

# THE LIVING CHURCH



Sister Rosamond, S.C., Sister Angela, S.C., and Sister Gabriel, S.C., inspect the bells recently given to St. Jude's Ranch for Children, Boulder City, Nev., by the Bishop of Bristol [see p. 5].

# The First Article

Last week we considered the career of the great twentieth-century poet and great Anglican churchman, T.S. Eliot (1888-1965). Although he is most renowned as a commentator on the ironies of human life, Eliot also has much to tell us about our relation to creation, especially in *Four Quartets*, the four long poems which represent the climax of his poetic attainment. It is this four-part masterwork to which we now turn.

Yet one does not turn there lightly or easily. Holy mountains are not easy to climb. Eliot's verse is notable for its difficulty and obscurity. He is not everyone's poet. We believe, however, that the short quotations on which we comment in this column will be understandable to most readers who are willing to reflect upon them. For those who wish to read *Four Quartets* in their entirety, they will be found in T.S. Eliot's *The Complete Poems and Plays*, published by Harcourt, Brace, and Co. The *Four Quartets* first appeared as a separate volume, issued by the same publishers, in 1943—a slim black volume. My own much-read copy crossed the Pacific with me in my duffle bag in World War II, and has since accompanied me on many another journey. Extensive information on the historic, literary, and philosophical background

of Eliot's poetry will be found in Grover Smith's *T.S. Eliot's Poetry and Plays*, (University of Chicago Press, 1956), and in critical studies by Elizabeth Drew, Helen Gardner, F.O. Matthiessen, and others.

Each of the *Four Quartets* is named for a place of significance to the author. The first, *Burnt Norton*, bears the title of a country residence in the county of Gloucester which Eliot visited in 1934. It starts, as the book of Genesis starts, with reflections about time and space. We will talk about time on a subsequent week. Let us begin now with the place into which the poet invites us, or rather, as he says, a bird invites us.

Shall we follow?  
 ... Through the first gate,  
 Into our first world, shall we follow  
 The deception of the thrush? Into our  
 first world.

There they were, dignified, invisible,  
 ... the roses  
 Had the look of flowers that are  
 looked at.

There they were as our guests, ac-  
 cepted and accepting.  
 So we moved, and they, in a formal  
 pattern,  
 Along the empty alley, into the box  
 circle,<sup>1</sup>

To look down into the drained pool.  
 Dry the pool, dry concrete, brown  
 edged,

And the pool was filled with water out  
 of sunlight,

And the lotos rose, quietly, quietly,  
 The surface glittered out of heart of  
 light,

And they were behind us, reflected in  
 the pool.

Then a cloud passed, and the pool was  
 empty.

Go, said the bird, for the leaves were  
 full of children,  
 Hidden excitedly, containing  
 laughter.

Go, go, go, said the bird: human kind  
 Cannot bear very much reality. . . .

What is this garden? Gardens are symbols of innocence and infancy in the Bible and elsewhere in literature, but Eliot is not content to use it simply as a literary symbol. He evokes within himself, and seeks to evoke within the reader, personal recollections and associ-

<sup>1</sup> *Alley* here means walkway; *box*, readers in the North may be reminded, is a fine-leaved evergreen bush, with a musty smell, used in gardens in moderate climates.

ations so that we can experience it ourselves, as something in our own personal consciousness. Of course, each reader will react in his or her own way. The poet recognizes this and says:

My words echo  
 Thus, in your mind.  
 But to what purpose  
 Disturbing the dust on a bowl of rose-  
 leaves  
 I do not know.

For himself, the garden at Burnt Norton (somewhat decayed, perhaps, after the Great Depression) may have suggested the well-appointed gardens which beautified the Victorian homes of his childhood. For readers today such a garden may be associated with memories of the home of grandparents, or a public park where one had played as a child, or a farm visited long ago, or possible gardens experienced in books (*A Child's Garden of Verses?*), or where one has seen other children playing somewhere. The details are not specified. Nor is the identity of the mysterious "they" clarified. Are they parents, friends, or our own selves in childhood? Whoever they are, they are "as our guests, accepted and accepting." So we accompany them into this magic circle . . . and into the mysterious space of our own inner selves.

Once inside our garden, we discover, as Alice did in hers, that the paths lead in strange ways to many other places. One path leads into the forest, where the pulse of life, and the cycle of living and dying are disclosed.

The dance along the artery  
 The circulation of the lymph  
 Are figured in the drift of stars  
 Ascend to summer in the tree  
 We move above the moving tree  
 In light upon the figured leaf  
 And hear upon the sodden floor  
 Below, the boarhound and the boar  
 Pursue their pattern as before  
 But reconciled among the stars.

Here in ten lines is a vision of the unity of all living things, a unity which binds them also to the inorganic world of matter. All are within the vast cycle of nature. This lifts our hearts to the glory of the top of the tree of life, but also bears us down to the decaying vegetation of "the sodden floor" of the forest, to the unending combat of the hunter and the hunted. Man also devours and ultimately is devoured. Within us, in our very bloodstreams, microscopic creatures live, wage war, and die, that we may live.

It is within the vastness of this cosmic dance that our births and deaths, our laughter and our sorrow, become objects of contemplation. On the one hand, we are dwarfed and become microscopic, yet on the other hand, we are enlarged to astronomic proportions. Within this dance, as Eliot will go on to tell us, we will find the clue to our own meaning and to the purposes of the Lord who is our maker and redeemer. THE EDITOR



## Lilies

That morning  
 they were doing  
 what they had always done,  
 the thing love commanded,  
 arraying themselves gloriously.  
 A man thinking stopped,  
 regarded them,  
 and in that moment they became  
 a permanent basis  
 for consideration.

Marjorie Derrick

# The Living Church

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5. Boniface, B.M.
9. Columba, Abt.
10. Ephrem of Edessa, D.
11. Fourth Sunday after Pentecost/St. Barnabas Ap. M.
12. St. Barnabas the Apostle (transferred)

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June 4, 1978

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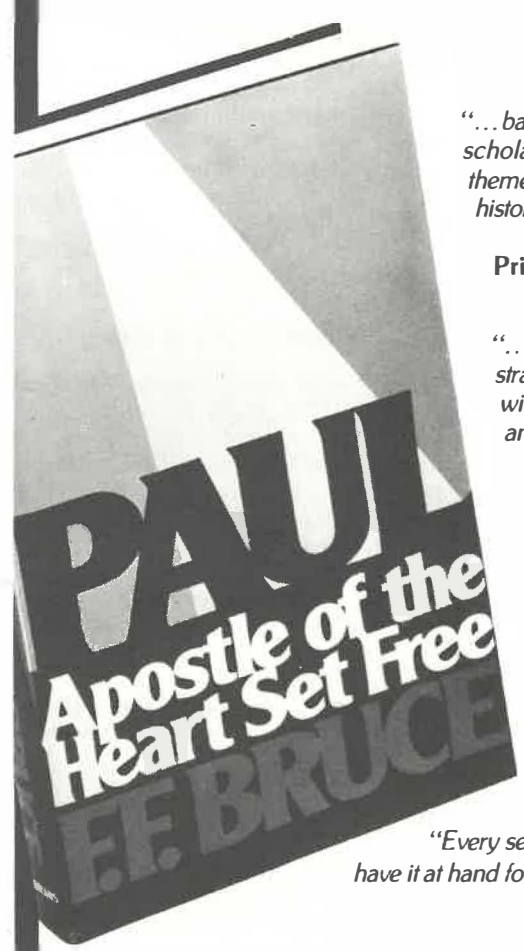
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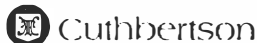
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# LETTERS

## More Hymns

I would like to add a footnote to Alice Furgerson's interesting article "Hymn and Hymnals" [TLC, May 7]. *More Hymns and Spiritual Songs* has been re-issued by the Walton Music Corporation in a paperback edition. It contains the 71 hymns previously included in *Songs for Liturgy and More Hymns and Spiritual Songs* plus 10 additional hymns not previously included.

J. C. GRANT, M.D.

Sauk Centre, Minn.

