

# THE LIVING CHURCH



The Lay School of Theology, Topeka, Kan.: An easy-going ecumenism [see p. 8].

**Parish Administration Number**

# The First Article

During these weeks this Spring, we are reflecting upon some of the writings of the great poet T.S. Eliot which bear on the First Article of the Christian faith, the doctrine of creation. Last week we considered the garden of childhood, Eliot's Eden, as it appeared in *Burnt Norton*, the first poem of Eliot's *Four Quartets*. This week we will go on to the second poem of the four. It is named *East Coker*, after a village in Southwestern England from which the Eliot family emigrated to America in the seventeenth century. Here the poet meditates upon the cycle of life and death both in nature and in human history. Commenting on the replacement of the ancient buildings of the village by modern ones, he writes

Old stone to new building, old timber  
to new fires,  
Old fires to ashes, and ashes to the  
earth  
Which is already flesh, fur and faeces,  
Bone of man and beast, cornstalk and  
leaf.

He goes on to imagine life in the village centuries before, and describes a medieval midsummer celebration, incorporating lines from a book written in the sixteenth century by his presumed ancestor, Sir Thomas Elyot.

In that open field  
If you do not come too close, if you do  
not come too close,  
On a Summer midnight, you can hear  
the music  
Of the weak pipe and the little drum  
And see them dancing around the  
bonfire

The association of man and woman  
In daunsinge, signifying  
matrimonie—

A dignified and commodious sacra-  
ment.

Two and two, necessarye coniunction,  
Holding eche other by the hand or the  
arm

Whiche betokeneth concorde. Round  
and round the fire

... in rustic laughter  
Lifting heavy feet in clumsy shoes,  
Earth feet, loam feet, lifted in country  
mirth

Mirth of those long since under earth  
Nourishing the corn. Keeping time,

Keeping rhythm in their dancing  
As in their living in the living seasons  
The time of the seasons and the con-  
stellations  
The time of milking and the time of  
harvest  
The time of the coupling of man and  
woman  
And that of beasts. Feet rising and  
falling.  
Eating and drinking. Dung and death.

In this passage, the words *The associ-  
ation through concorde* are drawn from  
Sir Thomas Elyot. "The time of the  
seasons," and so forth, is a paraphrase  
of Ecclesiastes 3, verses 1-9. This poetic  
passage, "For everything there is a  
season," was also paraphrased a few  
years ago in the popular song, *Turn,  
Turn, Turn*.



The agricultural cycle of death, decay,  
germination, growth, fruition, and death  
again, applies to man, and to human  
history. Whatever we may think about  
our cultural attainments, we had better  
recognize that we too have "earth feet,  
loam feet." This is not to deny human  
spirituality: on the contrary, spirituality  
begins, the poet would have us know,  
with a true vision of what we are.

The only wisdom we can hope to ac-  
quire

Is the wisdom of humility . . .

In contrast to the somewhat melan-  
choly tone of *East Coker* as a whole, there

are sudden flashes of that garden which  
we visited last week.

Whisper of running streams, and  
winter lightning.  
The wild thyme unseen and the wild  
strawberry,  
The laughter in the garden, echoed  
ecstasy  
Not lost, but requiring, pointing to the  
agony  
Of death and birth.

Our recollections are awakened by  
sounds soft ("of running streams") and  
loud ("lightening"), and by rich smells  
("wild thyme"), and exciting tastes  
("wild strawberry"). This is all part of  
the landscape and the skyscape within  
which we live and within which we are  
summoned "to the agony /Of death and  
birth."

Section IV of *East Coker* puts the great  
cycle of life and death in an explicitly  
Christian framework, by stating that  
only as we sicken, suffer, and die, are we  
brought to eternal life. Eliot has spoken  
of previous generations going "under  
earth / Nourishing corn," from which we  
in turn are nourished. Hence we have  
some preparation for the straightfor-  
ward but shocking reference to Holy  
Communion:

The dripping blood our only drink,  
The bloody flesh our only food.

At the altar we take our place, with  
our primitive forebears and ancestors in  
the faith, to find the one ultimate salva-  
tion.

. . . As we grow older

The world becomes stranger, the pat-  
tern more complicated  
Of dead and living. Not the intense  
moment

Isolated, with no before and after,  
But a lifetime burning in every mo-  
ment

And not the lifetime of one man only  
But of old stones that cannot be  
deciphered.

Such lines help us to extend our own ex-  
perience of past and future, to be more  
fully alive, and to be more fully prepared  
for death.

THE EDITOR

# The Living Church

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## DEPARTMENTS

Books	5
Editorials	23
The First Article	2
Letters	3
News	6
People and Places	26

## FEATURES

Training the Lalty for Christian Ministry	8
Alice Cochran	
God's Non-Com	10
Samuel R. Davenport	
Music Workshops	20
J. A. Kucharski	
The Order of St. Vincent	21
Thad Rudd	
The Brotherhood of St. Andrew	22
William E. Mudge	

## CALENDAR

June

11. Fourth Sunday after Pentecost/St. Barnabas Ap. M.  
12. St. Barnabas the Apostle (transferred)

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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# LETTERS

Rufus Morgan

I too was very happy to read the interview with the Rev. A. Rufus Morgan [TLC, April 9]. "Rufus" was part of my earliest childhood recollections, when he lived with us in Waynesville and went to high school. My father, the Rev. George Joseph Sutherland, was in charge of missions at Waynesville, Micadale, Balsam, Sylva, Cullowhee and Murphy on the Tennessee state line.

The "Murphys of Morgan" were among his most faithful parishioners. Rufus' oldest sister, Esther Morgan, lived with us before he did and taught the mission school when we lived in the Mission House at Micadale. The "Missionary District of Asheville" had day schools at Micadale and Balsam. Father covered his work by means of horseback, "the buggy," and the Southern Railroad which ran through the mountains to Murphy.

I am one of the thousand friends privileged to receive one of Fr. Rufus' beautiful poems he sends each year as a Christmas greeting, and have had the pleasure of visiting St. John's in the Cartoogechaye Valley of wonderful Western North Carolina.

DOROTHY SUTHERLAND MELVILLE  
West Lebanon, N.H.

## Responses to Fr. Simcox

Attempts to reduce the invalidity of the consecrations at Denver to "irregularity" cite the examples of the establishment of the Roman hierarchy in the USA through consecration by only one bishop, and the consecration of Bishop Seabury by the Scottish non-juring bishops, as proofs that there is precedent for such.

This begs the main issue that no bishop can act unilaterally, without authorization from the parent body. Bishop Carroll, the first Roman bishop in the USA, was made bishop by papal authorization, which is to say, by Roman Catholic standards of polity, through and by the assent and authority of that church. Bishop Seabury was elected by the clergy of a diocese which had organized, and which had been without bishops; it was patent that the diocese could not continue under English jurisdiction. When the Archbishop of Canterbury declined to consecrate Seabury, it was on the sole grounds of the inability of Americans to take the oath to the crown, which disability was removed by Parliament so that three additional Americans could be consecrated by the Church of England. When Bishop Seabury was consecrated by the Scottish bishops, Canterbury did not object to this nor question

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the validity or regularity of the act. . .

It is not just that Bishop Chambers is without jurisdiction, but that he and Bishop Pagtakhan had no authority from a parent body to consecrate. The earlier Roman and Episcopal consecrations given as examples of "irregular but valid" were done on the basis of an ongoing relationship of complete intercommunion, agreed upon beforehand and/or inherently understood. Further, the parent bodies in each case acted on the apostolic principle, as seen in the permission granted by the Pope to Augustine of Canterbury to act as sole consecrator, of making bishops for the purpose of spreading the mission of the church. Consecrating for the purpose of schism cannot then be the purpose, nor can it be shown that any Catholic body acted in such a way, as parent body or province. . . .

Bishops then cannot act unilaterally. Valid consecration depends not only upon acceptance of episcopacy but upon the authorization of an apostolic body which empowers the consecrator. . . . That the new body hoped to become continuing Anglicans, viz. the title adopted, and that intention was somehow thus shown, cannot offset the facts. There was no concordat, no prior agreement, and hence no mutual authorization involved; moreover, the participants in the consecrations had received admonitions and even pleadings not to proceed with the schism, from the governing prelates and councils of the Anglican Communion. They then acted unilaterally and without precedent, and were at the last unable to bring into the new fold some others who saw the dangers.

(The Rev.) ROBERTS E. EHRGOTT  
 Grace Church

Ridgway, Pa.

TLC of April 30 has Mr. Simcox back again defending the inexcusable actions of those pseudo-bishops as well as Bishop Chambers' performance. Do we serve the church's cause well by continuously referring to this splinter group? I was also bothered by that long letter in the same issue calling for authorization of *both* the 1928 BCP *and* the new Prayer Book. This is just to invite more divisiveness in towns and cities where there is more than one parish church. When I was using the new Prayer Book, my neighbor at [a nearby parish] advertised that at his church nothing of the kind was ever imposed. It tended to encourage those who refused to see any virtue in updating the liturgy.

(The Rev.) BENJAMIN MINIFIE  
 Newport, R.I.

I agree with Fr. Carroll Simcox in his view of the Denver event, and applaud his probity in defending the "other side."

That side is now officially schismatic, but commitment to the principles they avow is very much alive in "this side" of the Episcopal Church. Some sacramental integrity still exists in the Episcopal Church, and the struggle to keep it did not end with Denver.

We hear condescending patronage ("Isn't it a shame they did not have three consecrators; doing things by the book is so important to those well-meaning, but slightly fanatical, dissidents") coming from priests who talk out of both sides of their mouths. I know one who keeps consecrated bread in his refrigerator at the rectory, and is horrified by the "irregularities" at Denver.

Those of us who remain in the Episcopal Church trust that God's grace is sufficiently Anglican, but still we must guard against smugness. We may have the upper hand because we retain our cures and pensions, but we face another accounting on the day we draw our last retirement check.

(The Rev.) PHILLIP L. THOMAS, JR.  
 Christ Church

Slidell, La.

Congratulations for publishing Dr. Simcox's article "Another View of the Denver Event." It is good to show the other (and many believe the right) side of the situation.

(The Rev. Canon) H. B. LIEBLER  
 Hat Rock Valley Retreat Center  
 Monument Valley, Utah

I am delighted that you are continuing the fine TLC tradition of printing opposing points of view in your pages. The recent exchange between the Very Rev. Richard Coombs and the Rev. Carroll E. Simcox is a case in point [TLC, March 19 and April 30].

I also am tempted to wade into the theological issues involved in the recent consecrations of the bishops of the Anglican Church in North America. However, for the sake of brevity, I wish to offer this one comment.

I went to the St. Louis Congress eight months ago. There I heard the leadership of the dissidents promise that no consecrations would take place until three bishops in apostolic succession were found who were willing to participate in such a service. Whatever the theological nuances may be of the current situation, it is regrettable that this promise was not honored.

It would seem that expediency rather than principle became the driving force in this situation. How ironical that this should happen among the dissident group.

(The Rev.) NATHANIEL W. PIERCE  
 Grace Church

Nampa, Idaho

# BOOKS

## Human Body and Soul

**THREE TREATISES ON MAN: A Cistercian Anthology.** Edited by **Bernard McGinn.** Cistercian Publications. Pp. 288. \$13.95.

At a time when many of the clergy are being asked for spiritual direction, and the seminaries are being requested to supply courses in spiritual formation, the board of directors of the Cistercian Fathers Series has released this 24th volume in their prestigious collection of medieval documents.

The book contains three treatises which, for the most part, were formerly unavailable in English; William of St. Thierry's *The Nature of the Body and Soul*, *The Letter of Isaac of Stella on the Soul*, and the famous, but anonymous, *Treatise on the Spirit and the Soul*, which consists largely of quotations and paraphrases from earlier sources. Each of these 12th century documents has had a part in the shaping of Western philosophy and theology because in each, the authors brought together the two strains of Greek and Hebrew anthropology, extracted their most profound affinities, and fused them with the best of Judaeo-Arabic medical and philosophical materials and the *Orientalis lumen* of the Greek Fathers. Through this syncretic process the Cistercians evolved a unique 12th century concept of man.

William's treatise, written about 1140, is a fundamental work in which he develops a natural science of the body and a natural science of the soul (*Physica corporis, Physica animae*). He is original in giving a separate role to knowledge of the material as well as the spiritual components of man for an adequate anthropology. William and Isaac both conclude that the essence of the soul is identical with its powers. To know oneself fully is to know in what sense one is the image of God. The closer one approaches to "the form that gives form," the more he becomes the image of the God who is love.

The physics of the body is not a separate organizing principle in the thought of the Abbot of Stella. Yet he knows much of the new Arabic medical literature. Isaac attempts to resolve all inconsistencies between body and soul by using a master symbol, the golden chain of being, which ties all levels of the universe together and explains their relation. Through it man summarizes the universe, finds himself in it, and works his way back to God. All links of the chain must be enough alike to be joined in order that the unity of the Cosmos not be threatened.

The author of *The Spirit and the Soul* depended almost entirely upon outside

sources. The work has been variously attributed over the years to everyone from Augustine of Hippo to Alcher of Clairvaux. In the 1220s and 1230s its influence was felt in the beginning of Franciscan theology which, in turn, became the center for the Augustinianism of the 13th century.

When the image of God was lost through sin, it had to be restored by a spiritual healing. William, Isaac, and the anonymous author of *The Spirit and the Soul* all had a medical knowledge derived from the new wave of Arabic learning. The Cistercians were among the first to make use of this knowledge in their speculation. Even though their scientific information was naive or limited by our standards today, spiritual directors will recognize that in any attempt to mediate the body-soul dichotomy for spiritual healing, we must see that "to know thyself" means knowing the material and spiritual aspects of man's nature equally. Body and soul are, after all, one.

