

THE LIVING CHURCH

Eternal Hope

• page 9

Praying for the Dead

• page 10



"The world involves what we see and what we don't see, what we understand and what we don't understand" [p. 2].

RNS



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Autumn Mist

The sun shines with a bright white light. Between the clouds the sky is a deep blue. The clear air permits one to look far into the distance. The vegetation is no longer an undifferentiated sea of green; instead, the landscape is now divided into discrete sections.

There is a brown, newly ploughed field. Next to it is a hayfield still gorgeously green. Beyond is a stand of corn, now a golden tan. A bushy strip is marked with scarlet sumac leaves. Further off, a grove of larger trees is turning yellow and orange. Yet in another direction the dark line of willows along a creek is still bright green. In the summer it had fringed together. Now, in the fall, the countryside is sorted out into precise ecological parts, each clearly visible in bright light. Rationality seems to prevail.

Then comes the mist. Reaching out with fumbling fingers, huddled in oddly shaped clumps and clusters, or spilling over broad flat sheets, the mist gently veils up details of the landscape, as fall colors in a greyish white, and obscures our vision. Its beauty is of a different kind. It is fascinating and strangely pleasing.

It is as if some other order of reality, an earlier stage of creation, has quietly crept up to the surface to reassert its claims on the earth we see and know.

In defiance of the rational landscape of autumn which we see so clearly, the mist silently reminds us of the mystery of what we do not see or understand and cannot grasp with our hands.

It rises over ponds and lakes, creeks and rivers, and the swampy ends of fields. No doubt its appearance is entirely explainable in physical terms involving air, moisture, and temperature. Yet this explanation is totally invisible to our eyes. Usually mist appears on clear, cool mornings, but this is not necessarily so.

Over the creek near our house, it sometimes rose up on a summer evening, making a small wraith-like column between the trees, like smoke from a small bonfire. A mile upstream, where the same creek winds through a shallow valley, the mist spilled out, these same evenings, in a film of gauze over the top of the adjacent cornfield.

The world involves what we see and what we don't see, what we understand and what we don't understand. What is only partially perceived, like mist, may have special meaning and beauty for us. This is as true of human relations as it is of the external things of the landscape. Mystery, no less than clarity, is part of what God has made, and is that with which the universe is adorned.

H. BOONE PORTER, Editor

November

It is the dusking of the year.
The sun, wrapped thick in fog and dreams,
Sleeps dampened both in heat and sight.

It is the autumn of our night.
The first watch of the winter seems
Still unaware of Advent near.

Larkette Lein

DEPARTMENTS

Calendar	13	First Article	2
Editorials	11	Letters	3
Feasts, Fasts & Ferias	12	News	6
		People & Places	15

ARTICLES

Eternal Hope	Lawrence Crumb	9
Praying for the Dead	Travis Du Priest	10

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LETTERS

Hit and Run

This letter is in response to "It Might Have Happened," an article submitted by a guilt-ridden motorist who struck a ten year-old girl and then ran from the scene [TLC, Oct. 7]. Like so many free-wheeling people in the Episcopal Church today, Anonymous Motorist wants to have his cake and eat it too.

If indeed he was cold sober on a rainy night as he claims, and if, in fact, his car was under control at the proper speed, I doubt that any charges would have been preferred against him. I have seen the same thing happen in this area of the country too many times. If, in fact, Mr. Motorist would have notified the authorities, he would have salved his aching conscience, as well as that of the parents of the little girl.

(The Rev.) SCOTT J. ANDERSON
St. Luke's Church

Excelsior Springs, Mo.

• • •

I would like to address this letter to the anonymous motorist who hit a child and left the scene of the accident: Your account so stunned me that I was unable to concentrate on the rest of the issue.

Living as I do in a state in which towns are 80 to 100 miles apart, there is always the possibility that I will be first on the scene of some terrible accident. I have been told that in Wyoming it is unlawful not to stop to render assistance, but a scenario of human and twisted metal carnage terrifies me.

Yet everything I believe in dictates that I stop and help. But would I? I hope so.

In the new version of the Lord's Prayer, the words "save us from the time of trial" have special significance to me as I consider my fear of accidents and my conscious intention to stop indeed and help.

My prayer for you is that you give up trying to carry this burden alone. Disclosure cannot be more terrifying than what you are now experiencing. In all humility, I beg you to consider moving on all fronts: telling your family, your parish priest, the police, and a psychiatrist.

