

The *NEWSLETTER* of
associated parishes

P.O. Box 5562

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(202) 966-0176

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GENERAL CONVENTION ISSUE

The AP presence was very much in evidence at the General Convention in Minneapolis. The Convention site, unlike Louisville, was quite compact so that people were able to interact with each other during the evenings. Thus, people were humane to each other in their arguments because they knew each other better. The AP Hospitality Suite at the Leamington was used by a great many people, though the limitations of wine and cheese may have impelled some to seek hospitality of a higher proof. The evening Eucharists were better attended than in Louisville, though there were fewer evening meetings to gather people. AP's name appearing first on the masthead of *ISSUES* (see page 3) gave prominent notice that we were not only there but actively involved in all that went on. Council member Sam West, assisted by Phil Hagerty, ran the suite, while Council members Fred Putnam, Bill Petersen, and Charlie Brown supervised the evening services outside the Convention Center. Our President, Vivian Kingsley, wore three hats as a member of the Standing Liturgical Commission, as deputy from her diocese, and as convener of the AP Council meeting (see page 9).

Council members Art Walmsley, Jeff Cave, and I were on the staff of *ISSUES* and saw to it that AP's liturgical concerns were represented in that colorful daily. All this, plus the strong representation of Council members on the Standing Liturgical Commission and on the floor of the House of Deputies made this the AP Convention.

The acceptance of the Proposed Book was in a very real way the culmination of AP's labors over the years. In 1962 at Thompson House, AP decided that it could no longer simply shore up the Prayer Book but would be "an irritant to the Body of Christ" for reform. Those of us who had been at that meeting viewed the overwhelming approval of the Proposed Book like survivors of the "Long March".

The progress of the Proposed Book was not all sweetness and light. I arrived early at Minneapolis so as to watch the preliminary hearings with the two Prayer Book committees of the Houses and the SLC. Wednesday the 8th of September was pure chaos; no plan of action had been settled on, and that day

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was spent trying to figure out procedural problems. It was obvious that the Prayer Book committees had some members who had come loaded for bear. There were one or two members who, it would seem, had been briefed by the Society for the Preservation of the Book of Common Prayer. As time went on, however, the SLC members, by calm answers and careful explanation, were able to win over even the most stubborn opposition; it was really a beautiful performance.

For a time there was some anxiety about Massey Shepherd's position since he had moved over to the Prayer Book committee as a deputy from California and began to pick at things he didn't like in the Proposed Book, but in the end, even Bishop Moore's attempt to reinstate Confirmation as an unrepeatable sacrament was beaten back. Mr. Spence, a deputy from Tyler, Texas, arose at the end to comment that the SLC did not have "horns" as he had expected, and that he was going back to Texas and tell the folks just that. The meetings ended with a standing ovation by the committees for the SLC and the new Book was well on its way.

The open hearings on Monday and Tuesday nights were really "venting sessions" (see *The Fluoridation of the Prayer Book*, page 6) and seem to have had no influence on the total process. The large majority at Louisville who approved of continued progress towards revision was still present. When the Proposed Book reached the two Houses, there was a Ping-Pong game with the *filioque* clause with the Deputies adding it and the Bishops removing it after a learned paper by Bishop Sherman. Finally it was put back in as a compromise between the Houses which traded it for Bishop Moore's gambit. Thus, we now have the *filioque* clause in the ICET text, and Confirmation is left as it was in the Blue Book.

It was a fortunate thing that the issue of women's ordination preceded the Prayer Book to the floor of the Convention, since it so dominated the minds of the Deputies and Bishops that it would have hung like the Sword of Damocles over the debate. The final vote was terribly close, but the decision was made gracefully with absolutely no crowing about it by the winning side. The prayerful silence which preceded the vote and the prayers by Dr. Shepherd after

the results were announced were moments of the highest sort of Christian grace-filledness. Everyone seemed conscious of the hurt being felt by those who lost the vote and of the struggle ahead to integrate the women into the ministry of the Church. The final struggle in the House of Bishops about the regularization of the women who had been irregularly ordained was not very enlightening, but it showed the depth of feeling among those who opposed women's ordination from the start. The final solution will assist in the peaceful change as women take their places in the priesthood.



