THE LIVING CHURCH



Seabury House, Greenwich, Conn.: An agreement to sell [pages 6 and 12].

A Church in Budapest • page 10



THE LIVING CHURCH

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November

25. Last Sunday after Pentecost (Sunday Next Before Advent)
30. St. Andrew

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During the past weeks we have considered at some length some of the ways in which the Christian perception of creation is expressed in worship, especially in the Holy Eucharist. Perhaps our createdness is most vividly expressed at the end of the liturgy, when we receive Holy Communion through the very bodily and creaturely acts of eating and drinking. It is characteristic of Catholic Christianity that the most "spiritual" moment in worship should also be the most overtly "physical."

The distribution of Holy Communion is preceded by the breaking of the consecrated bread which, in turn, is introduced by the Lord's Prayer with its petition for daily bread. The words used at the breaking, "Christ our Passover is sacrificed for us," come from St. Paul (I Corinthians 5:7-8). These words were introduced here by Archbishop Cranmer in his English Mass of 1549, but were omitted in subsequent Prayer Books until this present restoration. The association of the Christian Eucharist with the Jewish Passover of course has a whole chain of biblical implications, and the Alleluias remind us that on the first Easter the Risen Lord made himself known "in the breaking of the bread" (St. Luke 24:30, 31, 35).

The validity of the sacrament of Holy Communion is not dependent on the words recited when the elements are administered to the communicant. Yet the words widely used, "The Body of Christ,

the bread of heaven" and "The Blood of Christ, the cup of salvation" do express very well both the supernatural reality of the sacrament and the fact that it is food and drink intended to be eaten and drunk. These words have a variety of biblical connections (St. John 6:32, 33, 41, 50, 51, 58, and Psalm 116:11) and offer much material for meditation and prayerful reflection.

Episcopalians are generally aware of the teaching that in the Eucharist our souls are nourished with Christ's body and blood just as our bodies are nourished by bread and wine. This is true as far as it goes, but Christ's body and blood also nourish our bodies and minds as well as our spirits. He is the perfect image of the Father in whom we, as complete human persons, were created. Holy Communion is not only intended to prepare us for heaven, but to make us better men and women and boys and girls here and now. Holy Communion is the sacrament of that redemption and renewal of creation which we found in the past weeks is expressed in the prayer for the consecration of the elements. As renewed human beings in this world, we are given the privilege of serving God here as we make our way toward that heavenly country which is our true home. This is of course expressed in the prayers after communion one or another of which is used at the end of our liturgy.

THE EDITOR

Transubstantiation

(Romans 12:1-8)

The legend that Jesus was a homely man
Malformed of body
Is possibly true
And truly unprovable.
On the other hand, it is certainly demonstrable that,
If we today are
The body of Christ,
Then the legend is true in our time.

James P. Lodge, Jr.

LETTERS

The Prayer Book Resolution

The letter of the Rev. K. Logan Jackson, president of the Society for the Preservation of the 1928 Book of Common Prayer, to the bishops and deputies of General Convention reads like a dream come true to the members of SP28BCP, but like a nightmare to everyone else.

He states, "The resolution, passed by a solid majority of both houses, definitely does not make the use of 'the liturgical texts from the 1928 Prayer Book' dependent upon the permission of the bishop. The phrase 'under the authority of the bishop' neither states explicitly that it does nor even implies, unarguably, that it is so. The resolution clearly does *not* say that the use of the liturgical texts is 'subject' to the permission or authoritative action of the bishop."

First, let's get straight as to what that resolution did say. The resolution states that "the Book of Common Prayer of 1979 ... has ... become the official Liturgy of this Church; and this Convention declares further, that the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, and that liturgical texts from the 1928 Prayer Book may be used in worship under the authority of the bishop as chief pastor and liturgical officer, and subject to the direction of this Convention as set forth in the appended guidelines."

Wouldn't one reasonably conversant with the English language assume that if a priest does not want to use the official Prayer Book of the church, but prefers to use material from some older text *on a regular basis*, he would have to get the bishop's permission? A priest's ordination vow is a solemn oath "to conform to the doctrine, discipline, and worship of the Episcopal Church." "The worship of the Episcopal Church" means the official Book of Common Prayer. If any other book is used, the discipline the ordained priest is under requires that he/she get the bishop's permission. President Jackson is playing fast and loose with his ordination vow.

The spirit of the General Convention resolution is that if a priest has episcopal permission, and if he/she is living up to all seven guidelines, then he/she may use texts from some previous Prayer Book. The only mention of "regular and frequent" use is in connection with the official book in guideline number 7: "Provision be made for the regular and frequent use of the 1979 Book."

The General Convention sought to be conciliatory to those who were finding it difficult to learn to use the new book and to help them learn to use it. President

Jackson's letter does just the opposite: it gives the impression that the 'new book is an option each congregation may or may not choose. He has created pastoral problems for numerous priests and disciplinary problems for many bishops. What he has done is disruptive and can only cause heartache and dis-sension.

(The Rev.) WILLIAM SYDNOR
Washington Cathedral
Washington, D.C.

Text of Resolution

Your subscribers and others would appreciate the text of the resolution approved at the General Convention for use of the 1928 Book of Common Prayer.

HERBERT L. GRAYMES
Baltimore, Md.

The information was given in our issue of Sept. 30. We are glad to reprint the entire resolution here. Ed.

Resolution

Resolved, the House of Deputies concurring, that this 66th General Convention declares that the Book of Common Prayer of 1979, having been adopted in accordance with Article X of the Constitution of this Church, has thus become the official Liturgy of this Church; and

This Convention declares further, that the Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, and that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the Bishop as chief pastor and liturgical officer, and subject to the direction of this Convention, as set forth in the appended guidelines; and

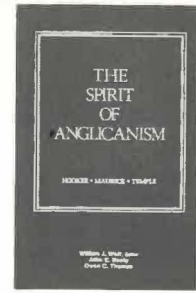
This Convention declares further that this action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official Liturgy of this Church as established by this Convention.

Guidelines for congregational worship

The Book of Common Prayer of 1979 provides the liturgical norm for our congregations. The General Convention recommends the following guidelines:

1. That there be continuing study of the 1979 Prayer Book;
2. That the congregation develop a Worship Committee to work with and advise the Rector or Vicar;
3. That individual worshipers be encouraged to participate actively in the liturgy;
4. That the congregation make itself familiar with music composed for the new book;

In congregations where liturgical texts from the 1928 book are in use after the 1979 General Convention, it recommends also that:



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5. The Calendar and Lectionaries of the 1979 Book be used;

6. Copies of the 1979 Book be available for congregational study and worship;

7. Provision be made for the regular and frequent use of the 1979 Book.

Sin and Standards

On the resolution of General Convention pertaining to homosexual persons, I was not at Denver to know the context many know it in. But taking this resolution at face value, I very much want it to be something which our church has done reaffirming ourselves as a biblical church.

Both the Old and New Testaments witness that sexual sin, as any other sin, is not acceptable to God. This is the standard - homosexual behavior and adultery are not acceptable to God.

Jesus affirmed this standard, as indeed he affirmed that all sinfulness is not acceptable to God. He affirmed that when we have violated these standards, our behavior is not acceptable to God. But Jesus did not leave it at that. Jesus did not reject us when we did not meet God's standards. Instead, he was merciful and ministered to our pain and suffering. He forgave us our sins and helped us to sin no more. After being forgiven, it is important that we sin no more. Jesus said that if we purposely sin after being forgiven, it will go even worse for us than if we had not been forgiven.

Some people would have us give up God's standards to try to minister to homosexual persons and adulterers. While such might affirm the person as a person, such does not affirm the person as a child of God. A child of God is someone who is at his or her best when he or she is with God. But if we purposely go outside of God's standards, then we have turned our backs to God.

Some accept the standards and reject the people who fail the standards. Some accept the people who fail the standards and reject the standards. Neither approach is Jesus' model.

