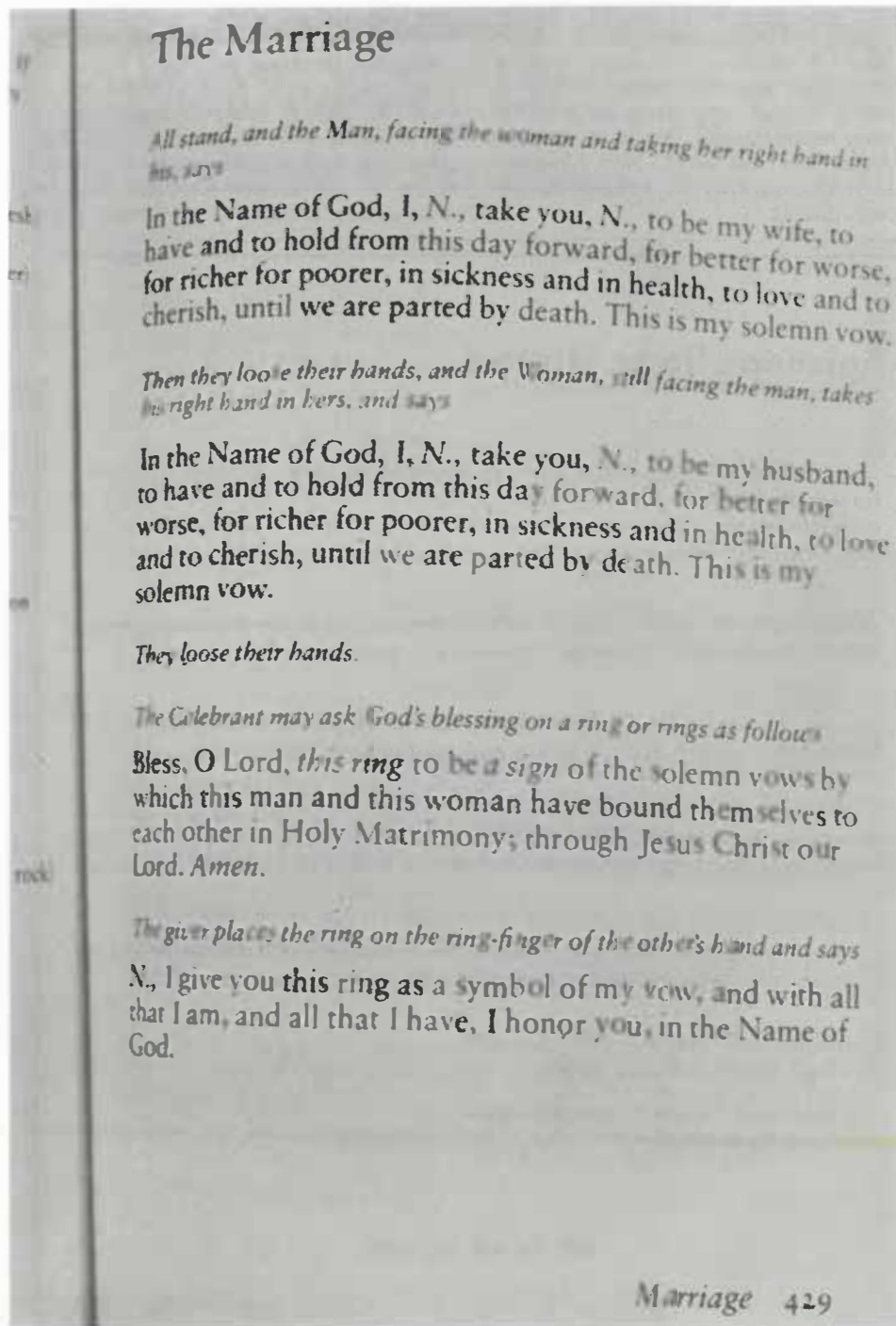


The Living CHURCH

Should
General
Convention
Accept the
Draft
Proposed
BCP?

- page 8 and
- page 10



A page from the Draft Proposed Book of Common Prayer [see pages 8 and 10].

AROUND & ABOUT

With the Editor

Mr. Don J. Eggum, of Brookfield, Wis., is going to catch it for his letter to the editor in this morning's *Milwaukee Sentinel* (May 17th). I come forward now, not to volunteer my legal counsel which would be valueless, but to offer in a pastoral spirit the consolations of my religion and philosophy—which may also be valueless.

He writes: "Your syndicated cartoon showing Hubert H. Humphrey as a burned out candle hurt me. He burned himself out working 18 hours a day for the people of this nation.

"Once I stood at the grave with a farmer. His wife was being buried. I thought he was very crude because he turned to me saying, 'I would druther have lost my best mare.' Now I realize that, in his own way, he was paying her a compliment.

"I can find no excuse for your cartoon and let me tell you something, Humphrey's flame is only growing brighter."

The subject of our meditation this morning is the grieving farmer and not the allegedly burned out Mr. Humphrey, but I must get this Humphrey story out of the way first. It is reported that Mrs. Humphrey has not spoken to him in nearly two years, but she isn't mad at him — she just doesn't want to interrupt him.

About the bereaved farmer and his cause for grief, as he stated it at the grave of his wife: Both the romantics and the libbers must find his tribute abominable. But I agree with Mr. Eggum that he was paying her a compliment. I'll go farther and say that he was paying her a very handsome com-

pliment; and we should note that it was spoken at a moment in the man's life when he would be most likely to say what was really on his heart. So let's consider his sincerity established; he meant what he said.

I picture a small farm, of a vanishing type, which was a single-family operation—no hired hands. When the children were grown and gone, man and wife were left alone with the other members of the team—the draft animals. The total team was small, the work hard and constant. But as long as every member of it was alive and functioning there was a corporate spirit compounded of achievement, mutual aid and interdependence, sharing of frustrations and reverses, bone weariness at the end of each day; and somehow it all added up to the joy of fulfillment. Then she died. Because she was so crucially a key member of the small team the man was desolated and also frightened by the thought: How can we possibly carry on without her?

Undoubtedly there are some families in which this symbiotic unity is stronger than others. But when any man—or woman—is bereaved of a wife—or husband—who has become through the years an indispensable working partner, he or she is not "thingifying" the departed by saying the equivalent of "I would druther have lost my best mare."

Romantics thinking about marriage never seem to appreciate, if they see it at all, the tremendous importance, even necessity, in a truly successful marriage of this thing that Episcopalians might call mutual interdependence. When that lasts and grows and deepens, after the honeymoon is over and beauty and romance have vanished, there is still love—growing inward, becoming increasingly "one flesh." That more mature love has a beauty and romance all of its own. It is a quietly sublime experience to have somebody at your side who has grown so indispensable to you that if she or he dies before you do you must wonder sadly how you can possibly carry on alone.

From what I hear libbers saying, they are as generally blind to this as are the romantics, with whom they don't like to be confused. If it weren't for the fact that I have started this new week with a resolution to be nice to everybody, for as long as the resolution lasts, I would suggest that it's because, without knowing it, they are romantics themselves.

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TRAVELING?

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THE LIVING CHURCH

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many officials realize. The question has to be asked — when are the leaders of the Episcopal Church going to act more in charity, a charity which permits an openness to those who have worshiped by, and loved, the 1928 Prayer Book and wish to continue doing so? Little wordy excuses about such an arrangement being unwieldy and difficult do not ring true. Most of the members of the Liturgical Commission want the 1928 Book of Common Prayer removed from official use in this church. I have yet to hear them come right out and say so. Maybe they should, and then the truth will be in the open. Certainly what they have proposed is a sad and tragic commentary on the present level of spiritual and literary scholarship in the Episcopal Church. But even more troubling is their pretense that they have listened to the church adequately.