Ours is a God who forgives. I hope you will find the support you need to forgive yourself.

SYLVIA W. CROUTER

Dubois, Wyo.

Freemasonry

In Fr. Olsen's letter [TLC, Sept. 30] concerning Freemasonry, two of his statements puzzle me.

One of the vows I was asked to take during my initiation as a Freemason was that I would never take part in, nor allow to happen, "the making of a Negro a Mason." The most common usage I have heard of the word "clandestine" as it applies to Freemasonry is to describe lodges made up of black members, who obviously cannot be anything but clandestine Masons.

The foregoing is the reason I am no longer a Freemason, and it is my reason for questioning Fr. Olsen's statement that "there is nothing in the teachings of Freemasonry that would offend the con-

science or religious beliefs of any . . . My second area of puzzlement is Olsen's statement that "the reason the Lutheran attitude [toward Freasonry] is that the Lutheran Church strongly Trinitarian." I thought Epipalians, as every other sect or denomination which subscribes to the Nicene Apostles' Creeds, were too!

(The Rev.) CHARLES R. THREJ
St. Thomas Ch

Hereford, Texas

Women Priests

Gertrude Hopkins' letter [TLC, S 16] is the most recent of a series of cions assuming a "Yes" to the quest "Were there not cultural forces at v then which would have made it imp tive for Jesus to have chosen male ciples?"

This is a new twist to the older f "Society, at the time of Christ in par lar and of antiquity in general, would have been able to accept the ordina of women to the priesthood."

Well, there is a very strong "true!" answer to both forms. First must insist that there are two cult with which we have to deal, the anc world and the Jewish.

In the ancient world, the fertility gions were well established and flow ing throughout the entire Mediterrar world at the advent of Christianit; large proportion of that culture k acknowledged, and participated in religions which possessed priestesse; infer that in this culture it was imp tive for Jesus to choose male discipl an assumption with few merits.

Turning to the Jewish culture. Th

A creative revival of an ancient tradition:

"BURIAL in THE CHURCH — not from THE CHURCH"

TO BE BURIED IN THE CHURCH . . .

A number of our parishioners were impressed by the Armento ads for a Columbarium and were intrigued by the idea that one can be buried not from the church, but in the church. Being buried in church seemed, until then, a privilege of nobility, bishops and prominent ecclesiastics, but after all, don't we all make up a "holy nation" and a "royal priesthood"?

Following preliminary telephone discussions, sketches of what the congregation wanted were sent to Mr. Louis Armento, who saw that every detail was handled to our complete satisfaction. Armento's unique modular construction style allowed us to install at this time two units of eight niches each, one on either side of a lovely terra cotta Madonna, on what had been a plain wall, at one side of the chancel. The installation of an altar created a simple and dignified "Lady Chapel" and shrine where the Holy Sacrifice can be offered at the place of interment. The unique Armento design will make it possible to add additional units in the future as needed.

Crementation has always been acceptable in our Anglican tradition which does not encourage elaborate and costly funerals, preferring the beauty and reverence of the Prayer Book's rites over material grandeur or ostentation. Interment of the

cremated remains within the church building makes possible later visits by family and friends in comfort and privacy.

Funerals and Memorial Services need not be scheduled on short notice when the deceased is cremated, giving family and friends time if necessary, to come from distant places for such services.

At Saint Andrew's two families provided fund for the purchase and installation of the Armento Columbarium, thus no parish funds were required. Since the two families do not need all 16 units other church members have already purchased units at a modest price.

Bishop Montgomery blessed and dedicated this Columbarium on July 1 as part of Saint Andrew's annual episcopal visitation.

by Pam Nussbaum
St. Andrew's Church, El Paso, Illinois 61738



The Rev. Harry J. Walsh, Jr., Rector
St. Andrew's Episcopal Church
Two 8 niche units starter sets on
each side of terra cotta Madonna.

Photo by Jane Cluwer, El Paso Record

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it refrain in the Old Testament and God called Israel to be his people. Ur of the Chaldees, to Moses in t, to Ezra and Nehemiah in Baby- od calls his people to be faithful to to be different from the ancient called them away from pagan wor- which involved priestesses. He them to be different, i.e., to be his e. To confuse Israel's response to command with "cultural forces" is gard church history as secular his- to substitute sociology for rev- n. e Rev.) C. BOONE SADLER, JR. (ret.) eography, Calif.