(The Rev.) CHARLES ELDON DAVIS  
Benicia, Calif.

## No Necessary Contradiction

**REINCARNATION IN CHRISTIANITY: A New Vision of the Role of Rebirth in Christian Thought.** By **Geddes MacGregor.** The Theosophical Publishing House. Pp. 185+. \$4.50.

Those acquainted with Geddes MacGregor in person or through his writings have come to expect from him an engaging charm and felicitous style in the way in which he uses his far-ranging knowledge to explore philosophical and theological ideas and issues. This book, based on the Birks Lectures given at McGill University, is no exception in these respects. In it MacGregor, emeritus distinguished professor of philosophy at the University of Southern California, seeks to demonstrate that the notion of reincarnation is not necessarily incompatible with the Christian heritage.

After noting the widespread acceptance of the notion of reincarnation which transcends cultural lines and historical periods, the author examines a number of theological and para-theological themes to try to show how a sophisticated notion of reincarnation can be worked into a reasonable and sound Christian theological stance. The extent of the coverage of theological themes can be seen in some of the chapter headings: "The Attack on Origen," "Afterlife in the New Testament," "Reincarnation as Purgatory," "Salvation, Providence, and Grace," etc. Having given the idea of reincarnation a certain, specific conceptual form, MacGregor attempts to show that there is no necessary contradiction between reincarnationism as he delineates it and the Christian faith. As might

Continued on page 25

## WELCOME

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# THE LIVING CHURCH

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## NORTHERN CALIFORNIA

### Coadjutor Chosen

In a reconvened convention in late April, the Diocese of Northern California chose the Rev. John Lester Thompson III, 52, rector of Christ Church, Eureka, Calif., to succeed the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California. Fr. Thompson will be consecrated bishop coadjutor and will succeed Bishop Haden when the latter retires this fall.

Fr. Thompson, who has been rector of the largest church in the diocese for the past 18 years, was nominated from the floor of the convention which had to be held in two sessions to complete the election. The convention began in early April, and adjourned after nearly one dozen unsuccessful ballots. The convention reconvened in late April, and Fr. Thompson received the necessary majority in both the clerical and lay orders on the 22nd ballot.

The bishop-elect is a native of Ohio. He is a graduate of Youngstown College, and received his theological degree from the Episcopal Theological School in 1951. He is married and the father of two children.

## CHURCH PRESS

### Episcopal Communicators Meet

At the end of April, the Episcopal Communicators held a two and one-half day conference in Philadelphia. The membership of this organization is made up of editors of Episcopal diocesan publications, communication officers, and others who are involved at the national or regional level in publishing or broadcasting in relation to the Episcopal Church and the Anglican Church of Canada.

George Cornell, columnist and author, was the keynote speaker. He is a senior religion editor for the Associated Press. He said that he finds the internal self-criticism of church institutions "healthy and invigorating," and noted that the "cross fire of ideas is simply a constant reaching for a better grasp of truth."

The program included seminars and workshops on various aspects of editorial work and the media. Time was provided for visiting and worshiping in some of the churches of the city. A tour of historic buildings, including the resi-

dence of William White, first Episcopal Bishop of Pennsylvania, was led by Mr. John W. Reinhardt, an amateur Philadelphia historian and former director of the Department of Promotion of the Episcopal Church. At the banquet on the final evening, the communicators were addressed by Monsignor Salvatore Adamo who, drawing on his long and distinguished experience with Roman Catholic publications, emphasized the need for total honesty in religious publications and the importance of reporting bad news as well as good news within the Christian community. The convenor of Episcopal Communicators is the Rev. David G. Pritchard of the Diocese of Connecticut.

## ENGLAND

### Divorce Debated

The announcement by a spokesman for the royal family that Princess Margaret, sister of the titular head of the Church of England, will seek a divorce from her husband, Lord Snowdon, has heightened interest in the July meeting of the General Synod of the Church of England.

At that time the General Synod will meet to determine whether it should liberalize or abolish a law which now forbids the remarriage of divorced Anglicans in the church.

Press reports agree that the princess is not contemplating remarriage at this time; nevertheless, people recall the decision she made years ago not to marry Group Captain Peter Townsend, who was divorced. In her 1955 statement, Princess Margaret said, "Mindful of the church's teaching that marriage is indissoluble, and conscious of my duty to the Commonwealth, I have resolved to put these considerations before any others."

According to Religious News Service, hordes of newsmen have been lying in wait for the Most Rev. Donald Coggan, Archbishop of Canterbury, hoping for some sort of comment on the royal divorce. So far they have been disappointed, and a spokesman for Lambeth Palace declined to comment on what Dr. Coggan's attitude is. The spokesman, however, did say that the archbishop had not been consulted by the princess in making her decision. In 1955, she was known to have met frequently with the

then Archbishop of Canterbury, the Most Rev. Geoffrey Fisher.

It is almost generally accepted that the church will ease its rule on divorce and remarriage. It is well known that many Anglican clergymen hold a special service for people who have been married in civil ceremonies. Such a service resembles the marriage service, and the couple is blessed. After a suitable period, the pair is admitted to Holy Communion.

### Anglicans Warned Against Covenant

A leading British theologian of the Roman Catholic Church, Bishop Basil Christopher Butler, has warned the Church of England that if it enters into a covenant of unity with the Methodist and other Free Churches, it would represent "a distinct step backward" in Anglican-Roman Catholic relations.

Bishop Butler's statement followed one made recently by the Methodist Church. A draft response by the President's Council of the Methodist Church to the Ten Propositions of the Churches' Unity Commission (CUC) suggests that Methodists assent to the Propositions—if the Church of England will agree to them as well.

The chairman of CUC, the Rt. Rev. Patrick Rodger, Bishop of Manchester and Bishop-designate of Oxford, was quoted by the *Church Times* as saying that if the Church of England really wants to be reconciled to other churches, it must make some effort toward that end. Bishop Rodger told the leading Anglican newspaper that "sheer downright snobbery" was, in his view, partly the reason why the C. of E. tends to hang back in discussions with Protestant churches. "There are social overtones in the background which give me the willies," said the bishop.

CUC's key proposition is one which covers mutual recognition and acceptance of ministries among participating churches. There is a requirement for non-episcopally ordered churches to introduce bishops into their systems, and Dr. Kenneth Greet, secretary of the Methodist Conference, expressed the view that there is no point in doing this unless an episcopal church is included in the covenant. "If the Methodist and United Reformed Churches, for instance, were discussing closer relationships, they would not be talking about the need

to introduce bishops," said Dr. Greet. He said that the Methodists were quite amenable to the idea of the episcopate—but only if it would bring them closer to the Church of England.

Bishop Butler said that if the Church of England accepts non-episcopally ordained ministers as "validly ordained priests," it might entail losing the chance to resolve the historic differences which block mutual recognition of ministries between the Roman Catholic and Anglican churches.

## Non-British Canterbury?

The Suffragan Bishop of Sherborne, the Rt. Rev. John D.G. Kirkham, has made the intriguing prediction that a future Archbishop of Canterbury will come from elsewhere in the Anglican Communion than England.

"As our Communion grows, undoubtedly the other churches will expect to have a voice in the choice of our chief bishop and pastor," he said. "We may forget, in our preoccupation with our own problems here, and with the closure of some churches, and declining congregations that the annual growth rate of the Anglican Communion has recently been 1.1 million."

Bishop Kirkham, a former domestic chaplain to the Most Rev. Donald Coggan, Archbishop of Canterbury, feels that allegiance to the See has not lessened, but rather grown since the Anglican Church around the world has become organized into provinces, with Canterbury regarded as the head.

## ERIE

### Change-Ringing Comes to St. Stephen's, Fairview

No one who has listened to the incredible tintinabulation of pealing bells on an English Sunday morning—bells from here, there, and everywhere—can ever forget the wonder of the sound, with its glorious excitement and resonant majesty. The English practice of *change-ringing* is an ancient and peculiarly English art, seldom encountered outside the British Isles. While interest in this splendid art is found in many parts of the U.S., it is seldom possible for us to ring changes here, because of the limited number of suitable bell installations, and because of the great expertise required to maneuver and direct the complexities of a composition of changes. At St. Stephen's Church in Fairview, Pa., a very special gift to the glory of God and in memory of Catherine Shenk has made it possible not only to ring changes, but to ring them at any time through the magic of modern electronic technology.

What is change-ringing? In simplest

*Continued on page 24*

## BRIEFLY . . .

Due to the contributions of three additional Episcopal groups, the **Presiding Bishop's prayer line** has been extended to at least mid-August. The Daughters of the King, the Church Periodical Club, and the Bible Reading Fellowship have agreed to fund the ministry, which was begun as a joint effort of the church's Evangelism Office, the Conference on Religious Life, and PEWSACTION. The Rev. A. Wayne Schwab, coordinator of the Evangelism Office, said that prayer line has been receiving about 50 calls a day, with 20 or 30 actual prayer requests left on tape. "These requests," said Fr. Schwab, "cover the whole realm of human concern and experience, and are offered by a special intercessor corps in the Chapel of Christ the Lord at the Episcopal Church Center in N.Y. The intercessors, trained by the Anglican Fellowship of Prayer, and Mrs. Polly Wylie, organizer of the corps, believe themselves uniquely blessed in their offertory work."

**The Rt. Rev. Morgan Porteus, Bishop of Connecticut**, has asked the diocese for a suffragan bishop to assist him. Bishop Porteus suffered a heart attack in January, and he has been resuming his duties gradually since then. Connecticut is one of the largest dioceses in the Episcopal Church.

**The Rev. and Mrs. Gordon S. Price** of Dayton, Ohio were surprised and honored on April 30 by the proclamation of "Ruth and Gordon Price Day" in that city. Fr. Price is rector of Christ Church, Dayton. The official document, signed by Mayor James H. McGee, speaks of the "towering strength and urban witness" shown by the Prices, and the "treasured blessing" their lives have been to the city "throughout their twenty years with us and with Christ Church."

The annual general meeting of the American Region of the **Society of Mary**, was held in St. Clement's Church, Philadelphia, Pa., May 6. The solemn mass was celebrated by the Superior General, the Rev. Richard Cornish Martin, rector, St. George's Church, Washington, D. C., and the preacher was the Rev. Donald L. Garfield, rector, Church of St. Mary the Virgin, New York City. Mr. Everett Courtland Martin, of Alexandria, Va., was re-elected regional secretary, and Dr. Tipton M. Q. Westfall, of Washington, D. C., assistant secretary. St. Clement's Church celebrated

the parish May Festival of Solemn Evensong, Procession and Benediction of the Blessed Sacrament, which concluded the day's festivities. Fr. Garfield also preached at the Festival.

From England comes the news that an American priest, the Rev. **John H. Heidt**, is editor of a new Christian newspaper, *Christian World*, which is edited and published in Oxford. The new paper is a tabloid of 20 pages, and it contains news about a number of churches, as well as the Church of England. It is financed by subscriptions.

**The Episcopal Church Building Fund** has published a booklet on barrier-free church architecture in the hope that congregations and the dioceses will consider the handicapped person in planning future buildings, and in the use of present ones. A press release from the organization says in part, "There is no law stating that the handicapped should be allowed a barrier-free church facility, but how can we, as Christians, deny this segment of our society the right to worship by constructing church facilities in such a way as to make them inaccessible to the physically handicapped? . . . Invite the handicapped to worship at your church by providing ramps at building entrances, restrooms on the main floor with accommodations for wheelchairs, stairs which are safe for the blind, and the worship areas that will incorporate the handicapped into the congregation—not separate from the body of the church." The booklet, called "Barrier-Free Church Buildings and Facilities," also includes drawings and specifications for modifications of existing buildings, and is available from the Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

**The Consultation on Church Union (COCU) Executive Committee** voted May 9 to rescind an earlier decision to hold its 1979 plenary session in Richmond, Va., because Virginia has not ratified the proposed Equal Rights Amendment (ERA) to the U.S. constitution. The committee also decided that no national level meetings of any COCU commissions or committees would meet in non-ERA states until the deadline for ratification, March 22, 1979, has passed, or, presumably, been extended. The Episcopal Church is one of the ten member churches of COCU. More than 130 groups in the nation have decided to boycott non-ERA states. They cover a wide range of religious, educational, and professional bodies. An alternate site for the March, 1979 plenary session will be announced as soon as possible.

# TRAINING THE LAITY FOR CHRISTIAN MINISTRY

By ALICE COCHRAN

Ministry by the laity is one of the most ill-defined goals of modern Christianity. Almost everyone agrees that the laity ought to proclaim the gospel, care for one another, reach beyond the community of like-minded to others in need. But most laity have little idea about how to do this, even when they are convinced that they should. Many earnest folk have been left shell-shocked by social activism in recent years. Others want to proclaim the traditional gospel but are not sure what it is and even less sure that they can convince anyone of its claims. Without clear mandates to action, laity too often shift the burden to already over-burdened clergy and professional church workers.

The problem is not apathy; part of it is the lack of well-defined goals for lay action; yet another part is lack of training in what the good news is and what it means to be a Christian. Though evangelicals have programs intended to foster lay Bible study, mainline denominations do not. Neither group does much training in the historical traditions of the faith. Separation of church and state precludes extensive study of religion in public schools; Sunday schools begin training for lay ministry but cannot do the whole task. Solid religious training in parochial schools is likewise a fine beginning. But programs in adult or continuing education usually are piecemeal and unsystematic, assuming an educated laity that ought to exist

but does not. People active in the world with jobs, families, and other responsibilities cannot go to seminary. They often do not have time to attend classes at local universities that may offer courses in religion; and in colleges, religion courses pursue an academic goal rather than a theological, church-centered goal.