If the Episcopal Church is to follow Jesus' model, then after having affirmed God's standards, we have to minister to the pain and suffering of homosexual behavior and adultery. We have to care for both those who have sinned and those who are sinned against. And we

The Living Church Development Program

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have to help them to sin no more. We do not help them by rejecting them or discriminating against them. In fact if we were to, Paul witnesses that it would go even worse for us than it will for them. We are called to accept repentant people, including those who have sinned by homosexual behavior and adultery.

I hope our Episcopal Church will show us to be a truly biblical church by following all of Jesus' model, not just the portions of the model which suit our individual views.

(The Rev.) RUSSELL G. LOCKETT
Grace Church

St. Mary's, W.Va.

Homage to Hynson

As codirectress of the altar guild of a typical Episcopal parish, I was asked to be a member of the flower workshop at the annual meeting of the Connecticut Diocesan Altar Guild in April. Our thrust for the program was to deal with the problem of what to do about altar flowers in this era of rising costs and increased demands on our church budgets. Special emphasis would be placed on using "What God has surrounded us with in different seasons of the year."

This was a challenging assignment and Sandy Hynson's book was a true gift from God. Without it I would not have had the confidence to accomplish my task: formal and informal arrangements of spring. From the book, I learned a tremendous amount about the basics of handling different kinds of fresh flowers and greens: what time of day to pick

them, what condition they should be in, how to preserve the different ones to make them last.

An added bonus of the book is its provocative power. We are now looking at St. Mary's Church with new eyes as we envision creating arrangements from old candlesticks, recycling funeral flowers and giving some early forsythia a chance to glorify the baptismal font.

LINDA W. PLATZ
St. Mary's Church

Manchester, Conn.

• • •

At the National Association of Altar Guilds meeting in Denver, after reading Sandra Hynson's book, *Homage through Flowers*, it was such a joy to watch her in action. Such knowledge and dedication in what she does! In writing this book, she has done us a real service. Those of us in small parish churches, with equally small flower budgets, and costs spiraling, are shown just how we can take a few simple flowers, from our own garden or near roadside, and make something beautiful for God's altar. We can adapt to our needs some of the large arrangements pictured so beautifully in the book.

All the way home, on the drive back to Oklahoma, seeing the abundance of brightly colored wildflowers along the way, I couldn't help but imagine what Sandra would do with a basket of those blooms, or for that matter, even I.

SUE ALMOND

Oklahoma City

Autumn's Hope

Finding ourselves in the midst of change,
We sit within a quiet glade
To gaze at reflections while we muse
Feeling the solace of leafy shade
shifting in the sun.

Mirrored in the glassy pools
We wonder how we have come this far
To watch another fall begin
Renew our hope on another star
at twilight shining dim.

Yet a moment, here is found
The quiet grows to subtle peace
That gives the lengthening day a name,
And for our hearts, a new release
In the changing of our lives.

So we walk away with hope
That through the change of autumn days
A new awakening for us waits
Through His love our life is stayed
May peace be ours to share.

Susan King

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Seabury House May Become Retirement Facility

The board of trustees of Seabury House, a church conference center in Greenwich, Conn., has agreed to sell the property to Life Care Services Corporation, Des Moines, Iowa, pending zoning and other approvals.

Life Care Services is a midwest firm specializing in the development and management of life-care retirement facilities. The life-care concept is designed to provide retirees housing, supportive services and health care in an atmosphere of independence and security.

The Rt. Rev. John M. Allin, Presiding Bishop, said, "We feel a retirement community is the best possible use for the land as it will continue to serve the community, while at the same time preserving the spiritual and physical character of Seabury House."

The planned retirement community will be owned and operated by a not-for-profit corporation, yet to be formed, comprised of local citizens.

Seabury House itself is one of six buildings on 50 acres of land located on Round Hill Road, north of Merritt Parkway.

The 75-year-old Seabury House, once owned by Herbert Satterlee, was purchased in 1947 by an Episcopal Church group under the leadership of the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop. The estate was renamed Seabury House in honor of the first Episcopal bishop consecrated for the United States, who was a native of Connecticut.

Bishop Allin said that Seabury House will continue to function as a conference center until the final zoning and other approvals are completed and construction begins on the site.

Bishop Sherrill, who now lives in Boxford, Mass., noted that there have been a great many changes in the church and society since the Seabury House property was purchased in 1947. He said the church must continually seek the best ways to serve the needs of a community.

Under terms of the Seabury House charter, if the property should be disposed of, the assets would go to the Executive Council. Bishop Allin said, "If the sales agreement is successfully completed, the \$3.5 million realized from the assets of Seabury House could be used to set up a Henry Knox Sherrill trust

fund, the income from which would help finance meetings of the Executive Council and related committees and commissions."

Life Care Services has been developing similar life-care retirement communities for not-for-profit corporations over the past 17 years. They have been involved with some 30 projects in 16 states.

Startling Disclosure from General Examiners

When the General Board of Examining Chaplains holds its fall meeting, it is usually an uneventful session devoted to the patient work of compiling the General Ordination Examination to be given the following January. These "Examining Chaplains" are a group of bishops, clergy, and lay persons chosen by the House of Bishops to formulate, administer, and evaluate this examination. This year, however, when they met at the College of Preachers, in Washington, D.C., for three days in October, there were other items of business.

Although the General Ordination Examination consists mainly of long "open-book" essay questions which take the candidates most of six days to write, it also includes a two-hour "closed-book" multiple-choice test on "The History, Literature, and Vocabulary of the Christian Tradition." In order to compare the results of this section from year to year, virtually the same questions have always been used, and the contents have not been made public. Now, after administering this multiple-choice objective test for five years, and 786 candidates having now taken it, the examining chaplains reviewed the results. What they found has led them to make known a number of the questions, with the statistics of how students have done during five years.

Although some students each year do excellently, a large number reveal wide areas of ignorance, especially in the factual and objective knowledge of the Bible and church history. Thus only 44 percent of the candidates recognized David as the one who uttered the famous cry, "O my son Absalom, Absalom my son, my son!" The famous statement of Ecclesiastes, "Vanity of vanities . . . All is vanity" was thought by a greater number of students to come from

Leviticus. Less than 40 percent knew that St. Paul's conversion is described in Acts; more thought it was in Ephesians! About a fifth of the students knew that the incident of Jesus and the adulterous woman is in St. John's Gospel: over twice as many attributed it to St. Matthew. In history, the greatest number guessed that the doctrinal "Six Articles" were "relics of St. Thomas More said to cure illnesses if touched all at one time." A third thought the Society of Jesus was a name for "Jesus Freaks." Few could recognize the names of the original four bishops of the American Church. Forty-five percent knew that the *Laws of Ecclesiastical Polity* were by Richard Hooker, but almost as many attributed them to Richard Baxter. Almost half the candidates believed that a superfrontal is a sleeved vestment sometimes worn by deacons!

A statement reporting this situation is being sent to bishops, seminary deans, and others. The chairman of the general board, the Rt. Rev. William B. Spofford, Jr., emphasized that the publication of this information is not an attack against our seminaries, but rather an indictment of the church as a whole and a revelation of the inadequacy of its entire process of teaching. H.B.P.

Suffragan Bishop Consecrated in New York

The Rev. Canon Walter D. Dennis was consecrated Suffragan Bishop of New York on Oct. 6 at the Cathedral Church of St. John the Divine.

Serving as chief consecrator was the Rt. Rev. Paul Moore, Bishop of New York, who substituted for Presiding Bishop John M. Allin, who was involved with the activities in connection with Pope John Paul II's visit to Washington, D.C. that weekend. Co-consecrators were the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, and the Rt. Rev. Horace W. B. Donegan, retired bishop of the diocese.

The sermon at the three-hour service was delivered by the Rev. Nathaniel Wright, Jr., chaplain and professor at the State University of New York, Selkirk, N.Y.

A canon residentiary of the cathedral since 1965, the new bishop was elected at a special convention of the diocese on June 6 [TLC, July 8].

Bishop Dennis, 47, was born in Wash-

ington, D.C., and is a graduate of General Theological Seminary. His cathedral responsibilities have included program administration, and, more recently, administration of the cathedral's CETA program.

Bishop Dennis joins Bishops Moore and Wetmore in the episcopal oversight of the Diocese of New York with its 200 parochial units. Bishop Dennis was elected to fill the office made vacant by the sudden death of the Rt. Rev. Harold L. Wright in 1978.