The official services were a mixed bag. The opening service at the St. Paul Auditorium had an antique quality, what with a seemingly endless procession, four abreast, of Deputies and Bishops (separately), while a good high school band played William Walton's Crown Imperial March over and over again. The service was a renewal of Baptismal vows and sermon with a contemporary text, but with the Confession following the vows, which seemed a bit "wonky". The P.B.'s address was a masterpiece of shuffling, and it is not surprising that the Convention turned down his two major proposals: on the Prayer Book (delay), and on the women (compromise), and voted unenthusiastically for Venture in Mission (VIM). The United Thank Offering Eucharist was liturgically beautifully done, but at times the Archbishop of Canterbury seemed to be reading from a text prepared by Bishop Allin.

Taken as a whole, the Convention was a smashing success, but AP now has a mammoth educational task ahead of it so that the Church will be able to use the new Prayer Book with intelligence. The little pamphlets on revision prepared by Fred Putnam and distributed at the Convention by AP'ers are but a start, as is the brochure on the Rite II Eucharist which we published last winter. Minneapolis has left us with an enormous task to do for the Church--let's get on with it.

Henry H. Breul, Editor

ISSUES

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Reprinted on this and following pages are articles which appeared in ISSUES during General Convention. They are included both for the interest of their content and as examples of the sort of material which was distributed daily. Note that AP is listed first among the sponsors.

GLOBAL SPIRITUALITY

A FRESH LOOK AT ASCETIC THEOLOGY IN A HUNGRY WORLD

"There lives the dearest freshness
deep down in things. . ."

Hopkins

Russian iconography, in Rublev's famous painting, presents the Holy Trinity under the form of three poor men, strangers and pilgrims, needing to be fed at Abraham's table. They are shown in conversation with one another, and on their faces is an infinite sadness. It is said that their talk concerns the coming descent of the Son into suffering humanity.

Buried in this symbolism may be a model for Christian living in a hungry world. The issue confronting Christians is not simply that a vast throng of the world's people, like the three poor men, appear to us as strangers, hungry and condemned to brief lives of unrelieved sadness. The realities of the world situation - overpopulation, depletion of natural resources, increasing waste and pollution, a widening gap between rich and poor - force us to ask probing structural questions of international economics and national policy as well as ones of voluntary response through the Church and other organizations in the relief of human need.

The assumptions we bring to such questions (and the measure of our passion) are formed, deep down, in our theology and the personal and corporate life style which grows out of it. In the icon, creation - indeed the being of God himself - is presented in human terms as a table of hospitality and a cup of blessing. As E. Vordeckers has noted, "Abraham must first make ready the dish of hospitality and

brotherly love, in faith and hope, and await in the coming Encounter the answer to the burning pain of his own heart and of the world."

That is a far cry from much of the old *asceticism*, formed in Greek schools of dualist philosophy and directed towards the rooting out of "inordinate passions". It is hardly kin to the new freedom to "do one's own thing". Unlike current theories of human survival based on lifeboat imagery or *triage*, it draws no distinction between the worthy and unworthy poor. Instead, it directs attention towards the New Testament teaching: "Truly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me".

Ascetic theology depends upon dogmatic theology. In many respects, the Judaeo-Christian teaching about God has been heavily weighted in the direction of omnipotence, moral righteousness, and absolute truth, emphasizes man's domination of nature, and is framed in patriarchal language. Yet there is also a strain in Christian tradition which emphasizes the tender, humble, life-giving aspects of divinity, recognizes the ironic nature of human relationship to nature, and finds metaphors for human encounter which carry us beyond the vocabulary of male domination. The old creation theology increasingly gives way to one based on the interdependence of peoples and resources. Global consciousness calls us to a recognition of whole classes of the habitually poor - those born to a state of permanent deprivation: sharecroppers, the urban poor, South African blacks, Indians in South America and on American reservations.