In previous centuries, people looked to the clergy for instruction and rightly still do. Yet today's laity have much to offer as adult teachers of other adults. Theological seminaries train priests and ministers. They can also train lay people for a teaching ministry. They do not even need a special program. Lay persons who study alongside candidates for priesthood can readily assume leadership in lay schools of theology of high quality. There is some advantage in having lay persons rather than clergy, or in addition to clergy, in charge of education for the laity. First, the too-distinct separation of clergy and laity can perhaps be bridged. Second, lay people involved in the world can sometimes best help other lay people so involved. The teachers need thorough education in theology, scripture, and tradition if the schools are not to become simply genteel encounter groups. But the active (and trained) lay person has a sensitivity to problems of the laity not always perceived by the cleric.

Several experimental lay schools of theology have blossomed in recent years. Most of them have clerical leadership, and they do a splendid job of educating for lay ministry. The Lay School of Theology in Topeka, Kansas, differs a bit. It is directed and staffed by lay people, who often call on clergy for help but assume ultimate responsibility themselves. The Lay School began in September, 1976.

Created by a task group of interested laity from St. David's Episcopal parish, the school issued an invitation to interested persons from all denominations and to the unchurched as well. In its first session, the school attracted students from so many different denominations and church groups that the task force passed oversight of the school to a board composed of interested people from the various denominations.

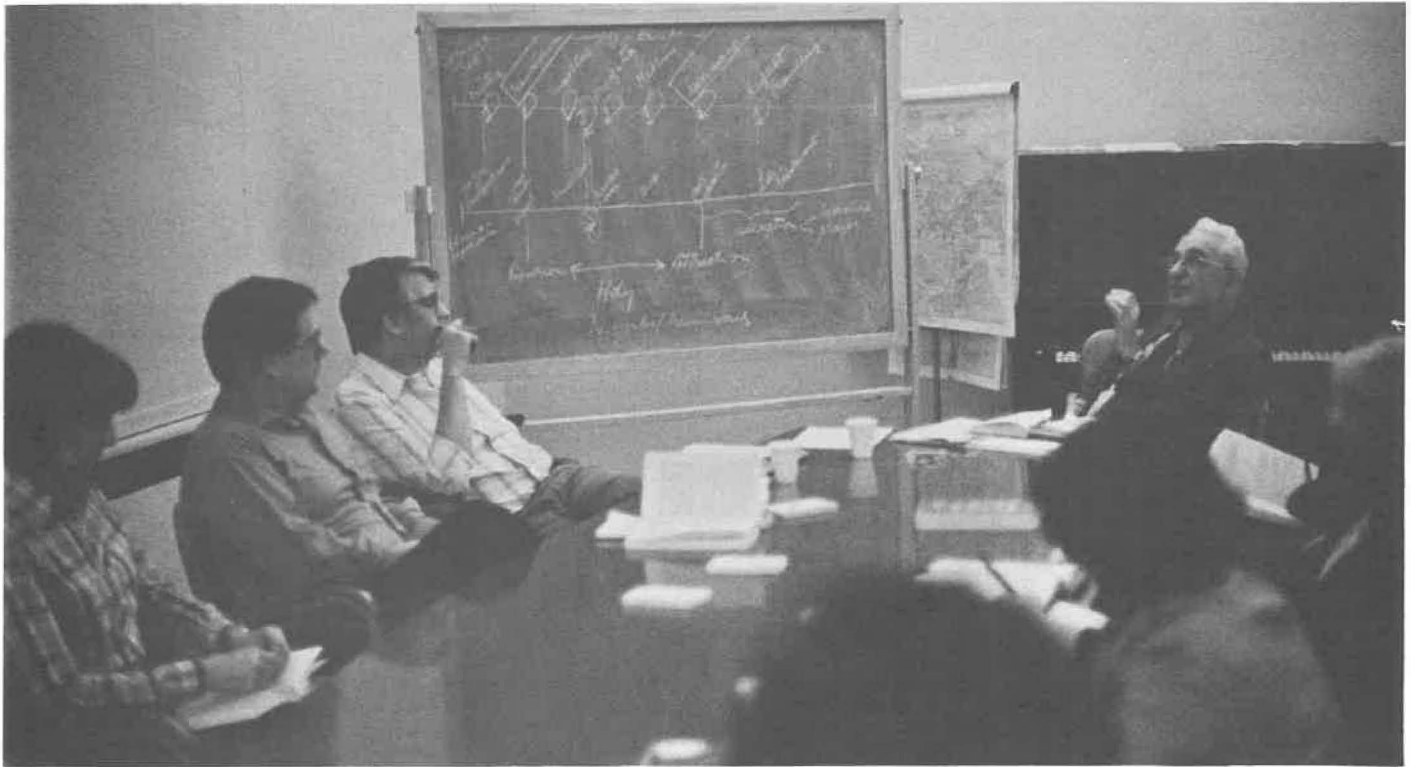
One of the board's first concerns was to establish the school on a business-like basis and to advertise. An IBM executive on the board advised and cajoled the others into a business model. An advertising executive took over the publicity. Since money for advertising is short, the school is advertised mainly by promotional brochures mailed to students, former students, and all the churches in town. In addition, director and faculty appear on local television talk shows and speak anywhere they are asked on any topic, almost. The newspaper in Topeka cheerfully prints notices of classes at the beginning of each session. Otherwise, advertising is by word of mouth. Ultimately, most students come because of the last.

Staffed by college teachers with doctorates in religion or related fields, doctoral candidates and local clergy, this school has a three-level program. First, the school offers courses in scripture, church history, theology, and related subjects such as philosophy and psychology of religion. The aim is to share basic theological training with interested lay persons. The courses are traditional, but the faculty and students move freely from discussion of creeds, confessions, councils, the synoptic problem, the documentary hypothesis, and other such matters to deeply personal

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*Alice Cochran, director of the Lay School of Theology, Topeka, Kans., is a parishioner of St. David's Church, Topeka, has a doctorate in religious studies, and is engaged in professional writing in the religious field.*





Lay School of Theology, Topeka: Teaching lay people to think theologically.

experiences of faith and doubt in everyday living, and then back again, with scarcely a pause for breath, to the academic. The primary goal is teaching lay people to think theologically. Necessary to gaining this end, is, of course, training lay people to read scripture critically and analytically and to use the well-honed tools of reflection developed by theologians, historians, and biblical scholars.

Students are expected to do outside reading. In most of the courses, textbooks are available through the school's informal book store. Such texts as Bernhard Anderson's *Understanding the Old Testament*, A. G. Dickens' *The English Reformation*, Paul Pruyser's *A Dynamic Psychology of Religion*, and similar standard works find eager readers. Sometimes, either in addition to the texts or in place of them, instructors send students to the local library for research assignments. For instance, when studying late medieval Christian thought, students combed the library for primary and secondary sources on St. Thomas Aquinas, read them, and reported to the class. The latter practice is especially useful in the church history courses, where primary sources add depth to lectures and discussions.

The Topeka lay school's second program, called Selected Studies, aims to further the students' ability to apply academic knowledge to life experiences. Small groups commit themselves to a three-year program of study and reflection. As with the academic courses, the

faculty and students work to understand what it means to be a Christian. In the first year, reading and discussion focus on scripture. During the second year, students focus on the church fathers' reflections on what it means to be a Christian. In the third year, all seek answers to the question, "What does it mean to me to be a Christian?"

The third level of instruction includes short seminars in practical theology. The goal is to help train people to do lay ministry to the sick, to the dying, to those undergoing divorce, and the like. Projected programs in prayer aim to enrich personal and corporate devotional experience. Group visits to monastic communities and other "field trips" grow from class interest. Last spring, for example, the church history class, fascinated with early Benedictine monasticism, spent a long and fruitful weekend at a nearby Benedictine abbey.

The Lay School of Theology, though spawned by persons in one parish, St. David's Episcopal Church, is now an autonomous, ecumenical school. The board of trustees, the director (with doctorate in church history), the promotion director, the bookkeeper, and the registrar, all work without salary. Small tuition fees go to the instructors, whose small stipends do not reflect the high quality of instruction. Printing costs, stamps, stationery are paid for by donors.

One exciting feature of the school is its easy-going ecumenism. Students, faculty, and board represent Roman Catholic,

Episcopal, United Methodist, United Church of Christ, Presbyterian, Mennonite, Lutheran, Christian, and unchurched segments of the population. Students, especially those enrolled in church history, delight in discovering how much all denominations have in common. They are likewise pleased to discover that each tradition has new and unique insights for them. One student remarked in amazement, "We've all been together for a year now, and no one has argued about religion at all!"

Another interesting feature is the diversity of the student body, which ranges in age from twenty to over seventy and in educational background from grade school level to doctorate. A wide range of socio-economic groups is also present.

Of course, there are problems. At first, several local clergy looked on nervously. Their fears are not totally unfounded—some people do find themselves troubled by the hard thinking and doubts that often accompany theological reflection. A faculty member trained in counseling is effective with such problems.

A perennial problem is, of course, money. Each new session produces a flurry of cup-passing, as bills come in. And staffing, though solid now, cannot remain so without salaries.

But difficulties aside, the Topeka Lay School of Theology remains a vital, creative addition to church life here. Training in lay ministry can work and ought to be expanded, encouraged, and nurtured.

# GOD'S NON-COM

*The lay reader has a responsibility  
to the congregation, to  
the priest under whose direction  
he acts, to the church  
as a whole, to himself, and, above  
all, to God.*

By SAMUEL R. DAVENPORT

**I**n Sabine Baring-Gould's hymn "Onward Christian Soldiers" the allegory of Christ's "Army" persists throughout. To continue it further, our bishops are our generals. That makes our priests become captains and our laymen become privates.

What then is the rank of our lay readers?

Somewhere in between the layperson-private and the captain-priest. That makes the lay reader a non-commissioned officer. It was Rudyard Kipling who wrote, "The backbone of the army is the non-commissioned man." Some 45

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*Samuel R. Davenport, an active lay reader residing in Falls Church, Va., is currently engaged in writing. Before to his retirement in 1968, he was senior editor of the Office of Coordinator of Information of the U.S. House of Representatives.*

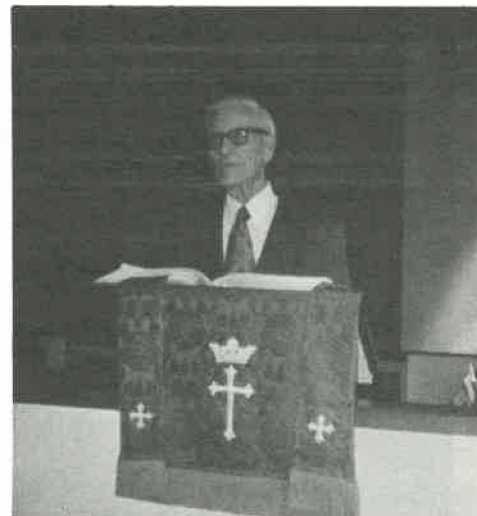
years as a lay reader have confirmed my belief in Kipling's pronouncement. It is equally true when applied to the religious as well as the secular army.

Prior to my first public appearance as a lay reader, I prayed silently before reading the biblical selection aloud to myself in private. There were 10 such rehearsals. It was my fervent hope that my initial rendition would be as nearly perfect as possible. This practice on my part has never varied over my years of service.

What have I learned over those years about the profession of lay reading?

The lay reader must know many things before offering the words of God's servants back to God in the presence of his peers. Perhaps the most important is that of knowing the background of the person whose words he has the responsibility to repeat.

For example, take David.



Samuel R. Davenport

He is reputed to have given us the Psalms; or, at least, several of them. He was, above all else, a poet. At first, he composed his poems, his songs, for his sheep. He was a working shepherd. Later he composed them for his own satisfaction. More than that, he composed them for his God. Few have sinned as David did. He sent Uriah to his death. He had adulterous relations with Uriah's wife, Bathsheba, while Uriah yet lived. But, through it all, David loved his God as few have loved him before or since.

With an understanding of David it is possible to give a soul-searching reading of his psalms.

For example, take St. Paul.

His rabbinical training caused his logic to be both involved and intricate. He was a tent-seller and a tent-maker by trade. He came from a family of Pharisees who were Roman citizens. A complex man. A divided man. Yet, through it all, he loved Christ as few have loved him before or since.

With an insight into the man-who-was-Paul you are capable of interpreting his feelings through your words.

If you think that such comprehension can be gained easily you are wrong. You must dig through intelligent and inane books to gain even a minimum of knowledge. You must do real research in order to truly devote yourself to being a lay reader. The instances of David and Paul point up the fact that your task, over the years, is to express the thoughts of innumerable people whose words you read.

