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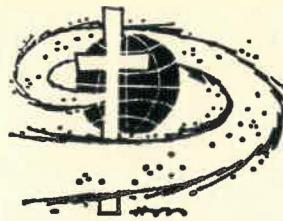
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Christmas

Book and Gift

Number

Around



& About

— With the Editor —

I never cease to marvel at the stupendous literacy of the readers of this magazine in the realm of the Things That Matter (as distinct from, but not opposed to, the Things Unseen That Are Eternal). In this column of Oct. 17 I asked for help from the host of able church historians who read TLC, in identifying the source of this dialog:

Rt. Rev. Host: "I'm afraid you've got a bad egg, Mr. Jones."

The Curate: "Oh, no, My Lord, I assure you! Parts of it are excellent!"

At least twoscore readers (and thanks to you all) instantly informed me that this originally appeared in *Punch*. Old friend A. D. K. was the first of many to come in with the following run-down: It was originally a cartoon published by *Punch* in 1895, drawn by George du Maurier. It has been reprinted in numerous modern volumes.

Ah, those Victorian clerics! Of the same genre and vintage is the story about the rural vicar (English) who was coaching his young son on how to address the bishop as "My Lord" at his forthcoming visitation. Came the great day and the great man benevolently beaming. He patted the lad on the head and said, "Ah, my little man, and how old are you?" The terrified child stammered, "My God I'm five!"

Also worthy of everlasting remembrance is the bishop (in an 1880 *Punch*) who asked the congregation: "Who is it that sees and hears all that I do, and before whom even I am but as a crushed worm?"

To St. John the Elder:

I get my idea of ideal Christianity largely from you. Only one statement of yours puzzles me; but no, it doesn't puzzle me; I understand it, and I disagree: "The man who says 'I love God' but hates his brother lies; for if he does not love his brother, whom he has seen, how can he love God, whom he has not seen?" (I Jn. 4:20). We have no argument about the mendacity of the man who claims to love God but hates his brother; but I wish you had not gone on to assert as a self-evident truth the very dubitable proposition that seeing a man makes it easier to love him. I have to reply that this depends entirely on which brother we are talking about. Very often we must love our brother in spite of, not because of, our seeing him; there's some abhorrent thing in him that makes this very hard work. Many years ago I got into

correspondence with a man living in St. Paul. Never have I found myself in a more delightful friendship more quickly. Our communion by mail was pure joy. Then I found that I was soon to be in the Twin Cities and I told him the good news that we should then meet in the flesh. He replied by special delivery: "Don't! Our friendship is too good to risk spoiling. We might both be disappointed." I was very young and inexperienced and I thought his reasoning quite wacky. In the ensuing 30 years of trying to love God, whom I have not seen, and my neighbor, whom I have seen, I have grown to appreciate his realistic sanity. But if he is right on this particular point about loving, I'm afraid you can't be too. I wish the critics would discover that I St. John 4:20b is a gnostic interpolation. Give them time and they probably will.

To Jean Vianney, the Priest of Ars:

About repentance, you said in four words (*C'est toujours à recommencer*) what couldn't be said so well in volumes: "To repent is always to start over again." You probably never heard the story about your English contemporary Thomas Carlyle and what happened to the first draft of his opus on the French Revolution. He had spent ten years of travail upon it, and when he had finished the manuscript, of which he had made no copy, he gave it to his friend John Stuart Mill for a critical reading. Mill placed it on a mantel over a fireplace, intending to start reading it the next morning. But a housemaid got to it before he did, and she, thinking it was scrap paper, used it to start a fire. When Mill had to tell him what had happened Carlyle paled and said nothing. That night he wrote in his diary. "It was as if my Invisible Schoolmaster had torn up my copybook when I showed it to him and had said, 'No, boy, thou must write it better!'" Sometimes God says to a man, not about his sin but about his work and labor of love: "No, boy, thou must write it better!" *C'est toujours à recommencer.*

"The thing that drove Dickens forward into a form of art for which he was not really suited, and at the same time caused us to remember him, was simply the fact that he was a moralist, the consciousness of his 'having something to say.' He is always preaching a sermon, and that is the final secret of his inventiveness. For you can create only if you *care*." (George Orwell, *A Collection of Essays*. Doubleday.)

Letters to the Editor

Trial Liturgies

Last Saturday night I went to Cincinnati's Playhouse in the Park where I saw an excellent performance of "Hamlet," rich, of course, with all of the Bard's heartbreakingly beautiful and spirit uplifting language.

Early the next morning I was in church for the celebration of the Holy Communion, but alas, no longer in poetic glory of word and phrase. Instead of the familiar and inspiring diction of the Book of Common Prayer and the King James Bible, there came forth only the flat and dispiriting words of the *Services for Trial Use* and the dull banalities of the *New English Bible*. The contrast was shocking.

Once again I wondered how anyone could possibly justify the barbaric assault made on our spoken worship by the Liturgical Commission. Surely the members of the commission could have put their time to better use. Indeed, doing nothing at all would have been the best imaginable course of action. And of course, even the expression "trial usage" borders on the dishonest. Any group that can impose its will to the extent that has already been done will continue to have its way, help or hurt regardless.

It might be different if these new uses and translations really accomplished anything desirable. But they don't. They have not brought young people back to the church and they have upset, in some cases even shaken the faith of, older members. It is time for a return to accustomed uses. I pray that our bishops and priests may come to realize this.

Cincinnati

SAMUEL J. MILLER

Having now read and digested all the *Prayer Book Studies* to date, and being unconvinced of many of the proposed changes in our forms of worship contained therein, I find myself joining with many "old-time" Episcopalians who are unable to stomach the proposals, not only from nostalgia or an aesthetic sense or from a sense of literary values, but also because of the theological trend toward which, if not actually embraced therein, the proposed alterations are directed, despite the commission on Prayer Book revision's disclaimer of proposing theological change, with special reference to eucharistic theology. It is, however, not my purpose here to delineate the protested changes; rather, I would here suggest a mode of publishing the proposed changes when, finally, they have "jelled," and General Convention finally adopts them as "authorized forms of public worship."

Since the Act of Uniformity appears to be being set aside, and it appears that a variety of forms (Liturgies I, II, and III) are to be authorized for use, it appears logical to suggest that the revised offices, when approved and authorized, all be published as appendices or supplements to the Book of Common Prayer, as revised in 1928. This will permit those parishes to continue our traditional pattern of worship in which it is the consensus of the rector and the congregation that the present prayer book and kalendar are better suited to their particular religious needs than are those of the pro-

posed revisions; while at the same time it will not infringe on the rights of any of the other parishes to use the revised rites, which they may find acceptable. Such a procedure would leave up to the Holy Ghost the final choice of the "liturgy" to endure.

If it be objected that such a proposal would hamper the introduction of the "shape of the liturgy," it is pointed out that the essentials of the "shape" are already in the Book of Common Prayer. If the "shape" is desired to be uniform, all that is needed is a rubric directing that Morning Prayer, up to and including the canticle after the first lesson, be read immediately preceding any celebration of the Holy Communion. If it be objected that this would omit the changing of position of the "fraction" from the body of the Prayer of Consecration to a position surrounded with pomp and ceremony, as proposed, it must be admitted that it is at this point that the theology of the liturgy is changed from that of the present prayer book, which neatly buries any controversy over "transubstantiationism," "consubstantiationism," "receptionism," or mere "memorialism," and enables the church to teach that the body and blood of Christ are truly received "after an heavenly and spiritual manner," without going into the "hows" and "whys" and "wherefores," since the bread is being broken *during*, not *after*, the consecration, and its nature at this point is unquestioned. Perhaps at no other point is the genius of the Book of Common Prayer more apparent than in including the "fraction" in the Prayer of Consecration; where it now is surely allays a lot of doubts and debates that the proposed change now raises.

There is ample precedence for such an approach. For example, the Elizabethan settlement with respect to the position of the holy table, or altar (later overthrown by Abp. Laud), in which each parish decided the matter for itself; as well as our own American rubric permitting the substitution of the phrase, "He went into the place of departed spirits" for the Apostles' Creed's "He descended into hell," comes most quickly to mind.