Headquarters' Location

en I was vice president of the Ex- e Council, having spent the pre- 17 years in the communications ess, I used to say half in jest that episcopal Church was what a com- cations engineer would construct if ended it not to work. ent issues of TLC have under- d that point, particularly the let- concerning the possible sale of the opical Church Center. 1961, when the Council's commit- o select a city in which to locate revised its original recommenda-

tion (Washington, D.C.) and endorsed New York City, it issued a beautifully written and carefully constructed rationale for the decision, in which comparison was made in detail of the relative advantages and disadvantages of St. Louis, Kansas City, Chicago, Wash- ington, and New York, each of which its members had visited. (I believe Bishops Bayne and Emrich were the writers.)

Doug Bushy, then the Council's press officer, distributed the report to every bishop, and a summary of same to all diocesan periodicals and to the independ- ent church and secular press. Among the factors favoring New York were economy, staff effectiveness, and ecum- enical constraints.

I have no intention of getting into the present discussion, but I could have wished that some of your correspon- dents had checked the files of the Council's secretary before firing off their epis- tles. WARREN H. TURNER, JR. Alexandria, Va.

Anti-Semitism in N.T.

I appreciated the Rev. Roddey Reid's letter with the statement that the in- creasing references to anti-Semitism in the New Testament disturbed him [TLC, Sept. 9]. This is a disturbing charge. A pastor in an interfaith study group ex-

pressed dramatically: "It's like finding out that my best friend is accused of murder."

I think part of the problem comes from attaching any one attitudinal label to all of the New Testament or to all of the Bible, where a great variety of atti- tudes are expressed.

For example, some elements of the New Testament are very affirmative of women; some other passages derogate women. I don't think it is helpful to put a blanket label of "sexist" on the New Testament, but I think it is very impor- tant to acknowledge that there are sexist elements in the New Testament, reflect- ing that historical situation.

Once identified, those sexist elements can be dealt with so that the Gospel message can be freed of sexist impedi- ments.

In the same way, there are passages in the New Testament that are very affirma- tive of the Jews in the plan of God, and there are other elements that specifically and pointedly put down the Jews, not just as sinners like the rest of us, but as the black sheep of the human family. I don't think it is fair or correct simply to label the New Testament anti-Semitic.

But I think it is very important for us Christians to be able to face up to the fact that there are anti-Semitic elements in the New Testament that need to be understood in their historical context, and explained for what they are, so that the Gospel can be freed from the virus of anti-Semitism.

I would hope that all readers of TLC would be disturbed sufficiently to investi- gate the evidence of anti-Semitic ele- ments in the New Testament. A good contemporary commentary and a Jewish friend are excellent aids.

(The Rev.) DAVID B. WAYNE
St. Augustine's Church
Croton-on-Hudson, N.Y.

Who is a Member?

The letter by the Rev. Vincent H. Strohsahl, "Membership Gain," is a great letter [TLC, Sept. 2].

There are many clergy who just gather people in their congregations to make large numbers. People not bap- tized nor confirmed are being allowed to receive the Lord's Supper.

SAMUEL H. WHITE, JR.
Philadelphia, Pa.

Ministry Delivery

The article, "Ministry Delivery in the Post-Industrial Age," was of great inter- est [TLC, Sept. 9 and 16].

This working-priest has done much to bring the Episcopal Church to a large area of southern Illinois in the Diocese of Springfield and in a very meaningful way. His article is not based on an ab- stract theory of what should or might

TWO WOMEN FIND THAT THE FAITH IS STILL ALIVE!

Looking about the Episcopal Church today, we are glad to part of her. We are not ostriches with heads in the sand nor are we off living on some fantasy island. We are quite aware of priests defying bishops, bishops defying monks, and all three defying Scripture and Church Tradition. We see photographs of Episcopal Bishops declaring that this Church favors abortion on demand as an appropriate birth control tool or saying that dogmas of the Virgin Birth and the Divinity of Christ are baggage from the past and irrelevant for today's Church. We have seen e articles declaring that the fact that Jesus was male was only an accident of timing and that the ordination of women has nothing to do at all with doctrine or theology. Both of us travel extensively throughout the Church. What we see is people hungry for a knowledge of God and doing something about that hunger. We see Faith which is alive and growing: books on prayer sell, retreats are popular, convent guest wings are full. Episcopalians are carving out time from their busy lives for God in both personal and family relationships. Participation is growing in the Sacraments of the Holy Eucharist and of reconciliation.