To use the 1928 Book of Common Prayer as an alternative would be a charitable solution. The Lord of creation and salvation, in his own time, will show the church a better resolution of the matter.

(The Rev.) BRADFORD B. LOCKE
 Christ Church

Guilford, Conn.

Although we agree with all this we would point out that for the next three years, at the very least, the use of the 1928 BCP as an "alternative" to the DPBCP would not be "a charitable solution" but the only lawful solution. Until the DPBCP has passed two readings by successive General Conventions it — and not the present Prayer Book — must be the "alternative." It cannot possibly be anything else. Ed.

"Homosexual" as Noun

Thank you for your good will towards gay people, again manifested in your editorial [TLC, May 2]. I too was much impressed with Bishop Mugavero's pastoral letter "Sexuality—God's Gift" and obtained copies of it from him for distribution to the sub-committee on human sexuality of the Bishop's Advisory Commission on Social Concerns, for which sub-committee I serve as convener.

One seemingly minor correction, which will nevertheless illustrate and enforce "one of his refreshingly positive counsels" is in order. You say that the counsel is "addressed to homosexuals themselves" to "avoid identifying their personhood with their orientation." Bishop Mugavero, on the other hand, obeying his own counsel, does not thus use the word homosexual as a noun, thus tending exhaustively to identify some persons on the basis of their sexual orientation. He says instead, using the word only as an adjective, "we urge homosexual men and women" and is in-

variable in this usage throughout the pastoral letter.

We hope that in your good will towards persons of homosexual, ambisexual, or heterosexual orientation, you will begin as a good wordsmith as well as a good Christian, to stop using the word homosexual as a noun. Most gay people, certainly most Christian gay people, do not thus primarily and exhaustively identify themselves.

(The Rev.) GRANT M. GALLUP
 St. Andrew's Church

Chicago, Ill.

"Reproaches" in the Liturgy

Since the Reproaches of Christ to the Jewish people found in the Good Friday liturgy of the Draft Proposed Book of Common Prayer (pp. 281-283) clearly bring to mind historical and present day reminders of anti-Semitism, the "deicide" charge being most virulent and persistent, it is to be fervently hoped that the Standing Liturgical Commission will recommend the exclusion of the "Reproaches."

(The Rev.) D. W. STUMP
 Eisenhower Chapel

The Pennsylvania State University
 University Park, Pa.

Gays and Civil Rights

While I have not seen the full text of Bishop Mugavero's letter either, it concerns me for the same reasons which your editorial on the subject [TLC, May 2] concerns me. It seems to be a recitation of theory when we are being asked to make specific decisions. When you and the bishop say you are in favor of civil rights for homosexuals, *what does that mean?*

(1) Are you saying that all jobs should be equally open to homosexuals?

(2) Are you saying that homosexuals should be allowed to adopt children without prejudice because of sexual orientation?

(3) Are you in favor of legalizing homosexual "marriage"?

While any discussion of the subject should start with the attitude that all men are created in the image of God and therefore to be treated with respect and charity, statements which merely reaffirm this view are simply unhelpful when we are being confronted with *concrete questions* such as the above.

(The Rev.) STEINMAN STEPHENS
 Grand Rapids, Mich.

To answer the questions: (1) No. (2) No. (3) No. But "civil rights" for homosexuals, as for anybody else, means such things as equal protection under the law; and that right, to name but one, is not always accorded to homosexuals. Ed.

The Living Church

June 20, 1976

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WASHINGTON

Four Women Begin "Church in Exodus"

Four illegally ordained women have set up an Episcopal Church in Exodus at the Dumbarton United Methodist Church in Washington, D.C.

Three of the women, the Rev. Mmes. Lee McGee, Betty Rosenberg, and Alison Palmer, are members of the Washington 4, all illegally ordained to the priesthood last year.

The fourth, the Rev. Alison Cheek of the Diocese of Virginia, is a member of the Philadelphia 11.

Mrs. Cheek had been serving as an assistant priest at the Church of St. Stephen and the Incarnation. But when the rector, the Rev. William A. Wendt, was convicted of disobeying his bishop, the Rt. Rev. William Creighton, by permitting her to exercise priestly functions, and then lost an appeal in a higher church court, the parish modified its contract with Mrs. Cheek to provide that she exercise priestly functions only in private homes.

She rejected the compromise, she told the congregation, because it made her a "restricted priest," and asked for a nine-month paid leave of absence. She will continue to receive her \$50 per month stipend during her leave.

Commenting on possible reaction to Exodus from the Bishop of Washington, Mrs. Palmer, a State Department officer, said: "Bishop Creighton has said that he will take no [disciplinary] action over anything except what happens in an Episcopal church."

She acknowledged that the four women had not consulted with the bishop before setting up the Exodus schedule.

CALIFORNIA

Division Rejected

The Diocese of California will not be divided at any time in the near future.

At a special convention in Grace Cathedral, San Francisco, clerical and lay delegates voted 329-254 to reject suggestions that would have cut off five southern counties of the ten in the diocese. Under the proposal, urged principally by the Santa Clara deanery, the counties of Santa Clara, Santa Cruz, Monterey, San Benito, and San

Luis Obispo would have been separated from those of San Mateo, San Francisco, Alameda, Contra Costa, and Marin.

Proponents of the change urged difficulties of geography, distance, and large population with attendant administrative problems as the basis for the proposal.

The Rt. Rev. C. Kilmer Myers, Bishop of California since 1966, said that the ultimate decision must be predicated on the realization that "the church exists for the worship of the trinitarian God" and that financial and administrative matters necessarily occupy a secondary role. He added that he foresaw a division, however, as "inevitable with time."

Several alternate plans for realignment were presented to delegates, but none gained sufficient strength outside the Santa Clara supporters to result in division.

AFP

Bicentennial Fellowships of Prayer Urged

With the Bicentennial as a backdrop, speakers at the annual Conference of the Anglican Fellowship of Prayer meeting in Philadelphia called participants to a deeper commitment to prayer and to the outreach which should result.

The Rt. Rev. John M. Allin, Presiding Bishop, was conference leader, Sen. Mark O. Hatfield addressed the opening session, and the host bishop, the Rt. Rev. Lyman C. Ogilby of Pennsylvania, welcomed some 500 people to the gathering.

Bishop Ogilby reminded Episcopalians that they are a part of The Domestic and Foreign Missionary Society of the Episcopal Church (PECUSA's official name) and called them to bring the Good News, the Gospel of Jesus Christ, to the world. He stressed the need for Christian responsibility in the world.

Emphasizing that Christian sacrifice must meet the world hunger situation, Senator Hatfield cited figures showing the desperate circumstances faced by millions of people.

"Our worship and our prayer," he said "must move us to action, which is stewardship of the resources of the world."

The Presiding Bishop also pointed out that prayer must lead to action. However, his primary point was our need to listen to God. We must, he said, prayerfully listen to God in order to learn what he is calling us to do.

With humor sprinkled throughout his presentations, Bishop Allin illustrated his points with such quips as this: "O God, I haven't time to talk to you now; I have to read this book on prayer."

Bishop Allin did not avoid the controversial issues now facing the Episcopal Church. He called the conferees to prayer on the proposed changes in the Book of Common Prayer and on the issue of ordaining women to the priesthood.