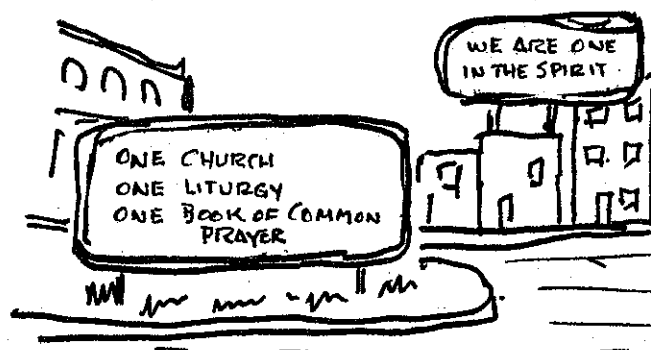
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Faith, the inner life, Christian "life style", social action, are inescapably linked.

Christian discipline (those motions of prayer, fasting, and action which faith compels in us) is the grounding for our capacity to respond humanly. It is our native means to make personal both the Biblical attitude towards the poor and oppressed as our sisters and brothers, and the staggering realities of the global crisis. It serves the end neither of self-denial or self-expression. Rather an opening to the love of God which

is inseparable from a love of his creatures. As the French author Simone Weil once put it in her notebooks: "Waiting patiently in expectation is the foundation of the spiritual life." In our time, with Abraham, the substance of discipline is to learn how to make ready--in our hearts and in fact--the dish of hospitality to the hungry poor, and "await, in the coming Encounter, the answer to the burning pain of our own hearts and of the world."

--Sr. Rachel Hosmer
Order of St. Helena



Why Change Our Liturgy?

When I was asked three years ago to write a similar apology for what we are doing in the Standing Liturgical Commission, I emphasized that I was an Episcopalian because of a book, a book that as a boy I bought for 5¢ in a second-hand bookstore, the Book of Common Prayer. I came to know the set of every page of it, and I would not change it needlessly. That book has served us well, and I would rather revise than replace it. But change is upon us, and I believe that the proposed Prayer Book can serve us better. It is clearer in arrangement both of the whole book and of services within it, it is more balanced in doctrine both of the whole book and in the Catechism, and--even though I would be quite happy with the traditional language--is more easily understandable in its wording. To see how, one must look at the book.

The book is big because it holds so much that is useful and so much that makes for variety, and because type and page design are generous enough to make it easy to read

and follow. One does not have to look elsewhere for blessing the adoption of a child or a civil marriage or for something to do on the night before a funeral.

The language is surprisingly beautiful yet simple. The Psalter is rhythmical and clear; my congregation has taken to it. And we have found nuggets like the Russian *Con-takion* of the dead, "Give rest, O Christ", which is equally good in traditional and contemporary translations (pages 482 and 499).

The book is more inclusive of present-day concerns than a book could be which was composed chiefly in Tudor days. Even the Litany, that Tudor gem, has been retained but reworked for modern needs and a better progression of thought. The eucharistic intercessions are still more generous in what they pray for. And the selection of Prayers and Thanksgivings has been thought out carefully.

But is it a book of sound doctrine? →

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Sounder, I believe, than the 1928 book which presents, for example, only a Calvinist slant on the atonement and a Zwinglian slant on the real presence in the Eucharist. These distortions have been successfully removed from Eucharistic Prayer II (pages 342-345), which I wish the Church would adopt as the traditional canon of Rite I. Canons of Rite II will be variants for the Church to use, improve, and perhaps replace in years to come, as experience teaches us. They all have this in common; that they say less about man's sin and more about God's redemption because, though we are sinners, we are redeemed heirs of the resurrection.

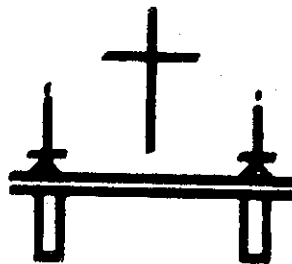
"The trouble with our present Prayer Book is not its archaic rhetoric," Dr. Boone Porter once said, but "its failure to include many important Christian teachings, as well as desirable liturgical practices." I would claim that in fact we have returned to a balance of doctrine, notably in the Eucharist and the Catechism, that is less a reaction of and from the Reformation, and more the faith of the undivided Church.