## Problems of Democracy

Re Fr. Baiz's reference to "Vox populi: Vox Dei" [TLC, April 9]:

That reminds me of nothing so much as the time the first-grader brought a rabbit to show-and-tell, during the course of which another pupil enquired whether it were a boy rabbit or a girl rabbit. The teacher, being rather unfamiliar with the structure of rabbits, wasn't much help. After considerable discussion, one of the students said, "Let's vote on it."

(The Rev.) G. S. BURCHILL, Headmaster  
St. John's Parish Day School  
Tampa, Fla.

## Gains and Losses

This letter asks for, rather than provides, some constructive thinking in the present parallel movements of revision in liturgy and music.

No one seems to attempt any rationale (or theology) of revision. We all realize that our manner of worship has been changing drastically and rapidly. Should not someone construct an appraisal of what we are doing? Where are we going? What are our goals? What are the most important criteria?

I am regularly involved in the worship of a parish church which makes full use of the PBCP, although at 11 a.m. there is a service according to 1928. I attended a service in another church recently where liturgical and musical revision were much less restrained. Some of the music would have been regarded 20 years ago as completely unsuitable for church use. Those were the days when we thought that we had a "church style" with certain standards and rules, as distinct from, say, a ballad style.

The liturgical revision has brought us many good and strong things: greater joy, greater fellowship, a greater sense of the immanence of God. But along with these has come a loss of majesty, of mystery and of transcendence.

Nobody seems to want to deal with these issues, let alone be smart enough

to regain the things we have lost while holding on to the things we have gained.

Perhaps what I am asking for would take a committee and still be controversial. Anyone want to try it?

(The Rev.) WARREN E. TRAUB  
Cheshire, Conn.

## Addressing God or Persons

The Rev. Timothy Pickering says [TLC, April 16] that much in the Proposed Prayer Book is "very unsatisfying spiritually, at least to real sinners like me." That is a pity, for, clearly, the book is designed to satisfy everybody. That, perhaps, is its real weakness. It seems, generally, to be addressed not to God but only to persons. By variety in the services and the involvement of the people the aim seems to be to keep their attention. The subtle result is that, in our own minds, the universal tendency to make ourselves the focal point of worship is reinforced. This comes dangerously close to unintentional idolatry and is very "spiritually unsatisfying."

Much as I desired revision of the Prayer Book I was really shocked when I first heard Rite II. It is all so accusatory and patronizing toward God. In it we tell him things which we could not know had he not revealed them to us. Instead of being reminded ourselves what our Lord did in the night in which he was betrayed, we tell it to God. In Eucharistic Prayer C we even tell him about the universe and creation! Rite II shocks me again whenever I hear it. The impious picture of poor, forgetful old God returns to me, scratching his head and saying something like: "Thank you for reminding me; I do seem to remember something of the sort. So much is going on these days that it is easy to forget." It treats God as if he were getting senile.

There is much that is good in the Proposed Prayer Book and it is certainly a convenience to have services which had to be improvised in the past within the covers of one manual. Much of this book is, however, thin and, as Fr. Pickering says, "unsatisfying spiritually," and some of it is very bad.

I pray and hope that the next General Convention will continue the great work of revision and produce a liturgy, however long it takes and how much it costs, in which and through which we can, with enthusiasm, love, and humble devotion, worship God.

(The Rev.) ROBERT S.S. WHITMAN  
Trinity Parish  
Lenox, Mass.

*The comment is interesting, but we do not follow our correspondent's logic. He first complains that PBCP is not addressed to God, and then complains that it is. Presumably, all prayer and praise involve telling God things he already knows. Ed.*

# THE LIVING CHURCH

June 4, 1978  
Pentecost 3/Trinity 2

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## THE COVER

### Bells from Bristol

St. Jude's Ranch for Children, Boulder City, Nev., is the recent recipient of a change of six bells from Bristol, England. The donation is a gift from the Diocese of Bristol [England] and its bishop, the Rt. Rev. E. John Tinsley, to the Nevada home for girls and boys who have been abandoned and neglected or otherwise are in need of specialized care and guidance. The Anglican Sisters of Charity, whose motherhouse is located in Bristol, have staffed this American child care facility since 1967. Other nuns from the same English order also operate a convent and will soon be managing a retreat center likewise located in Boulder City.

The sizes of the bells range from 2'3" in diameter to 3'4" and weigh a total of approximately 6,000 pounds. They were cast in 1850 by C. & G. Mears at White Chapel Bell Foundry and hung at Wamsley parish church for over a century until recently when the tower was considered no longer safe to support them.

The present chapel tower at the ranch, which was converted from use as a parachute drying barn at a nearby air force base, is likewise structurally inadequate to bear the weight of the bells. As soon as funds are available to construct a permanent tower, the sisters hope to hang the bells and use them not only for religious purposes, but also to alert the children to the times of various ranch activities. Because St. Jude's is located on 40 acres of land and the two new cottages being constructed this year are distant from the administration buildings, dining room and other cottages, ringing bells will be helpful in summoning children and staff to dinner and other events.

Replacement value for the six piece carillon has been estimated at \$35,000.

## UGANDA

### Coffee Boycott Urged

A number of churches are cooperating in measures which would limit the amount of coffee imported from Uganda.

Both General Foods Corporation and Proctor & Gamble Co. will have church-sponsored shareholder resolutions on annual meeting agendas concerning Ugandan coffee. The Episcopal Church is

likely to be active in filing a resolution with Proctor & Gamble, according to the Interchurch Center on Corporate Responsibility. More sponsors are still being sought for the October 10 confrontation.

General Foods meets on June 19 in Tarrytown, N.Y., and the filers of that resolution are the General Assembly Mission Board of the Presbyterian Church of the U.S. (Southern), the Sisters of St. Joseph of Peace, the Sisters of the Good Shepherd, and the Ursuline Sisters. They say that General Foods is the second largest U.S. importer. The Folger Coffee Company has been described as the largest. The filers believe that banning Ugandan coffee should have little effect on coffee prices, since it accounts for only 5 percent of U.S. coffee imports. "We believe," the religious agencies stated, "that purchases of Ugandan coffee support a regime so morally repugnant that routine business considerations should be disregarded."

The Rt. Rev. Festo Kivengere, exiled Bishop of Kigezi (Uganda), agrees with the idea of a coffee boycott, and suggests it as a form of involvement to help the Ugandan people. President Idi Amin, he said in a recent visit to Seabury-Western Theological Seminary, depends upon coffee exports to Western nations in order to support his troops and police. In two years, major U.S. companies paid more than \$105 million for Ugandan coffee.



Idi Amin dances with a spear: Despite the terror, Ugandan churches are full.

"Nearly all of this money from coffee goes to pay for Russian military hardware," Bishop Kivengere said. "Hospitals go without medicine and schools without books. Roads are not repaired. We want Amin to know he cannot go on shedding innocent blood and expect nations to go on trading with him."

Despite the terror, Ugandan churches are full, he said. "More than 20,000 attended the Centenary of the Anglican Church in Uganda services in Kampala last year . . . people slept on the hills around the cathedral the night before. . . . Huge crowds processed through Kampala, singing 'Jesus Shall Reign.' This is the same city where four months earlier their archbishop had been brutally murdered."

Amin does not know what to do with Christians in his country, Bishop Kivengere said. "We have proved that our faith is an all weather one."

## CLERGY

### Oversupply Seen

Church leaders, seminary placement officers, and regional church executives met recently in Durham, N.C., to discuss results of a study which reports that many churches are facing a severe oversupply of clergy.

Dr. Jackson W. Carroll, coordinator of research at the Hartford Seminary Foundation and Dr. Robert L. Wilson, of Duke University Divinity School, co-authors of the study, released their findings to church officials at a conference held on the Duke campus.

The greatest oversupply, according to the survey, is found in the Episcopal Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church.

Dr. Wilson said if the current trends of clergy oversupply and membership decline continue in the Episcopal Church, "there will be an Episcopal priest for every lay member . . . in the year 2004."

The recent trend toward ordination of women is one factor, Dr. Wilson said. "It is the same kind of phenomenon that is currently also distressing the law profession and other professional fields where women are coming increasingly into the applicant labor pools," he said.

Ironically, the report states that "women clergy are increasing most in

the church groups least likely to need many new ordinands of either sex" and cites the Episcopal Church, "where women now make up 18.4 per cent of students earning . . . degrees [in theology]."