Over the past four thousand years the community of God's people has often been in error. But at no time during that four thousand years have God's people been without a FAITHFUL REMNANT within her... a faithful few through whom God has always been able to work His will and make His voice heard. That faithful remnant has always been within the Church, patiently suffering, serving, praying, proclaiming. Ezekiel cried out in the name of God. "I looked for someone who could build a wall, who could stand in the places where the walls have crumbled & defend the land..." (22:30). St. Robert of Molesmes was a someone inspired by this scripture and grew in lelicity which resulted in the reform of Western Monasticism.

Within the Episcopal Church today are many "someones" who are building walls, standing in the gaps, and defending the faith. The Evangelical and Catholic Mission seeks to be a home for these "someones". Struggling alone is disheartening and futile; struggling by the side of like-minded companions is more encouraging and more effective.

Because ECM remained within the Episcopal Church, we are able to better serve and help her in all possible ways. ECM organizes teaching congresses, produces booklets clarifying the teachings of the Church, provides orthodox presence at diocesan conventions, publishes a newsletter of short but excellent articles, organizes local chapters so that Episcopalians who believe and practice "the Faith of our Fathers" need not feel so alone; and is now beginning preparations for an active presence during the General Convention at Anaheim in 1985. For ECM to continue to provide these services to the Church and to respond to the new needs, we must have funds. If you believe, as we do, that the Scriptures and Tradition of the Church must undergird what she does and says; if you believe, as we do, that Jesus Christ is still in charge of His Church and that He can use us, and you, as a faithful Remnant to increase the holiness of His Church, then pray about what you can give to ECM and be as generous as you possibly can.

May God Bless you deeply and richly.

+Sister Julia Mary of All Saints
Catonsville, MD
Mrs. Homer F. (Dottie) Rogers
Dallas, TX

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associated with the variations of ministry delivery as he outlines them in his article.

Until the Episcopal Church takes responsibility for its clergy and has an organized method of assignment as do some other denominations, the clergy themselves must use innovative means of partial or total self-support in order to minister to the many who live in rural areas. The need is there. Is the determination?

I had the pleasure of working with Neil Rudd for many years and am pleased to see him share his experience with others.

JOHN E. LOCKARD

Finksburg, Md.

Too Many Ministers?

I am writing in response to the editorial, "Security of Employment." [TLC, Sept. 30]. I agree with some of what you have to say but wonder if your comments on post-ordination employment aren't defining ministry and employment only as those services under a church-sponsored stipend.

I work in a prison and there is great need there for additional clergy and certainly a plentiful biblical basis for such ministry. Yet, my ministry is not under a church stipend.

Do we really have an abundance of

ministry? It appears to me we may be in a time of real challenge and opportunity to serve many (and not just those in prison) who may be waiting to hear from both lay and ordained ministers. The Gallup studies provide ample evidence of that.

All the folks we can serve will not be in church on Sunday. Sad to say, some of them even feel unworthy or unwelcome to share in our worship.

(The Rev.) CHRISTOPHER DUFFY
Trenton, N.J.

Divorce

As a priest who has written to the bishop, far more than not, for permission to perform the ceremony of those divorced (some more than once) and who has seen his fellow priests fall into the divorce category in staggering numbers, I remember vividly being excited at having a couple come to me who were being married for the first time. One wonders if the whole world is divorcing, after a series of remarriage petitions.

That a marriage can die is true, but, I believe, not in spite of the goodwill and hard work of both parties. Where the effort is expended, the success ratio is good.

The problem is that the church has slipped. Either the vow means something or it doesn't. Society has said that

the church has given a consent of by bending over backwards to he divorced couples "rise out of the ash

"Until we are parted by death" can be construed to mean until I quit or get tired of you, want someone el until our marriage is dead. The ordi holy matrimony makes no weak s ments. Every word is calculated an manding.

No one wants to be unsympat but the church must work to l about a halt to the terrible proble divorce in our day. A longer peri premarital counseling, skilled *Chri* counseling for the couple ha divorce-threatening problems, and manding entrance into a remarriag ways in which we can be sympath the reality that marriages, like pe can be cured.