Colorado Church Returned to Diocese

The property of St. Paul's Church, Central City, Colo., has always been held in trust by the Diocese of Colorado, and it must be returned to the diocese.

That was the ruling of District Judge Winston Wolvington of Gilpin County on Oct. 12. The suit, in which the diocese successfully sought to recover the historic mission property, occupied by dissident members of the congregation in 1977, was tried in Central City. Robert Tabor Booms, vice chancellor, represented the diocese.

"We have a favorable decision, and we're delighted with the result," said Mr. Booms. He noted the contest was "relatively amicable."

History of the suit goes back more than two years.

In June, 1977, members of the church, one of the oldest in Colorado, decided to incorporate. In September of that year, the Rev. William Buck, then vicar, left the Episcopal Church. Factions in the 20-member congregation polarized: some wished to "secede," other remained with the Episcopal Church. The dissidents, who possessed the key, locked the loyalists out of the building. In December, a deed was recorded, purporting to transfer the church property to the new corporation, then controlled by dissidents. The group then amended the articles of incorporation to take St. Paul's out of the Episcopal Church.

The diocese filed suit to regain possession and title.

As time went on, a building-sharing arrangement was worked out between the two parties. The Rev. Billy Grissom of Denver is now vicar, and holds services on Sunday evenings. The dissident group meets Sunday mornings.

P.B.'s Fund Approves Grants

At its regularly scheduled meeting in September, the board of the Presiding Bishop's Fund for World Relief approved grants totalling \$159,959 for nine projects in the U.S. and abroad:

Diocese of Northern Argentina - \$45,989 to Iniciativa Cristiana for the purchase of carpentry units, tools, and

the support of a master carpenter for one year;

Diocese of Jamaica - \$17,000 to the Institute for Cultural Affairs, a pilot project in rural development;

Rome, Italy - \$10,000 to St. Paul's Anglican Church for its African Refugee Program to enable a priest from Uganda to minister in a Roman parish which is 40 percent African and Asian;

Zambia - \$20,000, so that the country's Department of Community Development can try a plan to better health and nutrition through a nationwide radio education pilot project;

Province IX (Central America) - \$12,770 for the remainder of 1979 and \$24,200 for 1980 to provide assistance to the provincial Social Betterment Committee;

North Carolina Hunger Coalition - \$10,000 to increase participation in food programs in rural areas;

Ecumenical Task Force - \$5,000 for the relief of persons suffering physical, psychological, and economic distress as a consequence of living in a chemically contaminated area - in this case, Niagara Falls, N.Y., where 16 churches are cooperating in an advocacy program for such people;

Southeast Michigan Food Coalition - \$5,000 on a matching fund basis;

Diocese of Haiti - \$10,000 for a worker-priest training program in Montrouis which will relieve a clergy shortage.

While still in Denver during the General Convention, the board's executive committee requested Convention to develop a churchwide response to the great reconstruction needs in Uganda by endorsing the Fund's new \$1.25 million appeal, and allocated \$10,000 for the promotion of this appeal throughout the church. The board also allocated \$5,000 to the Volunteers for Mission program, and up to \$60,000 to the Diocese of the Dominican Republic for relief and reconstruction after Hurricane David in September.

In mid-October, emergency grants were made as follows:

Diocese of Jerusalem and the Middle East - \$5,000 for an electrical generator for St. Luke's Hospital on the West Bank;

Anglican Church of Uganda - \$5,000 for a medical/surgical unit;

Diocese of Central Gulf Coast and Diocese of Mississippi - authorized up to \$25,000 to provide relief in the aftermath of Hurricane Frederick.

The Fund adopted a budget of \$2.3 million for 1980.

Priest Appointed to State Board

The Rev. Lewis P. Bohler, Jr., rector of the Church of the Advent in Los Angeles since 1961, has been appointed to the California State Board of Educa-

tion by Gov. Edmund G. Brown. His term of office will run to January, 1983.

Fr. Bohler, who has a long record of civil rights activities and participation in community affairs, served on the Los Angeles Board of Education from January to June, 1979 [TLC, March 4].

A native of Augusta, Ga., Fr. Bohler, 51, is a graduate of West Virginia State College, the Graduate School of Theology at Oberlin College, and Bexley Hall. He is a member of many civic groups in Los Angeles, including the NAACP, the Urban League, and the mayor's Committee on Human Relations. Fr. Bohler is married to the former Glorian E. Jackson. The couple have two children.

Russian Orthodox, Episcopalians Discuss Church's Mission

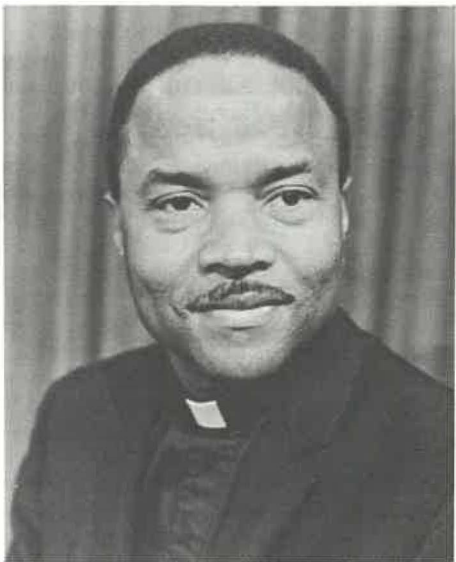
A nine-member Episcopal Church group and a seven-member Russian Orthodox delegation met in October at Seabury House, Greenwich, Conn., for a consultation titled "Common Mission of the Churches in the U.S.S.R. and the U.S.A."

In a communique issued at the close of the discussions, the two groups said they had "found a common understanding of the mission of the church as the proclamation of the Gospel through preaching and sacraments, in the praise of God, and in service to the world."

Both delegations placed special emphasis on "the importance of witness to Christ not only by preaching in words but also by deeds, by the example of Christian life according to the Gospel of the Lord."

A number of papers designed to "illuminate the mission of the church in its various aspects" were presented by the participants during the 12 working sessions in three days.

Some of the papers dealt with the



Zeno James

The Rev. Lewis P. Bohler, Jr.

history of the relations between the two churches and the mission of the church in the New Testament and Patristic writings. Other papers dealt with practical subjects as they related to one or both of the churches, such as religious freedom, social and economic rights, civil and political rights, and justice and peace in the world.

In the discussions on religious freedom, the communique said, this issue was considered to mean "free proclamation, praise, and free exercise of Christian activity," as the Gospel says.

The delegation from the U.S. Episcopal Church, the communique said, "was pleased to learn of the increased vitality of the Christian churches in the Soviet Union, and also to hear reports of a process of increased democratization since the signing of the Helsinki agreement."

The U.S.S.R. delegation "was impressed by the reports of the role of the Episcopal Church in the United States and its concern for such issues as poverty, medical care, and education," the statement said.

On the issues of peace and justice in the world in the context of the church's mission, the leaders from the two communions agreed "that the churches should support specific steps toward disarmament, and urge the governments of their nations to ratify the SALT II treaty." They also supported an agreed statement "that further initiatives should be taken which will lead to reduction in numbers of troops and military equipment throughout the world."

The two delegations agreed that future dialogues would be in order. "Although the actual practice of mission understandably varies in our different geographical and socio-cultural contexts," the communique said, "there was consensus that our basic agreement so far reached could provide the basis for future dialogues."

The statement noted that "the friendly atmosphere and personal warmth of our meetings greatly encouraged us all."

In a personal message to Presiding Bishop John M. Allin of the Episcopal Church and to Metropolitan Sergius of Odessa and Cherson, and to the members of the delegations of the two churches, Patriarch Pimen of Moscow said, "I am sure that the present conference will help to assure greater strengthening of our brotherly cooperation, and the development of the Orthodox-Anglican dialogue for the benefit of justice and peace in the whole world."