The study cites a paradox which plagues nearly all churches in the 12-church study. Despite an oversupply of clergy, most churches have many vacant parishes that are difficult to fill. These are described as often small and rural. "In most denominations," says the study, "over 50 percent of congregations have fewer than 200 members." While some of these parishes are served by "bi-vocational or tentmaking clergy . . . many have no ordained minister and cannot afford one."

The authors feel that church membership declines may have bottomed out. They admit to speculation, and predict a period of "significant religious awakening."

## ROMAN CATHOLICS

### Severe Priest Shortage

In 1966, the Roman Catholic Church in the U.S. had 46,000 seminarians. Today, it has 16,800. This amounts to a net loss of 64 percent—a figure the *National Catholic Reporter* calls "astounding."

A loss of 14 percent of active diocesan priests in the same 12-year span adds to the dismal outlook, and Fr. Daniel Pakenham, director of the Roman Catholic Bishops' Committee on Priestly Formation and Vocations is quoted by the *Reporter* as declaring the situation to be "a very severe crisis. I can't possibly predict when it is going to bottom out."

"I think the big crunch will come in seven or eight years, and it may be devastating," said Bishop Kenneth J. Povish of Lansing, Mich., chairman of the U.S. Bishops' Committee on Vocations. "Priests in their later years are retiring, and, because of overwork, priests in their prime now are going to be slowing down."

The new Archbishop of Milwaukee, the Most Rev. Rembert G. Weakland, told his priests recently that vocations hold top priority in the archdiocese, which has 25 percent fewer priests than in 1966, according to Eugene Horn, writing in the official diocesan paper. "We have not yet realized the low point . . ." the archbishop said. "We know of those who have resigned or left and the small number ordained."

Dr. Richard Schoenherr, a sociologist at the University of Wisconsin who co-directed with Fr. Andrew Greeley a massive study of the American Roman Catholic priesthood in 1972, has found that 60 percent of ordained priests who resign have been ordained 10 years or less, and that another 30 percent have been ordained between 10 and 20 years. With fewer seminarians coming in to the

priesthood, and many of the younger priests leaving it, the effect is to make the priesthood as a whole older and more conservative.

Although Episcopal deans have not as yet been advised to lock up seminarians under their care, there is some indication that the Roman Catholic Church is casting wistful glances toward the comfortably full Episcopal theological schools.

In a list of what it calls "obvious and practical solutions . . . under some discussion," the following paragraphs appear in the May 12 *National Catholic Reporter*: "Another potential vocation source involves Protestant or Episcopal clergy who join the [Roman] Catholic Church, and wish to be ordained. An ad hoc committee of the U.S. bishops currently is negotiating with the Vatican's Doctrinal Congregation on such a request from a group of Episcopal priests.

"Episcopal interest in the [Roman] Catholic priesthood may be of more than passing interest because the Episcopal Church is experiencing a virtual glut of clergy—the very opposite of the current Catholic experience.

"Since 1970, the number of its priests nationwide has risen from 11,000 to 13,000 and enrollment in its seminaries remains steady, even though the number of Episcopalian church members and communicants is showing a steady decrease. Thus, more and more Episcopal parishes are ill-equipped to support clergy."

## CANADA

### Primate Sees Little Support for ACNA

The Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, is quoted by Carolyn Purden, writing in the *Canadian Churchman*, as saying that the Anglican Church of North America (ACNA) will not become a major church, despite its founders' claims.

"It is likely it will become a sect group and not recognized by the major branches of the catholic church," said the archbishop.

According to Archbishop Scott, there is no major movement in Canada toward the new church, even though three Anglican priests from Canada have joined it recently. The archbishop has written to the three men, saying that if they must leave the Anglican Church, he hopes they will go to one of the "recognized branches of the catholic church" rather than to ACNA.

He said that the three have criticized the Anglican Church for breaking with Anglican faith and order, but "if this is a matter of integrity for them, they will be even more disillusioned by the new church." The archbishop gave as an example the Denver consecrations, which

were carried out without the traditional three bishops. "There are indications that the new church is already ignoring aspects of catholic faith and order," he said.

In London, several canon law specialists have indicated that a statement made by the Most Rev. Donald Coggan, Archbishop of Canterbury, concerning the new church, is not formally binding. Dr. Coggan was quoted in January as saying that he would not recognize ACNA nor its bishops. The canon lawyers said a "primatial finding" in a matter such as this would have to be "formally and conclusively" determined by both the Archbishops of Canterbury and York.

The Most Rev. Stuart Y. Blanch, Archbishop of York, is quoted by the *Canadian Churchman*, however, as being in full accord with Dr. Coggan's position.

"There is no doubt in my mind that we cannot be in communion with two parallel churches in the same province . . . I am in entire agreement [with the archbishop's decision]. If they had been granted communion with the See of Canterbury, they could have sent a delegate to the Lambeth Conference, which would have been absurd."

## EPISCOPATE

### Bishop Hart Dies

The Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania, died May 4 in Orange, N.J., of injuries suffered in a fall April 22. He was 85 years old.

Bishop Hart was serving as a captain in the Army Chaplains' Corps at Fort Dix, N.J., at the time he was elected Bishop Coadjutor of the Diocese of Pennsylvania. He was consecrated October 16, 1942, and succeeded to the position of Diocesan Bishop in July, 1943.

He was born in York, S.C., and educated at Hobart College, General Theological Seminary, and Union Theological Seminary. Bishop Hart was a member of Phi Beta Kappa, and a recipient of numerous honorary degrees.

He served parishes in Charleston, S.C., Macon, Ga., Chattanooga, Tenn., Washington, D.C., and Boston, Mass. During World War I, he spent two years with the Army Expeditionary Forces in Europe as an army chaplain.

Bishop Hart was a former trustee and president of the Church Pension Fund, member and chairman of the Army and Navy Commission, and member of the National Council. He was a deputy to four General Conventions, and a member of the Forward Movement Commission.

One of his associates wrote of Bishop Hart, "His relations with his clergy are firm and tolerant . . . he is respected, admired and beloved by those who serve under him. His ministrations to his flock

are most impressive—solemn, yet kindly, performed with the utmost dignity . . . one feels his presence rather as a shepherd than as a prince of the church.”

Mrs. Hart, who survives him, is the former Mary McBee Mikell. He is also survived by a son, and two grandsons. Since the bishop retired, he and his wife have made their home in Castine, Me.

## OLD CATHOLICS

### International Congress Meets

Old Catholics from eight countries in Europe met for their twenty second International Congress in Noordwijkerhout, Holland, May 2-6. As an informal and non-governing assembly, these gatherings have great significance to a widely scattered church. The official language of these congresses is German, although in the course of the Congress, there were talks also in Dutch, French, English, Polish, Russian, and Croatian. The theme of the XXII Congress was “Being a Christian Today,” and the principal emphasis in the four days was on a series of discussion groups organized largely by language areas around “Church and Family,” “Church and Society,” and “Faith and the Catholic Church.”

Observers from other churches are significantly present and appreciated in an Old Catholic Congress. These included a delegation of thirteen from the Church of England, Bishop Ramon Taibo of the Spanish Reformed Episcopal Church, the Archbishop of Kiev (Russian Orthodox), two Mariavite bishops from Poland, and Bishop David Reed of Kentucky, representing the Presiding Bishop of the Episcopal Church. The presence of the Mariavites was particularly significant since this church, once in communion with the See of Utrecht, is gradually establishing more cordial relationships after a breach of many years. The break between the Mariavites and the Old Catholics—including Polish National Catholics—dates back to a period in their history when the Mariavites had women priests and bishops, and when certain deviant practices and beliefs were finally rejected by the Old Catholics.

The issue of the ordination of women was not officially discussed by the International Congress, although it was on the agenda of the meeting of the International Bishops Conference which met May 7-9. It was, however, referred to in discussion groups and was a significant matter of concern in relations with the Anglicans present. Significantly the President of the Congress was for the first time a woman, Mrs. Susan Van Kleef, wife of Bishop G.A. Van Kleef, Bishop of Haarlem.