Since sound doctrine may not be exchanged for anything, we must listen to those who think it has been lost or lessened. They say we have lost a sense of sin. Fewer breast-beatings in the Eucharist are owing partly

to an emphasis on redemption, as I have pointed out, and partly to a belief that repetition over and over does not make repentance any more real. Any lessening is more than balanced out by the section on "Sin and Redemption" in the Catechism and by the Reconciliation of a Penitent printed as a separate service and not to be missed in a rubric (as in the present Prayer Book, page 313). No longer does confession seem to be solely for the sick. And the confusion about "lay absolution" in the Green Book has been rectified.

"There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted," wrote Cranmer in 1549, and we cannot except his or anyone's Prayer Book. Ours has yet to prove itself; even in this triennium we have had to improve what was most accepted in it: the eucharistic lectionary. A Prayer Book of 1979 will not be the last revision, but it is the most thorough and I think it can be used excitingly. Quite frankly, it is no use asking now, "Why change our liturgy?" It is changing--and for the better. It is General Convention's duty--and my pleasure--to see how good it is.

*The Rev. Donald L. Garfield
Church of St. Mary the Virgin
New York City*



THE ACU MASS

Being with and sharing with the young people at any General Convention is always one of the more spiritual experiences for me. This year we have found sleeping space on the parish house floor at St. Mark's Cathedral (what a joy to find a Christian Cathedral here, even if it does cost \$2 a Night).

Tuesday morning we were awakened to the melodious notes of choirs rehearsing for the Mass of Witness sponsored by the American Church Union. We had encouraged the young people to attend what we knew would

be a glorious liturgical celebration of the Holy Eucharist and we were not disappointed. The chanting of the Concentus Cantorum, Howard Small's magnificent organ playing, the excellent use of the trumpets, even Bishop Hayden's "Give 'em Hell" sermon, all belended in with a rich liturgical heritage that comes from the catholic side of our faith, produced a profound spiritual experience.

As this magnificent service unfolded, I became progressively aware of changes and additions that reminded me suspiciously of

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some innovations introduced in the Green Book and now part of the Blue Book. Right after the Kyrie we sang the Gloria in Excelsis which somehow had found its way in this Prayer Book service to its Blue Book (and historically proper) place. As if to add insult to injury, we sang both the Kyrie and the Gloria which is permitted under Blue Book rubrics but violates the Prayer Book rubrics which mandates that they be said. The creed suffered a similar fate even tho' chanting it did seem more appropriate.

Surely these were just minor oversights, I thought, but then suddenly, right after the Lord's Prayer, we exchanged the peace. The Peace, mind you, *THE PEACE!* I couldn't find it in the Prayer Book, but I remembered it from the Green Book, and I was glad it was there. What a fitting addition, I thought. The Prayer of Humble Access was said not only by the celebrant, but indeed by everybody. Another rubric down the tubes but by then I didn't care. This was a Rite I in disguise,

and so very beautiful at that.

The Agnus Dei was also mysteriously present. Proposed by the General Convention of 1925 and removed by the Convention of 1928, somehow it had lived on to become part of our worship. Now we find it again in the Blue Book, but what was it doing in a Prayer Book service?

We gave thanks after the communion and we all did give thanks in unison--another rubric ignored, but who cared; there was so much to give thanks for and we all wanted to do it. The service ended with a dismissal from the Deacon, and I for one did "depart in peace."

Thank you, ACU, for making it possible. Thank you, Standing Liturgical Commission, for incorporating so much of it into the Blue Book. I look forward to many more if the Blue Book is passed on first reading.