Bishop Allin, who attended the session on the last evening, addressed a greeting to Patriarch Pimen and Metropolitan Juvenaly of Krutitsy and Kolomna, in which he said, "Certainly there is overwhelming evidence of the need on this earth for the mission of love, justice and peace of our Lord Jesus Christ. The

Continued on page 13

CONVENTIONS

The 120th annual convention of the Diocese of Kansas met in historic Trinity Parish, Lawrence, Kan., on October 12-13. The fact that Trinity Parish was observing its 120th anniversary as an incorporated congregation added a note of interest to the gathering. The Rt. Rev. Michael Ramsey, 100th Archbishop of Canterbury, was the speaker at the banquet. Using as his theme "Reflections in Tranquility," he pointed out the growth in strength and influence of the Anglican Communion, especially in the emerging countries.

During the business session a budget of \$514,110.00 was adopted, a record budget for the diocese.

The Rt. Rev. Edward Clark Turner, Bishop of Kansas since 1959, announced to the convention his intention to retire on May 22, 1981, the 25th anniversary of his consecration. Bishop Turner is not asking for a coadjutor, but rather the selection and consecration of the seventh Bishop of Kansas.

St. Alban's Church, Worland, hosted the 13th convention of the Diocese of Wyoming October 11-14. The Rt. Rev. Bob Jones, Bishop of Wyoming, presided at the four-day session and in his annual address at the opening service, challenged the delegates to work for renewal and unity within their parishes and the diocese. "Growth not survival" became the key words of convention.

Special guests offering their inspirational leadership throughout the weekend were: The Rt. Rev. Wm. A. Gordon; Ms. Ann B. Davis; the Rev. Franklin Turner and the Rev. Charles R. Wilson. The "Fisher Folk," an evangelical singing group from Denver, entertained at the banquet on Saturday evening and participated in the final Eucharist Sunday morning.

During their business sessions, the delegates:

— Approved revision of the Diocesan Articles of Incorporation and the necessary canonical changes.

— Restructured Diocesan Council to a 12 member board. Six members were elected by convention and the remainder were selected from the six regions of the diocese (each region chose its own Council representative).

— Elected members to the Standing Committee, Commission on Ministry and Ecclesiastical Court.

— Adopted a budget for 1980 in the amount of \$337,576.00.

— Approved plans for a capital funds and Venture in Mission drive in the amount of \$1 million to be conducted

within the diocese from April through July 1980.

— In response to the bishop's challenge, adopted three resolutions calling for: (1) expanded efforts to discover and develop ministries (both clergy and lay); (2) stronger evangelism efforts in parishes/missions through participation in the renewal programs available within the diocese; (3) promotion of Christian unity in all congregations and among all people.

— granted parish status to St. Barnabas' Church of Saratoga, the Rev. Douglas Hodges, rector.

The annual convention of the Diocese of Montana was held October 11, 12, 13 in Great Falls, Montana. Host parishes for the convention were the Church of the Incarnation and St. Francis Church.

The theme of the convention was "The Challenge of our Roots," and the Bishop of Montana, the Rt. Rev. Jackson E. Gilliam, spoke in his charge to convention of the Rt. Rev. Daniel Sylvester Tuttle, the first Bishop of Montana and of his vision of the apostolic work of the church. Bishop Gilliam encouraged his people to share in the ministry of the church.

Guest speaker for the convention was the Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, who gave several addresses to the group. He stressed that the church is the Bride of Christ, and if one accepts Christ, he must accept the church as well. "The church is always an inadequate expression of Christ in the world," he said, "But the cause of its feebleness and inadequacy is in ourselves. The church still remains the pillar of truth because it has the authority of God to preach and to teach."

Bishop Atkins also said that "gracious living" is forbidden to Christians, that they are called to follow Christ in his sufferings and self-surrender. He said that "grace-filled" living should be the Christian's way of life.

A mood of excitement, enthusiasm, and renewal was apparent at the convention, and a budget of \$306,587 was approved for 1980.

Delegates to the primary convention of the newly formed second diocese in Louisiana met at St. James' Church in Alexandria in October and selected a name: the Episcopal Church in the Western Diocese of Louisiana. The group approved a constitution and canons and elected a standing committee to serve as the ecclesiastical authority until a bishop can be elected. The Rt. Rev. James B. Brown, who has decided to continue serving as Bishop of Louisiana, presided at the convention. The Rt. Rev. David E. Richards of the Office of Pastoral Development preached.

YOU CAN'T CLOSE A DIOCESE

By CHARLES R. WILSON

The bishop reported on the sad and painful experience of closing a local church. He had visited with the remnant; discussed with them their ministry, their opportunities, their mission in that place, and their alternatives. He reminded them of the promise of the Lord to be with them, and of the power of the Spirit where hearts are open. But they said, "Those are nice-sounding words, bishop!" And the Episcopal Church is now absent from that place.

It reminded me of another bishop and another situation. This bishop had also arrived for his last meeting with the remnant. He arrived early, having miscalculated the time, and the church was locked. Feeling that he needed to sit and meditate on the situation for awhile before the meeting, he remembered another Episcopal church not too far away and started to leave. A woman living next door to the church called out, "Are you the bishop? . . . Are you going to

The Rev. Charles R. Wilson has served in a variety of parish, diocesan, and national church positions. For the past nine years he has been employed as a consultant in the field of church management, working with coalitions and dioceses in the U.S.A. and Canada (and also with other denominations) in the development of programs, planning procedures, budgeting, and related fields. Presently a priest in the Diocese of Bethlehem, he lives in nearby Lebanon, N.J. He is the author of many publications on the subject of church management.

close the church?" She was not a member of the church, did not attend, but said something about it being a "witness" on that street, and she hoped he wouldn't close it.

He arrived at the other church. It was open but unoccupied. So he sat and prayed and pondered the situation. Then it occurred to him that this very congregation, that used this building in which he now prayed, might have something to say about their neighbor congregation. He phoned the rector and got an enthusiastic response. Over the next few months that congregation exported a "congregation" including choir, lay readers, acolytes, teachers and the whole liturgical act . . . a congregation made up of their own members. Over the next few months others were attracted to the old parish suddenly come alive, and the members of the exported congregation began to drift back home. Today both churches are flourishing. The rescue worked.

The difference between the two situations is that in the first there was no one close enough or able to move in and effect the rescue, and the Episcopal Church, for now at least, has lost its witness in one town.

It is possible for a diocese to run out of steam too. Maybe the social and economic pressures have simply been too much to cope with. Or maybe there has been some kind of internal problem related to structures, leadership; or perhaps some kind of combination of conditions and events. In any case, the members and leaders are demoralized, income



The Rev. Charles R. Wilson

sags, hope dwindles and the whole thing spirals downward. Then what do we do? You can't close a diocese! So it just muddles through and maybe a miracle occurs.

We might think that this would be a job for our national church. But there just isn't much that can be done. Some consulting help perhaps . . . a temporary grant or two which will prolong the agony probably, but not solve anything. Of course the expression of concern is appreciated. In the case of the parish, it was not the diocese that could pull off the rescue, it was a neighboring congregation. So, in the case of the diocese, there is not much that can be done from above, so to speak. Still, what about other dioceses?

Over the past decade the Episcopal Church has, unknowingly, been developing just such a capability. What is required to rescue a diocese is for another diocese to get involved in its life. Not with a one or two year grant or a consultation or an expression of concern, but with a massive infusion of people, living together under agreed disciplines, accountabilities, challenges and yes, probably money too . . . financial support over a long period of time so something can be planned, and very deliberately carried out over a substantial period, like maybe ten years . . . money to support a strategy, not dribs and drabs to fund a program or an emergency here and there.

When we back off and get some perspective on the various diocesan coalitions in the Episcopal Church, we can see, among the other things that they are doing, that this too has been happening. We have three of these coalitions now, alive, vibrant and effectively doing

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A CHURCH IN BUDAPEST

*There is a need to recognize
the sheer unhappiness of our division
and to search for what is shared – for what
is not different at all.*

By H. A. LYCETT

In Budapest one Sunday in May a special guest was in the pulpit of Deák Teri Evangelical Parish. Crossing ideological and denominational frontiers was the Archbishop of Canterbury, the Most Rev. Donald Coggan. In a country governed by a version of the Soviet Union's style of socialism, the several state churches derive revenue and persuasion from their government and participate in it. This fact, on its own, is not remarkable to European Christians. Our own mother church and its government continue to wrestle with the facts hidden in all the parts of that good old spelling bee word: *antidisestablishmentarianism*.