He said the task of the Presiding Bishop "is not to tell Episcopalians how to think and how to vote on such issues. My job is to try to keep us communicating so that we may hear the answers which God gives to our questions."

The Rev. Donald M. Hultstrand, new executive director of the Fellowship, presided at several of the sessions. Co-chairmen of the conference were Miss Hattie Bunting, national president of the Daughters of the King, and the Rev. Roy Hendricks, rector of St. Stephen's Church, the host parish.

ANGLICAN COMMUNION

Church of England Divided on Christian Initiation

The 43 dioceses of the Church of England are almost equally divided on the desirability of having a pattern of Christian initiation alternative to the present one of baptism and confirmation followed by admission to holy communion, according to an official poll.

At the same time, dioceses are mainly in favor of authorizing a service of thanksgiving for the birth of a child but are almost all against a service of blessing a child.

The poll was conducted on questions referred to the dioceses as the result of discussions on Christian Initiation in the 1974 General Synods.

Major questions placed before the dioceses (not all of whose votes were recorded) concerned the suggestion that, side by side with the Prayer Book pattern of baptism and confirmation followed by admission to communion,

there might be an authorized alternative pattern (or patterns) of initiation.

The two such patterns about which the General Synods consulted the Diocese are:

- That admission to communion may precede confirmation, and

- That baptism should be accompanied by the laying on of hands and/or anointing with oil, and that this may be followed, after due preparation, by admission to holy communion, with provision, where appropriate, at a later stage for a solemn affirmation of baptismal promises accompanied by a further laying on of hands.

Voting results showed that 20 dioceses are in favor of authorizing an alternative pattern (or patterns), with 18 against. Of the suggested alternatives, 14 dioceses are in favor of admission to communion before confirmation and 22 are against—while only four dioceses are in favor of the other alternative, baptism accompanied by laying on of hands and/or anointing with oil leading, after due preparation, to admission to communion.

For a proposition to be carried in diocesan voting, it had to have the support of the diocesan bishop and have majorities in both the House of Clergy and the House of Laity voting separately.

The second matter for diocesan consultation concerned the desirability of authorizing:

- a service of thanksgiving for the birth of a child whether or not the child is to be baptized, and

- a service of blessing of a child who is not to be baptized.

The results were unmistakable. Thirty-two dioceses favored a service of thanksgiving, and five did not. No diocese supported the proposal for a service of blessing and 39 were opposed.

Further discussion and debate on these two issues will be held at the summer session of General Synod.

EPISCOPAL CHURCH

Rural Policy Planned

Two meetings held this spring at Roanridge in Kansas City, Mo., dealt with future policies of the Episcopal Church in small towns and rural areas.

Under the chairmanship of the Rt. Rev. George T. Masuda, Bishop of North Dakota, the board of Roanridge Rural Training Foundation held its longest meeting in recent years. In the light of renewed public interest in the rural sector of American life, the foundation re-affirmed its commitment to provide training programs and other measures to assist dioceses with their work in this field.

During the past three years, Roanridge has carried on its operations

in close cooperation with General Convention's Joint Commission on the Church in Small Communities. The executive director of Roanridge, the Rev. H. Boone Porter, Jr., has served as coordinator of the Joint Commission's program.

After careful study, the foundation's board expressed its conviction that the Joint Commission's purposes and intentions correspond with those of Roanridge.

Members of the Joint Commission also met with their chairman, the Rt. Rev. William Davidson, Bishop of Western Kansas, and affirmed the policy of close cooperation with Roanridge, a policy considered to provide the best use of resources.

The commission reviewed its work of the past three years in the program, "New Directions for Churches in Small Communities." The program, which includes conferences, provision of consultants for dioceses, and the Leadership Academy for New Directions (LAND), is a "strategic approach" to the small church and uses the principle of greater local responsibility, lay leadership, and lay theological training.

LAND, now in its second year at Roanridge, is a course on continuing education specifically designed for archdeacons, rural deans, canon missionaries, directors of diocesan training programs, and others having regional responsibilities.

It was reported that evaluations from those who have completed the work have been "very favorable" and that applications exceed accommodations.

New Directions activities have had an annual budget of approximately \$30,000. However, the Joint Commission is asking General Convention to designate approximately \$45,000 per year for the next triennium. This will allow continuation of present programs and will provide needed leadership for churches in small communities where the economy and way of life are being shifted from agriculture to tourism. The latter development is having broad consequences both for American life and for churches in every diocese.

The commission noted the cooperation taking place with rural leaders north of the border, where several dioceses of the Anglican Church of Canada have adopted New Directions as their strategy and a number of priests have enrolled in LAND. Impact on work in overseas missionary dioceses is envisaged for the future.

Two special guests attended the Joint Commission meeting—the Rev. B. Shepard Crim, president of the Rural Workers' Fellowship (RWF), which includes a number of Canadian members, and the Rev. Roddey Reid, Jr., executive director of the Clergy Deployment Office (CDO).

Fr. Reid discussed with the Commission members the relationship between the CDO and their field of responsibility, including the need for interpreting CDO procedures more effectively to clergy in remote areas and encouraging more of the clergy from rural minority groups to make use of the CDO.

RELIGIOUS ORDERS

Triennial Adopts Statements

Representatives of Religious Orders in the Episcopal Church attending their triennial at DeKoven Foundation in Racine adopted statements on the Draft Proposed Book of Common Prayer and on faith and witness.

Of the draft book, members of the Anglican Religious Communities in the United States said: "We have received with joy and thanksgiving the Draft Proposed Book of Common Prayer. All of our communities have used the trial services since they were first published. This latest work of the Standing Liturgical Commission is the result of careful scholarship and attentive listening to the suggestions sent from all parts of the church. They have produced a Book of Common Prayer which we commend to the whole church."

In their second statement, the religious said: "We, members of the Anglican Religious Communities in the



RNS

Mother Teresa of Calcutta, who has had hundreds of India's sick and starving die in her arms, sees a different, and more serious, kind of poverty in the U.S. "The greatest poverty in the United States is that you have so much you lose that intimate touch with God," she said during her tour of the country. "Spiritual poverty is so much more difficult to relieve." The foundress of the Missionaries of Charity urged people to "serve Christ in the disguise of the poor and begin by loving your own family and your neighbors."

Americas, offer our brothers and sisters within the household of faith the witness of an undivided loyalty to him who is the Way, the Truth, and the Life. We affirm our unshakable conviction that God never deserts those who put their faith in him.

"The General Convention of the Episcopal Church does not have the power to alter the apostolic faith; nor does it have the authority to coerce the conscience of any individual. What it decides about particular questions before it now must stand the test of acceptance by all the faithful in the course of time. We who have taken the lifelong vows of religion intend to allow that process to take its course, not deserting the communion of that church in which we took our vows. He who made peace by his death on the Cross is our sure hope for reconciliation."

LEBANON

New President Vows to Rebuild Country

Lebanon's new president, Elias Sarkis, 51, a banker and a Maronite Catholic, has promised to "begin from scratch" to rebuild the country after the devastation it has suffered during a year of civil war.

Presidents in Lebanon are elected by parliament and, in accord with an unwritten tradition, they must be Maronite Catholics.

Mr. Sarkis received the votes of 66 of the 98 members of parliament. Three members cast blank ballots and 29, favoring a rival candidate, stayed away from the election.