Such a procedure has the further advantage of preventing the alienation of many good churchmen and churchwomen, who find that in good conscience they can worship Almighty God in no other way than that set forth in our traditional modes of worship, as contained in the Book of Common Prayer, and to which the proposed rites do violence theologically, aesthetically, and literarily as well as providing the means for those who wish to be more "contemporary."

(The Rev.) C. LEIGHTON ERB
Rector of the Church of St. John
the Evangelist

Essington, Pa.

Liturgical reformers should have considerable scholarship, a keen regard for theology, an ear for English, and above all they should be holy and humble men of heart. Why not start with the Prayer Book as a base and make changes from there on—changes that will be expressed in beautiful and precise English, and be notable for

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heavenly thought? Anyone can dig out the past; only a genius can foresee the future.

So please, let us wait a while. Art and music and literature are advancing rather quickly, but they haven't "arrived" yet. When they do, the Prayer Book also will be changed in ways to rejoice and strengthen the whole state of Christ's church.

When I spoke of a keen regard for theology, I was thinking of the substitution of "living" for "quick" in the creed. "Quick" means those who are alive on earth, especially (in the creed) at the Second Coming. "Dead" means those who shall have died on earth. But if we still believe in the resurrection of the body and the life everlasting, all the saints who are experiencing this life are among the living. I am aware of the common meaning of "living," but certainly one should be theologically precise in the creed, if anywhere. And besides, "the quick and the dead" is a phrase which has passed even into the vernacular.

KATHARINE BECK

Royalton, Vt.

Tentmakers

Thank you for publishing the excellent article by the Rev. David F. Brown on pitfalls encountered by clergy in using some career-counseling firms in finding secular positions [TLC, Oct. 17]. Brown's article incisively abstracts from the literature that those seeking secular positions are (1) some of the best men in the church, and (2) that they are not intending to leave the ministry in so doing, but simply changing the scene in which ministry is done. These are very important facts for us all to ponder. And it would be well to ponder also three different approaches to "marketing":

1. The approach cited by Fr. Brown is indeed unethical—to give a few strategy principles and then send the man out with little help, the firm making few or no contacts on its own.

2. Another approach is to do everything for the man and to find him the job. This also is harmful, for it makes the man dependent on the firm and he does not learn from the process and gain confidence in himself through the job-hunting process.

3. The approach I recommend, that used by the ethical and excellent firms mentioned in the article, is an "enabling" one—to help in the joint setting of a definite strategy and much detailed research, to make contacts at the regional and executive-recruiter level, while the man does likewise at the local level, and to be a constant resource and feed-back receptor, thus to help him draw the learnings as he goes through the process. What results is both a fulfilling job and a great deal of growth in knowledge and self-confidence.

But someone missed the boat in entitling Fr. Brown's contribution, *So You Want to Be a Tentmaker*. The article is about *exiting to a secular job*. Tentmaking is, at its lowest level, the use of a secular position to enable a priest financially to carry on a religious

The Cover

The consecration of Samuel Seabury, first Bishop of the American Church, as it took place in Aberdeen, Scotland, on Nov. 14, 1784, is depicted in a mural by John de Rosen, which hangs in Grace Cathedral, San Francisco.

and ecclesiastical ministry. At its most creative, it is a secular function combined with an ecclesiastical function to form one Christian ministry. The article does not deal with any of this at all.

(The Rev.) JAMES L. LOWERY, JR.
Administrator of Enablement, Inc.

Boston

The title of the article was that given it by the author. Ed.

TLC, Oct. 3

THE LIVING CHURCH for Oct. 3, was great! The editor's comments on education were right on target. A president of a college once said "Education teaches one to do something he doesn't want to do at a time he doesn't want to do it." According to him, self-discipline is another one of the great values of a liberal arts education.

Also, TLC is to be congratulated for its courage in printing the article on controversial South Africa. This showed for all to see that the "hierarchy" of the Episcopal Church displayed a lack of expertise when it applied the senseless pressure on General Motors to cease operation in South Africa, thereby depriving some 3,000 people of jobs. These job holders would have resented the church's ill-advised efforts on their behalf.

So many of the letters were excellent, particularly the one by Lillian M. Gans, on "Qualifying for Communion," and the ones with regard to Prayer Book revision. I agree whole-heartedly with the Rev. Richard T. Nolan that "Our Prayer Book is a masterpiece, needing . . . only a few changes here and there toward clarity and perhaps brevity." The trouble in which the church finds itself is not the fault of the Prayer Book, but rather because of its being misused, or in some places, substitutes have been used. The Liturgical Commission seems convinced the Prayer Book has to be changed so young people can understand it. This attitude is an insult to their intelligence. The young people with whom I have talked much prefer the present Prayer Book to any of the revised trial liturgies. It is to be hoped that the deputies to the next General Convention will know better the feelings and wills of the people in the pews, and will not be rubber stamps for the Liturgical Commission in its efforts to force an almost completely new Prayer Book on us. NAME WITHHELD

Please tell me (and all the other senior wardens of the church) how the cover of TLC, Oct. 3 serves the welfare of the church. Its inference is, I presume, that salaries of clergymen are capriciously, or vindictively, "frozen" as a matter of course.

I don't know if laymen at the diocesan or national levels fret over their budgetary priorities, but I can tell you about our parish. Our rector's salary, unchanged for more years than I care to admit, is getting a substantial raise for 1972. My reminder of the inadequacy of his salary comes each month I sign his check. Therefore, your cover is not only tasteless but superfluous.

PEIRCE MCKEE

Senior Warden of St. Stephen's Church
Orinda, Calif.

Would that every parish—or even most—were like this one. We published the picture, partly because we thought it amusing, but mainly because we think it speaks to a scandalously general situation throughout PECUSA. Ed.

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THE KALENDAR

November

14. Trinity XXIII / Pentecost XXIV
Consecration of Samuel Seabury, B.
16. Margaret, Q.
17. Hugh, B.
18. Hilda, Abss.
19. Elizabeth, Princ.
21. Christ the King

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The Living Church

November 14, 1971
Trinity XXIII / Pentecost XXIV

For 93 Years,
Its Worship, Witness, and Welfare

CONNECTICUT

Fr. Porteus Consecrated

The trial order for ordination and consecration was used for the ceremony making the Rev. Morgan Porteus Suffragan Bishop of Connecticut. The service was held in Christ Church Cathedral, Hartford, Oct. 13.

Bp. Porteus, 54, was rector of St. Peter's, Cheshire, Conn., for 27 years, remaining in that office until the day of his consecration.

Chief consecrator was the Presiding Bishop; and co-consecrators were the Rt. Rev. J. Warren Hutchens, Bishop of Connecticut; and the Rt. Rev. Walter H. Gray, Retired Bishop of Connecticut.

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, preached on the episcopate, the meaning of the office of bishop, and what a bishop is. "When we see the meaning of this office, we become humble before our failings, and inspired when we know a bishop is not just an organizer and administrator, but that his office speaks of heaven and earth, of the divine and the human, of man's destiny and God's purposes," he said.

Bp. Emrich continued: "First, when a bishop is consecrated, he kneels and the hands of others are laid upon his head, teaching symbolically and sacramentally the greatest thing about his office. The hands, coming from above and from the past, reveal that he is part of the great plan of salvation which comes from Christ the King, and extends back in history to the Apostles and the Risen Lord who said, 'Go into all nations.'

"The bishop, then, represents not only his diocese from below as a central figure; he represents primarily the Lord and the mission of the church as sent from above. He speaks to God for his people, yes; but he speaks in God's name to his people. He is thus a quasi-sacramental figure, having authority because he is under authority, standing up with power because he first kneels to receive. He is nothing in himself—*nothing*; but he is commissioned by Christ himself when he kneels. . . . Second . . . he is a chief pastor, and finally, the bishop is the instrument of unity in the church."

Bp. Emrich said that in the laying on of hands "we are joined in the great succession, to all the great, faithful, and wise souls of the past who are now in the next world. The fact is that in the great succession, in baptism, and the sacrament of the altar, we are one in Christ.

As Morgan Porteus is grafted into the great succession, so everyone is grafted into the great succession, into the Body of Christ. . . . As St. Cyprian said, in a rather 'sticky phrase,' but quite lovely, I think: the bishop is the 'glue of the Church'."