(The Rt. Rev.) DAVID B. REED

# BRIEFLY . . .

The Episcopal Women's Caucus, a women's activist organization within the church, met recently in Alexandria, Va., and voted to join the Religious Coalition for Abortion Rights (RCAR). A resolution calling for the “continuance of federal, state, and local funds for abortion” was also passed, and the Presiding Bishop, the Rt. Rev. John M. Allin, and the Executive Council were urged to initiate fully participating membership in RCAR for the church as a whole. The resolution on public funding of abortions affirmed a statement adopted at the 1976 General Convention, which expressed “unequivocal opposition to any legislation on the part of national or state governments which would abridge or deny the right of individuals to reach informed decisions on this matter and to act upon them.”

The Bishop Donegan Episcopal Conference Center in Tuxedo Park, New York, has been purchased by the American Carpatho-Russian Orthodox Greek Catholic Diocese in the U.S.A. for use as the site of a male monastic community. According to the treasurer of the Diocese of New York, the property was sold because the overhead and maintenance costs were disproportionate to the recent use of the facility, which has belonged to the diocese for about 15 years. It consists of a mansion, built in 1899 as a summer house for Wall Street banker Henry W. Poor, and four acres of terraced and wooded land. A Carpatho-Russian diocesan report said the Episcopal Church “is being extremely gracious . . . and is making the property available to us far below its tax-assessed value and even beneath its fair market price.”

According to the Population Reference Bureau, a private educational organization based in Washington, D.C., the world's annual birth rate has dropped to the lowest figure in recorded history. Average life expectancy has reached a new high, and the death rate holds steady. The birth rate is calculated as 29 per 1,000, average life expectancy is up to 60 years, and the death rate remains at 12 persons per 1,000. “Massive family planning efforts in developing countries and record low fertility rates in developed nations” are cited as reasons for the low birth rate, and rising life expectancy is attributed to improvements in medical care, sanitation and nutrition, and the eradication of certain diseases. There is,

however, a wide variation in the expected length of life around the world: 75 years in Norway and Sweden, 73 in the U.S., and less than 40 in some developing countries. The bureau said that even if present trends continue, the world's population would be twice the present 4.2 billion in 2019.

In February, the Oberammergau town council voted to replace the 1850 version of the famed *Passion Play*, which has been widely criticized as anti-Semitic, with an older version, written in 1750, which sets forth the view that all of humanity was implicated in the crucifixion of Christ, rather than zeroing in on the Jews. That decision was hailed by Christian and Jewish leaders [TLC, Mar. 19]. Now the reformist town council has been turned out of office as a result of new elections, and the council that took office on May 1 has voted to retain the disputed 1850 version, written by a local parish priest. The play, which is performed every ten years, was last seen in 1970. At that time, according to the *New York Times*, the American Jewish Congress called for a worldwide boycott of the production, and about 70,000 Americans alone canceled their bookings. A 1980 boycott is now possible.

In Carson City, Nev., the district attorney's office was summoned to investigate the disappearance of \$25,000 from the treasury of St. Peter's Church. The treasurer of the parish, James Lien, has been arrested and booked on 29 counts of embezzling. Mr. Lien, who in 1970 was voted Carson City's “Man of the Year,” is deputy director of the Nevada Department of Taxation. According to a report received from Religious News Service, Mr. Lien signed a quitclaim deed on April 14, turning his home over to the rector, wardens and vestry of St. Peter's. The property is valued at \$49,740.

The goal of a new book for children is to help them understand agnosticism, according to the publisher, Prometheus Books of Buffalo, N.Y. *What About Gods?* by Chris Brockman is intended for seven to eleven-year-olds, and links the development of religion to attempts by people of old “to explain why bad things sometimes happen.” Prometheus Books' editor, Paul Kurtz, also edits *The Humanist*, official magazine of the American Humanist Association. He says that the book “may make some church people angry . . . [however] we feel young children need to be exposed to the skeptical point of view.”

# THE CHURCH OF IRELAND TODAY

By CHARLES M. GRAY-STACK

When I used to write for THE LIVING CHURCH 20 years ago, our little church was a bit of an Anglican curiosity. Of course we got our freedom from the State, which meant the loss of a lot of money but liberty to call our own Synods. In 1870, in the height of the reaction against the Tractarians, we got a very rigid ceremonial law and a slightly protestantized version of the 1662 Prayer Book.

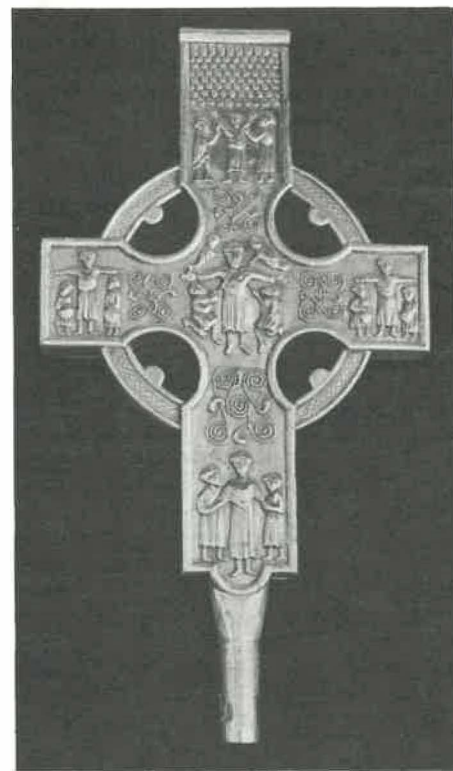
Today you would hardly know us! Full vestments are still forbidden, but we can wear stoles, carry crosses and banners, and display them at our altars. If we don't exactly look very High, we are no longer everywhere too Low for words. It is true the priest still may not celebrate the eucharist with his back to the people, but if he uses the new services he can face them across the altar.

This brings me to our current liturgical revision. Bits of our conservative past still remain, for the new services, even when they are formally adopted, will be alternatives to the old Prayer Book. Those who like more or less Tudor English can go on praying in it. It is pro-

bably a pity that some of our churches have not tried out our new experimental forms since they will not be prepared to express an authoritative opinion when the new forms come before General Synod.

The story of our revision falls into two parts. We began by drawing up services that were supposed to be in "RSV English" (addressing God as *thou* but people as *you*). Well, it's one thing to revise an old scriptural text and slightly modernize it, but it is another to compose matching prayers. Ben Jonson once said of the Elizabethan poet Spenser that "in striving to write the language of the ancients, he writ no language," though some may think that hard on *The Faerie Queene*. Having served from the beginning on the Liturgical Advisory Committee, I do not believe it is possible for 20th century people to write in Elizabethan English. It really cannot be done.

Well, we started in 1967 with our RSV eucharist. This dropped the opening Lord's Prayer, brought in an Old Testament reading for those who wanted it, and left us with either a continuous intercessory prayer or a litany type one. However, the big change was in the eucharistic "Thanksgiving and Consecration." Even my most conservative readers will, from the 1928 Prayer Book,



This handsome processional cross is carried in front of the Archbishop of Armagh, the Primate of Ireland. The figures are based on those of an ancient Celtic stone cross in Armagh Cathedral.

be accustomed to commemorate, after our Lord's words in the Upper Room, his "passion . . . death . . . resurrection . . . and ascension," and to ask for the help of the Holy Spirit that we "who receive these holy mysteries may be partakers of the Body and Blood" of Christ. But this was very radical for Ireland, and there was quite an outcry. I think our mistake was probably starting with the eucharist rather than with the office. Certainly this form was never popular and this may have actually given our modern language form a better chance when it came out in 1972. Again and again I was told, "Well, it's a lot better than the last one."

In what we call the Red Book we have RSV forms of Morning and Evening Prayer and the litany and also a modern language baptism. Then in 1973 came our what we call the Grey Book containing matins, evensong, litany, intercessions, holy communion, holy baptism and collects. The eucharist begins with the mutual salutation, Collect for Purity, Gloria, Collect and Ministry of the Word. After the sermon come the Creed, intercession, penitential section, offertory and "The Thanksgiving over the Bread and Wine." As in 1967 this follows the command, "Do this in remembrance of me" by saying that "with this bread and cup we do as your Son Christ commanded, we recall his passion and death, we celebrate his resurrection and ascension, and we look for the coming of his

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kingdom." Then we ask God to accept "our sacrifice of praise." I would like to have the phrase in the American Rite II which says "we offer you these gifts," but in Ireland we just pray that "as we eat and drink these holy gifts . . . by the power of the life-giving Spirit we may be made . . . partakers of the body and blood" of Christ. Still we have come a long way.