The Maronite Church, the largest Christian body in Lebanon, is an Eastern Rite Church which is in communion with Rome.

CHURCH AND STATE

Government Interference Opposed

Americans United for Separation of Church and State opposes any government interference in the internal affairs of the Episcopal Church, or any other church.

In a formal statement, Americans United declared that the state has "no right to intervene in a church's right to select, ordain, or hire its own clergy under a spurious interpretation of civil rights or equal employment legislation."

The organization said the U.S. Supreme Court in *Watson v. Jones* (1872), *Kedroff v. St. Nicholas Cathedral* (1952), and *Presbyterian Church in the U.S. v. Mary Elizabeth Blue Hull Memorial Presbyterian Church* (1969) "clearly established the

June 20, 1976

principle of state non-interference in the internal affairs of religious groups. This is basic to the hallowed American principle of church-state separation."

Included in the statement are quotations from Leo Pfeffer's *God, Caesar and the Constitution*: "What the three Supreme Court decisions (the two Presbyterian and the Russian Orthodox) indicate is a strong policy of government non-involvement in ecclesiastical controversies." Mr. Pfeffer also maintains that the Supreme Court declared in *Watson v. Jones* that the Establishment Clause "forbids federal agencies, judicial, legislative, or executive, from making theological judgments or deciding what is orthodox and what is heretical in any faith."

Americans United declared: "It would be unconscionable for the state to force the Episcopal Church to make this change in its clergy before its own General Convention has authoritatively decided the question in the light of its historical experience."

Public Funds to TM, Group Charges

An organization that joined in a suit in federal court in New Jersey to halt the teaching of Transcendental Meditation (TM) in five state high schools has charged that more than \$300,000 in public funds has been used to teach or promote the program in the U.S. in the past four years.

According to Americans United for Separation of Church and State, TM contains substantial elements of the Hindu religion and therefore may not be constitutionally taught in public institutions at public expense.

The organization cited the following figures for federal support of TM: \$200,000 to the National Institute of Alcohol and Alcohol Abuse to study the effects of TM on alcoholics; \$40,712 to New Jersey for instruction in high schools; \$10,000 to Juneau, Alaska Department of Health and Social Studies for high school student drug prevention programs; \$5,600 to the federal correctional institution at Milan, Mich., for a drug program; and \$21,540 to the TM World Plan executive council to train teachers for TM programs in high schools.

State support, Americans United said, includes Massachusetts—\$8,000 to train teachers and students; Michigan—\$11,350 for TM instruction fees for a selected group of students; and California—\$7,919 for an alcoholics treatment program.

TM is being taught in 54 public and private colleges and in 61 community colleges and adult education centers in the U.S., Americans United said.

Two staff members who completed the TM research said: "We are not

questioning the measurable physiological, subjective, psychological benefits that may result from meditation, but we believe that public tax support for programs containing so many religious elements is incompatible with the constitutional principle of separation of church and state."

WALDENSIANS

U. S. Celebration

In America, Waldensians gather annually to celebrate and remember their Italian religious heritage, though in most cases they belong to congregations of other religious bodies. The Waldensian Church survives as a distinct group in Italy and has about 200 congregations in South America.

Speakers at the recent American Waldensian Aid Society's 70th anniversary meeting in New York recalled their past.

The Rev. Carol Rose Ikeler, a United Presbyterian minister from Bryn Mawr, lauded Waldensians as "people who know the Gospel and are able to live by it."

Peter Valdes (or Waldo), a rich 12th century merchant of Lyons, France began the movement. Stories about Jesus and a saint led him to distribute his property to the poor, and he became a wandering begging preacher, attracting a sizable following of men and women.

His movement sought ecclesiastical recognition and produced a vernacular version of the Bible. Pope Alexander III approved Valdes' vow of voluntary poverty but forbade him and his companion to preach without clerical invitation.

The pope's preaching restrictions were not followed. Despite their protestations of orthodoxy, Valdes and the other "poor men of Lyons" were excommunicated by the Council of Verona under Pope Lucius III in 1184.

The movement spread in southern France, Spain, Germany, and northern Italy. Persecution reduced the numbers of Waldensians, though they persisted, especially in certain valleys of Savoy and Piedmont.

Not until 1532 was the authority of the Roman Catholic Church formally renounced, when Reformed teachings were officially adopted in a confession of faith.

Things to Come

June

25: Seminar on Human Values in the Life Sciences; at the Museum of Science in Science Park, Boston, Mass.; abortion, eugenics, termination of medical treatment among topics; speakers include Paul Ramsey and Charles Carroll. For information and reservations: Seminar on Human Values, P.O. Box 76, Back Bay Annex, Boston, Mass. 02117

*After all of the wrestling, and often
frightened responses of the Commission,
we have the best possible*



BOOK FOR OUR TIMES

By HENRY H. BREUL

The arrival of the Draft Proposed version of the American Book of Common Prayer is a good moment to look at what often appears to be the muddle-headed genius of Anglicanism. Having been through the period of study and trial use, we now come to the great moment when the results, for better or worse, come before the church. Reactions to the whole process have been diverse and in many places frightened and angry. So much so that it would appear that a not inconsiderable number of church people believe the Prayer Book to be the very cement that holds us together. Thus, whether we like it or not, the Book of Common Prayer has come to symbolize to many people such things as changelessness, security, and orthodoxy. Even the recent re-translations of the Bible have not caused as much anxiety as has Prayer Book revision. Suddenly, every anachronism is sacred and every printer's error bears the weight of Holy Writ. So much has the Prayer Book become a sacred icon to us that one bishop can declare himself a "Prayer Book fundamentalist" while holding a modernist view of Scripture.

The Rev. Henry H. Breul is rector of St. Thomas Parish, Washington, D.C.

How did we get this way? What makes many of us behave like Primitive Baptists with the King James Version when we are faced with changing the Prayer Book? It is clear that we are a peculiar people formed out of the mix of history at a given moment with particular gifts and limitations coming from the quality of that mix. The 16th century is still very much with us and it would appear that a look at the circumstances of the birth of Anglicanism in terms of our present situation is called for. Certainly the historical mix was one of a collapsing medieval society, English nationalism, the blossoming of the English language, the Reformation, the Counter-Reformation, and the printing press. Under each of these six titles are many things, but these seem to be the main tissues forming the Anglican historical womb.

Medieval society, at best, was secure and orderly. Each person knew his place within the social hierarchy. The sun dutifully arose and set over the flat earth and the church offered an escape route with the signposts clearly marked for those who chose to conform to its precepts, and society as a whole chose to conform not only to the church but also to the complex series of fealties and loyalties which made up the social structure of the times. Interestingly

enough, conformity in liturgical worship was not thought of either as a possibility or an ideal. The mass in some form or other was certainly the norm of public worship, but a proliferation of local sacramentaries and customaries give ample proof that had medieval man been much of a traveler he would have been surprised to find that just over the hills another rite was being used with a different number of candles on the altar, strange vestments and a disturbingly different place for the reservation of the sacrament. The post-Tridentine strait jacket for liturgy had not even been thought of even though there were moves now and then to clean up abuses such as defective canons and spurious readings from counterfeit books. The pope, always the most liturgically conservative Christian, still stood to make his communion and didn't seem to worry much what others did in this regard. Communion in one kind had drifted into the church via a meaty conception of real presence vis-a-vis scruffy barbarian beards which had the tendency to capture droplets of the precious blood which would then dribble irreverently on their garments. When it was Easter the medieval priest wore his best mass set even if it were black. Even all this had its extreme points as when a faithful medieval bishop visiting an obscure village found an illiterate priest mumbling the mass from the one remaining page of a former missal which on closer look was found to contain the Epistle for the twelfth Sunday after Pentecost. The medieval doctrine of intention seems to have been a very useful device in the face of what a printing press society such as ours would see as anarchy in worship.