While your lay reader is conducting

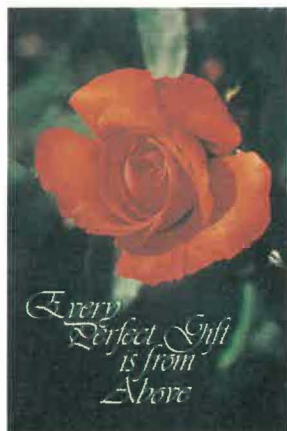
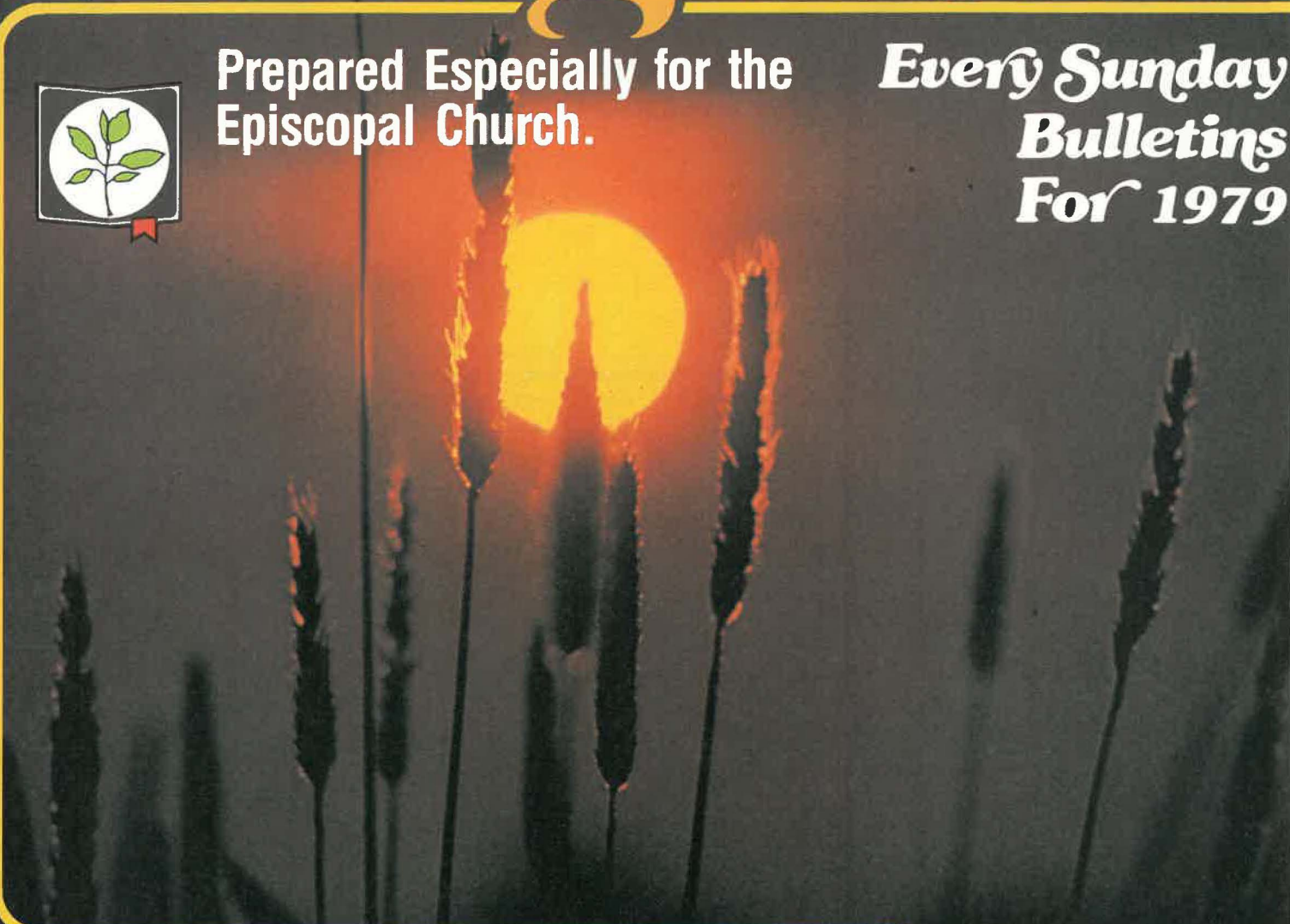
*Continued on page 19*

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Every Sunday  
Bulletins  
For 1979

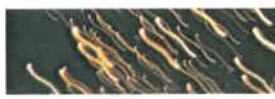


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UTILIZING THE NEW  
LECTIONARY  
SERIES "B"  
FOR 1979  
FROM THE BOOK OF  
COMMON PRAYER.

INTO THE WORLD,  
SO I HAVE  
SENT THEM...

May 27—John 17:11b-19 E-5479



June 3—Acts 2:1-21 E-6179



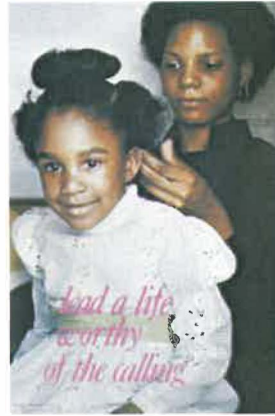
June 24—2 Cor. 5:14-21 E-6479



July 1—Mark 5:22-24 E-7179



July 22—Eph. 2:11-22 E-7479



July 29—Eph. 4:1-7, 11-16 E-7579



Aug. 19—John 6:53-59 E-8379



Aug. 26—Joshua 24:1-2a E-8479

8	9	10	11	12	13	14
8th Sunday after Pentecost				PASSOVER BEGINS	GOOD FRIDAY	
15	16	17	18	19	20	21
15th Sunday after Pentecost						
22	23	24	25	26	27	28
22nd Sunday after Pentecost			St. Mark's Festival			
29	30					
29th Sunday after Pentecost			FIRST QUARTER 4	FULL MOON 10	EAST QUARTER 17	NEW MOON 24

July 1979

1	2	3	4	5	6	7
1st Sunday after Pentecost			INDEPENDENCE DAY			
8	9	10	11	12	13	14
8th Sunday after Pentecost						
15	16	17	18	19	20	21
15th Sunday after Pentecost						
22	23	24	25	26	27	28
22nd Sunday after Pentecost			St. James the Apostle			
29	30	31				
29th Sunday after Pentecost			FIRST QUARTER 3	FULL MOON 9	LAST QUARTER 16	NEW MOON 24

October 1979

	1	2	3	4	5	6
	NEW MOON 1	YOM KIPPUR				SUBSTIN
7	8	9	10	11	12	13
7th Sunday after Pentecost	8th Sunday after Pentecost	THANKSGIVING DAY CANADA			COLUMBUS DAY TRADITIONAL	Should Observe
14	15	16	17	18	19	20
14th Sunday after Pentecost				St. Luke Evangelist		
21	22	23	24	25	26	27
21st Sunday after Pentecost		St. James of Jerusalem				
28	29	30	31			
28th Sunday after Pentecost		UNITED NATIONS DAY		LAST QUARTER 1	NEW MOON 7	FIRST QUARTER 14

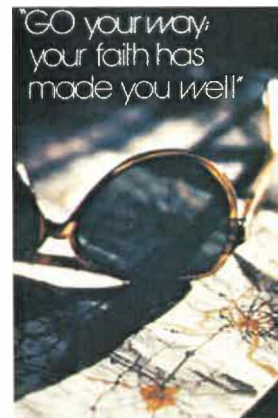
6	7	8	9
6th Sunday after Pentecost			
13	14	15	16
13th Sunday after Pentecost			
20	21	22	23
20th Sunday after Pentecost			
27	28	29	30
27th Sunday after Pentecost	VICTORY DAY CANADA	MEMORIAL DAY OBSERVED	

August

5	6	7	8
5th Sunday after Pentecost	TRANSFIGURATION DAY		
12	13	14	15
12th Sunday after Pentecost			
19	20	21	22
19th Sunday after Pentecost			
26	27	28	29
26th Sunday after Pentecost			

November

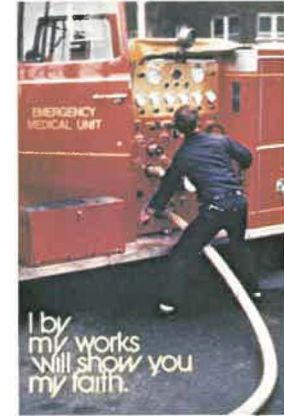
4	5	6	7
4th Sunday after Pentecost	ALL ST. QUARTER 13	NEW MOON 20	
11	12	13	14
11th Sunday after Pentecost			ELECTION DAY
18	19	20	21
18th Sunday after Pentecost			
25	26	27	28
25th Sunday after Pentecost			



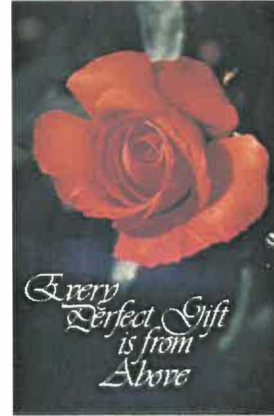
Oct. 28—Mark 10:46-52 E-10479



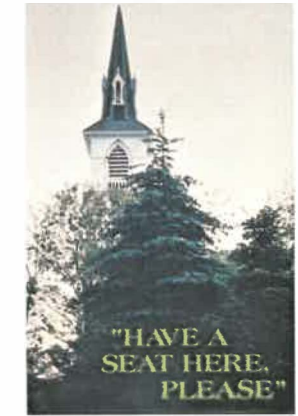
Nov. 4—Mark 12:28-34 E-11179



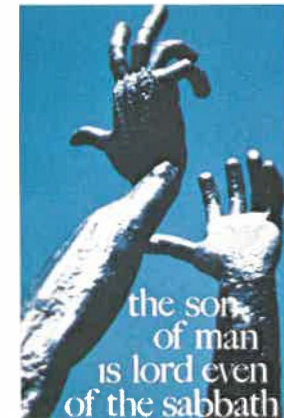
Sept. 2—Deut. 4:1-9 E-9179



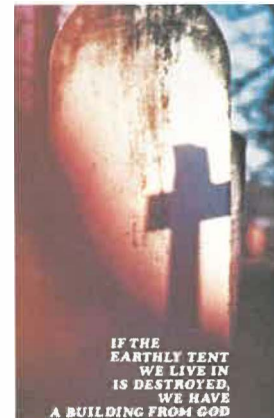
Sept. 9—James 1:17-27 E-9279



Sept. 16—James 2:1-5, 8:10 E-9379



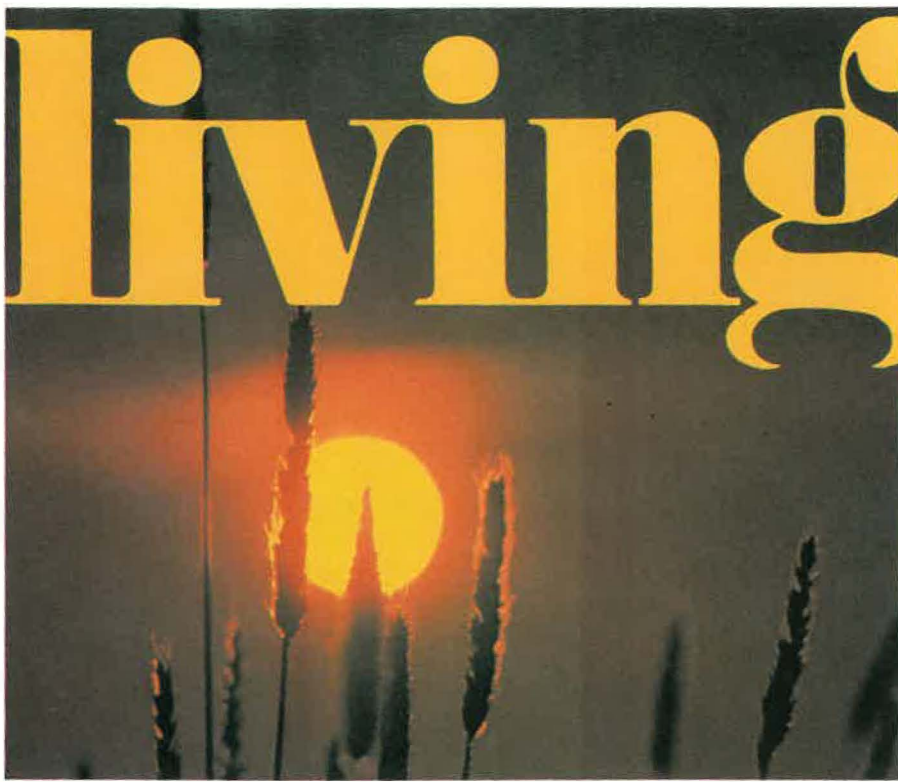
Nov. 11—Heb. 9:24-28 E-11279



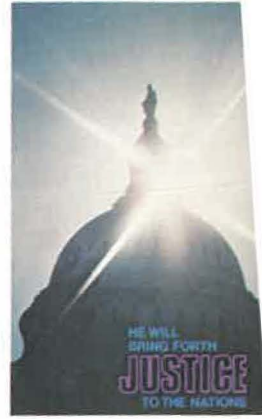
Nov. 18—Daniel 12:1-4a E-11379



Nov. 25—John 18:13-37 E-11479



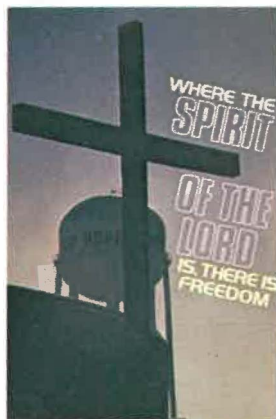
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Jan 7—Isaiah 42:1-9 E-11