Unlike the Americans we have only one form of "Thanksgiving," and I will acknowledge that some of the new American forms do not attract me. I feel that we ought to make up our minds where we place the petition for the help of the Spirit and—this may be old-fashioned—I like the Thanksgiving to be trinitarian, bringing in the Spirit in the conclusion. I like the definite epiclesis as when in the American rite you pray for the gifts "sanctify them by your Holy Spirit," or as the 1928 Prayer Book puts it, "bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine." Probably our Evangelicals would find this difficult, or so I have gathered during many discussions.

I hope I have not annoyed too many people—both those who like and those who criticize your new Prayer Book—but I am trying to picture to you a new Church of Ireland. We have at least a choice between two liturgies. Or we can combine, as I do, Morning Prayer and communion. That way we have the penitence at the beginning of the service as the Roman Catholics do, and having repented of our sins leave them behind us. Anyway, our new service allows us, as our American friends have done for many years, to say the Lord's Prayer before we come to the Lord's table for the administration of the elements.

What else has happened? We have introduced compulsory retirement for the clergy, which started at 80 and came down to 75, together with voluntary retirement at 65. As only active clergy were represented on General Synod, this brought another act making lay representatives withdraw, or not seek election at the same age. On the other hand, we are now able to elect lay representatives at age 18. So the weight of the church has changed towards a younger membership.

Largely for financial reasons (though this was not always admitted) we have reduced the House of Bishops from 14 to 12 at present and eventually to 11. Unlike the Americans, our retired bishops are not members of the House. Some of our new dioceses might not look so large in the USA, but for us they seem immense. The Celtic Church went in for small dioceses so that amalgamations produce some remarkable titles, like that of my own father in God, "The Lord Bishop of Killaloe, Kilfenora, Clonfert, Kilmacduagh, Limerick, Ardfernt and Aghadoe."

# EPISCOPAL MARRIAGE ENCOUNTER

By CHARLES L. WOOD

In the editorial "Christian Marriage" [TLC, Jan. 29], it was stated, "Possibly the greatest single problem faced by churches in America today is a widespread breakdown of the family." Every priest of the church knows that this is true. What many do not know is that the Episcopal Church is *doing something* about the problem. What these Episcopalians are doing merits the most serious attention of all who are truly concerned with the preservation of family life in our time.

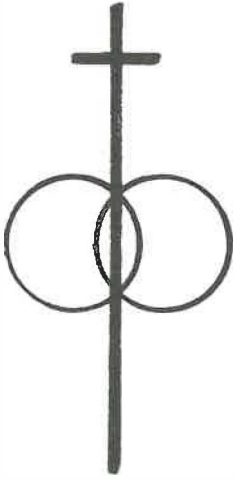
The program is called Marriage Encounter (ME), and its expression in our own faith bears the title of Episcopal Marriage Encounter, or the Episcopal Expression of Marriage Encounter. It is a means whereby sincere and dedicated people, both clergy and laity, are seeking to promote actively and positively a greater commitment to both married life and the church. On both counts, the program merits praise. As of this time, it has been presented to something like *three hundred thousand couples*, of whom a large number are Episcopalians.

Marriage Encounter began in Spain some years ago, with the efforts of a Roman Catholic priest in that country.

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One may seriously doubt whether he realized the vast numbers who would eventually be affected by his work. It was brought to the United States where it achieved immediate acceptance and much success. The program has spread into the Episcopal Church, and such other religious groups as Lutherans and Jews now have their own version of the Marriage Encounter program.

Marriage Encounter, like marriage itself, is a life-long program by intention. It begins with an intensive experience of some 44 hours, usually conducted in a retreat center or motel facility and on a weekend. The experience is shared in common by 20 to 40 couples, more or less, who come from all walks of life, all sorts of backgrounds, all levels of education, and many degrees and kinds of churchmanship. They are gathered together from Friday evening until Sunday afternoon to devote themselves completely and utterly to the consideration of each other, their marriage and its vows, and their church. Nothing else matters during this period of time. Anything which tends to intrude any other concern or subject is vigorously discouraged. The object is to concentrate upon the enrichment of married life and a new awareness of love for each other and the love of God. The climax of the



*ME lives, as the church lives, in the hearts and souls of those who have been brought closer to each other and to God through the gifts and programs which ME has to offer.*

week end comes with the eucharist in which couples give thanks for blessings given to them, and for each other, and a time when those who feel moved to do so may share what the experience has meant to them.

The Marriage Encounter weekend is presented to its initiates by specially trained "team couples." These persons have all been through more than one Encounter experience and have further been schooled in the methods by which to communicate to others the techniques which the movement teaches. Usually there are several team couples, perhaps three lay couples and a priest and his wife. During the weekend, these persons take turns in presenting selected subjects in talks of nominal length. The participating couples are then asked to retire to their rooms and speak with each other, in complete privacy, regarding their feelings about the presentation. Except for an initial introduction and the optional sharing minutes on Sunday evening, no one is ever asked to speak before the entire group—only to his wife or to her husband. In this way, Marriage Encounter protects each of its participants from any possible embarrassment. The weekend is intensely personal and private, and is kept intentionally so.

Perhaps a word is in order about what ME is and is not. ME is a program to promote the love of husband and wife, and to promote the church, where the basis of a healthy marriage exists. Its team couples are not marriage counselors and do not engage in the arbitration of serious marital difficulties. In a word, it is a way of making good marriages better. Others are welcome to participate, and I have personally seen ME do great good even where serious problems existed. When in doubt, ME is certainly worth an honest try. God alone knows how many marriages it has saved! But by intention and design, it is not a counseling situation. It is a time of awakening to one another and to God, in the privacy which the weekend affords.

The end effect of this program is absolutely amazing for most of its participants. They seem unprepared for the tremendous emotional impact which the program has upon those who take part. It is not at all unusual for many of the couples to frankly admit that they come away from the weekend absolutely "high" on one another. And that high is only the beginning of a period of self-discipline to continually strengthen and reinforce the bonds of holy matrimony between those who have been united before the altar of God in this most solemn sacrament. There is an extended program which couples are invited to carry out in their lives and which will materially affect the course of their marriages. Truly, the church is indebted to the proponents of ME for their effort to meet, head-on, the challenge of a most critical need at this point in time.

A personal note is in order here. Nancy and I had been married more than 20 years at the time we went on our Marriage Encounter weekend. We thought, as many couples might think, that in the course of 20 years one learns just about all there is to know about a spouse. What more was there to say? It is no exaggeration to say that we were among those who came away from the weekend profoundly affected, literally "high" on the church and each other, and that the Marriage Encounter program has continued to affect the very core of our lives from that day to this. It is, for us, a truly unforgettable experience of matchless beauty, one concerning which we can say, as a once-blind man once said of our Lord . . . "Whether or not he is a sinner, I do not know, all I know is this: once I was blind, now I can see" (John 9.25, NEB). Marriage Encounter is like this. I have heard it condemned, usually by those who had no first-hand knowledge of it but had only heard from someone else that that person did not benefit from the program. I have even heard a priest say such a thing. But Marriage Encounter is human, and like all human

endeavors ME is not perfect. We know that even our Lord did not appeal to all people. And ME will have its detractors. But the weight of the evidence is clearly on the side of those whose lives it has changed from intolerably dull to indescribably beautiful. I can testify that it changed my life not only as husband and father but as a priest of the church. And I am intensely proud of being a part of an organization which has as its sole purpose the promotion of love between man and wife and between people and God. The continuing Episcopal organization, known as Spiral, is a monthly event we rarely miss: it has become as much an integral part of our lives as we can make it.

Undoubtedly there are those who would ask, *how much?* Everything in life seems to have its price, and surely a three-day conference at a motel for 40 couples comes out of someone's pocket! This is part and parcel of the beauty of Marriage Encounter. No one who takes part is specifically asked for a dime. In fact, your weekend has already been paid for! It was paid for by those who went before you, and who felt so strongly about their own experience with each other and with God that they wanted you to have the same experience. The gift which *you* give, should you choose to leave one, provides the same experience for someone else. So there is a continuous chain of giving in love for God and for others. You cannot pay for your weekend with ME: it has already been done. In that sense it is very roughly analogous to the church itself: a price has already been paid, and all you can do is to offer your gift of thanksgiving for it.