There were many high points however; the Sarum Rite at York and the Mozarabic liturgy at Toledo, to name but two, were local wellings up of worship of a very high quality indeed.

The Living Church

It would appear that when the warp and woof of church and society were firm, liturgy could seek its own local level without threatening anyone. However, when the fabric of society began to become frayed, liturgy became just one more tool to shore up security, orthodoxy, and the changelessness of God's promise.

National feeling was an early product of England's insularity and the fact that ecclesiastically it was focused by Henry VIII's dynastic problems rather than theological speculation is one of the key factors in the making of Anglicanism. Henry was vearning for a son by Anne Boleyn; to forestall another civil war, Elizabeth used Prayer Book conformity to gather a nation in the face of Philip of Spanish Armada. Thus, the Elizabethan Prayer Book is as much a tool of statecraft of a very high order as it is of any theological convictions. This was also true of the Prayer Book of 1662 when the Presbyterians were those to be courted. The same process backfired in the rejection of the English Prayer Book of 1928 when an uninterested parliament rejected the revision for the sake of public peace. The apologetic preface of our own Prayer Book is witness to the struggles of our founding fathers to create a book which could hold the loosely knit churches of post-revolutionary America together. Only a generation later Bishop Hobart would use the fact that the long disused service of confirmation was printed in the book to force the episcopate back into a central position in the church over against the prevailing presbyterian and congregational structures of the surrounding churches. Thus we find a great many extra liturgical uses being found for what purports to be a purely liturgical document.

Explosive Element

The invention of moveable type coming when it did is perhaps the most explosive element in the mix. We need only reflect a moment on what the results of the introduction of printing were to realize that our modern world largely stems from that impact. Up until then the Bible was something nobody ever saw and seldom heard except in snippets during worship and then in a foreign tongue, and to have a layfolk's mass book a young nobleman had to order one which would probably arrive for use in his old age. The copyists were like the typists of today, the buzzing fly and the whisper in the next carrell could readily wipe out whole sentences and even pages on occasion. Everybody moved his lips and most people read out loud if they could read at all, and medieval libraries were filled with muttering and murmurs

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which would have provoked a modern librarian's angry "Shsh."

When the King's book was printed under Henry, people stood in clumps about the chained volume in the parish church listening to the reader with looks on their faces that foretold the coming of Billy Sunday and Bob Jones University. The page, the print, the volume, all became sacred and thus, if disapproved, subject to burning along with witches and heretics, for only fire could purge its power. The problem was not in the translation of Scripture; it was putting it into print that caused Tyndale and his like such persecution. The scholarly exercise led to a threat to the state just as Maxim's diddling with one end of a rifle mechanism led to Paschendaele and Verdun. As the printing press turned the Bible into a new pope, so it made liturgical texts into instruments of rigid church-state conformity. Once again as with Constantine the church had been locked in a position for the use of the state. Constantine had used a basilica and a key; Gutenberg gave the English rulers printers frame and a flat bed in which to capture the church.

Contemporary Flavor

So now, in 1976, we have a document printed and bound. We can hold it, thumb through it feeling an atavistic, bookish awe. We, the people of the book, have a new one, but things are different, this is not late medieval society and the state couldn't care less. Plus that, Johnny can't read and television and the films have dulled the unique thrill of reading. A.B. Dick and Multilith, Xerox and offset printing have lessened the impact of the individual page and at the same time unlocked the printers frame and emptied the flat bed. Our language is no longer "classical English," it is more akin to Koiné Greek or Vulgar Latin with lots of nouns becoming verbs and vice-versa. The fact that Cranmer translated the liturgical texts from street language to court vernacular has become increasingly plain to us as we rediscover ourselves reflected in the rather loose constructions of the early church. The eucharistic prayers in the Didache have a remarkably contemporary flavor to us who live in a time with a certain fin-de-siecle feeling. The hydrogen bomb is with us and the end is again in view. Texts which reflect this are again contemporary in feeling.

The big question seems to be what the new Proposed Book is supposed to accomplish. Certainly it is not to be simply a great work of literature, even Cranmer had no inkling of creating such. If he had been told as much he probably would have replied like Moliere's Bourgeois Gentilhomme with, "Look, I'm writing prose!"

Language is a given milieu to most people; it is not questioned as to beauty or grammatical correctness save by the pedant and then always from a particular a priori stance. Naturally the book is not intended to unify a nation in which it is used by less than two percent of the population, and the idea that it will unify the Episcopal Church is highly questionable, since the Prayer Book has been used over the years in a great variety of ways. The Prayer Book may symbolize unity while it sits quietly on a bedside table or on the shelf, but open it at the altar and someone will pop up and say, "That isn't the way Dr. Fairbrother did it." Father Chasuble who uses the missal and the Roman canon regards the Book of Common Prayer with a good deal of suspicion as a document containing too much of Frankfort and Geneva, while Mr. Tippet looks upon the rubric concerning the ablutions as an evidence of Romish superstition. Has anyone ever used the office for the visitation of the sick in toto on a sick call? Who has not forced a sermon and closing prayers on the daily office, or who has ever turned a notorious evil liver away from the altar rail? The proposed book has simply served to dredge up the divisions that were already present.

New Insights

What are we about then? It seems clear that God has not left us comfortless since the death of Cranmer. Scholarship has moved along and new insights plus a mass of factual data simply have made the Prayer Books of the past archaic. We would be horrified if the church made us explain just how Moses wrote the Pentateuch or when it was that Paul wrote Hebrews. Yet many clergy are content to lay forms of worship on their people that are just plain wrong. Somewhere the moral-ethical problem of transmitting truth is involved here. A eucharist with no Old Testament lessons and an order which obscures the separate integrities of word and sacrament is wrong . . . it is transmitting less than the person in the pew needs for nurture.

We are now free to reform liturgy without an eye on the queen or the fear that in getting into the flat bed press we are creating an irrevocable classic. We don't even have to try to create a literary masterpiece because there is little precedence for that in the history of the church. What we are doing is creating a document which will transmit the faith as well and as honestly as our scholarship and historical data will allow. The Draft Proposed Prayer Book must be an effective pastoral instrument in transmitting the Gospel or it is nothing. Whether we judge it as successful or not

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THE POSSIBLE SUCCESSOR

*The Draft Proposed BCP is,
for the first time, a Book to be
taken seriously. Nevertheless,
it should not be accepted
at the next General Convention.*

By TIMOTHY PICKERING

The Draft Proposed Book of Common Prayer represents a major effort by the Standing Liturgical Commission to respond to the criticism of the Green and Zebra Books. To my mind it is, for the first time, a Book to be taken seriously as a possible successor to the Prayer Book; at least it is a far more polished effort than we have seen hitherto. Nevertheless, it should not be accepted (even *along with* the 1928 Book) at the next General Convention.