In his closing charge, Bp. Emrich said, "My brother Morgan, in a few moments you will become a bishop, by the laying on of hands. Be a bishop. Amen."

CHICAGO

Young People Make Painting Trip

The senior high youth group of St. Mark's Church, Barrington Hills, Ill., has made a two-week work trip to South Dakota and Montana. In the company of six adult chaperones, including the rector, the Rev. John R. Peterson, the four girls and ten boys painted a school building on the Rosebud Indian Reservation in Mission, S.D., a church building in Birney, Mont., and 13 cabins and buildings at an Episcopal camp in Polson, Mont.

Stops along the 4,300-mile route were made at the Missouri river, the Custer National Monument in South Dakota, Mount Rushmore, the Badlands, in South Dakota, Glacier National Park, and the one-time home of Teddy Roosevelt in Mendota, N.D.

The young people used 85 gallons of paint on the project, and, according to

trip director, R. Bland Lee, ate their way through 300 pounds of peanut butter and jelly sandwiches. The group was divided into crews or "details" for various projects, and each did his share in the painting, cooking, cleaning up, and maintaining of equipment.

There were two camping trailers used on the trip for the families with young children, the teenagers slept on the ground in sleeping bags. Despite some adverse conditions (temperatures in South Dakota soared into the hundreds almost every day, and mosquitoes were not scarce), there was seldom a lack of enthusiasm among the group.

The trip has elicited many excited responses from the community and the church. Some of the teenagers have requested that it be made an annual project. The adults reply: "Let's talk about that in a few months!"

CHURCH OF ENGLAND

Canterbury Endorses ARC Statement

The Archbishop of Canterbury said he has approved an agreed statement on the doctrine of the Eucharist produced by the Joint Anglican-Roman Catholic Commission. Asked at a press conference on his arrival in Toronto whether Pope Paul VI has responded, he smiled and said, "We're waiting for that."

In Toronto for a series of lectures at



ILLINOIS YOUNG PEOPLE VISIT MONTANA
The church in Birney, Mont., a diocesan preaching station

Trinity College, University of Toronto, the archbishop had chosen as his theme, "The Crisis of Faith Today."

The archbishop was also hopeful about church-union talks in Britain among Anglicans and Methodists—and Presbyterians and Congregationalists. Of the Anglican-Methodist union plans that will come before the next General Synod of the Church of England, he said, "I hope the answer will be 'yes.'"

Among other matters put to the archbishop, he said:

(✓) Of the 27-year-old off-again, on-again union talks involving the Anglican and United Churches of Canada—"I believe the principles are well founded and if the new union goes forward, I hope the new church will be in close communion with all the Anglican churches. But there needs to be very solid support in both churches. There needs to be backing of solid enthusiasm."

(✓) Of the statement by a Canadian doctor, that the only way to halt the spread of venereal disease is to launch a moral crusade against extra-marital sexual activity—"It's a mistake to convey the impression that Christian morality is exclusively interested in sex. Chastity is a big moral issue. I think it's one of the moral issues of our time. . . . We have to campaign for chastity as we campaign for charity and justice and unselfishness in economic relations and race relations and all the rest."

(✓) Of the civil strife in Northern Ireland—"The horrible, murderous violence must cease. And the Roman Catholic minority must be given a far more substantial share in responsibilities." He emphasized that the struggle is not a religious war, "but religion mixed up with political fear."

(✓) Of the ordination of women—"There is 'no ultimate principle against it. If it comes, it should come by agreement among the churches. For instance, the Anglican churches should consider its effect on their relations with other churches and not just do it on their own.'"

(✓) Of compulsory retirement (seemed to be based on Pope Paul's rules about retirement for bishops)—"I'm just on 67 and I'm not quite finished yet. I can last a little longer." He said he is in favor of a compulsory retirement age for bishops, provided that the best time for them to retire could be established by scientific means.

England Still a Christian Country?

England's position as a Christian country was questioned in a top-level Church of England report which recommends a new Service of Thanksgiving upon the birth of a child.

The report, from the Archbishops' Commission on Christian Doctrine, entitled "Baptism, Thanksgiving, and Blessing," comments on whether England can

today be regarded as a Christian country. It states in part: ". . . There is much for the prophet and the churchman to denounce, both in national attitudes and in personal behavior. Our whoredoms are many, and often we seem to act on the principle that it is more profitable to serve Mammon than to gain the kingdom of heaven.

"It has been said that there is only a 5% remnant who serve the Lord week by week on Sunday mornings. There is a deep-seated alienation from organized Christianity particularly in the great urban areas. Whether this means, however, that England is now an unchristian country is open to debate. Even our atheists are Christian atheists, and markedly different from Moslem atheists and Jewish ones. Compared with many other countries, even ones in Europe, there is still some evidence of the impress of Christianity, even though public life is increasingly dominated by the assumptions of a pluralist society.

"What is true about the English in the present age, and to a lesser extent in some past ages, too, is that they do not go to church—but still, many like the church to be there to stay away from and often claim that they are none the worse Christians for that."

In this context the commission recommends the new Service of Thanksgiving for the birth of a child and asks that, with a prayer of blessing, it be prepared by the Liturgical Commission of the Church of England for general use throughout the church.

The Commission on Christian Doctrine says the new Service of Thanksgiving should be available to all who ask for it but it is not to be regarded as a substitute for baptism. It points out, "Since it is a family occasion such a service might suitably take place in the home or other place of birth. When held in church it should not be associated with the font."

Touching on parents and baptism, the commission states: "The problem many clergy are faced with is that parents demand baptism without being willing to make the promises or mean them; and to administer the sacrament in such circumstances would be at best meaningless and at worst sacrilege. . . . If parents are not intending to bring up their children as Christians at all and do not recognize any obligations as binding on the Christian, the sacrament cannot be administered.

"Nevertheless, it is still asked for, often as a mere social form, sometimes by articulate parents who have some theistic belief but cannot accept the whole Christian faith or mouth the fairly explicit undertakings required in the service of baptism."

In such case, the commission added, the new Service of Thanksgiving might meet the need "but only if such a service safeguarded the uniqueness of baptism.

The priest may advise, but not insist, that such a service in which blessing is set in the context of thanksgiving would be more appropriate than the sacrament of baptism; if the parents are clear that baptism is what they are seeking, and are prepared to make the promises, they ought not be refused."

Ban Stands on Remarriage of Divorced

The Archbishop of Canterbury affirmed that Church of England policies prohibiting remarriage of divorced persons in the church still stand so long as the former partner is alive.

Dr. Michael Ramsey's statement came during a Canterbury convocation of churchmen, where discussion centered on the possibility that the Church of England might—with certain safeguards—alter its attitude towards remarriage of divorced persons. The convocation was preliminary to a fuller discussion to be held at General Synod, which alone can make a decision on the question.

Since the publication of a report by an archbishop's commission on marriage, divorce, and the church, there has been considerable argument in favor of some changes. Reportedly, many Anglicans have come to believe that restrictions against the remarriage of the divorced in the church set out in a 1957 act of convocation have been waived or changed.

Dr. Ramsey said, however, that there is no question that the 1957 regulations still stand. He added that "they lay a moral duty on clergy not to remarry anyone after a divorce during the lifetime of a former partner."

He said that because discussions are taking place in the church on this question it does not mean that any change in policy or rules has been made. However, some Anglican leaders attending the convocation expressed dissatisfaction with the present rules on remarriage after divorce.

AMERICAN CHURCHES IN EUROPE

Bishop Installed

At a service held in the American Pro-Cathedral of the Holy Trinity, Paris, the Rt. Rev. Edmond Lee Browning was installed as the Bishop in Charge of the Convocation of American Episcopal Churches in Europe. The dean of the cathedral, the Very Rev. Sturgis L. Riddle officiated. Bp. Browning was diocesan of Okinawa until it became a part of the Holy Catholic Church of Japan.

Concelebrating with Bp. Browning was the Rt. Rev. John Satterthwaite, Bishop of Fulham and Gibraltar. During the service, Bp. Browning received commissions from the Archbishops of Canterbury and London, authorizing him to officiate in the Church of England jurisdictions in Europe. Likewise, Bp. Satterthwaite received a commission from the Presiding Bishop, authorizing him to offi-

ciate in the American churches on the continent.