Marriage Encounter as a church-wide thing has no officers, no dues, no membership cards. Along the highways of our country one may see a hundred thousand cars with red-and-yellow windshield stickers on them advertising the fact that the occupants have been on a weekend experience. ME lives, as the church lives, in the hearts and souls of those who have been brought closer to each other and to God through the gifts and programs which ME has to offer.

In almost every section of our country, there are Episcopal Marriage Encounter people hard at work. They covet your own participation, and especially that of the bishop of your diocese and the priest of your parish. They covet your prayers, for the promotion of life and love among those united in the mysterious sacrament of the Lamb and his Bride. If I could wish but one thing for each and every young couple who marry each other in my presence, I think it might be that, once in a young lifetime, they might have the incomparably beautiful experience of an ME weekend. Because I know in my heart that both they and the church would be immeasurably better for it.

# EDITORIALS

## Coming Issues

**N**ext week, June 11, we will have our Spring Parish Administration Number. This time we will feature the role of the layman in the parish, and we hope our readers will find it stimulating. Later we will have a Living Church Interview and a Pre-Lambeth Issue, looking ahead to the important world-wide meeting of Anglican bishops this summer.

## Graduates

**E**ach spring, large numbers of young people complete their courses in high schools, colleges, universities, and technical schools. We are grateful that so many people can have access to these educational institutions, and we congratulate those who are graduating. We hope the churches to which our readers belong will also give appropriate notice to graduates. This is an excellent time to invite young persons to read a lesson in church, or to bring up the offerings, or to give a brief talk at the coffee hour about their experiences or plans. Many of these young men and women, after two weeks or so at home, will set off to some other place. Some will never again live at home. This will be the last chance, in many cases, for the home parish of their growing years to express its concern for them.

## Save Your Copies—Or Buy Extra Ones

**F**rom time to time we receive requests for back numbers of this magazine. We are glad to assist our readers and we usually do have some extra copies which we are happy to sell. We would encourage subscribers, nonetheless, to save their old copies. Certainly every parish ought to keep its series of issues for reference. Many items of information in *THE LIVING CHURCH* are not easily available elsewhere. There is much that Sunday school teachers, organists, heads of parish guilds or organizations, or others may usefully look up from time to time.

It is our practice, as it is of some other journals, to send to the authors of articles two complimentary copies of the issue in which their material appears. In the future, authors of articles and poems will receive three such copies. Beginning July 1, when our new prices go into effect, if authors desire additional copies beyond these complimentary ones, we will offer an author's bundle of ten copies for four dollars prepaid. The order and the check for this should always be sent promptly, however, as we might not have sufficient copies at some later date.

Sometimes people wish several dozen copies for some particular purpose, and we often receive requests for reprints. At the present time we do not supply reprints of particular articles but simply offer for sale additional copies of the entire issue in which the article appears. There are reduced prices for bulk orders of twenty-five or more. This is generally more convenient, equally inexpensive, and the original printing, including illustra-

tions if any, is usually more attractive than a reprint. We urge authors to consider whether they, their parish, or some organization or institution they are connected with, may desire multiple copies of an issue, and to place an order for the copies at the earliest possible date. If a hundred or more copies are desired, the order should be received here in our office at least two weeks before the date of issue (the date which appears on the front cover of the magazine). It is often a source of considerable satisfaction to members of a church or organization to be able to read an article by one of their members.

## Ordinands

**T**his spring, well over 200 Episcopalians will graduate from seminaries, divinity schools, and diocesan theological programs. Like other graduates of educational institutions, they deserve our congratulations and good wishes. They also deserve our concern. Most of them wish to be ordained and to dedicate their lives to the service of God and of his church. The church cannot respond lightly to the responsibility of accepting such commitment.

The widely publicized over-supply of clergy in the Episcopal Church [page 5] is a complicated phenomenon. In fact most Episcopalians graduating from theological schools will be ordained and will be placed in some church or church-related institution. This should not suggest to the thoughtful churchman, however, that there is no problem in placement for the clergy. Nor should it suggest that all our churches and church-related institutions are adequately staffed with suitably assigned clergy.

How do these new clergy gain employment when the number of available priests and deacons who have already been ordained so far exceeds the number of available jobs? First of all, many of them have been in negotiation with different bishops for two years in the search for placement. As junior clergy, many of them are willing to work (quite properly) at the lowest salaries in the diocese, or in unattractive assignments, or in very subordinate roles. Although they may not make the severe economies which some of us had to make thirty or more years ago, the young on the whole can manage with less money than the middle-aged. It will be a few years before many of these new priests feel the force of the "clergy hassle" [TLC, Nov. 27, 1977]. At that time, they will be seeking their second job. Some will have been working as curates in parishes which can no longer afford them. Some will have been serving at salaries which became impossible when the individual married, or when the married couple had children, or when the children got older. In any case, not everyone can remain at a minimum salary level. Others may have taken a place, in good faith and in good hope, where it proved that their ministry simply was not fruitful. Others will have served an apprenticeship under a rector who now feels they should move on. Some who are also engaged in part-or full-time secular work may find that this employment necessitates a

move. For various reasons, almost all the new deacons who are placed this spring will, as priests, be seeking new positions within a few years. Many will not succeed in finding them. Others, who after some difficulty get their second job, will experience greater difficulty in finding their third. Within a decade, some dozens of those who are joyfully receiving the laying-on-of-hands in ordination this spring will no longer be actively engaged in the ministry of the Episcopal Church.

Survival of the fittest? Not necessarily. As has been said before, some of the best will have left.

All of this is not to suggest that there really are "too many" deacons, priests, bishops, or lay workers in the church. That has never been the position of this magazine. *If* every diocese had an on-going strategy to open new mission congregations, *if* every diocese was systematically seeking to establish chaplaincies in prisons, hospitals, retirement homes, and other institutions, *if*

the Episcopal Church resumed front-line missionary work in other parts of the world, *then* there would be more than enough positions to fill. To do so, we not only need a different kind of thinking, but we also need clergy and lay workers who are trained in evangelism, in the planting of new churches, in cross-cultural work, and in such obvious fields as mobile-home ministries, migrant labor ministries, etc. All this is very different from the maintaining and sustaining pastoral ministry for which the present professional cadre of the church has been trained. A missionary ministry and a maintenance ministry are both important, but the two are not interchangeable. The irony of the present non-system is that it will continue to foster, encourage, and employ young clergy who are good maintainers, but rarely offers encouragement or employment to the church-planters who could begin to move us toward growth.

## BOOKS

### Valuable Reading Experience

**CHRIST'S LIFE: OUR LIFE.** By John B. Coburn. Seabury, Pp. 128. \$5.95.

Part of the greatness of the author is that he is a sophisticated, urbane Christian who has never lost the gift of simplicity. Bishop Coburn's purpose for this profound little book is to help the reader know Christ.

It will be a valuable reading experience for people who are not Christian as well as for nominal Christians who want to go further.

On the one hand the reader has presented to him the major events of Jesus' life with scriptural references printed in full and skillfully set in context. But Dr. Coburn does not stop there. Interwoven with the story of Jesus is the readers' story.

The chasm between the divine and the human which often characterizes theological books is more than overcome in this one. "Jesus identified himself with his people. He did not stand off; he went down with them."

"It was as they handled him [Jesus], not as he handled them, as they dealt with him and finally crucified him that God through his resurrection showed who he was—his beloved son."

Not only is the book inspirational, but also realistic and practical. It recognizes the crises, the turning points of our lives. "Where are you going if you are going to move and be more creative, more free, more affirmative, more yourself? What decisions are being pressed upon you? Where are you in your life both frightened and fascinated at the same time? . . . That is probably when God is calling you to become more yourself."

This volume is highly recommended for anyone who cares about the possibil-

ity of discovering the relationship between his own life and Jesus, the Christ.

(The Rev.) ROBERT L. HOWELL  
St. Chrysostom's Church  
Chicago, Ill.