The major argument in its favor, of course, is that it has something for everyone; so all parties can express their worship in ways that seem best to them. The chief argument in favor of revision in the first place was to seek greater conformity and unanimity in our worship, but now diversity is said to

be good for us. And, of course, this Book (if accepted) will institutionalize a new diversity amongst us. We have never had, nor felt we needed, ceremonial unity; it has never mattered to us whether the services were said or sung. But the *words* mattered, and (except for a few disloyal types) we had our words in common. Now the Convention will be asked to bless a new and serious division at the very heart of the life of the church. I think that if that happens it may be many decades, perhaps many generations, before we find some semblance of unity in our worship again. That's too high a price to pay to satisfy the whims of either a majority or a minority. I'd rather have a new Book, yea even a radical revision, and have it in common, than have this collection of choices to institutionalize our present differences.

If this argument is not convincing, then we must proceed to consider the worthiness of these services as successors to those we have known in the

Prayer Books from 1549 to 1967. One can't answer such a question in the scope of such a short article, but some major objections must be raised, and a few particulars given.

A major theme of the present members of the Commission has been that the service of morning prayer and sermon is simply not adequate for the people on a Sunday morning. While this Book retreats tactfully from the more explicit statements of this in the earlier revisions, the teaching is still there.

In Prayer Book Studies VI the 1957 members of the Commission wrote (about morning prayer): "But the reformers intended their simpler, vernacular forms to be a means of *corporate worship* and of edification in the knowledge of God's Word for all the laity no less than for the clergy. In this purpose their labors have borne abundant fruit. To no other part of the Prayer Book have the laity shown greater attachment and responsiveness." Since then the membership of the Commission has changed, and it has been dominated by those who think the "principal" service must always be the eucharist. Yet we know that millions of Protestants have been nurtured in the Christian life by services of the Word, in which the sermon (which the Archbishop of Canterbury recently called the "audible sacrament") is the climax and focus of the worship. Even Rome, with its centuries of tradition and full panoply of discipline to keep the faithful coming to mass, is now backing away from its once-almost-total dependence on that sacrament. The whole history and experience of the church indicates that the altar sacrament is fine for those who have been won to the faith and practice of the church, but not so great at winning them in the first place; and that whenever we rely on priestly sanctions and "authority" we only increase

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the numbers staying home or attending nearby Protestant churches, where a persuasive and helpful message may be heard. It is preaching which builds the church; it built the church in New Testament times, and it does today. And there never has been a better preaching service than morning prayer as it was before the present Commission began to fiddle with it.

The "fiddling" with the Daily Office rites is worse in Rite II than Rite I, of course. But it's quite bad enough in Rite I. There are now (in both rites) a total of 21 canticles printed; the Lord's Prayer is moved away from the absolution, making the opening section too abrupt; there are new, and rather poor, suffrages, and the suffrages say what the beloved prayers once said, making it rather pointless to search the prayers out in the back of the Book somewhere. The order of the service is subtly destroyed, to discourage its use in congregations. Rite II is virtually useless, except for private devotions.

The Rite I holy eucharist retains the insistence upon several doctrines we first discovered in 1967: that the Gloria in Excelsis must be in the Roman position, at the opening of the service, where it conflicts with the Kyrie and the Summary of the Law in spirit, and deprives the end of the service of a wonderful burst of praise, and a worthy expression of thanks. The sermon must now follow the Gospel, which ruins the ante-communion by mandating that the sermon be given while children are present, and so encourages sermons which are "little homilies on the Gospel for the day, as a small part of the preparation of the people." (This makes it easy for the clergy not to work.) The prayer for the church is now for the world, and in it we pray for all leaders, whatever their religion, as though it makes no difference. (I am reminded that St. Augustine said: "The virtues of the pagans are but splendid vices.") These leaders are asked to do no less than make "wise decisions and right actions for the welfare and peace of the world," a bit of typical optimism. We have the now-familiar prayer for the ecology, though I wonder if the economy isn't as important, and maybe "that all good learning should flourish and abound" better than both. The consecration prayer is not improved, though surely 90% of us would have liked it to be shorter and brighter. We are supposed to get used to the peace, and we might — if it were moved to the very end of the service. And, following the mis-lead of Dom Gregory Dix, we are supposed to make much of the offering of the people, as though God were utterly dependent upon it. All Books before 1967 avoided that like the plague. In short, Rite I is a combination of the worst features of the 1928 Book (notably the

consecration), and the pet theories of the present Commission members; it is unworthy.

Rite II is quite different in feeling, of course. I believe that every relationship needs a way in which it can be restored when broken, and a way in which it can be celebrated when happy. Rite I is, as is the 1928 Service, essentially restorative in tone; when you are really estranged from God, the 1928 communion does a job. Rite II, on the other hand, is entirely celebrative, and virtually useless to a truly penitent person who needs the words to express his alienation from God. In that sense the second rite is not really "work," not a liturgy at all, but as Bishop Neill called it "a cozy little agape for the affluent society." One can believe the



1928 communion is too long, too penitential and too repetitive; but to bless Rite II and call it an adequate liturgy is to make a radical and unjustified change in our worship, greatly limiting man's approach to God.

We must remember that the Roman mass, which Rite II so closely resembles (if not slavishly follows) has a different discipline behind it, and a whole system of authority which we lack. Our use of language has been, until now, superior to theirs. I'm not a scholar in the area, but I think we should be slow to give up the "thou" form of address. I learned a lot, 20 years ago, from reading Buber's *I and Thou*, and I don't think it could have been written as *I and You*. There is an impoverishment of the language involved here.

The Commission hopes we will change our whole understanding of baptism and confirmation, and the relationship between them. Any parson will grant that we lose a lot of young people after confirmation (at least for a time). But admitting very young children to communion violates a cardinal principle of the Reformation, and the express teaching of the 1928 Book,

and all its predecessors. In the exhortations, for example, we are told we must "consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof." Efforts to teach little children the meaning of this sacrament, and of their own participation in the crucifixion and resurrection of our Lord, have naturally been futile and soon neglected.

All of this reduces the liturgy to an agape meal, placing a heavy emphasis on the fellowship of the people, rather than on a saving communion with the crucified and risen Christ. But beyond that, it reduces confirmation to something other than a "rite of passage" for the adolescent in the church, a kind of redeemed bar mitzvah, an initiation into maturity common to almost all societies. I doubt that we will ever have very many young people standing forth in a congregation to affirm their baptism vows in the midst of the people, and in the midst of their own adolescence, with no change in status resulting. I know our old way made a difficulty about locating the exact work of the Holy Spirit for a few academics, and I'm sympathetic; but not very.

The baptism service is somewhat improved over earlier efforts, but the sevenfold gifts of the Spirit have been romanticized beyond recognition, and the celebrant at one point thanks the Lord for "... making us worthy to share in the inheritance of the saints in light." That's a work which I devoutly hope has been begun by this action, but it is most certainly not completed. The whole Book would have been better if they'd left out the word "worthy." The seemingly-novel idea that it is somehow better to have a bishop baptize (which I always found mildly insulting to the Almighty) is stressed, further alienating us from not only Protestants, but Romans as well.

The purposes of marriage are now four, instead of two, a bit of lily-gilding for which there seems to be no scriptural basis; the day of judgment has disappeared altogether; there are lessons and sermon and a eucharist rather expected, and there is no Rite I; so it's all in "you" language. On the whole it's not a patch on the Prayer Book marriage service, which did need revision, but with a scalpel, not an axe.

They've been a bit more sensitive in providing a Rite I burial office. The eucharist is supposed to be "tacked on," although there must be many of us who object to "using" the communion in such ways. (The phrase "using the communion" may explain why.) I doubt that the service will be acceptable to people who have known the 1928 burial office.