The lines of distinction are real in American minds. "Hungary and Britain must be very different." The world has listened to that lesson for more than a generation. There is truth in that lesson of course. There is a need to recognize the sheer unhappiness of our division and to search for what is shared – for what is not different at all. The Christ is there and here; so are his people. The Archbishop's visit testified to this truth.

It is the Lutheran Church in Hungary which is called "Evangelical," using the European meaning of the word: "pertaining to the Gospel." One month I was able to worship with the Deák Teri Evangelical Parish. It is a downtown church and the mother parish for the Lutherans who live on the Pest side of the Danube

River. I was welcomed in informal visits with clergy and with laity, in parish study groups, in what we would call the annual parish meeting and to rehearse with "Lutheriana," the great choir of the parish.

During the month I often sensed a need in myself to think through – really, to appreciate – some of the history of Hungary, because the parish showed a rather old-fashioned face to the world, and the parish seemed not to be focused on the "communism" which was such a wonder to a Westerner. In fact official Evangelical documents made something of the "promise" of communism as a kind of new epoch, a kind of stage stop in the Kingdom's coming. When I suggested that such a statement seemed naive, a typical comment was, "Possibly that's because you do not remember the Counter-reformation or Hitler." Indeed, just as an established church is foreign to an American, so my historical memory is short. Central Europe remained feudal for longer than any familiar part of the globe. Until 1850, Hapsburg-style repression of basic freedoms was unrelenting. After 1918 there was a short period of development of independence and self-respect, but it did not last a long while. The hold of the government today is not a stranglehold; it attempts a centrally managed economy, but it permits and rewards a great deal of individual enterprise.

The Presiding Bishop of Hungarian Evangelicals is Bishop Zoltan Kaldy. He is an elected representative in the Hungarian Parliament, which is one of the country's government agencies. The nation does well in foreign trade, especially

with the West. There is energy on the streets of Budapest, suggesting a lively, not unhappy city. The government slogan is, "He who is not against us is for us." People do think that times could be better, but people have printed in their cultural memory: "Times were very much worse!"

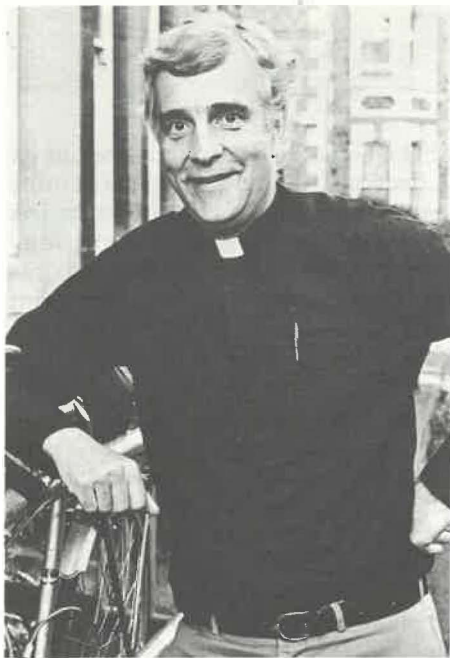
The usual religious repression one hears of concerns the placement of clergy. If a pastor seems inclined to get political, he might be moved to an administrative post or to a small village. If the pastoral person were to be too successful, especially in attracting the young, he is generally thought to be vulnerable to a move. The numerically small Hungarian Methodist Church were fighting this issue while I was there. Several congregations were insisting on calling their own pastors with the Methodist hierarchy resisting and more inclined to follow strictly the terms of "establishment."

This seemed a fairly ordinary split in opinion. Evangelical clergy and lay people also seemed divided on this issue. The lay people felt that the hierarchy worried more and sooner about the fitness of pastors for particular posts than even the government required. Some of the thinking of the church governing boards may arise from an essentially theological debate within world Lutheranism. In an appraisal of *The Encounter of the Church with Marxism*, prepared by the Lutheran World Federation in 1977, this comment is made about the church's need to escape its own history:

"The change must first be accomplished within Christianity. We have to stop trying to direct the world from above and undervaluing worldly affairs, and non-Christians. The failure of [Hapsburg and Nazi] 'Christian Hungary' has clearly shown us that preachers of God's will and Christ's Gospel cannot be theologians only, but must cooperate in matters concerning society and a world lived in by non-Christians."

The hierarchy and some laypeople be-

This is the third in a series of articles on urban churches in different parts of the world, by the Rev. H. A. Lycett, rector of All Saints' Church, Denver, Colo.



The Rev. H. A. Lycett

lieve in this "cooperation." They are quite aware of the possibility of subversion of the Gospel, but in their thinking the subversion of the Gospel includes subversion by the institutional aspects of the church.

Add to this picture another item of cultural heritage. The Hungarian Christian thinks of Hungarians as Christian people, except for those who choose not to be. Since most have been baptized, the task of the churches is to bring up their children, not to convert new ones. (The possible exception to this is the need which many Hungarian Christians feel to convert each other.)

So the principle work of established churches is to do all that the Spirit calls you to do for the building up of individual Christians into "the full stature of Christ." This nurturing process, so profoundly at the heart of St. Paul's letters, becomes the characteristic of the Evangelical Church in Hungary. A principle activity of the clergy in Deák Teri Parish was the preparation and delivery of carefully manuscripted Bible study programs for several different groups meeting each week. Even those in a couples club assembled for a secular speaker received the pastor's sophisticated study on "The Worldly Meaning of the Christian Faith" using the answer which Jesus gave John's disciples in Matthew 11:1-19. The large amount of a pastor's time spent in preparation and delivery of these expositions of scripture was entirely in keeping with the nurturing process.

Each Sunday in the worship of this congregation the sermon was weighty, but seemed to find an attentive response and, once again, fit the task of building up the Christian's present. By my personal gage, the Holy Communion was not as much a tool in this nurturing,

although it was celebrated at most services.

One particular event was clearly an invitation to Budapest to meet the choir of Deák Teri Parish. When I sat in with the choir, they were rehearsing Bach's *Saint Matthew Passion*. To hear such a work so thoroughly and well rehearsed and, on Palm Sunday evening, performed as well as one is apt to hear it, is itself an experience with a spiritual dimension. In searching for the other kind of evangelism, I was pleased and almost startled that Bishop Kaldy used the occasion to preach to the people of the meaning of Christ's passion. It was a crowded church; over a thousand people were standing. His sermon was a noticeable witness to the Gospel, if not entirely an appeal. It was not an appeal because of the Hungarian character of the evening: the bishop was reminding presumed Christian Folk of the central place the passion should have in their belief.

The clergy seemed to take to the style of the work I have described. The amount of manuscript preparation time would overwhelm me, but the clergy seemed more distressed, even apologetic, about the amount of time and church resources consumed in property-management matters. Pastors' houses are being constructed. Deák Teri Parish residential building and halls were undergoing renovation, and the contractors would soon undertake structural repair to the church made necessary by the construction of the city metro. Not all of this is out of the church pocket, but the pastors felt the projects were all committing precious energy and time resources.

If more time and energy existed, one would wonder to which tasks it might be applied. Secular education of the young seems to have been removed from the Evangelical Church's responsibility. It is not a very noticeable problem to an Episcopalian, since we do not depend on church schools. Roman Catholics have just eight schools in Hungary, and the Evangelicals do retain a theological faculty.

However in accordance with the injunction "that we not be theologians only" a pattern of Christian service was evolved by the program agencies of the church. It is called Diakonia and relates strongly to our Lord's teaching about service and to modern European and American Christian preachments about the ideal of the "servant church." How would a church serve Budapest?

There is a humdrum repetition of urban problems from city to city. Crowding, depersonalized living, pollution, crime, breakdown of family ties, and increasing numbers of single people and of older people seem to be universal. Since everyone is white in Budapest, it cannot be called "white flight," but the "upwardly mobile" younger couple does exist in a

"centrally managed economy," and they do move to the suburbs.