Among the clerical guests attending the service were the Rev. A. Bekkens of the Old Catholic Church in France; Fr. Stephanos of the Greek Orthodox Archdiocese of Western Europe; Pasteur Marc-André Ledoux of the French Protestant Association; and the Most Rev. Msgr. Pezeril of the Roman Catholic Archdiocese of Paris.

The American embassy in Paris was represented by the Hon. Perry H. Culley, and the British Embassy by Mr. Halsey Colchester.

GOVERNMENT

Cathedral Service for Diplomat

A memorial service for the late Dean Acheson was held in the Washington Cathedral, with the Bishop of Washington, the Rt. Rev. William F. Creighton, and the dean, the Very Rev. Francis B. Sayre, officiating.

Secretary of State in the Truman Administration, Mr. Acheson was the son of the Rt. Rev. Edward C. Acheson, an English priest who became fifth Bishop of Connecticut.

The service for Mr. Acheson, who died Oct. 12, was taken from the Book of Common Prayer.

COLORADO

Violation in Bp. Minnis Case Alleged

The Presiding Bishop has been requested to pursue a violation of an ecclesiastical court order by the Rt. Rev. Joseph S. Minnis, former Bishop of Colorado.

The Rt. Rev. John S. Higgins, Bishop of Rhode Island and president of the court for the trial of a bishop, reported that Bp. Minnis had officiated at a funeral service in Denver, Sept. 23, "in clear violation" of the court's order that Bp. Minnis absent himself from the Colorado diocese "and not return thereto without leave of the Presiding Bishop." The court order was issued Sept. 24, 1968, after Bp. Minnis's counsel and physician contended he was physically unable to appear for trial on charges of having violated his ordination vows.

Bp. Minnis, vested in cope and mitre, officiated at funeral services for the Very Rev. Edward White, former dean of Nashotah House Seminary in Wisconsin.

The Rt. Rev. Edwin B. Thayer, Bishop of Colorado, said in a statement that Dean White had requested, in a confidential letter to be opened after his death, that Bp. Minnis officiate at the services, and that he (Bp. Thayer) permitted this "based upon my feeling of Christian charity for the lifelong friendship of these two priests."

Bp. Thayer said also he had acted on

the advice of the chancellor, Frank H. Shafroth, who subsequently wrote the Presiding Bishop that, due to the shortage of time, it was impractical to obtain his consent and that he considered the infraction of the court's order a trivial one.

CENTRAL AFRICA

New Diocese Created

The new Diocese of Lake Malawi was inaugurated in a two-day celebration attended by people far and near. The diocese had been a part of the Diocese of Malawi which had fostered work in Mozambique, Tanzania, and Zambia. Malawi is part of the Province of Central Africa. The Rt. Rev. Josiah Mtekateka, former Suffragan Bishop of Malawi, was installed as Bishop of Lake Malawi and is Malawi's first African diocesan.

Among the congregation that filled All Saints' Church, Nkotakota, were Roman Catholics and Protestants, as well as Anglicans from England and elsewhere in Africa and Episcopalians from Texas. The Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, created a sensation when he presented a pectoral cross to Bp. Josiah. The cross, he said, had been to the moon and back. It was of perspex, inlaid with a glittering cross made with a substance from the heat shield of Apollo 14.

Bp. Bailey also presented a set of vestments adorned with the blue bonnet—state flower of Texas—and with a rooster—one of the national symbols of Malawi. The Diocese of Texas has assisted the Lake Malawi district for the past five years.

The inauguration of Bp. Josiah took place on Likoma Island where he was born.

NEWS FEATURE

Appalachia Meetings Held

Appalachia is moving. This is not to say that the 20 million residents of the 825-mile stretch between southwestern New York and mid-Alabama have decided to live elsewhere. It is to say—as the Commission on Religion in Appalachia made clear, Oct. 5-7, in Gatlinburg, Tenn.—that here and there in this vast depressed area, paralysis is giving way to positive action. With financial and human resources mobilized by the widely assorted group of Christians who comprise CORA, things are beginning to stir. The following items may be noted:

Rural families in east Kentucky's Breathitt and Wolfe Counties are sensing, for the first time, the personal dignity that comes from being self-supporting. Women skilled since childhood in making quilts are finding widening markets for their handwork. Farmers are raising feeder pigs and growing vegetables in inexpensive plastic-covered greenhouses. At a

CONVENTIONS

Maine

Meeting in Bar Harbor, Me., delegates attending the annual convention of the Diocese of Maine endorsed a resolution favoring the ordination of women to the priesthood and the episcopate. The recommendation will be memorialized to the 1973 General Convention. In other action, delegates:

(✓) Voted for the restructure of the diocese into 13 regional councils with proportional representation for each local church;

(✓) Authorized the election of youth delegates to the annual diocesan convention. The young people will have voice but no vote;

(✓) Approved a resolution to raise the minimum salary for priests to \$6,500 a year, plus car allowance up to \$1,200 a year.

Hawaii

The third annual convention of the Diocese of Hawaii, with the Rt. Rev. E. Lani Hanchett, diocesan, presiding, was held in St. Andrew's Cathedral, Honolulu. In his address at the opening service, Bp. Hanchett announced four goals he was setting for the diocese: financial independence by 1974; strengthening of diocesan schools; studying the role of the the diocese in the growth of the church in the Southwest Pacific area; and supporting Coalition 14.

Two matters that are usually routine convention procedures took considerable time—the election of a secretary for convention (accomplished by written ballot), and location of next year's convention. It was decided by resolution that convention will meet on the island of Maui in 1972. In other actions delegates:

(✓) Elected one teenager to the diocesan board of directors and one to the standing committee;

(✓) Adopted a resolution memorializing General Convention that the diocese favors the ordination of women to the priesthood and the ordination and consecration of women to the episcopate;

(✓) Tabled a resolution on the matter of Christian conscience in times of crises.

The adopted budget of \$293,351 is to be raised by an assessment based on the operating budget, by a quota on the communicant strength, and a voluntary offering from each parish and mission in the diocese.



woodworking plant and a chair factory, both new, men are using lifelong skills to produce family income.

A regional task force on social, political, and economic issues (SEPI) has spun off state SEPI groups, by which local people learn to share in the political process. Special concerns include: health, welfare, education, tax reform. (In Appalachia, tuberculosis still afflicts thousands. Half of all children have intestinal parasites. If a man starts early enough to mine coal, he can become totally disabled by black lung disease before his 35th birthday. In other named areas of concern, the facts are every bit as shocking as these.)

The churches themselves are taking a new look at their present fragmented mission involvements in Appalachia, with a view to updating methods and making joint strategy plans. The Appalachian Mission Renewal Project, newest arm of CORA, offers its communions a full-scale analysis of all mission activities supported by national or judicatory church offices—including programs in health, welfare, education, and community development. The aim: to find ways to renovate systems of long standing, and retool for late 20th-century effectiveness.

People in Clairfield, Tenn., using local materials and initiative, have organized to help themselves by building a small plant to manufacture wood pallets for industrial shippers. CORA helped channel into this effort funds and personnel from the Tennessee Valley Authority and the Robert F. Kennedy Foundation.

CORA has founded a non-profit corporation to build an endowment, receiving from individuals, churches, and foundations tax-free gifts which will produce ongoing income for emerging tasks across the region.

A two-week regional school for church leaders, to refurbish and enhance mission skills, drew 175 people from 13 states to its third annual session last summer at Morgantown, W.Va.

How It All Began

A 1962 Ford Foundation study documented the severity of Appalachia's plight and urged a regional search for solutions. CORA came into being three years later, after Christian leaders across Appalachia had asked themselves and each other, "How can we work together, across state and denominational lines, to reduce poverty and build community, here in the place sometimes called the nation's most stubborn rural slum?"

Pursuit of that question led to the formation of the CORA coalition, whose ecumenical dimension is probably unequalled anywhere else in the U.S. The commission embraces 17 Christian communions (see listing below), 11 state councils of churches, the Council of Southern Mountains, Inc., and the National Roman Catholic Rural Life Conference.