(The Rev.) MARK L. CANN
St. Thomas Cl

San Antonio, Texas

Forester

Because
he, too, was old,
and knew of fire and freeze,
he bowed and tipped his hat to
old trees.

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THE LIVING CHURCH

September 4, 1984
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1 Montana to Uganda

United Thank Offering grants totaling over \$2.4 million once again will do everything from loans in ladshe to circuit riders in Montana. The Fund received more than 2,000 from the Ingathering, which is the basis for grants to 125 parishes throughout the Anglican Communion. In the last two decades, its major thrust has been the development of innumerable Anglican churches overseas through the support of social ministries at

This year's grants illustrate anew the breadth of the Fund's mission and the richness of the Anglican Communion. Overseas grants are in the range of \$10,000 to \$35,000 and will be used for everything from expanding parish facilities to buying cars to training women in skills to scholarships and books for students.

The largest single grant this year is of \$66,000 to the Igreja Episcopal Anglicana do Brasil (Anglican Province of Brazil). Ms. Smith, coordinator of the United Thank Offering on the Episcopal Center staff, said that the primate leadership agreed to submit only one request, which will be used to establish a new diocese and an episcopal office in the federal capital area of Brasilia.

This is a church that is maintaining independence in spite of high inflation and terrible difficulties, and this is a project that all the dioceses would find necessary," Ms. Smith said. The funds will be used for a residence and car for the bishop.

In contrast, the smallest grant — \$10,000 — will help renovate rooms so that the Episcopal Center in Wilcox County, Ala., emergency assistance program can set up a collection/distribution center. The grant is small because the Diocese of Alabama requested that most support for the program come from local sources.

One of the most unusual grants this year will be used to support the work of a circuit rider in the Diocese of Montana. "When you picture Montana, you get a whole new idea of space," Ms. Smith noted. To bridge those distances, the diocese conceived and launched a circuit rider project to link the geographically-separated young people to each other and to the larger church. Throughout the last school year, the circuit rider traveled 8,000 miles, establishing relations with youth groups, linking them up

and running youth events in the four deaneries.

Ms. Smith reported that the "tremendously enthusiastic response" of the youth encouraged the diocese to continue and expand the program this year. With salary provided locally and a \$12,173 UTO grant, the personal visits will be stepped up, and the circuit rider also will work on developing resources and training adults as youth leaders.

While the evangelism, training, and building projects that the Offering supports are the staples of mission expansion, the granting committee is also open to more experimental projects. One of these is a \$44,600 grant to the Diocese of Lango in Uganda which will be used to buy equipment for an edible oils extraction project that is expected to produce a whole new income source for a people deeply beset by economic woes since the reign of dictator Idi Amin.

In addition to direct grants, UTO also participates in mission through scholarships for women, gifts to women missionaries, and support of continuing education for missionaries.

The full grant list has been distributed to diocesan bishops, United Thank Offering and Episcopal Church Women leaders, and all grant requestors; it will be available in pamphlet form at the end of the year.

Episcopalians and Orthodox Meet

Episcopalians and Orthodox Christians met recently for an ecumenical evening at Washington Cathedral, marking a new beginning for the Washington, D.C., area chapter of the international Fellowship of St. Alban and St. Sergius.

A service of renewal of the fellowship was held at Evensong on September 9, followed by a program of reflections on the history and significance of Anglican-Orthodox relations. Bishop Basil of the Orthodox Church in America was the principal speaker and the unexpected presence of a delegation of visitors from the U.S.S.R. added a special dimension to the evening.

The Rev. Canon Lloyd Casson officiated at Evensong. The Lessons, read by the Very Rev. Dimitry Grigorieff, provost of St. Nicholas Cathedral of the Orthodox Church in America, Washington, D.C., and the Rev. Robert Waggener, curate of St. Paul's Church, K Street, Washington, emphasized the oneness of the Body of Christ.

In his sermon, Canon Casson recalled efforts of the Anglican and Russian Orthodox churches made since the 1860s to engage in dialogue. Although ancient divisions persist, the Fellowship of St. Alban and St. Sergius provides a context, Canon Casson said, in which people may work, study, and worship together for the realization of unity.

Following the service, over 100 people assembled in Satterlee Hall for refreshment and fellowship. Nancy C. Duncan, an active ecumenist and cathedral lay-reader whose efforts have been largely responsible for the Fellowship's reactivation in Washington, presided. She introduced several of those present, including Roman Catholics, Presbyterians, Baptists, Muslims, and members of the Soviet delegation.