There is, of course, only one Psalter. We are reading the daily office in this

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EDITORIALS

Bishops Are Everybody's Business

The standing committee of the Diocese of Rochester is not alone in a concern it feels about Title III, Canon 14, Section 1(c) in the Canons of the General Convention of the Episcopal Church, and it is proposing that something be done about it.

The canon in question requires the consent of a majority of diocesan standing committees throughout the church to the consecration of a bishop-elect, if his election takes place more than



three months before a meeting of the General Convention.

Rochester's standing committee is memorializing General Convention as follows: "In view of increasing expenses and the ineffectiveness of the process as well as the inability to make responsible decisions about people who are unknown, the Standing Committee of the Diocese of Rochester recommends that Title III, Canon 14, Section 1(c) be eliminated and all other Constitution Articles and Canons related thereto be brought into conformity."

In its covering letter to all bishops and standing committees the Rochester committee speaks of the frustration that results from the present process, in which standing committees around the country are asked to "rubber stamp" candidates about whom they know little or nothing.

The problem is very real, and perhaps something needs to be done about it. But the Rochester proposal, as it stands, would simply wipe out the opportunity—and the responsibility—of the church as a whole, throughout all its dioceses, to express its acceptance or its rejection of a man who, if consecrated, will be a bishop of the church as a whole. When Olympia elects a bishop it is for Olympia; but Southeast Florida and every other diocese in the church is going to be saddled with him as *their* bishop, as well as Olympia's, once he is consecrated.

To get the information one needs to make a sound judgment of a person's fitness for the episcopal office is not always, if ever, easy, be he

near or far; but in a church where the collegial principle of church leadership prevails, as in the Episcopal Church, it is clearly the responsibility of every diocesan standing committee to inform itself as thoroughly as it can about every bishop-elect, and to act upon that information as if it really were its business — for it is. Every bishop is everybody's business in this church.

If, as Rochester proposes, the General Convention simply eliminates that canon and what it requires, henceforth when a diocese elects a bishop it will be as if its choice is of no importance or concern to the church as a whole. Such a step would be totally destructive of a catholic principle of order and polity which does indeed make demands upon standing committees but which must be preserved if the bishop is to be seen and accepted as a servant of all the servants of God, and not just of his particular diocese. That canon may need reforming. It does not need obliteration.

Testing

Let me be tested, Lord.
Let me plunge into the teeming brine,
Be bruised and bitten,
Drowned in tears,
Gasping, grasping, flailing hope,
Until exhausted I let go,
Succumb to trust,
Am seized and buoyed by Love.

Let me be tested, Lord.
By anger scorched and seared by hate,
Cast by those who keep the hearth.
Emerging from the penitential fires,
Hardened like a new forged sword.
Blackened flakes fall in the flame,
Leave a weapon formed by grace and will
Sheathed in faith.

Let me be tested, Lord,
That I may know who I am.

Jane Ellison

OUR TIMES

Continued from page 9

it is clear that this kind of task is one that had to be undertaken in an age when the reservoir of medieval cultural structures have dried up.

Now to the book as presented on Candlemass:

A blue plastic binding sets the stage. As I understand it, the Commission's intent as of just last fall was to bind the new book to look like a prayer book, with a cross on the front and bound like the traditional volume. The transitory look of the present book is probably a plus factor. There have been some of us who have felt that all of the proposed rites should have come out in mimeographed form to show their tentative nature and therefore create less of a threat to the timid. The work as presented looks "proposed," and so it should. The contents are extraordinary. After all of the wrestling and the often frightened responses of the Commission we have a new book that is undoubtedly the best possible for our times. It is a fine pastoral document and probably the most useful liturgical tool in one volume ever produced in Christendom. It has faults, but they are so overwhelmed by virtue that it would be an exercise in obscurantism to reject the book because of them.

Anglicanized Borrowings

The new book is a "law and order" document for it attempts to stamp practices already in use with legality. The borrowings from Rome are now Anglicanized and brought into conformity with the best of historical liturgical tradition. Permission is granted to have a sermon and offertory at morning and evening prayer to absolve the rubrical sins of the past, though blessedly the permission is not in the main body of the text so there is still hope that the ravages of having the Daily Office as the main service of worship on the Lord's day will pass away in time. Essentially, the book tells us that all of these marvelous things that we have been doing are just fine, but let's do them together in the best way possible. Thus, the elements may be borne off and consumed in "a convenient place" and a simple collect adds bread and wine to a eucharist already in progress. The need for *Ritual Notes* or *A Prayer Book Manual* is over as should be the mode of self-conscious "churchmanship" that produced them.

There are some real break-throughs in the book. The insistence on the participation of the laity and the diaconate at all points, even in the ordination of bishops is a vital re-orientation concerning our concept of "ministry." The placing of "confirmation," "reception," and "reaffirmation" in series on the

same page sets the stage for a new concept of the relationship of baptism and confirmation. The House of Bishops may continue reacting out of fear and ignorance but the text, visually, says that confirmation is just one of many ways that a Christian seeks maturity. Thus the bastardization of the initiatory rites as wanted by the bishops has been watered down and we have something that we can live with honestly. The re-orienting of our burial rites in the direction of the Easter vigil cannot fail to have a salutary effect on our now debased view of death and dying. A small thing: we can now all say the prayer of St. Chrysostom without crossing theological fingers, though there will be those who miss the promise of magic for "two or three." The recognition of the "reserved sacrament" as a normative part of the Christian communal life represents a real break from the anti-romanism of the past, though we have not recommended the fourth century practice of everybody keeping it in the kitchen at home to be administered before breakfast. For me, the placing of the final hymn before the dismissal is a personal victory and one for which I have struggled long as a respondent to the commission. "Depart in peace and let's sing hymn 575" has always to me seemed to be a confusing instruction which either leads to singing in the street or nothing at all. I suppose that vested choirs and weekly choir processions will be with us for a while, but this book happily does nothing to encourage them.

One extremely vital element has been placed into the ritual direction, which to my knowledge, appears in other liturgical books; that is "visual directions." We are exhorted to baptize and ordain in places where the actions can be seen by the congregation. While rood screens and long chancels are not instructed to be torn down, the future of church architecture is certainly nudged at. This visual aspect is furthered by the lack of any printed lessons, thus the congregations are to *look and listen*, a normative mode for communication if there ever was one! No doubt there will still be those who pass out printed lesson sheets out of some misplaced nostalgia, but the deaf should be encouraged to read the lessons before coming to the service.

Few Disappointments

The disappointments are few. The order of the book is a mistake. Baptism and eucharist should be first. A separate office for confirmation is redundant. All of the ordination services are somewhat lacking in any social dimension. And the "private devotions" should be published separately since morning and evening prayer should be the bases of personal prayer life. Let's

keep a community book communal and feed private needs on other occasions.

I would close this paper with high praise for the new lectionaries and the collects. The very fact that the church will be experiencing 150% more of the Bible in its worship is a great cause for rejoicing. Looking back one wonders how Anglicanism survived the helter-skelter selections of readings in the old Prayer Book missal section.

A personal note. This book is an epiphany for me . . . I feel like a survivor of the "Long March" for the things I have been working for since the early '50s are now embodied in the proposed book. I pray that the church will affirm its new creation and I thank God that I have been able to take some small part in helping it to be completed.