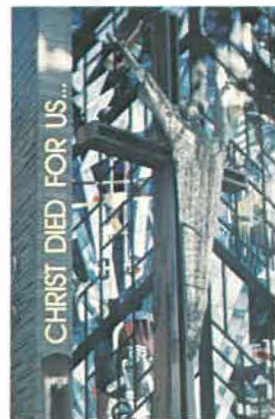
Feb. 18—2 Cor. 1:18-22 E-2379



Feb. 25—Mark 9:2-9 E-2479



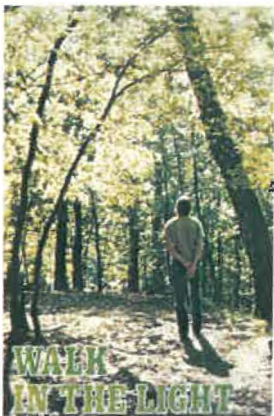
Mar. 4—Gen. 9:8-17 E-3179



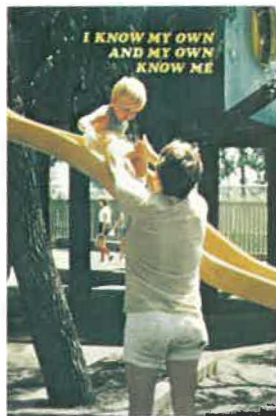
Mar. 11—Mark 8:31-38 E-3279



Mar. 18—Exod. 20:1-17 E-3379



Apr. 29—1 John 1:1-2:2 E-4579



May 6—John 10:11-16 E-5179



AS THOU



### October 1978

SUN	MON	TUE	WED	THUR	FRI	SAT
1 WORLD COMRADE SUNDAY 20th Sunday after Pentecost	2 ROSH HASHANAH JEWISH NEW YEAR	3	4	5	6	7
8 CITY SUNDAY 21st Sunday after Pentecost	9 COLUMBUS DAY THANKSGIVING DAY CANADA	10	11	12 COLUMBUS DAY TRADITIONAL	13	14
15	16 SUUKOTH	17	18 ST. LEKE EVANGELIST	19	20	21
22 20th Sunday after Pentecost	23 SHEWMI ATZERET	24 SUJAT TORAH	25	26	27	28
29 24th Sunday after Pentecost REFORMATION SUNDAY	30	31 REFORMATION DAY HALLOWEEN	MOON	MOON	MOON	MOON

### January 1979

SUN	MON	TUE	WED	THUR	FRI	SAT
7 FIRST BIRTHDAY OF OUR LORD	8	9	10	11	12	13
14 MISSIONARY DAY 2nd Sunday after Epiphany	15 Martin Luther King, Jr.	16	17	18 Observance of St. Peter's Epiphany	19	20
21 3rd Sunday after Epiphany	22	23	24	25 Observance of St. Paul's Epiphany	26	27
28 4th Sunday after Epiphany	29	30	31	MOON	MOON	MOON

### April 1979

### November

SUN	MON	TUE	WED	THUR	FRI	SAT
5 WORLD TEMPERANCE SUNDAY 25th Sunday after Pentecost	6	7 ELECTION DAY	8	9	10	11
12 26th Sunday after Pentecost	13	14	15	16	17	18
19 BIBLE SUNDAY 27th Sunday after Pentecost	20	21	22	23	24	25
26 CHRIST THE KING Last Sunday after Pentecost	27	28	29	30	MOON	MOON

### February

SUN	MON	TUE	WED	THUR	FRI	SAT
4	5	6	7	8	9	10
11 5th Sunday after Epiphany	12	13	14	15	16	17
18 6th Sunday after Epiphany	19 LINCOLN BIRTHDAY	20	21	22	23	24
25 7th Sunday after Epiphany	26 WASHINGTON'S BIRTHDAY OSWEGO	27	28	29	30	MOON

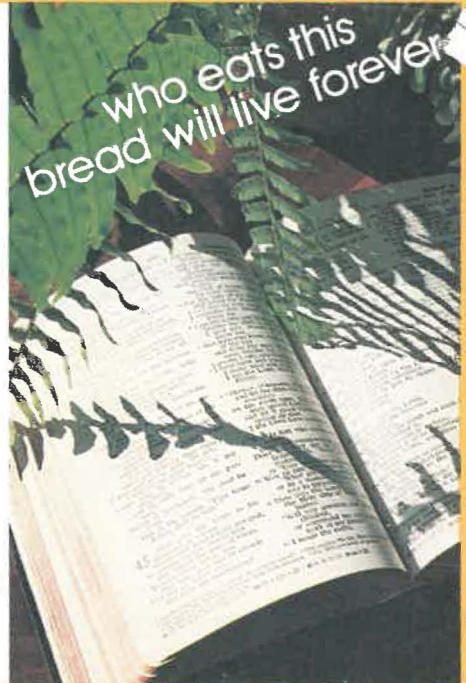


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#### FIRST LESSON, PROVERBS 9:1-6

Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maid to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who is without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Leave simplicity, and live, and walk in the way of insight."

#### SECOND LESSON, EPHESIANS 5:15-20

Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

#### GOSPEL, JOHN 6:51-58

Jesus said, "I am the living bread which came down from heaven; if any one eats of this bread, he will live forever, and the bread which I shall give for the life of the world is my flesh."

The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died, he who eats this bread will live forever."

ABOUT THE COVER:  
The bread is the table satisfies our appetite for the moment, but in a few hours we are hungry again. It has told us that the Father has sent the bread which would give us life forever. If we feed ourselves on Christ, in what our lives are filled with him, we will be satisfied in a way which lasts not only through the day, but in the eternity.

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September and October Designs — July 1, 1979

November and December Designs — Sept. 1, 1979

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The Church Year represents the Life of Christ in a yearly pattern with two principal centers: the Christmas event and the Easter event. These events include the death, resurrection, ascension and return of Christ. The time of the Church year is related directly to the Easter event.

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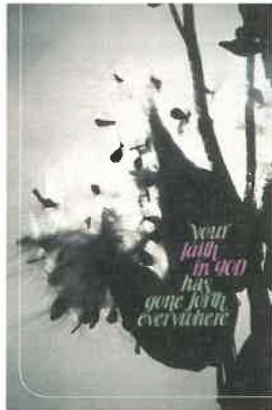
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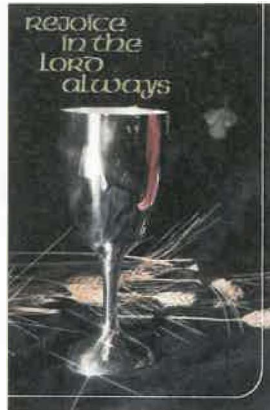
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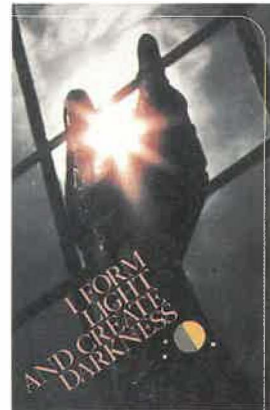
Oct. 1—Phil. 2:1-13 E-10178



Oct. 8—Phil. 3:14-21 E-10278



Oct. 15—Phil. 4:4-13 E-10378



Oct. 22—Isaiah 45:1-7 E-10478



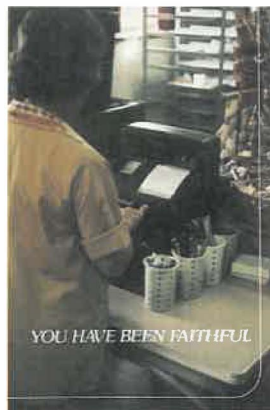
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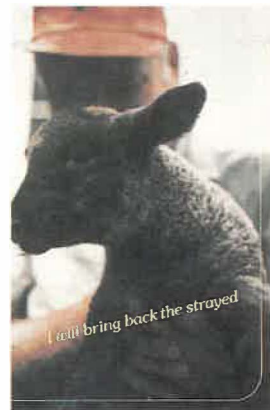
Nov. 5—I Thess. 2:9-13 E-11178



Nov. 12—Matt. 25:1-13 E-11278



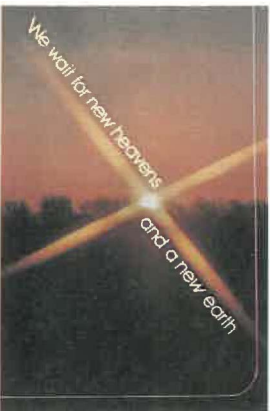
Nov. 19—Matt. 25:14-15 E-11378



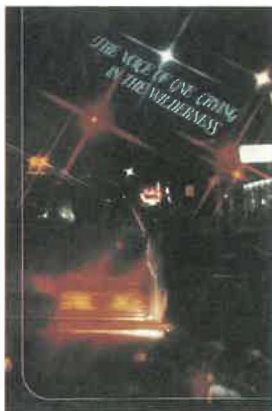
Nov. 26—Ezek. 34:11-17 E-11478



Dec. 3—Mark 13:33-37 E-12178



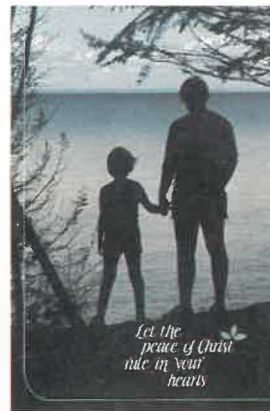
Dec. 10—2 Peter 3:8-15a E-12278



Dec. 17—John 1:6-8, 19-28 E-12378



Dec. 24—Luke 1:26-38 E-12478



Dec. 31—John 1:1-18 E-12578

All Scripture Selections are taken from the "Book of Common Prayer-1976 Proposed" and using the Three Year Lectionary. We are using Year "B" starting with 1st Sunday in Advent 1978.

# ed

## Prepared Especially for the Episcopal Church. Every Sunday Bulletins For 1979



Jan. 14—John 1:43-51 E-1279



Jan. 21—Mark 1:14-20 E-1379



Jan. 28—I Cor. 8:1b-13 E-1479



Feb. 4—II Kings 4:18-21 E-2179



Feb. 11—I Cor. 9:24-27 E-2279



Mar. 25—Eph. 2:4-10 E-3479



Apr. 1—Jer. 31:31-34 E-4179



Apr. 8—Phil. 2:5-11 E-4279



Apr. 16—Acts 10:34-43 E-4379



Apr. 22—I John 5:1-6 E-4479

### 1978

1	2	3	4
ALL SOUL'S DAY	WORLD COMMUNITY DAY		
9	10	11	VETERAN'S DAY
16	17	18	
23	24	25	
THANKSGIVING DAY			
30			
ST. ANDREW APOSTLE	LAST QUARTER 30	NEW MOON 30	

### December 1978

1	2	3	4	5	6	7	8	9
FIRST QUARTER 7	FULL MOON 14	LAST QUARTER 22	NEW MOON 29					
3	4	5	6	7	8	9	IMMACULATE CONCEPTION	
10	11	12	13	14	15	16		
17	18	19	20	21	22	23		
SUNDAY BEFORE CHRISTMAS	CHRISTMAS DAY	HANUKKAH	26	27	28	29	30	
24	25	26	27	28	29	30		
4th Sunday after Christmas	CHRISTMAS DAY	HANUKKAH	26	27	28	29	30	

### 1979

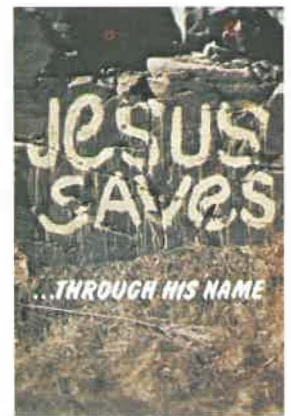
1	2	3
		Presentation of Our Lord
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WASHINGTON BIRTHDAY	TRINIDADAL	ST. MATTHEW APOSTLE

### March 1979

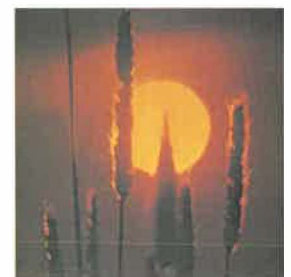
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FIRST QUARTER 1	FULL MOON 12	LAST QUARTER 21	NEW MOON 28						
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18	19	20	21	22	23	24			
25	26	27	28	29	30	31			
2nd Sunday in Lent	St. Joseph		SPRING BEGINNING						



May 13--I John 3:18-24 E-5279



May 20—Acts 11:19-30 E-5379



### June 1979



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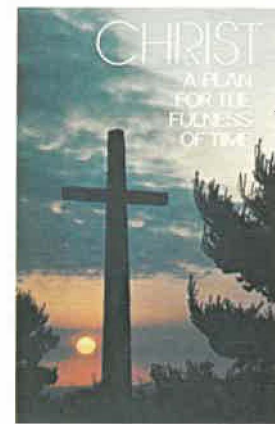
June 10—John 3:1-16 E-6279



June 17—Mark 4:26-34 E-6379



July 8—2 Cor. 12:2-10 E-7279



July 15—Eph 1:1-14 E-7379

1979

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September 1979

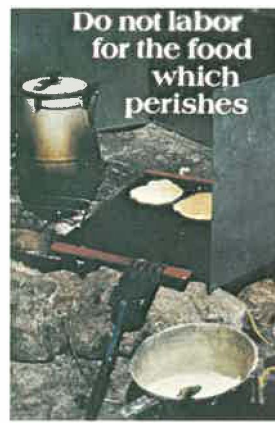
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December 1979

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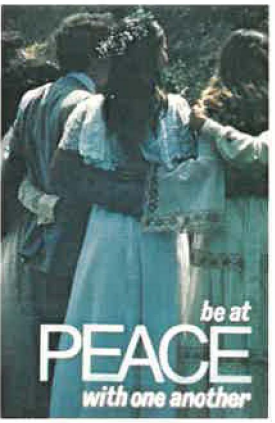
Aug. 5—John 6:24-35 E-8179



Aug 12--Eph. 4.30-5.2 E-8279



Sept. 23—Mark 9:30-37 E-9479



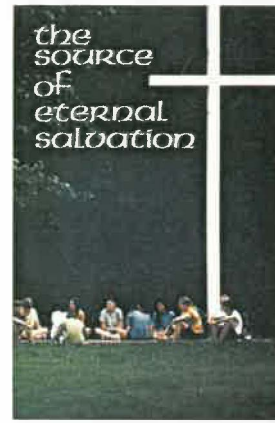
Sept. 30—Mark 9:38-43, 45 E-9579



Oct. 7—Heb. 2:9-18 E-10179



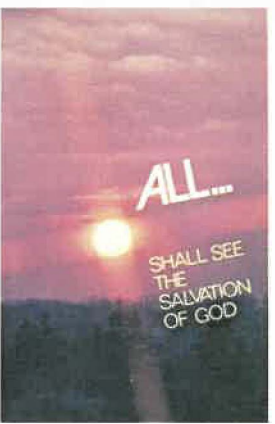
Oct. 14—Mark 10:17-27 E-10279



Oct. 21—Isaiah 53:4-12 E-10379



Dec. 2—Luke 21:25-31 E-12179



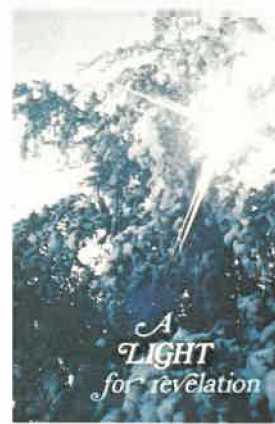
Dec. 9—Luke 3:1-6 E-12279



Dec. 16—Phil. 4:4-7 (8-9) E-12379



Dec. 23—Micah 5:2-4 E-12479



Dec. 30—John 1:1-18 E-12579

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his private oral rehearsals he should be concerned with problems of respiration, enunciation and pronunciation.