The program began with the singing of four canticles from Orthodox Vespers by the choir of St. Nicholas Cathedral. Bishop Basil, once associated with Nicholas Zernov, founder of the Fellowship, was the evening's featured speaker. His long experience in the organization was the subject of his address. Recalling the ultimately unsuccessful efforts of the Fellowship to promote intercommunion, he said that in the absence of full communion among various Christian bodies, people can work to create an atmosphere for spiritual intercommunion in preparation for full unity.

The delegation from the Soviet Union was touring the U.S. as part of a cultural exchange program under the auspices of a private organization called the National Council on American-Soviet Friendship. The group was composed of persons from a variety of professions, including a professor of theology, an official of the Soviet Academy of Science, a correspondent from *Izvestia*, the chef of a Moscow restaurant, Muslim religious officials, and musicians.

Speaking on behalf of the delegation, Sergei Rasskazovsky, professor of dogmatic theology at the Orthodox Seminary in Leningrad, expressed appreciation for the warm welcome. In unprepared remarks, the professor reiterated the importance of ecumenical meetings in furthering Christian unity and fostering friendship between the American and Russian people in the interest of peace.

"We are here in that spirit of love in Christ which can bring unity," he said, "for love crosses borders on its own, without need of a visa. Our visit here is one more brick in the bridge which we

Following the delegation's departure, Bishop Basil commented on the spontaneous exchange which had occurred, seeing in it something of a miracle, "a gift of the Holy Spirit," he said, "for which we are grateful to God."

FAY CAMPBELL

Film Retraces Seabury Steps

The Rev. Robert T. Browne, rector of St. Paul's Church in Indianapolis, spent his sabbatical leave this summer in England and Scotland researching material for a film on the life of Samuel Seabury.

Dr. Browne's efforts resulted in a 16 mm color film in stereophonic sound with much of the musical background actually recorded on location in Scottish and English cathedrals. "In the Steps of Samuel Seabury" is 30 minutes long and was produced by the television ministry of St. Paul's Church.

Appearing in the film as narrator, Dr. Browne traces Samuel Seabury's life as a priest and physician in the American colonies, through the Revolutionary War, and then in search of bishops who would consecrate him after his 1783 election to the episcopate in Connecticut. The filming took place on both sides of the Atlantic.

Some U.S. scenes were shot on battlefields in Connecticut, Staten Island, and Long Island, and on a sailing ship. Presiding Bishop John M. Allin expects to present a copy to the Most Rev. Alastair Haggart, Primus of the Scottish Episcopal Church for a November 14 celebration in Aberdeen.

"The clear sunny weather this summer in the British Isles made possible extraordinary scenes of clarity and beauty, and some excellent stereo equipment enhanced the sound track beyond our expectations," Dr. Browne said. "We are hard at work on the final edited version, and will have it available for distribution this fall."

Anglican Institute Begun

The Anglican Institute was formally inaugurated in St. Louis, Mo., at the Church of St. Michael and St. George on September 30, the Sunday observed as the patronal feast of the parish. Bagpipe players and sword dancers in full Scottish array, and balloons marked the colorful occasion.

Packed congregations at the mid-morning and late morning services heard Hayden's *Missa Brevis in F Major* used for the liturgy, with the sermon at both services delivered by one of the foremost preachers of the Anglican Communion, the Rt. Rev. Michael Marshall.

The purpose of the Anglican Institute is to provide an international agency for renewal and revival in the Anglican Communion, with special emphasis on



Fr. Browne in Scotland: Tracing Samuel Seabury's life.

preaching and teaching. The institute was conceived in 1983, when Bishop Marshall, then Bishop of Woolwich in England, went to St. Michael and St. George as a preacher and speaker for the sesquicentennial celebration of the Oxford Movement.

After he had addressed the men's Bible study group, a group of several dozen men who meet every Wednesday morning at 6:30, some of the men discussed what they might do to enable the bishop to devote his entire time to exercising his unique ministry of preaching and teaching. For some months planning proceeded with the encouragement of the rector, the Rev. Edward L. Salmon, Jr.

Early in 1984 it was possible to issue a call to Bishop Marshall to become a full-time evangelist in the context of an institute providing a framework of support. He resigned his position in the Church of England and accepted this unusual lay-initiated challenge.