The Gatlinburg meeting became a milestone in CORA's maturing process. In April 1970, in Johnson City, Tenn., CORA gathered grassroots people and government agency people, to hear from both groups an appraisal of how the commission might continue to link them most helpfully. This spring in Montreat, N.C., CORA's guests were bishops and other judicatory leaders, assembled to share their communions' views and to offer growing support. This month, CORA invited national-level decision makers from each member church to attend, enabling a meeting of minds on both long-range goals and specific 1972 project plans.

As CORA executive director Max Glenn of Knoxville puts it, "This is the turning point we've been working toward so long. The results of our search for appropriate roles for the church to play here have been shared helpfully with our national executives. And they've combined their thinking with ours to project how best to move ahead."

CORA's president, the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, spelled out clearly the commission's role as bridge-builder, not agency—as a table around which Christians of all persuasions can gather to reinforce one another in mission and ministry to Appalachia.

The meeting endorsed CORA's stated purpose: "In the name of Jesus Christ, to engage the resources of the communions and other agencies in activities designed to meet the pressing human needs of the people in Appalachia." A policy statement adopted by the meeting terms CORA's work "a necessary and valid demonstration of the love of Jesus Christ." One delegate put it this way: "I see CORA as a channel by which man can express his commitment to Christ."

The commission and its guests heard Dr. Ralph Widner, executive director of the U.S. Appalachian Regional Commission, point out that such government agencies necessarily see only the big picture. "It is up to the churches," he insisted, "to sensitize the whole social system to the needs of the single individual, to help us marry the sense of the needs of one precious human being to our grand strategies. . . . It's not good enough to improve health care, transportation, education, and housing unless we give the people themselves control over what happens in their lives."

Dr. Widner touched a point already apparent to CORA people—that some mountain churches present a religion that is fatalistic, individualistic, escapist, emotional, and other-worldly. People paralyzed into hopelessness by these concepts need to catch a new vision of Christian potential for mission in today's world. As the Washingtonian put it, "You must make the church a positive, affirming force. You must be the mediating force that holds communities together."

A second Washington guest, Philip Brown of the Rural Housing Alliance, which is funded by the Ford Foundation and the OEO, said that the weakness of present housing efforts is the lack of a "delivery system" by which money can be put to work. He recommended that when CORA's task force on housing is ready, with a staff person who has gained at least semi-professional competence, the commission can provide the skeleton for a housing institution in Appalachia.

Church Money Is Seed Money

Member communions underwrite CORA's administrative budget — for 1972, about \$70,000 — and additional church seed money in turn mobilizes grant money from government and foundations for program—to date, in excess of \$1 million for next year, with no limit to the amount readily applicable to self-help programs as it becomes available.

The CORA staff lines up in a novel way. Manning its Knoxville office, though seldom in it all at one time, are three men. Max Glenn, executive director since 1968, is a clergyman in the Christian Church (Disciples of Christ). Assistant director is the Rev. John B. McBride, of the Southern Baptist Convention, who spearheads the regional mission renewal study mentioned above. Layman Gary Slaats tells CORA's story many ways via a religious communications network he has founded; a regional religious atlas has also been published.

The Rev. Bennett Poage, of the Christian Church (Disciples), enabled the east Kentucky human/economic development efforts to take shape. A trained economist and onetime U.S. Department of Agriculture staff member, he now moves to other Appalachia spots to spark programs similar to the one in Kentucky. From the field also, the Rev. Shirley E. Greene of the United Methodist Church acts as consultant to the SEPI task forces, his half-time services donated by his church. Other people on CORA's collegiate staff relate this way to the semi-autonomous task forces, without pay from CORA's budget.

It's been a slow and demanding process, starting from scratch to gather data and formulate plans and get projects off the ground. But the Gatlinburg gathering clearly showed that CORA has come of age, and is now equipped to move into productive adulthood with united Christian strengths.

The Episcopal Church

The Episcopal Church's own regional board, until now called Appalachia South, Inc. (APSO), met directly following the larger assembly, to plan for the coming year. The constituency included a bishop, a priest, and a lay person from the Dioceses of Pittsburgh, Maryland, West Virginia, Virginia, Lexington, Western North Carolina, Southwestern Virginia, and Tennessee.

Now that Pittsburgh has affiliated, and clergymen from Southern Ohio and Western New York expressed the interest of those dioceses by their presence at Gatlinburg, the corporate name will be changed to eliminate "South."

APSO president is the Rt. Rev. William G. Marmion, Bishop of Southwestern Virginia. Its executive director, the Rev. R. Baldwin Lloyd, works from Blacksburg, Va., to counsel and coordinate and encourage the people-to-people efforts which APSO began in 1964. He calls APSO the vehicle by which the Episcopal Church enters into the united efforts of CORA.

From its outset APSO has assumed a dual task. It supports and strengthens Episcopal clergy and congregations—for example, by orienting new clergymen (its own and others) to the cultural climate of the region, and by producing Christian education materials written in vocabulary understandable to persons with limited formal education. It also works ecumenically wherever possible, particularly through the Commission on Religion in Appalachia. Director Lloyd, a member of CORA's collegiate staff, gives a portion of his time directly to these interchurch undertakings.

Many goals APSO envisioned, early in the scheme of things, dovetail with those now actively pursued by the newer ecumenical commission. Yet certain uniquely Episcopal life styles continue to maintain their identity and to receive their full share of APSO's attention.

Via the Highland Education Project, guided by the Rev. W. Ross Baley in Northfolk, W.Va., student volunteers from many parts of the country engage in vacation church school teaching, and in work projects to repair the fabric of Episcopal mission property. APSO board members and Mr. Lloyd are furthering linkages with individual dioceses and congregations, to focus the strengths of Episcopalians in a collective approach to Appalachia's multiple human problems.

The national church plays a key part, too. The Rev. Robert Martin, Deputy for Program at the Executive Council, represented the Presiding Bishop at the CORA meeting. Mr. Woodrow Carter, also of the Executive Council's New York staff, met with APSO this time as he does frequently, for liaison purposes. Of APSO's 1971 operations budget of \$28,000, the sum of \$9,000 (over and above support from the dioceses) comes from general church funds. Bp. Hines contributed an added \$1,000 this year; Massachusetts churchwomen gave \$200; and two parishes in Maryland and a third in Connecticut gave over \$2,200.

APSO program funds of some \$32,000 for 1972 will come, as in the past, from individual dioceses where projects are in process. Some of their uses include conferences which bring together Episcopalians and grassroots people, to melt

intercultural barriers and open ways for mutual mission — continuing education opportunities for Episcopal clergymen—training workshop for lay and clerical leaders within and without the Episcopal Church.

The October meeting saw APSO constituents underline their firm commitment to its twofold purpose. In the words of the Rev. William Burns, who directs an Episcopal mountain education center at Valle Crucis, N.C., "We're like a two-wheeled vehicle riding a double track. One track is our own Episcopal effort, and the second is our ecumenical work via CORA. Both move ahead because each wheel energizes the other."

CORA member communions are: American Baptist Convention, American Lutheran Church, Christian Church (Disciples), Church of God, Church of the Brethren, Episcopal Church, Friends United Meeting, Lutheran Church in America, Lutheran Church - Missouri Synod, Mennonites Central Committee, Presbyterian Church in the U.S., Reformed Church in America, Roman Catholic Church, Southern Baptist Convention, United Church of Christ, United Methodist Church, United Presbyterian Church in the USA.

ISABEL BAUMGARTNER

PITTSBURGH

Priests Sue for Prison Visits

Two Roman Catholic priests in Pittsburgh have filed suit against the warden of Western Penitentiary, Pa., and two other state corrections officials, charging the warden violated their constitutional rights when he barred them from visiting the prison. Three inmates of Western Penitentiary were also named as plaintiffs.

According to the complaint, Warden Joseph R. Brierley wrote to the two priests last Sept. 20, saying he noticed they took part in a demonstration outside the prison walls that day. The letter said in part: ". . . I can readily see that it is your sole purpose to incite the prison population to riot and I am therefore forced to rescind the approval permitting you to enter the confines of this institution. You will not be permitted in here for any reason. . . ."

At a recent news conference in the Hill District of Pittsburgh, the priests said that they had been denied entry into the prison for a number of months. However, in September at the intercession of the state attorney general, the priests were given limited visitation privileges. Those privileges were cancelled after the demonstration on Sept. 20.