### Rich Resource

**LIFT UP THINE EYES: A Book of Inspirational Bible Masterpieces.** Compiled by Pamela Riddle, designed by Ken Sansone. Harmony Books. Pp. 72. \$10.95 cloth, \$5.95 paper.

In the introduction to this book, Boyce M. Bennett, Jr., writes: "... the verbal imagery in the Bible grips the human mind in a way that impells it to express that impact in some tangible form." Various examples of these "tangible form," representing nine centuries and a variety of media, comprise *Lift Up Thine Eyes*. The book contains 33 passages from Scripture (*KJV*), each accompanied by a full page, full color art reproduction and, in most cases, a small black and white piece.

Most of the reproductions are from the Renaissance or the 19th century. Many are "old favorites" that one expects to find in such a collection: Michelangelo's *Creation*, *Moses*, *Pieta*, DaVinci's *Last Supper*, Rembrandt's *Head of Christ*, a Raphael *Madonna*. There are also some delightful "unexpected" inclusions such as a 15th century German woodcarving, *Christ on a Donkey*, an illustration of *Ruth and Boaz* from the 16th century Lambeth Bible, and a marvelous 15th century Persian gouache, *Jonah and the Whale* (the only non-western piece in the collection).

This reviewer was surprised—and disappointed—to find a few works of lesser quality, such as Plockhorst's blatantly nostalgic *Jesus Blessing the Children* in this otherwise admirable book. And, perhaps some medieval, oriental and a few more contemporary pieces (a Roualt, for example) would have broadened and enhanced the collection.

*Lift Up Thine Eyes* would be a lovely—and inexpensive—gift. The fine-quality prints are suitable for framing. The creative Christian educator might well use it with almost any age group beyond the primary level. Above all, the book could be a rich prayer/meditation resource for any sensitive Christian, as well as a springboard to probing one's own religious images.

JOAN R. DEMERCHANT  
Nashotah House  
Nashotah, Wis.

### The President's Religion

**A SOUTHERN BAPTIST IN THE WHITE HOUSE.** By James T. Baker. Westminster. Pp. 154. \$3.95, paper.

*A Southern Baptist in the White House* was an eye-opener to me, a conservative northern Episcopal priest. Here is a critical look at the little-understood Southern Baptist heritage. "Only by understanding the Southern Baptists can we understand the new President, who admits they and their faith have helped make him what he is," says the author.

As a Southern Baptist with theological training as well as a professional historian, James Baker writes simply, clearly and perceptively. With tongue in cheek, he presents the strengths and weaknesses of his Southern Baptist tradition. Likewise, he uses perspective in appraising and analyzing Jimmy Carter.

The organization of the book is excellent. It is written with humor and can be read in one or two sittings. Readers will be able to determine whether or not they agree that a Southern Baptist upbringing proves a positive force for the presidency.

Recommended reading for all clergy and concerned citizens. For all practical activists—to be marked, learned, and inwardly digested.

(The Rev.) PRESCOTT L. LAUNDRIE  
Fayetteville, N.Y.

# Standing, Sitting, Kneeling, and Getting Wet

During the past hundred and fifty years, considerable changes have occurred in the furnishing and decoration of Episcopal churches, in the music, in the style and manner of our services, and in the ceremonial in which both clergy and laity take part. Usually most people keep abreast of what is expected. There is no doubt, however, that many people are puzzled by ceremonial changes when a congregation goes from the 1928 Prayer Book to the Proposed Prayer Book, or when (as is sometimes the case) a congregation alternates between the two. People usually look to the priest or other officiant for some sort of signal to stand, sit, or kneel. If they are free to take any position they please, they want assurance of that also. Following a consistent plan is much better than haphazard decisions on different Sundays.

A news bulletin within the Diocese of Alabama, compiled by the Rev. Emmet Gribbin, contains helpful suggestions about some ceremonial directions in PBCP, for Morning Prayer, the Holy Eucharist, and holy baptism. These points may merit consideration by those who use BCP 1928 as well. Whatever liturgy we may use, this topic requires some thought and reflection. The old saying that we stand to praise, sit to listen, and kneel to pray never was entirely true. We have always stood to listen to the Holy Gospel and stood for the prayers at baptisms and weddings. Many congregations have habitually knelt for the post-communion hymn, whether or not it was a hymn of praise. Some congregations customarily sit for psalms, whether they involve prayer or praise. We welcome Fr. Gribbin as a guest contributor in this column.

## Morning Prayer

The rubrics on page 42 and 80 direct "All stand" before the minister says, "O Lord, open thou our lips," instead of after the response, "And our mouth shall show forth thy praise," as the 1928 Prayer Book directed. Higgledy-piggledy straggling up while the words are being said is inappropriate and poor liturgics. **Suggestion:** Cue the choir or front pew peo-

ple to stand. Let the officiant stand and not begin the sentence until all are up. It will soon become habitual.

The *Gloria Patri* tends to be a mixed mumble of the old and the new. Although the rubrics on p. 141 allow the older form, the new ICET one as printed in the Daily Offices seems likely to prevail. The problem is that the congregation needs to see the new words printed when they finish reading the Psalm. At that point Episcopalians have habitually recited the *Gloria Patri* from memory. **Suggestion:** Print something each Sunday in the mimeographed bulletin similar to this item from the bulletin of Trinity Church, Asheville, N.C.

"Watch the word change on the *Gloria* at the end of the *Venite* and the Psalm: GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT: AS IT WAS IN THE BEGINNING, IS NOW, AND WILL BE FOREVER. AMEN."

## The Holy Eucharist


In Rite I the final rubric on page 328 makes possible turning the prayer for "the whole state of Christ's Church and the world" into a simple litany. **Suggestion:** Have the congregation respond in unison after each paragraph something like, "Lord, hear our prayer," or "Hear our prayers, O Lord."

The rubric before the Peace (p. 332 and 360) says, "All stand." Although some clergy just say the words while the people are still kneeling and the Peace is not "passed," the rubrical direction should probably be followed, even when no greetings are exchanged. The people need to be standing for the offertory sentence which follows immediately anyway, unless you have announcements here (see the rubric just above the middle of page 407), but even then the people should be off their knees or out of their "Episcopal squat." As time passes every congregation will probably have at least a few persons who wish to "greet one another in the name of the Lord." The rubric authorizes them to do this, if they wish, but it is hard to do kneeling.

Perhaps the most significant rubrical change has to do with the bodily postures suggested on pages 333-34 of Rite I and

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361-62 of Rite II. All are to stand for the *Sursum Corda*, Proper Preface, *Sanctus*, and *Benedictus qui venit*. Then the rubric in Rite I says, "The people kneel or stand." In either case a clear signal needs to be given. Otherwise the confusion is irritating and the uncertainty distracts worshipers from paying attention to what is being prayed. **Suggestion:** Let the priest pause, perhaps genuflect slowly as a hint to the congregation, cue the choir or others to be sure and kneel without seeming to be doubtful about it, wait till the creaking sounds of the kneeling benches quiet, then proceed with the Prayer of Consecration.

If it is desired that the congregation stand instead of kneel, let that be made clear ahead of time or in some manner so there will be no uncertainty of what is expected or at least anticipated. A personal note: No matter what others do, I usually kneel, if in a church building. The rubric says I may, so I do. At camp or outdoors or some other spot where kneeling is impractical, I am glad to stand. I think people should be encouraged to kneel or stand as best suits their devotion, but most, I think, will want to kneel. Perhaps it is not necessary that everyone in the congregation assume the same posture.

An exception is Eucharistic Prayer C (p. 369-72) which is the only one of the six eucharistic prayers in Rites I and II which has no "kneel or stand" rubric. The clear implication is that all stand through the whole prayer. Its general tenor and the vigorous congregational response anticipated makes this quite appropriate. This is the Eucharistic Prayer which has been selected most frequently by ordinands in our diocese and used at their ordinations. It is my favorite.

The different way the *Benedictus qui venit* is printed in the two rites causes confusion. In Rite I it is separated from the *Sanctus* by the rubric which says, "Here may be added." What often seems to happen in Rite I is that the *Sanctus* is said in unison (if it isn't sung), but the priest is not joined by the congregation when he says, "Blessed is he that cometh in the Name of the Lord." The congregation responds to his solo line with "Hosanna in the highest!" In Rite II the *Benedictus qui venit* is attached to the *Sanctus* and all is said in unison or sung in unison. All of it should be said in unison in Rite I, earlier Anglo-Catholic practice notwithstanding. **Suggestion:** Let the priest announce this and get some loud voiced parishioners primed to join in when he begins it.