--The Rev. Nathaniel W. Pierce



The Fluoridation of the Prayer Book

It is not surprising that great anxieties have been stirred up by the revision of the Prayer Book, nor is it surprising that reactions to it in some quarters should parallel the battles of the 50s when cities, towns and villages were proposing to add fluoride to their water supplies. The fluoride controversy was remarkable for its vehemence and the extent of irrationality in its debates. Communist plots, wholesale poisonings, were predicted and in general the far-outs gathered in a festival of half-truths and banalities. While no one shouted "Back to the polluted wells of our fathers", many saw the addition of fluoride to drinking water as striking deeply into the hearts of the American dream. There were cries for freedom for teeth to decay or not to decay in order to fend off totalitarianism.

resonated the feeling tone of the town meetings of Grovers Corners or Suk Center during the fluoridation business. New Prayer Books were seen causing mental breakdown, encouraging priests to sin, and warping the minds of the young. Strangely enough, the argument this time was against freedom of choice and for Prayer Book totalitarianism. One mathematician pointed out that the proposed forms of Eucharists gave statistically thousands of possible permutations; thus the fear was not loss of freedom, but entirely too much freedom. It all goes to show that the extreme poles of any argument always attract the same people, and while on a normal distribution curve they are a small percentage, they are programmed by their personalities to make a terrible amount of noise.

The SLC open hearings on the Prayer Book

And so it goes.

Henricum

AS OTHERS SAID IT

There is now, in many churches, a new understanding that when a person is baptised and made a Christian, he or she is made a member of a world-wide community, not just a member of a local congregation or a denominational group. And a member with responsibilities "to the ends of the earth", and that is meant not just geographically but as a calling to reach into all the areas of work and leisure and everyday life, deep into our culture. Such a change of emphasis is also coming into our communion services. Both in England and in Canada, baptised Christians from any denomination are welcome at our altars, and officially Anglicans whose consciences allow it are free to attend communion services in other churches where they

know they are welcome. More and more people are seeing Holy Communion not as the possession of any denomination but as our Lord's service. Baptism gives you the right to join in that service, no matter what the name on the church building is. Again, many of the new orders of service for Holy Communion emphasize the Christian community worldwide, rather than just a particular denomination (though this is still one of the weaknesses of our Prayer Book service, that it focuses so much just on the Anglican Church, per se).

*Archbishop Edward W. Scott
Primate of Canada*

*Courtesy
The Audenshaw Foundation*

Since it is within the compass of my faith that, incredibly untraditional though it was, God called the woman Mary to be the vehicle for the presence of His Son in our own midst, it does not assault my faith to believe that, incredible though it still is, God conceivably is still calling forth women to be the vehicle of His Sacramental Presence. What does seem preposterous and does stagger my faith is the Divine Glory's willingness to be mediated through the humanness of any of us, female or male. To quibble over which sex of our species is suitable for priesthood seems specious indeed.

--Emma Lou Benignus

Ministry Question 1: Diaconate

On every side there is the clarion call for a "whole" ministry for the Church. On one side this means an all-male ministry; on the other, a ministry of men and women.

The real crux is the Diaconate. The ministry is like a telescope with one of its lenses missing. The image is blurred. Priests are despairingly trying to find any sort of ministry at all. The priest is healer, counselor, sacramentalist, hospital visitor, shut-in comforter, and a bulletin-publisher.

The laity are allowed the penultimate preparation of the altar, the choir, ushering, and passive pewing.

The diaconate which the early Church saw as the "image of Christ"--the extension of his servanthood--has been debased into a vague internship without any real function save that of "baby priest". Even the office of Bishop is skewed off its apostolic course by this lack of a truly graduated order and separation of function. It can almost be said that since the Church does not know what a deacon is, it has no idea of what the ministry is.

In the fifties many bishops ordained "perpetual deacons" (the very term is offensive, for every deacon is "perpetual" by definition), but the rush of the "perpetual deacons" to the priesthood made the order →

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an easy back door approach to priesthood.

There was little understanding then of the dignity of the office of deacon and its real parity with that of laity, priesthood, and episcopate.