Through inquiry, it was learned that the two priests are not assigned to any duties at the Western Correctional Diagnostic & Classification Center or the State Correctional Institution at Pittsburgh, commonly called Western Penitentiary.

The Commonwealth of Pennsylvania retains four chaplains at the institution: a rabbi, a Roman Catholic priest, and two protestant chaplains, one of whom is black. No prisoner is denied the availability of spiritual counsel.

The unofficial inquiry also brought forth the fact that if any and all clergy were to be admitted into the prison, some prisoners could use (abuse) this opportunity to get out of work assignments or work details they dislike. Another danger lies in persons using clerical garb as disguises to bring in contraband.

METHODISTS

\$400 Million for Colleges

A \$400 million campaign for support of colleges was approved by representatives of 102 United Methodist institutions. The drive, to begin January 1973, will run three to five years and is one of the most massive ever undertaken by a church, for higher education.

Other aspects of the total program, tentatively called "New Men for New Days," include recruitment of students whose aspirations coincide with the new goals set by the program.

Leaders of colleges backing the drive agree that they must "refocus" the educational mission of church schools on the development of human values and the meeting of social needs rather than settle for intellectual quests alone.

"New Men for New Days" is under the direction of the church's Association of Schools and Colleges and the National Methodist Foundation for Christian Higher Education. The United Methodist Church is affiliated with 82 senior colleges and 20 junior colleges in 35 states. All the schools are fully accredited. Colleges and the National Foundation will advance funds to conduct the campaign.

PRESBYTERIANS

"Celebration" Will Be Continued

The Presbyterian Celebration of Evangelism held recently in Cincinnati may reappear though church officials are not sure where or in what form. The event drew overflow crowds to the Cincinnati Convention Center, and as the sessions closed it was announced that \$25,000 has been set aside to carry on the effort.

Sponsored by five Presbyterian-Reformed churches, the celebration closed with a service of Holy Communion led by the moderators of the five bodies.

The Rev. Howard C. Blake, executive director of the event, will remain on the job. Additional contributions to the evangelistic effort are expected. Whether a similar celebration will be held in 1972, or whether some event will be scheduled, is yet uncertain.

Paul Z. Hoornstra

THOUGHTS ON TRIAL USE

Since the authorization by General Convention of the "Green Book"—*Services for Trial Use*—the clergy of the church have had to face the question, and problem, of how to introduce the trial services to their congregations. In the following article the rector of a large midwestern urban parish deals with the entire situation and makes some suggestions from his experiences.

THIS article speaks neither to the subject of Prayer Book revision nor to the merits of the recently-authorized alternatives. Under consideration are two services only, the First and Second Services for celebrating the Eucharist in public worship, those beginning on pages 39 and 65 of the new green book which is entitled, *Services for Trial Use*. And specifically the question is *how*:—How does the rector or priest-in-charge introduce these alternative eucharistic services into his own congregation effectively?

This commentary assumes three things: that the rector has the altar text on hand, that pew copies are available for the people, and that the rector intends to introduce one or both of these new eucharistic rites for his Sunday congregation. With these definitions of scope and purpose, then, there are three major points which are essential.

Prepare the Congregation

One cannot assume the congregation already understands anything at all about the new rites; such assumption leads only to misuse and abuse. There must be *specific* preparation in *each* congregation prior to introducing the new eucharistic rites.

The Standing Liturgical Commission has made careful statements about the new rites. *Prayer Book Studies 19* and *21*, and all of the "Directions and Suggestions" in the new service book, are must-reading, for they provide the basic rationale and integrity of the rites. Perhaps your own diocesan liturgical committee has provided some guidelines; if

so, that material should be read carefully.

It would be helpful if the rector, from the materials available, mimeographed his own summary-statements to be shared with his people in one way or another. One way is the formal class. You and your counterpart in a nearby parish might exchange lectureships once or twice, thus broadening the support of the local effort in both places. True, many congregations will turn out in very few numbers for such classes. But even that nucleus of committed people will provide an essential factor for effective introduction of the new rites. In a Sunday congregation of 100 people or less, a small group (even four or five people) who have become somewhat aware of what's going on, will make a highly significant difference in (a) what happens those first few Sundays with the new rites, and (b) what happens in the gossip and chatter corners about the rites during informal conversations such as in the coffee hour.

The priest can also use two or three sermon times for commentary on the new rites. Not necessarily three weeks in succession, these occasions can be scattered over many weeks. But the sermon time is the only occasion during the week that even a fair proportion of the congregation will be together. So use the sermon time to teach. Teach something about the purpose of worship, talk about corporate worship, about the parish family at worship. Use broad enough topics so the technicalities can be avoided during sermon time. But the rector himself can speak up on the subject, during sermon time, and thus dignify the whole effort in that way. But whatever methods are used, prepare the congregation and thus make it clear that your people are worthy of

special effort in matters of worship. This is the first essential for introducing the new rites effectively.

Keep the Mechanics Simple

The alternative rites contain numerous internal options; notice pages 54-64, 77-78, and 93-112. Don't use any of that material unless it's essential, not at the beginning anyway. The people's eyes must become accustomed to new print, new pages; their tongues must learn new phrasings, must accomplish new spontaneity in responses; their hands must learn the feel of a new book with its different weight, different binding. Recognize these things and begin with simplicity and directness.

The first alternative can be used with a straightforwardness that obviates any "chasing around" through the book itself. The second rite can be used with equal straightforwardness, except only that the intercession must be chosen from another part of the book, pages 93-112. To introduce the alternative services, do so with the fullest possible straightforwardness; go page after page, without deviation as much as possible. Never mind those internal options (excellent as they are) until later. Let the new book itself become a familiar thing in the hands of your congregation. And when that is accomplished (six weeks? eight? only you will be able to determine this), then you'll have success with the internal options—one at a time!

A gospel procession can be done with simplicity and effectiveness. Have someone (anyone: acolyte, lay reader, deacon, assisting priest, just anyone) receive the gospel book from the priest at the altar and carry that book to an appointed place. As that person carries the book,

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the gospeler follows. When at the appointed place, the gospeler reads the gospel. That's how simple it is. Whoever carries the book can continue holding it while the gospel is being read. Or he could have placed it on a lectern or pulpit. But these details make no essential difference. Have the gospel book carried to some significant place for reading the gospel. That's what a gospel procession is, and it can be done easily.

If a hymn immediately follows the gospel, the book can be replaced during that hymn and the preacher can get to the pulpit at the same time, all with simplicity of action. If no hymn immediately follows the gospel, then let one person carry the gospel book to some agreed place (back to the altar, probably), and let the preacher get to the pulpit quietly. And if a priest is entirely alone in the sanctuary, he can carry the gospel book alone, read the gospel, and then preach. All these bits of traffic *can be done* reverently, if simplicity reigns. You can have a gospel procession that will be significant if you simply go ahead and do it, and do it with simplicity.

Even an elaborate gospel procession can be done with simplicity! Add a crucifer, a couple of torch-bearers, a book-bearer, and a deacon; let the procession go all around the nave if you wish; use a gradual hymn or let trumpets be played in triumph. All this elaboration can be governed by the rule of directness/simplicity, and the action will be effective. The point is: know *where* the procession is going, and what it's supposed to be doing. Then *do* that directly, with or without the trimmings.

The same is true of an offertory procession. You can have one without buying any special articles. Simply place a bread box and two cruets at the rear of the nave, before the worship hour. And when the people's offerings are being brought forward to the altar, let one or two of the ushers (or anyone else) bring up the bread box and the two cruets. When the money offerings have been presented, then take the paten and pour out the breads that were brought forward; then take the empty chalice from the altar and prepare it from the cruets which have been brought forward; let these actions be done in plain view of the congregation. When the alms bearers have empty hands, they can quietly return (down the side aisles); and when the oblations bearers have empty hands, they too can return. The emptied bread box and the emptied (or partly emptied) cruets can be carried by the acolyte (or by anyone in the sanctuary) to the credence table.