## Holy Baptism

The PBCP service is so differently structured from the 1928 Book's version that the celebrant needs to have clearly in mind just where in the church building he is to do what, and what directions

need be given the congregation. In most parishes the sacrament of holy baptism is now normally administered at a Sunday morning service. Churches with a stone font in the rear, or in some secluded baptistry, have more of a problem than those with the font up front.

If the font is in a baptistry out of sight of many in the congregation no matter how they turn around, the rubric on top of p. 308 requires that immediately after the candidate is baptized all move to some place "in full sight of the congregation." After this move the baptismal part of the service would be continued with the Prayer, the Sealing, the Welcome, and the Peace.

Christians vary, as everyone knows, as to how much water should be used when a person is baptized. The new rubric in the PBCP rewords the 1928 one to make it even clearer that the preferred form of baptism in the Episcopal Church is by immersion (see bottom rubric page 307). Even so, few of us immerse our candidates. We prefer to "pour" water upon them, which the rubric says is an alternative we may use. Pouring is not sprinkling, and the rubric clearly implies we are to use quite a bit of water. Make it splash. Wet the baby's head three times while naming the Persons of the Holy Trinity, and make the adult know that water has been poured on him. You can hand him a small towel to wipe his brow and face after he has been baptized.

The new prayer of Thanksgiving over the water emphasizes the wateriness of water. It has been the custom for some clergy merely to wet the thumb or forefinger and thus transfer a slight dampness to the candidate's forehead. This custom does not make full use of the symbol of water. Of course in a hospital nursery when baptizing an infant whose hold on life is precarious very little water is appropriate. Otherwise, if we obey the rubric, and the 1928 rubric says the same thing, we must immerse or pour. As you know, Greek Orthodox baptize naked infants by immersion, and in at least one of the parishes in this diocese this is done on occasion.

If you don't use a baptismal shell, a real one or one of silver, to pour the water from, cup your hand and scoop up dripping handfuls. It is appropriate since we have prayed, "We thank you, Almighty God, for the gift of water..." that the water speak its own Amen with the watery sound of splash.

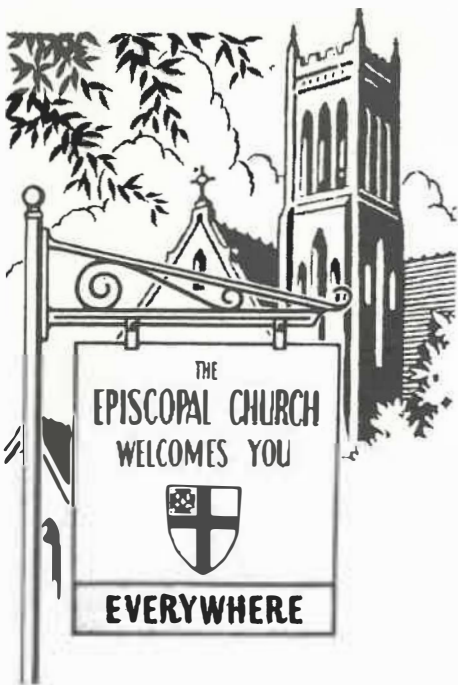
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## HARRISON, ARK.

**ST. JOHN'S** 704 W. Stephenson  
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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

## 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

## WASHINGTON, D.C. (Cont'd.)

**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

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
The Rev. Arthur Dasher, r; the Rev. Sanford Lindsey, the  
Rev. Flint Hubbard, the Rev. Henry Marsh  
Sun HC 8, High Mass 10, Ev 7. Daily MP 8:30; HC Tues 5:30,  
Thurs 10, Fri 7; C Fri 5:30

## 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  
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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  
others

## BALTIMORE, MD.

**CHRIST'S CHURCH** St. Paul & Chase  
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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** Beacon Hill  
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Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## CHATHAM, CAPE COD, MASS.

**ST. CHRISTOPHER'S** Main St.  
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## DETROIT, MICH.

**MARINERS'** 170 E. Jefferson  
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Sun HC 8:30 & 11; Thurs 12:10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
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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

## MORRIS PLAINS, N.J.

**ST. PAUL'S** Hillview Ave. at Mt. Way  
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the  
Rev. Don McEwan  
Sun 8 & 10; Thurs 10

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; 9:15

## VENTNOR, N.J.

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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.  
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Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**ST. IGNATIUS** 67th St. & West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Charles A. Weatherby, r-em; the Rev. Brad H. Praff, c; the Rev. Jan A. Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle Redelinguys  
Sun Masses 8:30, 11 Sol; Tues-Fri 8; Mon-Thurs 6; Sat 10

**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

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

## 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

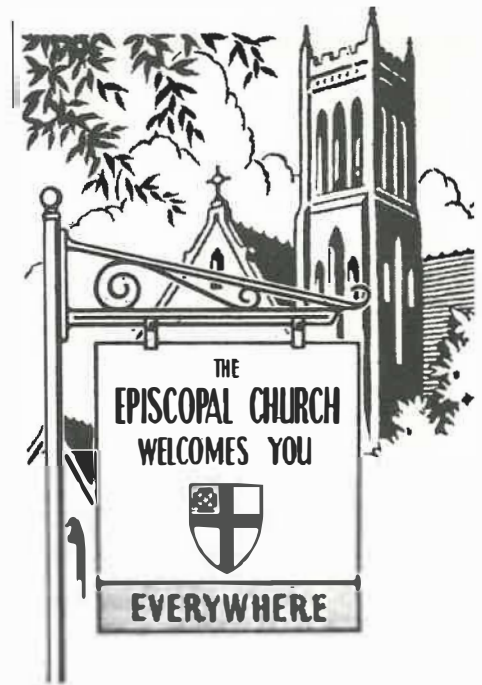
**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## 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

## 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



## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11; 12

## 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.

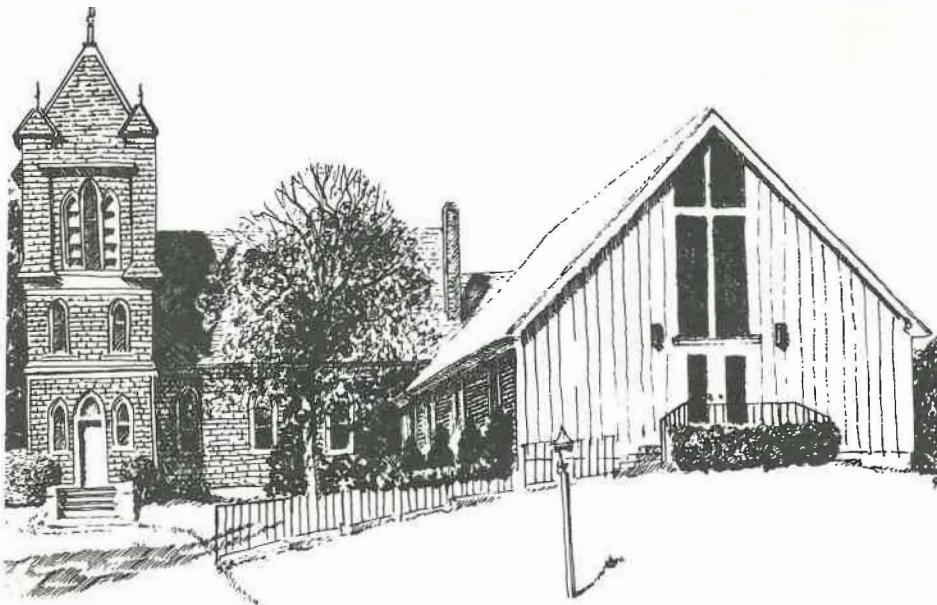
**HENRY CHAPEL**, The Highlands (N.W. 155th St.)  
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Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

## PRAIRIE DU CHIEN, WIS.

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The Rev. E. Raymond Sims  
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## PARIS, FRANCE

**AMERICAN CATHEDRAL OF HOLY TRINITY**  
23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northrup, Canon  
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon



St. Mary's Church, Shelter Island, N.Y.

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