Unless he breathes at the correct places (and biblical punctuation marks are not always the correct ones) he is bound to find himself in difficulties. He could give the wrong reading, the wrong meaning. He could lose words, phrases, entire sentences. He could end up breathless, thereby shifting the attention of his listeners from the content of his reading to his personal predicament.

Breathing is also tied in with word stress. In former days, "high" or "low" parishioners could be turned away from their attitudes of worship by a lay reader's emphasis on passages which appeared to favor the ideological stand of opponents. Today, such emphasis must still be carefully watched. Your lay reader has to maintain the worship attitude of those who favor the King James version of the Bible and the "old" Prayer Book and their opposites who scorn these and advocate any of the recent Bibles and the "new" Prayer Book.

Your lay reader is hampered by this situation. The anti-poetry stand of 20th century biblical revisionists has weakened or destroyed the reading of some psalms, the Song of Solomon and other dramatic passages of the Old Testament. However, these same revisionists have made confused philosophical portions of the New Testament understandable to a modern congregation.

Thus, the good and the bad of the old and the new have attained a workable balance.

To bring a semblance of unity the lay reader must fall back on the instrument of his voice. He can increase his tempo of speech over delicate passages. By raising or by lowering his voice, or by reading in even tones, he can lessen the possibility of causing hackles to rise.

There are some non-controversial readings which call for stress in every sentence. There are some basic, exquisite readings which hold in themselves their own effectiveness. In these, the reader should use the absolute minimum of artificial stress.

The lay reader has a responsibility to the congregation which he serves. He has a responsibility to the priest under whose direction and control he acts. He has a responsibility to the church as a whole, of which his congregation is a part. He has a responsibility to himself. Above all, he has a responsibility to God.

Everyone of his fellow parishioners should be able to hear his reading, to understand what he reads.

After several private rehearsals the lay reader should be able to look up from the Bible so that his voice may reach the listeners. He should know every word of his assignment, especially biblical proper names. He should be able to pro-

nounce these correctly. He should be aware of the meaning of difficult words, phrases, sentences. This is necessary, for what once belonged to your lay reader alone will belong to all within range of his voice after he has read it.

No public reading is perfect. Some approach perfection. Even the most experienced lay readers are subject to distractions. Thoughts of personal problems may break their concentration. A baby cries. A late-arriving parishioner may be squeezing into his pew. Someone may cough. A child may change places. This could cause any lay reader to stumble over a word or read from the sentence above or below.

What to do?

Simply go on as if nothing had happened. You know your own intentions. So does God. You love him. You are doing what you are doing because of your love for him. You feel his forgiveness come to you. God forgives more readily than your peers in the congregation. Your priest forgives your errors. He, too, is subject to them.

The lay reader must assist his priest in establishing a calm climate for the prayers which are to follow. He must prepare the way for the sermon; espe-

cially if the text for that sermon is included in his reading.

He must do all he can to strive for unity of differing minds and philosophical points of view. He must try to heal ideological rifts, to prevent further schism.

He ought to study the Bible—all versions of it—without ceasing. He ought to read theology and history to himself. He ought to make working tools out of his soul, his mind, his voice.

He ought to pray to God reverently, silently, that he might become a more efficient lay reader. He should pray for the success of what he does in the hearts of those who hear him. He should do his best in preparation, in execution.

God asks more from him than the congregation, the priest, the church, and himself. God asks for the lay reader's complete love.

In the 14th verse of the 6th chapter of II Samuel we read, "And David danced before the Lord with all his might. . . ."

David composed well. He sang well. He did what he did "with all his might."

If you are a lay reader, do what you do with all *your* might. You may not be a priest. But you *are* a "pro." You are a non-com in the army of the Lord.



### Twice Upon a Time

I'd like to travel back again,  
Through time and place  
When now was then.  
Could I be Eve  
And tell that snake  
To take his leave?

I wonder what the world would be

If Eve were I  
And I were she?  
But would I know  
What I know now,  
Of trees and snakes  
— That awful row.

Oh sigh,

Let Eve be Eve,  
And I be I.

B. J. Bramhall



Illustration from the Edward VII Prayer Book

*In many dioceses, workshops are being conducted to introduce churchpeople to new trends in liturgical expression. A report of one such workshop, held in Milwaukee, is presented here.*

## MUSIC WORKSHOPS

By J. A. KUCHARSKI

One positive reaction to the Proposed Book of Common Prayer is the renewed interest in the music of our liturgy. In many dioceses workshops are being conducted to introduce clergy, church musicians, and laypeople to new trends in liturgical expression. Often diocesan papers will carry information about such events; and the May issue of the *American Guild of Organists Magazine* offers information on a wide variety of summer workshops concerning church music.

On April 21 and 22, the Sisters of the Community of St. Mary sponsored a workshop entitled "Singing Our New Song: Music for the Proposed Book of Common Prayer." This event, attended by some 80 participants, took place at St. Mary's Convent and Retreat Center in Milwaukee. Attending from various dioceses of Wisconsin and Illinois were clergy, choirmasters, choristers, and interested laypeople. Dr. Alec Wyton, organist and choirmaster of St. James' Church, Manhattan, and Co-ordinator of the Standing Commission on Church Music of the Episcopal Church, was the leader.

Such workshops are not limited to dis-

cussion only. Participants sing examples of music discussed and incorporate some of it into actual worship (e.g. Compline, Morning Prayer, Holy Communion).

Dr. Wyton stated in his opening address that liturgy is not only an experience shared by Christians when gathered together, but a constant offering performed in our daily activities. He also remarked that the many rubrics and options pertaining to music in the PBCP set it apart as the most musical prayer book to date. The need for clergy and church musicians to become familiar with the directives given before each service was also stressed. Recent innovations in the rubrics allow for the substitution of hymns or anthems with psalms, instrumental music when appropriate, and silence, one form of participation often overlooked. While Dr. Wyton believes that innovative forms of worship should be encouraged, he also reminded workshop participants that such forms should be of the highest quality and related to the context of the liturgy. In the composition of music for the liturgy, the text is to be taken as the primary concern. Music should be theologically compatible with the text. Work-

shop attendants were assured that all texts (i.e. communion services, canticles, anthems, motets, etc.), authorized by previous General Conventions are still valid for use with the new revised rites.

Questionnaires have been sent to many parishes requesting information about their use of the materials in *The Hymnal 1940*. (Those who have not received such a questionnaire for their parish can procure one from the Standing Commission on Church Music of the Episcopal Church, 815 Second Avenue, New York, N.Y. 10017.) These questionnaires should be filled out and returned to the Commission as they will influence any changes made in the present hymnal.

One purpose of the questionnaire is to determine what hymns are widely used and which ones are no longer considered suitable by most congregations. There are some observances in the church year which do not have appropriate hymns (e.g. the Baptism of Christ). In order to make room for such valid additions to the hymnal, and to keep the book a manageable size, some less frequently used hymns will have to be deleted.<sup>1</sup> General Convention authorizes only the texts of

<sup>1</sup> An article, written by H. N. Kelley, about the importance of the questionnaire and its implications for parishes will appear in a forthcoming issue of *THE LIVING CHURCH*.

the hymns. Composition of the tunes for them is under the guidance of the Standing Commission on Church Music.

Another subject discussed at the workshop was the singing of psalms. A fuller use of the psalter is made in the new Prayer Book. Two methods for chanting the psalms are plainsong and Anglican chant. Dr. Wyton prefers plainsong because it is easier for congregations to sing. He believes that Anglican chant is most correctly sung by a trained choir. However, new Anglican chants are being written for unison singing by congregations who prefer this method. The psalter in the PBCP has been translated from original sources. It is being pointed for use with plainsong and Anglican chant. This material is expected to be available to parishes in the Fall and should encourage a greater use of the psalms within the liturgy.

In the way of service music for the offices and the eucharist, a supplement, also expected to appear in the Fall, will contain many of the new canticles which have never been set to music. They will be pointed for use with plainsong and Anglican chant and free forms for choir and congregation will also be included. PBCP rubrics provide for optional singing or saying of many parts of the eucharist. Dr. Wyton suggested that saying is preferable to singing if the singing cannot be done well.

Participants in the workshop were given an opportunity to sing portions from each of the four communion settings found in the Series I hymnal supplement. Composers of these settings are Robert Powell, Malcolm Williamson, Alastair Cassells-Brown, and Richard Felciano.

A final rehearsal was held of the music studied and participants gathered in the convent chapel for the Holy Eucharist Rite II. The Rev. Ralph Stewart, rector of All Saints' Church, Appleton, Wisconsin, was the officiant, assisted by clergy and laypeople. Dr. Wyton was the organist.

The Convent of St. Mary, located on Lake Michigan, was a pleasant setting for the workshop. The hospitality of the sisters and the excellent home-cooked food created an atmosphere conducive to fellowship and learning.

#### Materials used:

*Church Hymnal Series One:* Settings for the Common Texts of the Eucharists (Church Pension Fund).

*Hymnal Supplement II:* New Hymns, Anglican chants, Te Deum set to Tone VIII.1 and Sanctus and Benedictus settings for Rite I corresponding to the Communion Services 1 thru 8 in *The Hymnal 1940* (Church Pension Fund).

*More Hymns & Spiritual Songs* (Walton Music Corporation).

*Ecumenical Praise:* A collection of modern and tradition hymns from many sources (Church Pension Fund).

# THE ORDER OF SAINT VINCENT

By THAD RUDD

I suppose there are many "reasons" for adult Christians being where they are in the faith today; however, I would be willing to wager that within most congregations, there is that particular and special person who received his training in the faith while serving as an acolyte during his youth. I was, and in most cases, still am that type of person. My early life as an acolyte was the beginning of my Christian foundation and my strong orientation as an Episcopalian. It is because of this early training, that I can never see the day I would leave my church, nor can I see the day when I would allow my church to fall into a secular, undisciplined conglomerate of churches. Hence, my interest in the Order of Saint Vincent or, as it is sometimes called, the National Guild of Acolytes.

**Who was Saint Vincent?** Like many Christians, Vincent fell under the persecutions of the Roman Emperor, Diocletian. A native of Huesca, Spain, he was ordained a deacon by Bishop Valerian of Saragossa. He was arrested with his bishop and was later martyred in the year 304. Because he was a deacon and because of his active ministry, Vincent became a patron for the guilds of acolytes of which one is the American Order of Saint Vincent. The American Order of Saint Vincent (there are English and Scottish guilds also) now has chapters in Australia, Canada, Central America and Haiti. In addition, the Order is now in the process of translating its manuals into French and Spanish.

The purpose of the Order is catholic. It is for this reason that the incorporation papers state the nature of the Order to be of "Anglican heritage." We are also able to minister to other catholic denominations, thus having chapters in the Roman Catholic Church and the

Polish National Catholic Church. The Order is not a political arm of any church organization, but a non-profit institution perpetuating the goals set out in the constitution and bylaws. The hopes of the Order are to emphasize a world-wide fellowship of acolytes so that every server at our Lord's altar will have a progressive rule of life based on the seven sacraments; that they will become intellectually interested in proper liturgics within their church; that all acolytes will consider their work at the altar a proper lay vocation.

The Order has rules:

1. To pray each morning and night.
2. To be present at the eucharist on Sundays.
3. To make preparation before serving.
4. To serve in accordance with the desires of the priest-in-charge.

Each chapter is regulated by the priest-in-charge. For this reason, chapters may vary from parish to parish. However, the guidelines of the Order remain the same.

It is from the rule that the priest is in



The Rev. Thad Rudd

The Rev. Thad Rudd is rector of Zion Church, Oconomowoc, Wis.

charge that the Order has received most of its criticism in the past two years. Each month we receive more than 100 letters concerning the Order and in 50% of them, the question is asked. "Can girls be members of the Order of Saint Vincent; can girls be acolytes?" Since the Order of Saint Vincent is a training and teaching organization and because it adheres to the teachings and practices of the catholic church, the answer is: If the parish priest has consented, it is permitted.