The question of quantities is often raised; how does one make sure of having the correct number of breads brought forward in the offertory procession? The solution can be simple: have a fixed number of breads in the bread box which

is being carried up in the procession; let there be additional quantities on the credence table. Thus, what is brought in the procession is always a stated amount which the priest always knows beforehand; he then makes adjustments in his usual way from the credence table.

The offertory procession, as with the gospel procession, can be done with a minimum number of persons, or with additional people. But if it is always done with directness and reverence, its message will come clear. For instance, the offertory procession can be done while singing a great hymn, or while a choir is singing an anthem, or in complete silence. Let the people know that the alms bearers are carrying the offerings of the *people*, and that the oblations bearers are carrying the *people's* gifts to the altar. Then go ahead and do this action in the greatest simplicity you can devise for your particular situation. And you're home safe.

Keep *all* the mechanics of ceremony simple. I personally plead for simplicity at all times and in all places, but especially when introducing something new to the people. The shortest distance between nervous experimentation and effective ceremonial is that straight line—simplicity; it practically guarantees effectiveness. Use the new rites with straightforwardness, especially at the beginning; let there be a gospel procession, with simple dignity; and provide an offertory procession with the barest of detail. Do all these things with simplicity, at the beginning. Later on, you may be persuaded that additional action would be an enrichment. All right, go ahead and try it. But for introducing new ceremonial, hew close to the line of simplicity. Keep the mechanics simple.

One or Both New Rites

Specific preparation and simple arrangements for the mechanics lead to the actual doing of the alternative liturgies. Go ahead and do them. And two things

will surface: (a) Some of their aspects become very clear and meaningful; (b) Other parts indicate need for further study and planning.

This two-fold estimate occurs when any liturgy is experienced for the first few times. Converts from non-liturgical backgrounds are elated in their fresh encounter with ordered worship. But only parts of the Prayer Book make full sense to those people immediately; other parts raise questions to be answered. And, with the new alternative rites, the priest who hears his people will recognize that some parts make clear sense from the start, while other aspects seem awkward or disappointing.

This double-reaction is both normal and healthy. The priest himself will have this double estimate. By listening to the people, and with a priest's own careful evaluation, he can spot the trouble areas for correction and he can enrich what means most, to the greater blessing of God in his congregation. But once you've made preparation and are ready to act with directness and simplicity, then go ahead and *do* the new rites.

Conclusion

Believe it or not, the alternative liturgies have been prepared by competent men. At the outset, this article disclaimed any debate about Prayer Book revision. But the facts are that the authorized liturgies contain their own integrity, that they make sense when used as designed, and that the people will learn to use them well if the presentation is made in a fair manner. The three major steps outlined in this article attempt to summarize a fair manner of presenting the new liturgies to the people. And fair play is important, even (especially) with new liturgies.



Some Thoughts On PBS XXI

By NEAL F. DOUBLEDAY

Services for Trial Use invites us to comment on the services in it; it also tells us that "in order to understand the background and rationale of the various services" we ought to read the introductions to the appropriate *Prayer Book Studies*. I have accordingly read the introduction to *Prayer Book Studies 21*, which is concerned with the trial services for the Holy Eucharist. It does seem important that, as we use these trial services, we know what can be said for them. The introduction troubles me, a few passages particularly. The first is this:

The need for a revision of the 1928 rite was eloquently and persuasively set forth in Prayer Book Studies IV more than 15 years ago. Prayer Book Studies XVII no longer found it necessary to plead for revision, but instead, relied upon a simplified expression of principle: "Any adequate revision must be sufficiently

imaginative regarding the various ways and the various settings in which the liturgy is celebrated in our congregations."

Now in the first place, to speak of a revision of the 1928 rite is misleading for many laymen because it suggests that the trial services are in some way revision of work done in 1928 or just before. There was, of course, a revision then, but, at least so far as the service for Holy Communion is concerned, the changes made were very slight, consisting for the most part in changes in the position of the Lord's Prayer and of the Prayer of Humble Access. What is being revised is not a 1928 rite; what is being revised is the rite in use since 1790 in the Episcopal Church in the United States, a rite that closely followed the Book of Common Prayer of the Church of England. Let us at least be clear about what is happening. Take a look at your copy of the Book of Common Prayer; it in no way identifies itself as having any sort of 1928 origin.

In the second place, I am made uncomfortable by the suggestion that the need for a revision was adequately made known 15 years ago—and I suspect that

a good many other laymen are so discomforted. I may be at fault; it is still difficult merely to take that need for granted. And it is especially difficult when one is confronted with the quoted sentence that ends the paragraph. I am not at all sure what the sentence means. I hope it does not mean that a revision of the Prayer Book services ought to accommodate or allow for the vagaries of individual clergymen.

Anglican liturgy has always been the layman's protection against the eccentricities of some of the clergy. When laymen have moved to or visited a parish church new to them, they have known the blessed experience of recognition and at-homeness. But lately some laymen have also known the dismay of attending a service in which they seem to have no part, a service with only the most tenuous relationship to any liturgy. I do not think we want that encouraged.

THE other passages that seem particularly troublesome are those in which the words "traditional" and "contemporary" appear in the discussion of the Second Service. The writers seem to be saying something like this: Of course we know that the Holy Eucharist is a traditional rite and we acknowledge that by retaining a traditional structure; but within the structure we make the service seem as little traditional as we can; we give it "contemporaneity." Now the effort to be contemporary is likely to fail; what seems contemporary today may not seem at all contemporary in five or ten years (perhaps what is envisioned is a continuous series of revisions). But that may not be the immediate question. In the introduction, concepts of the traditional and of the contemporary appear in an uneasy coexistence; and the writers seem to be recommending the rite as a judicious combination or a judicious opposition of the two (one can hardly tell which). If in the use of the service we have any consciousness of such separation, we are likely to be unhappy with it.

Perhaps the introduction makes a better case than I think it does; I write this piece in the hope that it may lead some persons who otherwise would not have read that introduction to do so, to see what the Standing Liturgical Commission says of its work. I think it will help laymen be clear about their own decisions. And I hope laymen will make their decisions. A good many of us grew tired of the trial use of the 1967 *Liturgy of the Lord's Supper*; we will be more tired before the use of the trial services is over. If it is not the intention so to weary laymen with trial services that they will hardly protest any service finally fixed upon, it may well be the effect. I hope that we do not make so important a decision in mere listlessness. It is not the 1928 rite we are in danger of losing; it is our heritage.

Mr. Neal Frank Doubleday is a layman of the church, who makes his home in Decatur, Ill.

Hearing Voices

Dear Abba,
Your Son said
for us to love without limitations,
but our society says
"cool it,"
"don't get involved,"
"don't get uptight."
Which voice should we listen to, God?
Confused

Dear Son,
Follow the voice
of your choice.
The only thing that is determined
is your freedom.

Robert Hale

EDITORIALS

Christ in Prison

WHAT the nation's politicians, penologists, and others in authority are going to do, or ought to do, about the desperate crisis in American prisons is something that must be left very largely to them. Those of us who are not directly involved in the system can easily fall into the habit of giving "good" advice that is simply good for nothing. Name-calling is equally futile, and so is sloganeering.

Christian citizens who are not themselves engaged in the work of administering the prison system have another assignment from the Lord in dealing with this issue: a very distinct and a most essential one. This is to lead the whole community into accepting the responsibility for that radical change of heart and mind which falls upon the whole community.

Immediately after the tragedy at Attica, the Episcopal and Roman Catholic Bishops of Rochester issued a joint pastoral letter [TLC, Oct. 17] which forthrightly and clearly marks out the right path for all who call themselves Christians to follow. One truth they stress is that in this matter we are all at fault, not least the tax-paying citizens who insist upon fiscal economies even if these are at the expense of the people we like to forget—the convicted criminals in the prisons, and also the mentally ill who are wards of the state.

The bishops begin their pastoral letter "with sadness at our own past neglect." As Christian leaders and spokesmen they recognize that they have urged their people to think and act as Christians about many social problems—but not this one. The churches have shamefully left undone what they ought to have done to create an active Christian conscience about those in prison. Can anybody tell us about a single *officially sponsored* Episcopal Church program for ministering to prisoners and ex-convicts on a national scale? We know of none. A few concerned souls here and there have acted. But as a church we have had nothing to do, and almost nothing even to say, about those in prison. It is as if Christ never said to us: "I was in prison, and you visited me."