Under present arrangements, the bishop is making his home in St. Louis, where he will be in residence for a total of at least three months each year. While there he will share in adult teaching and parochial duties at St. Michael and St. George. The remainder of the year will involve extensive travel. His calendar is already full for 1985 and part of 1986. Engagements include sermons, lectures, retreats, and conferences in the U.S., Canada, Africa, and Australia.

Born in 1938, Michael Marshall studied in both Cambridge and Oxford, and after ordination he served in a succession of positions, including being the chaplain of the University of London and then vicar of All Saints', Margaret Street, famous London Anglo-Catholic parish, where he founded the widely ac-

claimed Institute of Christian Studies for laypeople.

He was consecrated Bishop of Woolwich, a suffragan jurisdiction of the Diocese of Southwark, in 1975. At 39 he was the youngest bishop to have been consecrated in the Church of England since the 16th century.

His ability as a preacher has been recognized by many speaking engagements in various parts of the world. He has already traveled widely in the U.S. and is the author of several books.

"This Anglican Institute," Bishop Marshall, "is not intended to invent something new in the church, but rather to give new vision and new understanding of the Gospel. The time has started doing it is now."

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Prelates Take Up Miners' Cause in Britain

At his enthronement in Durham Cathedral on September 21, the Rt. Rev. David Jenkins spoke on behalf of the miners' striking miners, setting off a wave of controversy with his remarks.

The miners, Bishop Jenkins said, "must not be defeated. They are determined for their communities, and this determination forces them to action. No one concerned in this strike, and we are all concerned, must forget for one moment what it is like to be part of a community centered on a mine or a works where mine or works closes. It is death, desolation, and desolation."

Bishop Jenkins, whose diocese encompasses large mining areas, suggested that the miners' leader, Arthur Scargill, scale down his demands — the miners do not want a total ban on pit closures — and also pressed for the resignation of

CONVENTIONS

MacGregor. Unless Mr. MacGregor withdraws and Scargill limits his demands, the situation will not be resolved, according to the bishop. "Without withdrawal and without climbing down, it looks as if we are faced with several people determined by God — and this gives us hell," Bishop Jenkins said.

The new Bishop of Durham found eight allies in the church's two archbishops. The Archbishop of Canterbury presided the sermon as a robust contribution to the reconciliation debate, and the Archbishop of York defended Bishop Jenkins's right to say what he did.

The Conservative government ministers expressed outrage, and one went so far as to echo Henry II's incitement of the murder of Archbishop Thomas Becket. Another, Tory MP Anthony Mount-Dark, said, "He is in a long line of many bishops who are quite outrageous. A lot of people will think he's a case. The miners should now sign up as their chaplain and have done it. He's going to be another of those ignorant clerical disasters."

Two days later, Roman Catholic Archbishop Derek Worlock of Liverpool criticized the government's handling of the month dispute. Addressing the national conference of the Society of St. Vincent de Paul, Archbishop Worlock said the strike could not be written off as the mere intransigence of two dog-willed men [Mr. MacGregor and Scargill]. Rather, he said, it was a symptom of the "failure of our society to come to terms with the post-industrial

The 81st convention of the Diocese of Montana met at Flathead Lake Lodge near Bigfork from September 20-22. St. Patrick's Church, Bigfork, was the host parish.

The theme of this year's gathering, which was attended by 110 lay and 36 clergy delegates, was music and liturgy. George Mims, organist and choir director of St. George's and Calvary Church in New York City, offered fresh ideas for the music of the church and led several workshops.

The bishop's charge took the form of an "exit interview." The Rt. Rev. Jackson E. Gilliam, Bishop of Montana since 1968, spoke of his impressions of his episcopate and offered his views of the diocese's strengths and weaknesses. The process for electing Bishop Gilliam's successor will begin later this fall.

Trinity Church, Jeffers, and St. Andrew's Church, Polson, were received as parishes. The convention heard reports from the Episcopal Churchwomen and from the diocesan youth circuit rider project. Georgia Speare presented a check for \$1,000 on behalf of the diocesan ECW for Camp Marshall. Deputies to the 1985 General Convention in Anaheim, Calif., were elected.