At least among the older and lonelier a ministry of Diakonia could be established and has been begun, but the demands on time and the separation of age groups have seemingly disrupted the routes and paths the Deák Teri Parish might take in expanding such service; the people don't stand in line to take it up. The awareness of the problem seems quite high and, in fact, some people were using their time and energy to maintain contact with some of those who were alone and not able to get out of their rooms.

One pastor said: "When we see such a need, but we see that our response cannot be adequate, we at least try to raise up a 'sign' which will remind us both of our calling and of the need. In this case the 'sign' is raised by the few individuals who carry on some of the work and by electing a person within the Presbyterium [vestry] to represent to us what Jesus taught us of Diakonia and to show us the particular needs in Budapest."

He and I went together to see a particularly beautiful evidence of Diakonia. One thing for which the Evangelicals are given much responsibility is the care of young persons who have physical and mental limitations. We found such an institution across the river, operated by the church and employing many church people. There was nothing remarkable in the physical plant, except that it survived in spite of overcrowding. It was made to serve its purpose in spite of its limitations. The staff and the children, however, work together so beautifully as to warrant comment. Repeated instances of children helping children, of pride of accomplishment, and of staff loving and being loved marked this home as a very unique place indeed. In itself it was a kind of "sign."

Older people lived in this home as well. During times of mixed recreation one could see that special relationships had developed across the gaps in ages and that both the children and older people had a place there and in each other's lives.

Here was a kind of metaphor for your reporter's hope for cities; that we will begin to fit to each other in the new ways that are called for. To discover ways of service is part of it, but to recognize and appreciate how we are served is part of it as well.

Deák Teri Parish is aware that it has emerged from a rapid succession of repressions and freedoms, through a frightful life in what pretended to be "Christian Hungary" to an almost new kind of existence in modern secularism. We need to applaud and to learn from their struggle and from our Lord's ongoing struggle to make an "honest woman" out of that city church. It is our calling as well.

EDITORIALS

Cause for Gratitude

Many parishes have done so a year or two ago. Many others, during the next few weeks, will remove their 1928 Prayer Books from the pews for the last time. It is an occasion which may well be marked with dignity and gratitude. Certainly we should be deeply thankful for what "1928" has contributed to the worship and spirituality of the Episcopal Church for the past 50 years.

Anyone who has an 1892 Prayer Book at hand will soon see what a tremendous blessing the 1928 Book was. The older book was drastically lacking in prayers for all sorts of things that need to be prayed for. The Ten Commandments were required to be recited in full every Sunday. There was no provision for celebrating the Eucharist at weddings or funerals. There was no rite for anointing the sick. One could go on and on — although it should be remembered that 1892 was itself a great improvement over the book which preceded it.

The great achievement of 1928 was undoubtedly in its recasting of the Eucharistic rite. Explicit intercession for the departed was made a fixed part of the Prayer for the Whole State. After centuries of dislocation, the Prayer of Humble Access was put back in its place before Communion and the Lord's Prayer placed immediately before it. The rites for the sick and dying and the burial of the dead were given a different theological emphasis. A great variety of additional and optional prayers were added, and in the Offices of Instruction, the revisers began cautiously to introduce the use of contemporary English.

The 1928 Prayer Book was of course not born overnight. Extensive consideration and prolonged debate took place in the several General Conventions before 1928. The editor of this magazine, the saintly Frederic C. Moorehouse, was a leading supporter of many of the changes. When the 1928 Convention was over, he wrote gratefully:

"We shall all have the new Prayer Book in our hands by Easter. It will then appear just what our standard of worship for the next generation is to be.

"But within that generation those who succeed us will grow to be larger men than we are. They will listen to what God has to say to them in their tongue and generation. They will not be content to tie the thought of the Church to a generation that is dead and gone, while they will thank God for guiding our fathers of every generation that has passed" (TLC Oct. 27, 1928).

Examining Chaplains' Bombshell

The very oddity of the term "Examining Chaplains" is ample indication that the body known as the General Board of Examining Chaplains is not very much in the public eye. The usual function of this body is simply to furnish evaluations of the work of the individual candidates for ordination who have taken the examination which the chaplains provide. This year for

the first time, after the General Board has been in existence for nearly a decade, it has issued general information about the state of theological knowledge [see p.]. What they have indicated is indeed startling.

It should be noted that the General Board has not leapt to conclusions about this. Your editor, being himself a member of it, can assure our readers that it is in no sense a rash or hasty body. The material involved has been carefully reviewed by professionals in the field of educational testing. It is neither stated nor implied that the Episcopal showing is better or worse than candidates from other churches would score on the same tests. Nor is it stated or implied that results in the past five years are better or worse than the results would have been 15, 25, or 50 years ago. What is stated is that large numbers of candidates who have virtually completed their training for ordination know very little about the contents of the Bible or the narrative of Christian history.

And what will happen after ordination? The grace of holy orders will not suddenly fill up what is lacking. We believe that there is much to be said for the old fashioned expectation that the clergy of the church should engage in Bible reading every day, whether through the Daily Office lectionary or some other comprehensive system, and should engage in reading theology, church history, Christian biography, and similar topics with reasonable frequency. But doesn't that take a lot of time and attention? It certainly does — so much so that it can almost be a full time job!

Seabury House

The projected sale of Seabury House (p. 6), national church conference center, and site of the Presiding Bishop's residence on the outskirts of Greenwich, Conn., will come as a shock to many who have enjoyed attendance at meetings, conferences, and retreats there during the past thirty years. Its stately atmosphere provided an impressive setting for any gathering, and many meetings have been enhanced by the opportunities for quiet, reflection, and thoughtful conversation which the surrounding fields and woods offered.

We understand that the presently projected sale would include the entire premises. The so-called Annex burned down earlier this year [TLC, Feb. 8]. The Presiding Bishop moved out of Dover House, his former residence on the premises, this past spring and is currently living in Manhattan.

The city, we are told, is where the action is at nowadays. Yet it was precisely during the years that he lived in the inner city in New York that your editor recalls being most grateful for the opportunity to go out to the different atmosphere of Seabury House for the quarterly meetings of the Executive Council. This is not our most striking memory of Seabury House. The one we will cherish most comes from twenty years ago, when your editor was a young priest and had an appointment to see Presiding Bishop Arthur Lichten-

berger about a matter one afternoon. "Lichty" had stayed home from the city that day. He was upstairs in his study in Dover House. The center of the desk at which he sat was entirely clear except for one item, an opened copy of Nestle's Greek New Testament. The Presiding Bishop was spending the afternoon off in reading his New Testament in Greek! We have never forgotten that. Wherever it is that future Presiding Bishops live, we hope the environment will encourage them to use their time equally well.

Year-end Appeal

Most of our regular readers are subscribers. Others obtain the magazine from their parish church, or read it in libraries or receive copies from friends. We are pleased that TLC is of high enough quality for copies to still be read days or even weeks after publication. We hope that all of our readers are aware of the financial cost of publishing. Contributions to The Living Church Development Fund [see page 4] are essential to this magazine — without such contributions, THE LIVING CHURCH simply could not be published. Such contributions are of course tax deductible for federal tax purposes.

As we approach the end of the year, all regular subscribers receive a letter calling to their attention the importance of contributing generously at this time. We hope they will consider this appeal seriously and help as much as they can. At the same time, we respectfully hope that those readers who rely on bor-

rowed copies, or the bundle order of their parish will also, as their means permit, remember that income from subscriptions alone is never sufficient to pay for a publication of this sort. Our continuing financial needs are serious. All contributions to the Development Fund, large and small, are very gratefully received. The editor takes this opportunity to express his own personal gratitude to all of those who contribute.

Papal Discipline and Humanism

Looking back on the recent papal visit, we congratulate our Roman Catholic friends on the success of John Paul II. We admire his message of fidelity and discipline. In a period when American religious leaders have tended to blend in with the general American culture, the Polish pope has demonstrated that one who has the courage to stand out and to be different can indeed win a serious hearing. His reaffirmation of traditional beliefs, traditional disciplines, and traditional standards of conduct has certainly been heard beyond the borders of his own church. We particularly admire his insistence on human values. We have heard so much in recent years of secular humanism. We need to be reminded that for Christians there is a true humanism, Christian humanism. Even more specifically, there is a Catholic humanism. Such a school of thought, or at least one branch of it, has been integral to historic Anglicanism. In our opinion, this aspect of our heritage deserves to be given more attention at the present time.