Say the Rochester bishops: "It took this tragedy to force us to speak. How stiffnecked and hard of heart we have become!" The "we" includes millions more American Christians than those two men. It includes practically all of us. "When a tragedy like Attica is required to alert us to the inhumane conditions in our society, the church is indeed asleep."

They are factual and specific in their indictment. "How, for example, can we justify cuts in the state's budget which leave only 70¢ a day to feed a prisoner?" New York state is generous in this provision compared to some. The point to note well here is that it is not really the fault of the prison officials that the inmates must subsist on slop. That is the fault of the tax-payers. Whose else, on any realistic analysis? And we, Christian citizens, are among the tax-payers.

How often do local churches plan visits to prisons and other institutions where people are incarcerated, as part of their educational program and mission to the

community? Seldom indeed. Yet it is hard to imagine any other humane concern which should take precedence of this in any Christian community.

Perhaps it will be at least a start toward amendment of life if we examine our failure, our refusal, our tacit rebellion against God in this matter. Something that Simone Weil once wrote may help us to understand our sin. She said: "Belief in the existence of other human beings as such is love." Now, we find belief in the existence of these other human beings *as such* repellent to us, humiliating, painful, costly. Yes, we know that the people in the prisons, and the people in the asylums, are—impersonally speaking—"human." But when Mlle. Weil spoke of believing in human beings "as such" she meant that they are so close to us in our common humanity that we must acknowledge them as brothers and sisters with a family claim upon us. We dare not let *les miserables* establish this claim upon us. They are not nice people, not easy people, not our own kind; we don't need them. He who lies down with dogs must arise with fleas. And we must keep them at a good safe distance, because we are Christians and if we don't take this precaution we shall have to believe in "the existence of these other human beings as such." Nothing doing; we have enough trouble with our family and inner circle as it is.

Horrors can flourish and abound within the walls, only a block or so from our church, and we need not know about it, if the walls are thick enough. If those people will stay on the inside we'll stay on the outside.

This is, after all, how we have worked it up to the present moment. We are not guilty of the crimes for which those people are behind the bars, but we are guilty of our own sin of resolute refusal to love those for whom Christ died. For the politicians and prison administrators, as such, it is one kind of problem. For Christians, as such, it is another kind. We need to begin by dealing with our own problem first. If we neglect this one, all we shall do is to pass resolutions and tell other people what their duty is and how to do it. The world is paying less and less attention to the good advice of the official church. It might pay some serious attention to some good Christian practice, consisting of ministering to Christ in prison and believing in the existence of those human beings as such.

The Burning of Holy Desire

Incense: sign of souls'
coming trip to God—

Souls: beings that add to
fragrance of Universe—

Church: fire that puts
flame to censer.

Judy Sternbergs

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The Rev. Allan Baldwin, vicar of St. Luke's, Springfield, Mass., and institutional chaplain for the Hampden deanery, is also priest in charge of St. Aidan's, Springfield. Address: 596 Roosevelt Ave., Springfield (01118).

The Rev. Karl E. Bell, former rector of St. Paul's, Naples, Fla., is rector of Iglesia Anglicana, Caracas, Address: Apdo. 61.116 del Este, Caracas, Venezuela.

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The Rev. Frederick D. Edgill is rector of St. Francis', Tampa, Fla. Address: 912 E. Sligh Ave. (33604).

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The Rev. David A. Hockensmith, former assistant to the rector of St. Luke's, Scranton, Pa., is rector of St. Peter's, Smyrna, Del.

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The Rev. William C. Weaver, former rector of St. Matthew's, Asheville, N.C., is assistant, Church of the Redeemer, 222 Palm Ave., Sarasota, Fla. 33580.

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Highland Educational Project, Box 580, Northfork, W.Va. 24868.

The Rev. Carlos A. Loop, retired, 1638 Hillview St., Sarasota, Fla. 33579.

Churches New and Old

Services were held Sept. 24, in Union Church and Old St. Mary's, West Claremont, N.H., commemorating their long years of service. Union Church, organized in 1771 by the Rev. Samuel Peters, a missionary for the Society for the Propagation of the Gospel, was built in 1773. It was enlarged in 1819 and again in 1876. It is the oldest Episcopal Church building in New Hampshire. Old St. Mary's is the oldest Roman Catholic Church building in the state.

St. John's, Knoxville, Tenn., celebrated its 125th anniversary Sept. 12, with the Bishop of Tennessee officiating at the services. In 1844, Albert Miller Lea was the only listed confirmed communicant of the church in the city. That same year, Thomas W. Humes, a graduate of Presbyterian Seminary, and studying for holy orders, was licensed as a lay reader to hold services. The present church was built in 1892 and since then has had several renovations and additions.

Chapel of the Good Shepherd, Shattuck School, Faribault, Minn., celebrated the laying of its cornerstone in June, 1871. The chapel was completed and consecrated in September 1872.

Corrections

The Order of the Holy Cross, St. Louis, Mo.—Bro. Cyprian William, OHC, is in charge of the St. Louis house [TLC, Oct. 17].

Deaths

The Rev. Clarence William Jones, retired priest of the Diocese of Southwest Florida, died Aug. 11. He is survived by his widow, Leone. He was rector-emeritus of Calvary Church, Indian Rocks Beach, Fla., where a Requiem was celebrated.

Honor Heminway Huntington, widow of the Rev. George Huntington of Southwest Florida, died at home in Seminole, Fla., July 28. Services were held in the Church of the Redeemer, Sarasota, and burial was in Killington, Vt. She is survived by a son, James.

The Rev. Charles Edwin Kennedy, retired priest of the Diocese of Maryland, died Aug. 28, at home in St. Petersburg, Fla. He was rector-emeritus of St. John's, Havre de Grace, Md. Services were held in St. Peter's Cathedral, St. Petersburg, Fla.

The Rev. Canon Charles Edgar Wood, retired priest of the Diocese of Southwest Florida, and in charge of adult education programs at St. Peter's Cathedral, St. Petersburg, Fla., died Sept. 23, in St. Petersburg. Services were held in the cathedral.

Pearl Williams Wolfe, 54, wife of the Rev. John Saxton Wolfe, Jr., died Apr. 20, in La Ceiba, Honduras, from cancer. She is also survived by one daughter and three sisters. Services were held in Holy Trinity Cathedral, La Ceiba, and burial was in a local cemetery.

Merle Cavette Sheetz, communicant of St. Andrew's, Ann Arbor, Mich., and known as the Isaak Walton of the American Church, died Oct. 1. He is survived by his widow, Kathryn.

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**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

CHRIST CHURCH 193 Salem St.

The Old North Church of Paul Revere fame
The Rev. Robert W. Gollidge, v
Sun HC or MP 11; noonday intercessions weekdays
12:10; Visitors welcome daily 10 to 4

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, first 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; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r

Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

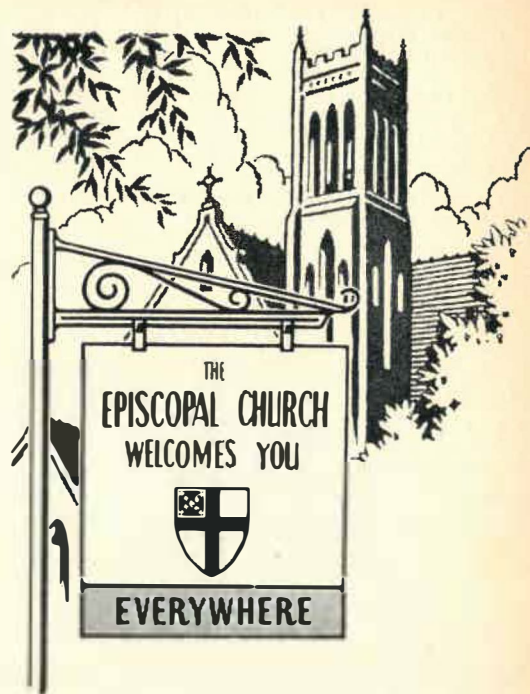
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11



CHURCH OF THE ADVENT, CHRIST THE KING
SAN FRANCISCO, CALIF.



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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport

Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30
Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.

(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.

The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.

ST. LUKE'S

The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.