**What makes a good Order of Saint Vincent?** One would visualize the parish priest surrounded by his tennis-shoe clad ruffians, practicing on Saturday morning for the next day. Surprisingly this is not the norm. We have found that it is not the parish priest who has the time to "whip them into shape" but it is that particular and special layman who does such a fine job. Almost without exception, when you find a parish with well-trained, well-disciplined acolytes, you will find a well-trained and well-disciplined acolyte master behind them.

The Order of Saint Vincent now has over 200 active chapters and membership continues to grow. Membership is open to any bishop, priest or deacon; they may be active as well as associate. Any layman may hold an active or associate membership. Where there is no chapter an individual, with the consent of the priest he serves, may be admitted to the Secretary-General's Chapter. Additional information is available from the Order of Saint Vincent, P.O. Box 697, Oconomowoc, Wisconsin 53066.

The Order publishes a semi-annual newsletter, "The Anglican Way" and is governed by a board of directors. The Director-General is the Rev. Thad B. Rudd; the Rt. Rev. William Brady (Bishop of Fond du Lac) is the chaplain. The Order also publishes manuals for acolytes to be used with both the Prayer Book of 1928 and the Proposed Book of Common Prayer. Other tracts are available on request.

The primary emphasis this year will be to establish Acolyte Master training sessions. The first, which will be held in Oconomowoc, Wisconsin, August 25 and 26, will create lay leadership in acolyte training and also emphasize the need of devotion through serving at the altar. As the Order continues to grow, area leadership will fall into organized regional chapters.

There is a \$5.00 initiation fee and \$1 per year membership fee which includes subscription to the "Anglican Way" and its annual birthday card. There is no maximum age; we have members in their 90s—the minimum suggested age is 10.

Mrs. Sharon Brown is the Order secretary and is happy to answer questions pertaining to the Order.

## The Brotherhood



## of St. Andrew

By WILLIAM E. MUDGE

**T**he Brotherhood of St. Andrew began in an Episcopal church in Chicago in 1883, when James Houghtelling recognized that only through bringing men and youth to Christ could some of the social problems of the day be resolved. Some of these men were addicted to alcohol and others had lost a sense of purpose. Houghtelling's program was such a success that it soon became apparent that some sort of organization was needed. Because the group, like Peter and Andrew, were fishers of men, they took the name the Brotherhood of St. Andrew. The name soon became a watchword and ever since then the purpose of the Brotherhood has been to bring men and youth to Christ's kingdom.

We are primarily interested in men's ability to grow spiritually. Over the years we have found that their need to grow in this direction can be fulfilled if they follow the three rules of prayer, study, and service. There have been times in the past that membership has been as high as 10,000. Today, although we are fewer in numbers, we see in the members true dedication and the strength of growing in the Holy Spirit.

The administrative work of the Brotherhood is done by a staff of lay men and women in York, Pa., but the work of bringing men to Christ is carried on throughout the nation, the Virgin Islands, and even Japan.

The Brotherhood of St. Andrew maintains local chapters within parishes and diocesan-wide assemblies so that men

can get together for fellowship and work. There are also members at large—men who have not been able to organize chapters in their parishes but who want to maintain membership in the Brotherhood of St. Andrew. These men take up their lay ministry on a personal basis, learning to help their rector where needed and taking over some of the duties of the overworked clergy.

As we look at men and women and youth today, we realize that it is one thing to know Christ as your Savior and Lord, but it is another thing to grow in spiritual grace. Many people are living frustrated and defeated lives even though they are going to church each Sunday. Instead, they should be living full and abundant lives as promised in the Scriptures.

The only way to get people into this kind of life is to go out to them and make disciples of them. Therefore, it is our hope that we can, through our Brotherhood, lead more men into programs of spiritual growth. This can happen only when men in the Episcopal Church come forward, recognizing and accepting that only through an active laity—using of its time, talents and treasures—can the church truly assume its role of bringing men and youth to Christ's kingdom. Through their fellowship in the Brotherhood, men can come to realize the importance of prayer, study, and service.

No stereotyping of a program is possible; each parish knows best its own needs. A layman who wants to be part of the Brotherhood of St. Andrew should let his rector know of his desire, and should get in touch with his diocesan office or the office of the Brotherhood. Simply let your desires be known, and everywhere men of good faith will be ready to start you on the road to greater service to our Lord.

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*William E. Mudge is president of the Brotherhood of St. Andrew. He lives in Minneapolis, Minn. The headquarters of the Brotherhood of St. Andrew is at 373 West Market Street, P.O. Box 21, York, Pa.*

# EDITORIALS

## Parish Administration

Parish administration involves many things. To bring these different things together so that all are functioning to good advantage, in mutually supportive ways, is good administration. Since a parish consists primarily of lay people, the place of the laity in parish administration is obviously of the utmost importance. We are pleased therefore to make the ministry of the laity the theme of this Spring Parish Administration Number.

## Ministry of the Laity

What is ministry? This term, or more specifically, "the ministry of the church," is an expression which has undergone a considerable change in usage in the Episcopal Church during recent decades. Earlier in this century, it was used almost exclusively for the work of the ordained clergy: ministry was assumed to be what deacons learned, what priests did, and what bishops managed. Gradually the word ministry has come to be more and more widely used until today one is not quite sure what it means.

Why have we taken a perfectly good word, the meaning of which was well known, and begun to use it in so many puzzling ways? There are two major answers to this question.

First of all, people are reading the Bible more. The idea of ministry is presented in a great variety of ways in Holy Scripture. It does not mean any one single activity.

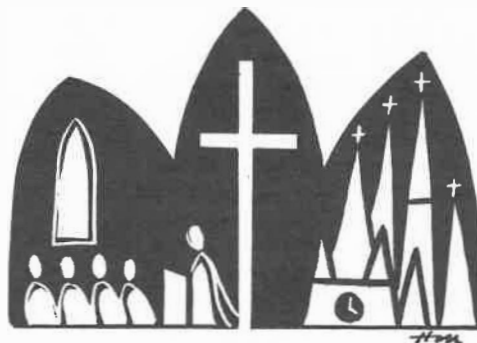
Secondly, to say that whatever the rector does *is* ministry, and whatever a parishioner does *is not* ministry is simply untrue. Many of the things clergy do in their working hours are the same as what other professional people do—they make telephone calls, go over financial accounts, plan meetings, answer correspondence, read reports, and so forth. One cannot say a phone call automatically is ministry when a priest is calling, but automatically is not when a layman is calling! In fact a phone call may be a significant act of ministry, as for instance a supportive and helpful call to someone is sorrow or need. But such a call is ministry whether made by a priest or by a lay person.

So it is with a thousand other things. In all sorts of ways we all have the opportunity to apply our Christianity in our dealings with other people. Will it be ministry or not? The word raises the question and challenges everyone, ordained or unordained.

The change that has occurred in our thinking about ministry is especially obvious in the ministry offered to God and to one another in church on Sunday morning. Years ago, the priest was supposed to read all the solo parts in the entire service. If another priest or deacon was present, he might be invited to read a lesson or the epistle. Seminarians might also be so invited, as they would be ordained soon. If a lay reader read morning or evening prayer, it was only because the priest

was ill or away. It was believed that the reading of Bible passages, like everything else, really belonged to the priest and to him alone. After World War II, when lay people began to be widely invited to read lessons and epistles in the Episcopal Church, it was feared by some that they were trespassing into "the ministry."

Today we know that this simply is not true. The ministry of reading is not something which belongs to the priest and which he occasionally loans to lay people. The practice of reading portions of the Bible in the liturgy each week goes back to the Jewish synagogue. Different laymen took turns doing it. It was not a special function of priests or of rabbis. Jesus himself read in the synagogue as a Jewish layman (St. Luke 4:16). Later on, as the Christian liturgy developed, bishops and priests presided over the service, but the Bible passages were usually read by unordained readers. Later, reading the Holy Gospel became a prerogative of



deacons. It was much later, after the Reformation in fact, that the priest took over all these readings on all occasions: he was really trespassing into a ministry which others should have carried out. Today when lessons and epistles are commonly read by lay people, the original arrangement is being restored. These readers are not there to borrow the priest's ministry, but rather to carry out their own proper ministry in the Christian liturgy.

Does this diminish or erode the priest's ministry? Some feel it does. We believe the ministry of the priest during this part of the liturgy is primarily to preside—to give order, unity, and direction to the service. He exercises his ministry with regard to lessons and epistles by seeing to it that they are read well, by appointing well qualified readers, and by providing adequate training for them. By his teaching and preaching he should be helping the readers, and the whole congregation, to understand these Bible readings better. Hence his ministry enhances that of the readers, and theirs enhances that of the priest, and both priest and reader help the entire congregation.

This should be a paradigm or pattern for the whole life of the church. Wherever Christians are, seven days a week, Christian ministry occurs as all of us, in our various callings, seek to uphold one another in Christ's name, by the power of the Holy Spirit, to the glory of God the Father.

terms, it is the ringing of a peal of bells in a set of specific sequences, following a planned order—called a *composition*—so that no sequence duplicates any other in the composition, and the ordered changes will ultimately lead back to the original sequence. The ordering is done according to very specific rules govern-



ing the position of each bell in each sequence, and the means by which each bell changes its place in subsequent sequences. Certain changes of positions will result in less musical sounding sequences than others, so compositions are planned to avoid unmusical sequences yet in no way violate the rules. True changes may be rung on as few as five bells, or as many as twelve; six or eight being the norm. The bells are tuned in major scale order, with the number one bell being the highest pitch in the peal. All changes begin with the ringing of "Rounds" whereby the bells are rung in a descending scale pattern until the conductor is ready to begin the composition and the ringers, whom the conductor directs, have established the rhythm of their ringing.

St. Stephen's Church has, like so many modern churches in America, an electronic carillon, playable from perforated rolls and from a keyboard. While these are useful for playing hymn-tunes and carillon compositions, neither offers a practical means for ringing changes. So, from the Futura Music Research Division of the organ-building firm of Lawrence Phelps and Associates, in Erie, St. Stephen's has procured a special device called the "Ringin' Crew"—a little black box which contains sufficient electronic wizardry not only to ring the bells in the electronic carillon, but to ring changes on eight bells according to a composition known as "H. Johnson's—Plain Bob Major" involving about 5,300 changes. This it does by means of a microprocessor and the necessary relays to operate the bells.

The installation of the "Ringin' Crew" at St. Stephen's is the first such known in the U.S. It is equally applicable to churches where there are real bells rung by electric means, as well as being compatible with all known electronic carillons.

(The Rev.) THOMAS J. HENRY

# CONVENTIONS

Although delegates from some parishes were prevented from attending by mudslides and high water, nearly 300 people met on the campus of the University of the Pacific for the 18th convention of the Diocese of **San Joaquin**. Deputies and alternates to the 1979 General Convention were elected, and a budget of \$418,654 was approved. The Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, cited Psalm 126 in addressing his people. "We, too, cry for the restoration of our doctrinal patrimony," said the bishop. "We pray for the recovery of order and discipline, for the return of those who have left the church, for conscious and earnest endeavor to obey the divine commission and bring into the fold those who do not know Christ. . . ." Bishop Rivera referred to the ordination of women to the priesthood as a "sectarian anomaly," and called it one of the three problems currently facing the church. Others he mentioned were the question of avowed and/or practicing homosexuals, and the separation from the church of dissident clergy and laity.

The Very Rev. Richard Coombs, dean of St. John's Cathedral, Spokane, spoke to the convention about *Venture in Mission*. He was also asked to give an account of the service in Denver, at which he had been present. Citing an article he had submitted to *THE LIVING CHURCH* ["One View of the Denver Event," *TLC*, Mar. 19], the dean questioned the validity of the service. After his talk, the convention then approved by a considerable majority a resolution calling upon the Rt. Rev. John M. Allin, Presiding Bishop, to take "appropriate actions" against the Rt. Rev. Albert A. Chambers.

The principal convention speaker was the Rt. Rev. Joseph M. Harte, Bishop of Arizona. Bishop Harte underscored the convention theme of vision and hope by reminding his listeners that the Anglican Church successfully had come through many times of crisis in the past. "So our present 'gloom and doom' in the church is not new," he said. "We need to look for encouraging signs. Our church increased its membership by 35,000 in

1976, and our giving was up by 6.4 percent. That's not bad. . . . We have a great heritage and enormous opportunities ahead." Bishop Harte concluded with a quotation from Archbishop Temple, "To become bitter in controversy is more heretical than the most devastating theological opinions."

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Meeting in convention, the **Diocese of North Carolina** voted to oppose the ordination of homosexuals to the priesthood. The resolution committed the church to working with homosexuals, but drew the line at ordination. The Rev. S.F. James Abbott, chaplain at the University of North Carolina at Greensboro, took the other side of the issue. "As I read the canons," he said, "there are no categories of people who are excluded from ordination to the priesthood. We don't say, for example, felons can't be ordained. We judge people as they present themselves to the church on the quality of their lives and whether they are called." The diocese also refused to hold a statewide referendum to determine whether communicants wish to use either the 1928 Book of Common Prayer, the new PBCP, or both. The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, told delegates it was too late for such a referendum.

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The **Diocese of Mississippi** welcomed the most delegates ever to its 151st council in Biloxi late in January. Many votes on resolutions were unanimous, and the atmosphere of the convention was described by the diocesan paper as serene. The Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi, asked the diocese to take specific "ventures in faith" in its ministry to the elderly, evangelism, support of *Venture in Mission* (VIM), and the Presiding Bishop's appeal for African refugees. Indeed, the council voted its offerings of \$653,45 be given to the Church of the Redeemer, Brookhaven, to help with the support of Ugandan refugees living there.