NEWS

Continued from page 8

separating sins which plague all humankind can only be met by a growing community of Christian faithful, responding to the vocation of giving self to Christ in sharing the Christ life with the poor, deprived and desperate people of this world."

This consultation, the communique pointed out, is the continuation of previous meetings, especially the visit and dialogue in July, 1977, when Bishop Allin and an Episcopal Church delegation visited Moscow.

Relic Split in California

The Venerable Bede, who is thought to have died in 735, underwent bone surgery at the University of Southern California recently. The operation was a success.

The tiny piece of bone — probably from a finger or rib — measuring less than half an inch, was imbedded in polymer plastic to prevent splintering and cut into two approximately equal pieces.

One slice of the divided bone will be sealed in the main altar of St. Bede the Venerable Roman Catholic Church in Los Angeles, and the other will be

returned to its niche in St. Cuthbert's College, Durham, England.

"This is the first relic bone to be processed in the U.S.," said Dr. Harmut H. Malluche, head of the USC medical school's Bone Laboratory who, with a research fellow, did the delicate severing.

"The bone was a spongy piece — not solid — and it included marrow space," Dr. Malluche said. "We had to be careful so that it didn't disintegrate when we cut into it. We've never done anything like this before."

After incasing the fragment in plastic, a rough cut was made by hand with a jeweler's saw. Then a special saw with a diamond-edged blade was used to polish the cut edges and make the plastic casing transparent. The plastic shrouding ensures that the relic is "virtually indestructible," according to the surgeons.

In the eleventh century the bones of the monk called the "father of British history" were exhumed from Jarrow, Durham, and placed in a silver and gold coffin in Durham Cathedral. Queen Victoria had a special shrine made for the bones in the Galilee Chapel at the cathedral, and the relic bone now in Los Angeles was given to St. Cuthbert's College, a Roman Catholic institution. The Venerable Bede was proclaimed a saint in the Roman Catholic calendar by Pope

Leo XIII in 1899.

The monk's best known work, *Ecclesiastical History of the British People*, completed in 731, is still a primary source of Anglo-Saxon British history.

Bishop Allin Pleads for Cambodian Relief

At the urgent request of the Rev. J. Fletcher Lowe, chairman of the Church's Hunger Committee and the staff of the Presiding Bishop's Fund for World Relief, the Rt. Rev. John M. Allin, Presiding Bishop, has sent a mailgram to all diocesan bishops, asking them to support a massive international effort for the relief of 2.5 million Cambodians who face death from starvation and disease.

Bishop Allin said "the Fund will work with the appropriate international agencies to assure responsible, direct delivery of aid to our brothers and sisters in need." UNICEF, the International Red Cross, and OXFAM are attempting to raise more than \$100 million for the campaign.

In his mailgram, Bishop Allin pointed out that the Fund has sent \$10,000 in emergency aid to Cambodia two months ago before the dimensions of the crisis were known.

Ten years of civil war have devastated

the economy and left the country unable to feed its people. Crops cannot be harvested for at least six months, and experts estimate that it will take at least 180,000 tons of food just to maintain a subsistence diet. Medical supplies, agricultural equipment, and food delivery systems are needed also.

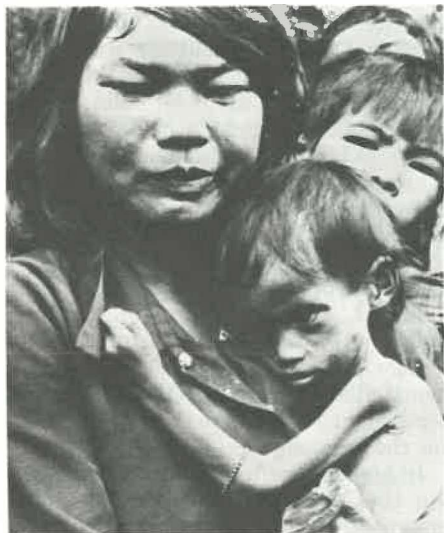
Church World Service, the international relief arm of the National Council of Churches, has announced it will commit \$5 million in aid to Cambodia. The move came as a response to the \$100 million campaign. Dr. Harry Haines, chairman of CWS, said the \$5 million will be spent largely for rice, high protein food, medicine, and transport. He hopes the first massive shipments can be made very soon — smaller shipments have gone already, which include \$25,000 worth of mosquito netting to fight the malaria epidemic sweeping the beleaguered land.

CWS Executive Director Paul McCleary said aid will be delivered to people on both sides of the fighting between the Heng Samrin regime and the Pol Pot forces.

"We will be trying to give support to the total Cambodian community," he said, "including a growing and perhaps semi-permanent population of refugees in Thailand. Ours is obviously an initial appeal." More funds will be necessary as time goes on.

Dr. Haines, too, stressed that "this is not going to be a 60- to 90-day operation. We'll be there for at least a year and a half. But if we don't move quickly, the odds are against us. The present death loss . . . is 200,000 a month.

"Of the original 8.5 million people who were in Kampuchea (Cambodia) 10 years ago," he said, "3.5 million are dead. I don't think it is exaggerating to say we are witnessing something comparable to the Holocaust."



RNS
Cambodian mother and child: "The present death loss is 200,000 a month."

BRIEFLY . . .

The San Antonio Missions National Park will soon be a reality, according to announcements from the Department of the Interior and the National Park Service. A church-state dispute which arose between the Carter administration and the San Antonio archdiocese has evidently been settled. The agreement stipulates that the archdiocese will raise funds for the missions' preservation and restoration — all four missions are active Roman Catholic parishes — and pay for maintenance of church property. The government, on the other hand, will purchase land for the proposed park. Jose Cisneros from the Santa Fe NPS office will serve as the new park's director.

Lloyd Dale, a high school biology teacher in Lemmon, S. D., may lose his job for exactly the opposite reason that John Scopes was tried in Tennessee 54 years ago. Mr. Dale, a fundamentalist preacher, continues to teach creation as an alternative to the theory of evolution in his sophomore biology classes. Despite guidelines set down by the local school board, Mr. Dale said he will teach the class "the way I think it should be taught," and threatened the board could be in for a lawsuit if there is a violation of his academic freedom or freedom of speech.

Mike Meyer, a spokesman for the Mohawk Nation, threatened disruption of the 1980 Olympic Games at a recent forum sponsored by the National Council of Churches' Commission on Justice, Liberation, and Human Fulfillment. Mr. Meyer explained that the Indian opposition stems from the planned conversion of the Olympic Village at Lake Placid into a prison following the games. The village is located within a multi-million acre territory claimed by the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora Nations on the basis of a 1784 treaty with the U. S. government.

By a special Act of Congress, a Piscataway Indian chief may soon have his dying wish fulfilled, and lie on the banks of the Potomac River among his ancestors. Chief Turkey Tayac, 83, died in December, but his burial wish was denied because a Department of the Interior rule forbids burial in national parks. If the request is approved, as is expected, the chief will be interred in the old Piscataway burial grounds at the mouth of Accokeek Creek where an Indian village visited by Capt. John Smith once stood.

A DIOCESE

Continued from page 9

mission together. The three do not follow a single pattern. But the two things they do have in common are: they are part of our general church program . . . our overall strategy funded by our national church, and they are diocese working together. "Coalition O" is our coalition of overseas dioceses, "Coalition 14" is our coalition of domestic dioceses mostly in the inter-mountain west. And APSO is our coalition of dioceses in the Appalachian Mountains running from Albany to Atlanta.

Coalition O and Coalition 14 are primarily coalitions engaged in diocesan development efforts. Each receives funding through our general church program budget which the coalition itself apportions to members. Each diocese's developmental efforts are thus funded. The procedures involve working together to determine each other's needs, to call each member to establish standards and disciplines and to share experiences: a true partnership in mission and ministry. The budget for Coalition O in 1979 is \$3.8 million and Coalition 14 is \$1.6 million.