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SUCCESSOR

Continued from page 11

parish, and I rather like this translation for this purpose. But it is not all that much better than, say, the RSV, and it seems too bad to have a psalter no one else has, once again. Those more conservative than I may not like it much. In Psalm 84, for instance, "O how amiable are thy dwellings . . ." has become "How dear to me is your dwelling . . ." and "blessed is the man that putteth his trust in thee" has become "happy are they who put their trust in you." The motivation, we are told, is to make the psalms singable, but not very many parishes sing psalms, to my knowledge.

I have only space to note that the ordinal weakens the promises the ordinand makes to obey his/her bishop, compared to 1928, a strange time in our history to do that. Thank goodness we no longer have to shout "he/she is worthy!"

As an Evangelical I take a dim view of several of the new holy days. St. Joseph is identified in the collect as "the guardian of your incarnate Son, and spouse of his Virgin Mother." St. Mary the Virgin's Day is observed on the anniversary of the day Rome

declared her to be bodily assumed into heaven, which — as I remember — earned a protest and reprimand from Canterbury and York. Many other choices seem almost as doubtful.

Good Friday

I find very little of merit in the pages of new stuff for Good Friday, and I think it will only let the clergy out of their duty (as I see it) to tell the people, once a year, just what the cross means. And to do it in one, two or three hours, for which they can adequately prepare in 20 or 30 hours of hard work. If the laborer is to be worthy of his hire, let's have him labor! Furthermore we now have the sacrament reserved and then given to a whole congregation, the first time our Book (or any Anglican Book to my knowledge) has so separated the action from the reception.

Finally, (because of space limitations) we now have two forms of auricular confession. I had to hear such confessions regularly for a year (on exchange in England), and I found it a very unsatisfactory experience, pastorally. Rome finally seems to be coming to the same conclusion; so here again we are being more Roman than Rome, but not more catholic in any good sense.

If we reject this Book, it will still be used, and probably almost as much as it would be if it's accepted, so chaotic is the present scene. But the present Commission will gradually change its membership, and the church will evolve some stronger ideas of what we need, and some greater unity. In time the language problem will be resolved, probably in favor of modern English if the seminaries continue to push it so relentlessly. There seems to me a good chance that an acceptable morning prayer service, and a single holy communion, may be found.

If, on the other hand, we accept this Book in Convention, some will buy it as is, and try to cram it into their pew racks. Others will ask that it be broken into parts; so they can use what they like. Others, of course, will have nothing to do with it, and will try to find clergy who feel the same way. The whole concept of a "Book of Common Prayer" may well be lost forever, which I'm sure even the present members of the Commission do not want. The wiser course is to thank and congratulate them, to allow the Book to be used experimentally perhaps, but to leave the 1928 Book as our standard until we have a new and better, single, Book of Common Prayer.

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ORGANIST-CHOIRMASTER seeks full-time position with parish desiring high standards. Able service player, conductor and choir trainer. M.Mus. with additional study. Experienced. Write for complete details. Reply Box N-261.*

PROFESSIONAL choirmaster/organist seeks full-time position in Anglo-Catholic church having traditional liturgy and music, unfettered by tyranny of the mediocre. Reply Box C-259.*

PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

SUMMER SUPPLY

JULY OR AUGUST. Small stipend plus rectory. Reply: P.O. Box 613, Butte, Mont. 59701.

WANTED

RELIGIOUS books wanted for new parish library. Shipping costs reimbursed. Church of the Annunciation, Box 978, Anna Maria, Fla. 33501.

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

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THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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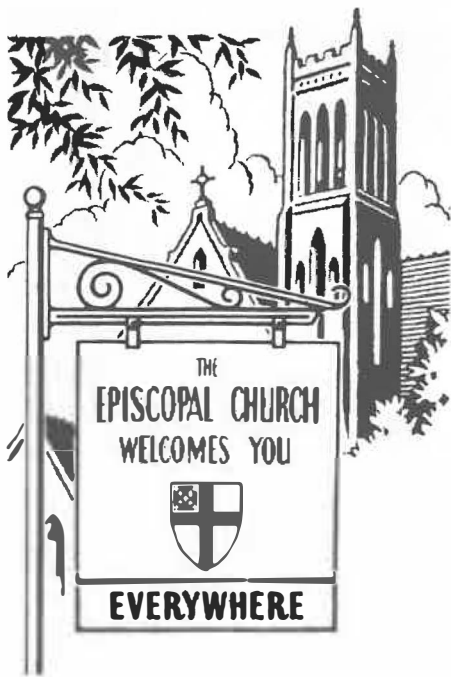
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THE LIVING CHURCH

The Living Church



SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Fr. James Mate, SSC, r, Fr. T. Raynor Marton, SSC, senior
c; Fr. David Wessell, v of the parochial mission
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B
8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,
8-9 (and as desired)

DANBURY, CONN.

CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10,
HC Wed, HD, 1S & 3S 10

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

ST. PAUL'S, ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8 & 10; Wed. as announced. Washington's
Oldest and only Colonial Church.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Waterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gackley, r
Sun Masses 7:30, 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz,
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

CLAREMONT, N.H.

UNION CHURCH (Est. 1771) Old Church Rd.
The Rev. John H. Evans
Services 9, HC 1S & 3S

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10; Wed 8

NEWARK, N. J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

WEST ORANGE, N.J.

HOLY INNOCENTS' 681 Prospect Ave.
The Rev. Trevor E. G. Thomas, r
Sun HC 9,11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues &
Thurs 10

(Continued on next page)



Church of the Holy Innocents, West Orange, N.J.

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

SANTA FE, N.M.

HOLY FAITH
311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wklys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ASCENSION 51th Ave. at 10th St.
The Rev. D. R. Goodness, r
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;
Sat 9; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. & 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 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11; Tues, Thurs 8; Sat 10; HD as Anno

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11; EP; & 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.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11; Mon thru Fri MP 8, HC 8:15;
12:10; Tues HS 12:30. Wed EP 5:15. HC 5:30; Church open
daily to 9:30

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

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;
the Rev. C. F. Hilbert, the Rev. L. C. Butler
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS PARISH LAKE GEORGE
57 Main St.
The Rev. Robert D. Creech, r
Sun Masses 8, 10; wklys as anno. Shrine of Our Lady of
Walsingham

HERSHEY, PA.

ALL SAINTS Elm and Valley Road
H. B. Kishpaugh, r; W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

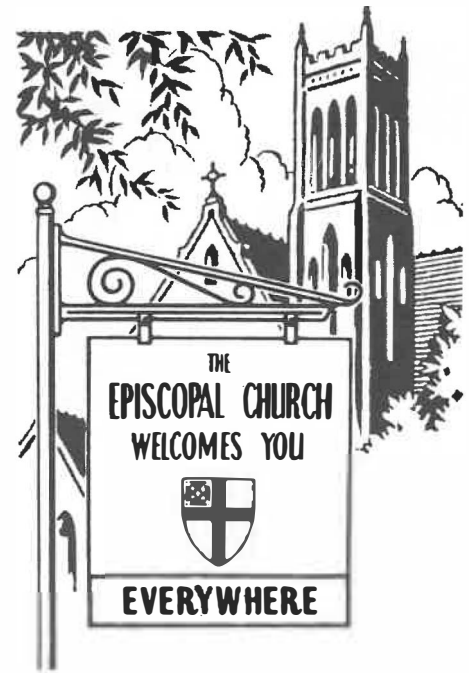
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10



All Saints Church, Fort Worth, Texas



MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12

ALEXANDRIA, VA.

ST. PAUL'S 228 S. Pitt St.
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 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; Mass Daily; Sat C 4-5

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