In those few parishes where the "perpetual diaconate" really worked, the results were amazing. The line between priest and people became drawn in a clear way that allowed the priest to function in his appropriate role and also showed the laity that there was a functional ministry for them. In some ways the roles became creatively blurred. The deacon functioned as a deacon in his place of work and in one case he became the unofficial pastor to a section of the Bell Telephone system.

The Associated Parishes, Roanridge, and many other agencies including the official offices of the Roman Church are becoming increasingly concerned for the renewal of the diaconal role in the life of the Church, and plans are under way for conferences and publications dealing with this concern. Both CAM and COW should see this as a high priority in their functioning in the future.

There is little future in worrying over the future of the ministry unless a firm theology of the diaconate is established. The Church now functions like a wagon and a team of horses without anything to attach the two; thus the laity do not move and the priesthood stands idle waiting for a task. +++



Ministry Question II: The Laity

We spoke Saturday of the importance of the Diaconate and the need for its clarification.

In sheer number, the Ministry of the Laity raises problems of overwhelming dimensions. We identify:

1. Layman's Itch - talk to him about ministry and he begins to itch for a collar, confusing ministry with Priesthood (one specialty among the diversity of ministries).
2. Clergy who are threatened by the prospect of sharing ministry.
3. Laity who are faithful on Sunday and go "click" on Monday; "schizy" but hungry for clues to seeing their lives whole.
4. Clergy who are honestly puzzled as to what ministry of the laity means beyond

Altar Guild, ushers, choir, Church School teachers.

The thrust of evangelism and education must be towards enabling lay persons to discover and experience ministry Monday through Saturday, affirming, forgiving, intervening in crises, skilled in conflict resolution--in all the overlapping arenas of weekday life.

We like the layman who said yesterday, "I'm a seasoned churchman. I'm clear about bishops, priests, and deacons, and their special functions. I'm in pig iron and I need help on how to minister there."

We also like the words of Bishop Gordon from his Alaska experience, where the Sacramentalist is only one functionary in the economy of talents in ministry. As we remember it, "We found it more effective to train 20 people to do one thing, than one person to do twenty things." +++

Bring Women into Full Partnership

The decision on the ordination of women did not settle once and for all this Church's stand on the sin of sexism. Another Church which has ordained women since the 18th century still gives them, according to one woman minister, "only state jobs or little country churches that men don't want." Nor is it only a matter of jobs for ordained women.

The Triennial's battle over two UTO grants for the Episcopal Women's Caucus shows once more that women themselves are by no means united on this question. We have in our Church at least as many able and dedicated women as men; but how many Vestries, Diocesan Conventions, General Convention deputations are anywhere near half and half?

Probably it is foolish to hope that in

our lifetimes these women will have full opportunity for ministry, lay or ordained, even within the institutional Church. Nevertheless, some of us entertain a more radical hope--to see our Church bear a resounding witness to the world that women are full children of God, created in His image, that it is nevertheless a fact that they are still treated as an inferior species and that this must change. In the structure of the general Church only the Task Force for Women, with little money and less encouragement, is working in this direction. Bishop Hobson's great devotional series is called "Forward". The motto of the City of Minneapolis, engraved on our Convention Center, is "En Avant!" Yes, it is necessary to be reconciled to one another, but also to press on, arms linked, for the next step in the discovery of what is right. +++



The Council Meeting

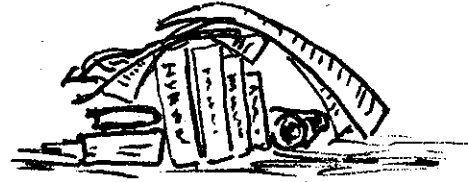
Since so many of the Council were in Minneapolis for the Convention, we held a meeting at which some important matters were discussed and decided. Aside from a few housekeeping items, two major points were considered which will interest our members:

1) Three more brochures are now in preparation, one on The Parish Eucharist, one on the Easter Vigil, and one on Christian Initiation. The first named should be the first to appear with the others following at reasonable intervals. We hope to have the first one out in two or three months. All three will in the same style and format as the brochure on the Rite II Eucharist which we published last winter.