APSO's work includes grassroots projects of ministry development and church social services, youth work and various support services to member dioceses. While it is very modestly supported by our general church program budget of (\$75,000 in 1979) it is accordingly much less involved in the finances of member dioceses. The several program units, however, are made up of diocesan representatives and the involvement of member jurisdictions with one another is extremely significant. Grassroots programs are reviewed and supported by program experts from all dioceses. Experiences are shared, educational materials are developed out of the front-line action and the partnership is just as real.

While these coalitions were formed for different reasons and each operates in its own way, together they have proven that dioceses, working in partnership with each other and with our national church program staff, can generate a vitality, discipline and effectiveness that a single diocese working alone is not likely to experience.

Over the years ahead, our church developmental work will not relate to extension into new territory as it has over the previous 200 years. It will instead be related to a constant renewing of the church in the areas we now cover. Dioceses will indeed "run down" and need a boost. We have been blessed with experience and instrumentalities for doing the job. Let us not lose sight of this strength demonstrated by our experience with coalitions over the past ten years.

PEOPLE and places

Appointments

The Rev. Natalia Vonnegut Beck is vicar of St. Peter's, Lebanon, Ind.

The Rev. Edward M. Berckman is communications officer for the Diocese of Indianapolis and vicar of St. Stephen's, Elwood, Ind.

The Rev. Thomas L. Enrich is vicar of St. Francis-in-the-Fields, Zionsville, Ind.

Ordinations

Deacons

Indianapolis - Eddie Blue, assistant, St. Mary's Church, Chester, Pa. Richard D. McCall, assistant, St. Stephen's Church, Terre Haute, Ind.

Michigan - Steven Carroll, curate, Grace Church, Port Huron. Add: P.O. Box 1002, Port Huron, Mich. 48060. Edward A. King, curate, St. Andrew's,

Livonia. Add: 16360 Hubbard Road, Livonia, Mich. 48154. E. Anne Kramer, assistant, St. Andrew's, Clauson. Add: 17040 Pennsylvania, Southfield, Mich. 48075.

Olympia - Mary Frances Harland, serving St. John's, Centralia, and Epiphany, Chehalis, Wash. Mark Joseph Miller, serving St. Andrew's, Tacoma. Stephen James Gehrig, serving St. Stephen's, Longview, Wash.

Priests

Louisiana - Kenneth Andrew Wolfe, Jr., curate, St. Mark's, New Canaan, Conn. Add: 117 Oenoke Ridge, New Canaan, Conn. 06840.

Michigan - Nicholas Lubelfeld, assistant minister, St. Paul's Church, Lansing. Add: 218 W. Ottawa, Lansing, Mich. 48933.

Ohio - Terrence Dautel.

Olympia - J. Norris Pearson, serving St. Mary's, Tacoma. John William Gibbs, serving St. John's, Olympia. Charles Frederick Benz, serving Emmanuel, Mercer Island. Henry Stanley Fraser Rogers, serving St. Paul's, Seattle.

Deaths

Martha Wharton Jones, mother of the Rt. Rev. William A. Jones, Bishop of Missouri, died October 6 in Memphis, Tenn. after a short illness. She was

83. Mrs. Jones was a graduate of Vassar College and a long-time member of Grace-St. Luke's Church, Memphis. In addition to Bishop Jones, she is survived by another son, Wharton, a daughter, Elizabeth, both of Memphis, and 10 grandchildren.

The Rev. Nicholas Hudson Holt, formerly assistant at St. Edmund's Church, Chicago, died in Los Angeles on October 6. Fr. Holt was born in Hartford, Conn., on April 9, 1933. He held degrees from Middlebury College, Berkeley Divinity School, and Union Theological Seminary. He had served the church in New York City, Kalamazoo, Mich., and Connecticut prior to serving St. Edmund's.

Coming . . .

Next Week

Music Issue

CLASSIFIED

advertising in *The Living Church* gets results.

ALTAR GUILD HANDBOOK

ALTAR GUILD HANDBOOK. For use with the 1979 Book of Common Prayer. A supplement to previous manuals written for the 1928 BCP. \$1.50 postpaid. Fr. D. E. Puckle, Box 302, Mattoon, Ill. 61938.

BOOKS

THE ANGLICAN MISSAL (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

NEW PARISH/NEW CURE - essential book for clergy considering a move and search committees. Book stores or Richard K. Martin, 14 Clark St., Belmont, MA 02178. \$5.25.

EXTENSIVE stock of Bibles, Prayer Books, classic and current Christian books. Special orders invited. "Our Name is our Purpose." Missions Possible Bookstore, 400 E. Westminster Rd., Lake Forest, Ill. 60045. (312) 234-4760.

PARISH HISTORY and architectural study of All Saints', Ashmont, Boston, by Douglass Shand Tucci. Ralph Adams Cram's first church. Profusely illustrated in color and b/w. Hardbound \$15.00 postpaid, softbound \$5.00. Checks payable to "All Saints' Rector's Fund." Send to: The Rector, All Saints' Church, 209 Ashmont St., Dorchester, MA 02124.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

FOR SALE

HOLY CROSS INCENSE available in six blends made by monks of OHC using aromatic gums and resin imported from Sumatra and Ethiopia. Description of each blend and price list sent on request. A sampler of all blends (2 oz. of each) may be ordered for \$8.00 postage paid. Incense Dept., Holy Cross Monastery, West Park, N.Y. 12493.

NEEDLEWORK

DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-9781.

POSITIONS OFFERED

DIRECTOR of established pre-school program at Episcopal church in Columbus, Ohio suburb. Priest preferred; degree/experience in Early Education, administrative and general counseling experience desirable. Salary negotiable. Send resume and salary history to: The Rev. Peter H. Beckwith, Rector, St. John's Episcopal Church, P.O. Box 228, Worthington, Ohio 43085.

ASSOCIATE PRIEST for pastoral ministry in downtown parish in Pennsylvania. Reply Box S-424.*

POSITIONS WANTED

22-YEAR-OLD seeks church-related work. Degree in music with keyboard abilities; experiences in radio, recording, mentally and physically disabled. Will work for one year for room, board, small allowance; available now. Contact: David Palmer, 311 Adams Ave., State College, Pa. 16801. (814) 238-6170.

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

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NEW SUNDAY LECTIONARY, at low cost, beautifully printed, with Psalm and Antiphon plus collect and preface(s). New English Bible or contemporary editions. May we send you free samples? The Propers, 6062 E. 129th St., Grandview, MO 64030. (816) 765-1163.

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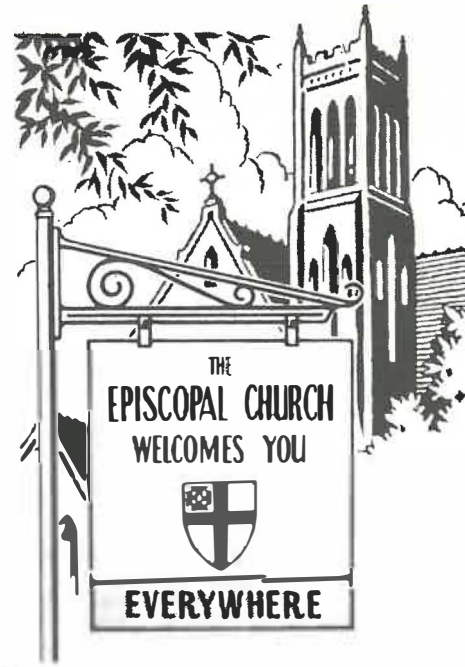
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Sun H Eu 8 & 10, Wed 11 & 7:30

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2015 Glenarm Place 623-7002
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Sun Mass 8, 10, Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1066 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

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

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Thurs, Fri Eu 12:10

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

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The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing. LOH

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The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
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112th St. and Amsterdam Ave.
Sun 8 HC: 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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TRINITY CHURCH Broadway at Wall
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Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05, HD anno

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

MILWAUKEE, WIS.

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Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 9