In other business, the council accepted a new mission, the Church of the Creator in Clinton, and yoked together three former missions to be known as the Parish of the Mediator-Redeemer in Pike County.

Deputies and alternates to the 1979 General Convention were elected, and a budget of \$598,568 was adopted for 1978.

## Things to Come

July

9-13: Chilton Powell Institute—national liturgical conference, Cranbrook educational complex, Bloomfield Hills, Michigan.

31-Aug. 3: The School of Spiritual Direction will conduct a four-day course at Melrose School, Brewster, N.Y.



## BOOKS

Continued from page 5

be expected in such an effort, it is not at all surprising to find that not only is the idea of reincarnation defined along certain lines but also that certain theological interpretations of the Christian heritage are favored over others, perhaps in order to accommodate reincarnationism.

Despite this seeming cant to pick up certain historical developments or theological points of view to permit the development of the basic thesis of the book, the assessment of the historical material is fair. Two things, however, may be noted in particular. The first is the



method of the argument. On a number of occasions the argument seems to run from a consideration of theoretical possibilities (or in one instance even a hypothetical supposition) which in the course of the rhetoric soon seem to become probabilities which themselves are dealt with as hints of certainty. The second point concerns the issue of continuing personal identity in the process of reincarnation. If continuing identity is down-played, virtually to the point of denying it, one wonders what personal meaning reincarnation has.

Whether the book will succeed in its intention may well depend on the basic predispositions of its readers. Nevertheless, if they can get beyond some of its tendentiousness that looms up despite the author's intention to the contrary, it may offer some interesting areas for theological speculation.

(The Rev.) SHUNJI F. NISHI  
Church Divinity School of the Pacific  
Berkeley, Calif.

### Commitment and Concern

**DIALOGUE: The Key to Understanding Other Religions.** By Donald Swearer. Westminster. Pp. 167. \$4.95.

Dr. Swearer has written a convincing case for dialogue as a means for understanding other religions. He distinguishes this approach from hostility towards non-Christians, seeing Christianity as the fulfillment of all religions and of interreligious cooperation.

Defining dialogue as an encounter of religious persons on the level of their deeper commitment and ultimate con-

cern, he presents the criteria and principles of the dialogue approach. Through his in-depth encounter with Theravāde Buddhism, he discusses biblical concepts, such as "a new creation in Christ," which took on deeper meaning for him as he came to understand what Buddhists mean specifically by not-self (anattā).

The inclusion of selections from the Thompson lectures delivered at the Thailand Theological Seminary by a contemporary Buddhist monk on views of Christianity give reality to dialogue.

The author, a professor in the Department of Religion, Swarthmore College, has written a helpful book for those studying other religions. However, there is a strong leaning toward universalism. It seems to discourage Christians from presenting Jesus Christ as the unifying center for all people, a personal reality from beyond themselves. Granted an open and understanding approach to others is essential, but ultimately it is important that people seek together for the meaning of Christ in their own lives as he seeks all peoples.

It would be interesting to accept Swearer's invitation to dialogue about this issue that confronts each Christian who accepts Jesus Christ as Lord and Savior.

E. LOUISE HANNUM  
Episcopal Church Missionary  
Community  
Pasadena, Calif.

### For Parish Study Groups

**ADOPTED IN LOVE: Contemporary Studies in Romans.** By Burton H. Throckmorton, Jr. Seabury/Crossroad. Pp. 110. \$3.95, paper.

The Epistle to the Romans, sometimes called "the Gospel according to Paul," is of perennial interest and importance to Christians. And there is always a need for a good, new popular approach to Paul's masterpiece. Burton H. Throckmorton Jr., has supplied an excellent and clearly written way into Paul's thought.

In the preface, the author states his purpose well: "This little book is neither a commentary nor an expanded translation. Nor is it designed to be a substitute for commentaries. Its purpose is to offer the lay person the possibility of studying Paul's letter to the Romans on a pre-commentary level and apart from the commentary method." You can be sure that Professor Throckmorton means what he says. This book is exactly what he claims for it, and it will be valuable for parish study groups for that reason. It should be a significant tool in helping many gain fresh insights from Holy Scripture.

(The Very Rev.) EDWIN G. WAPPLER  
Bloy Episcopal School of Theology  
Claremont, Calif.

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## TRAINING

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# PEOPLE and PLACES

## Positions Accepted

The Rev. **William Sanderson** has returned to his post as rector of St. Mark's, Haines City, Fla., after a year of missionary work in Honduras.

The Rev. **Thomas C. Seitz, Jr.**, is deacon-in-charge of St. Stephen's, Beckley, W. Va. Add: 200 Virginia St., Beckley, W. Va. 25801.

The Rev. **James W. H. Sell** resigned as vicar of the Church of the Incarnation, Roncerverte, and St. Thomas', and Emmanuel Church, White Sulphur Springs. He will remain as vicar of St. James', Lewisburg, W. Va. Add: 218 Church St., Lewisburg, W. Va. 24901.

The Rev. **John H. Shumaker** is vicar of St. Agnes, Algoma, Wis., and vicar of Precious Blood Church, Gardner, Wis. Add: 806 Fourth St., Algoma, Wis. 54201.

The Rev. **James A. Shortess** is vicar of the Church of the Holy Cross, Winter Haven, Fla.

The Rev. **Michael C. Smith** is vicar of the Church of the Incarnation, Roncerverte, W. Va. Add: 309 Greenbrier Ave., Roncerverte, W. Va. 24970.

The Rev. **Howard W. White, Jr.**, is serving on an interim basis as vicar of St. Barnabas', Bridgeport, W. Va. Add: Route 1, Box 359, Clarksburg, W. Va. 26301.

## Retirements

The Rev. **John A. Gray** retired as rector of St. Timothy Church, Wilson, N.C.

The Rev. **James R. Younger** retired as rector of St. Mark's, Venice; 508 Riveria St., Venice, Fla., 33595.

## Renunciation

On April 1, the Bishop of Chicago, acting in accordance with Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the standing committee of the Diocese of Chicago, accepted the renunciation and resignation of the ministry made in writing on March 14 by **Roderic Bruce Dibbert**. This action is taken for reasons which do not affect his moral character.

## Restoration

The Rev. **James R. (Knox) Brumby**, having subscribed to the declaration required in Article VIII of the Constitution, has had the sentence of deposition pronounced upon him terminated and remitted. This action was completed on St. Matthias' Day, with the consent of the standing committee and the approval of the Rt. Rev. James L. Duncan, Bishop of Southeast Florida.

## Deposition

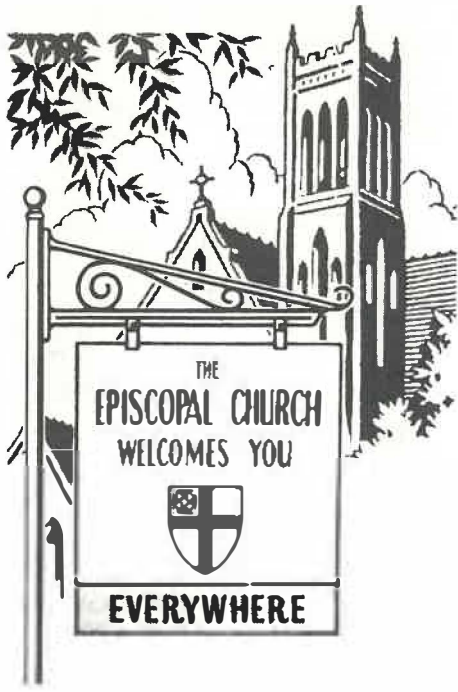
The Rev. **Peter Francis Watterson** was deposed on April 17 by the Rt. Rev. James L. Duncan, Bishop of Florida, acting in accordance with Title IV, Canon 10, Section 2, of the Canons of the Church.

## Note to Readers

Two pages of the color insert are upside down. This is because of its format. Customers who respond to the ad will receive a complete fold-out brochure with their order. **Ed.**

# 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**



## HARRISON, ARK.

**ST. JOHN'S** 704 W. Stephenson  
The Rev. Stuart H. Hoke, r  
Sun H Eu 8 & 10; Wed H Eu 12

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Joel Pugh, dean  
Sun 7:30, 9:25, 11

## SANTA CLARA, CALIF. (and west San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie  
Sun HC 8 & 10; Wed HC & Healing 10

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Warner, M.S.M., M.Div., r  
Masses: Sun 7,9; Tues 5:30; Wed 9:30; Thurs 6:30

## DANBURY, CONN.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Informal HC 9:15, Service & Ser 10:30; Daily 10; HC  
Wed, HD, 10, 1S & 3S 10:30

## 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

## 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

## 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

## BAR HARBOR, MAINE

**ST. SAVIOUR'S** Mt. Desert St.  
The Rev. Michael H. Dugan  
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP  
>thers

## BALTIMORE, MD.

**CHRIST'S CHURCH** St. Paul & Chase  
The Rev. Dr. Winthrop Brainerd, r; the Rev. Harold O. Koenig, c; the Rev. W. Bruce McPherson, ass't  
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12 noon. August: Sun HC 10

## BOSTON, MASS.

**ADVENT** 30 Brimmer St.  
The Rev. G. Harris Collingwood, D.D., r  
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

## ALL SAINTS'

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

## ST. JOHN THE EVANGELIST

35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## CHATHAM, CAPE COD, MASS.

**ST. CHRISTOPHER'S** Main St.  
The Rev. Carl G. Carozzi, D., Min., r  
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

## DETROIT, MICH.

**MARINERS'** 170 E. Jefferson  
In Civic and Renaissance Centers  
Sun HC 8:30 & 11; Thurs 12:10

## 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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,  
LOH & Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; 9:15

## VENTNOR, N.J.

**EPIPHANY** 6500 Atlantic Ave.  
The Rev. Fr. Ronald L. Conklin, r  
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater  
Atlantic City area

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver SW  
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs  
10 Eu

## 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

## GENEVA, N.Y. (Finger Lakes Area)

**ST. PETER'S** Cor. Lewis & Genesee  
The Rev. Smith L. Lain, r  
Sun Masses 8 & 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ  
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC  
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

## ST. BARTHOLOMEW'S

Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S); Wkdy HC  
Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15, Saints'  
Days 8; EP Mon, Tues, Thurs, Fri & Sat 5:15; Church open  
daily 8 to 6

## EPIPHANY

1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper  
Sun 8, 9:15, 11, 12:15, 6 HC

## EPISCOPAL CHURCH CENTER

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

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

*Continued on next page*

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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 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. PETER'S (Chelsea)** 340 W. 20th St.  
The Rev. William D. Stickney  
Sun H Eu 10

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the  
Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie  
Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC  
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;  
Church open daily to 6

**PROTESTANT/ECUMENICAL CHAPEL** J.F.K. Airport  
The Rev. Marlin L. Bowman, chaplain/pastor  
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel  
open daily 9:30-4:30

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

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

## SHELTER ISLAND, N.Y.

**ST. MARY'S**  
The Rev. Peter D. MacLean  
Sun 8 & 10; Wed HC 10

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c;  
the Rev. L. C. Butler  
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

## BLOWING ROCK, (Western) N.C.

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8:30, 11 (Sung), Ch S 10. Wed Eu 12 noon; Mon, Wed  
MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

## HERSHEY, PA.

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

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. —  
Hazelwood  
Sun Masses 8:30 & 9:30

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr.,  
ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);  
Thurs HC 1; HD as anno

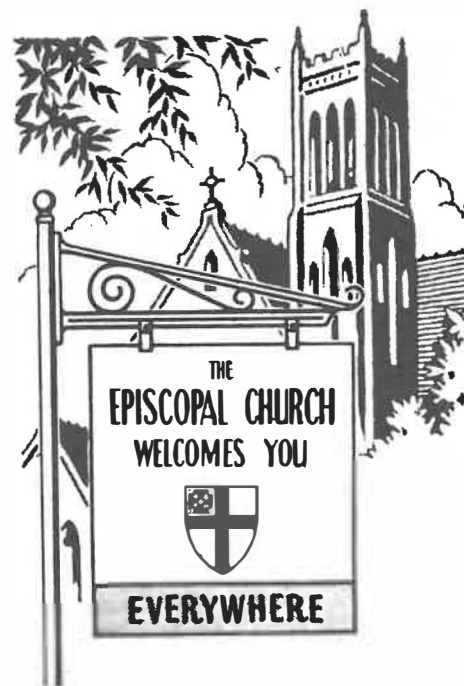
## BROWNWOOD, TEXAS

**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.  
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

**ST. GEORGE'S** 1729 S. Beckley Ave.  
Fr. Patric L. Hutton, Fr. John G. Moser  
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5



## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## FAIRFAX, VA.

**APOSTLES'** Fairhill Elementary School  
Chicester Lane, off Rte 50, 2 miles W. of #495  
Fr. Renny Scott, r; Sun HC 10

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. Jacques Paul Bossiere, Ph.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

## SEATTLE, WASH.

**HENRY CHAPEL**, The Highlands (N.W. 155th St.)  
The Rev. W. Robert Webb, the Rev. John P. Shiveley  
Services: 7:30 & 11 (1928 Book of Common Prayer used  
exclusively)

## PRAIRIE DU CHIEN, WIS.

**HOLY TRINITY** Michigan at Iowa  
The Rev. E. Raymond Sims  
Sun Mass at 11



Florence Henry Memorial Chapel, The Highlands, Seattle, Wash.

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