2) Plans are being formulated for a national conference on diaconal and related ministries to be held in a central location some time during 1977. You will be kept up to date on these plans as they progress.

BOOKS

reviewed by HENRY H. BREUL



"Spiritual reading" used to mean a pious book about prayer or the life of a Saint; it still does, but there is an added dimension in that our concern for the future of our fellow men is certainly a part of Christian spirituality. Two books have appeared recently that fit into the category of "Modern Spiritual Reading." They are:

Small is Beautiful. By E. F. Schumacher. Perennial Library. 304 pp. \$2.45, and *The Cooling*. By Lowell Ponte. Prentice-Hall. \$8.95. Both of these books deal with the rather perilous future of mankind, the first in the realm of economics, the second in the area of climatology.

Both books are very readable. It is surprising that economics can be made pleasant to read, but Mr. Schumacher accomplishes this in *Small is Beautiful*. He views our present economic prejudices towards bigness with alarm and offers some sane proposals to make our society more liveable. He propounds the idea that smaller institutions are more human, and that our present megalomania will lead us to destruction of the human values we all hold dear.

The Cooling is also easy to read, though somewhat "journalistic" in its approach. The author's point is that we are entering a new "Ice Age" and must prepare for it. He, like Schumacher, questions the viability of huge urban populations and raises many questions about our present use of our national resources. At one juncture he points out that it takes about 50,000 gallons of water to produce one pound of beef! And this in a world that is getting drier!

Both books offer practical steps to alleviate the human problems that are arising on a global basis, steps which should be a part of a thinking Christian's political and economic knowledge. If "spirituality" has anything to do with the welfare of God's creatures, then these are both deeply "spiritual" books and ought to be read as part of one's religious discipline.

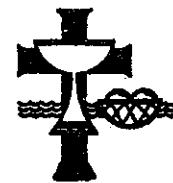
Sunday's Scriptures, An Interpretation. By William Sydnor. Morehouse-Barlow. AP member Bill Sydnor has prepared short capsules on the propers for each Sunday during the three year cycle. This book is particularly helpful for lay people, but clergy will find that it clarifies their ideas. The Sunday-by-Sunday expositions might well be put in a bulletin each week.

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AND SAM WEST RECOMMENDS:

The Holy Eucharist, Rite Two, A Devotional Commentary. By the Rt. Rev. Donald Parsons, Bishop of Quincy. A Crossroad Book. Seabury Press. This is a work designed to give those devoted to the 1928 rite a guide to the use of Rite Two so that they may see that the new rite is capable of good devotional use. It is a good job, simply stated.

Introducing the Draft Proposed Book (Prayer Book Studies 29). By Charles P. Price for the Standing Liturgical Commission. Church Hymnal Corp. 120 pp. This theological rationale should be called to the attention of all.



THANK YOU!

The warmest thanks come personally from the President of AP, Vivian Kingsley, to all of you who were so generous with your financial support of AP's presence at the General Convention. As Henry Breul indicated in his lead article, our being there did make a difference, and you were the ones who made it possible.

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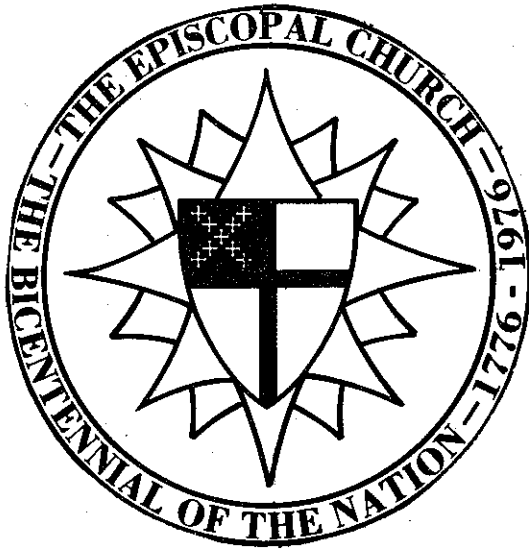
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