Resolutions were passed which called for implementing the tithe as a standard of giving; observing the third Sunday in Lent through the fourth Sunday as the octave for the Presiding Bishop's Fund for World Relief; sponsoring at least one refugee family by each deanery within

the next three years; guaranteeing Canon 8 clergy the same clerical status and voting privileges in convention as other clergy; designing and making banners for St. Peter's Cathedral by each parish and mission; and permitting funds from the sale of mission properties to be used for the redevelopment and establishment of mission congregations.

It was resolved also to call the attention of the national Executive Council to the difficulties of traveling from the Rocky Mountains area when the national council is considering the relocation of the national church headquarters.

The convention approved a budget of \$430,496 for 1985, and increased the base rate for the minimum salary for ordained stipendiary clergy by six percent to \$15,773.

• • •

The second convention of the Diocese of Fort Worth took place in Brownwood, Texas, on September 14 and 15. The convention took up its work immediately after the adjournment of a special convention which resulted in the election of the Rev. Clarence C. Pope, rector of St. Luke's Church, Baton Rouge, La., as Bishop Coadjutor of Fort Worth.

The Rt. Rev. A. Donald Davies, first Bishop of Fort Worth, reviewed the new diocese's first 18 months and pronounced the church in central north Texas to be healthy, expansive, responsible, and vibrant. Four mission stations have been established: Our Lady of the Lake, Whitney, in a resort area; San Juan Apostol, a Spanish-speaking congregation in Fort Worth; St. Timothy's South Chapel, a parochial mission of a Fort Worth parish; and St. Thomas the Apostle in Jacksboro.

The Jacksboro mission was begun a year ago by the Rev. Hudson Mead, who served for many years as a deacon and was ordained recently to the priesthood at the age of 76. Fr. Mead's work in Jacksboro has resulted in a congregation of 40 people in a town of 3,500 where the Episcopal Church had never before been present. The mission already owns land and is planning to build.

Other growth in the diocese is evidenced by the building programs, estimated at about \$5 million, going on in many parishes. Bishop Davies challenged congregations to use the Advent season this year for special efforts to invite lapsed communicants, as well as the unchurched, to join the church's work.

A resolution condemning pornography passed narrowly after sections calling for boycotts of businesses and other political action were removed. The delegates approved the elevation of two missions, St. Elizabeth's Church, Fort Worth, and the Church of the Holy Spirit, Graham, to parish status. A budget of \$775,000 was approved for 1985.



Margy Vogt

Rev. Allen Brown, retired Bishop of Albany, was honored recently by friends throughout the church on the occasion of his golden anniversary as a priest and his silver anniversary as a bishop. The Rev. Wayne E. rector of St. Peter's Church, Massillon, Ohio, and his congregation were hosts for the event. A unique feature of the celebration was the presence of Bishop Brown's three sons — all Episcopal priests. From left to right: Elizabeth Brown, daughter and member of St. Peter's; the Rev. Raymond D. Brown; back row, the Rev. Allen Brown, Jr.; the Rev. Reed H. Brown; Bishop Brown, Fr. Yeager.

Eternal Hope

The phenomenon of looking forward to something that God will do in the future is an essential feature of the Christian religion.

By LAWRENCE N. CRUMB

In the propers appointed for next Sunday, there is one theme which runs through all of them: the theme of looking forward. Thus this group of propers provides a notable preparation for Advent.

In the collect, we affirm that Christ has made us "heirs of eternal life," and we speak of that time "when he shall appear with power and great glory," asking that in that time "we may be made like unto him in his eternal and glorious kingdom."

In the Old Testament lesson, the prophet Amos doesn't have to exhort the people to look forward — they're already looking forward to what they called "the day of the Lord" — but he has to warn them that it will not be quite what they are expecting.

For the people of Israel had presumed too much that God was on their side, regardless of what they might do, and they were convinced that when he intervened in the affairs of the world, it would be to exalt them over their enemies. It was the familiar childish attitude of "my father can lick your father," the excessive confidence of the child who doesn't realize that his father will not only protect him from outside danger, but will also punish him for having gotten himself into trouble in the first place.

In the New Testament, we read that the early Christians in Thessalonika were also looking forward to the day of the Lord, but in the modified Christian form of that ancient Jewish concept — the imminent return of the risen and ascended Christ, who would come in glory to judge the world and usher in a new age.

And in their touching eagerness, combined with their ignorance of the mystery of death, they worried about the

status of their fellow Christians who had already "fallen asleep" — whether they would miss the whole thing because they were not still alive. And although St. Paul, in effect, tells them not to worry, he does so in such a way as to intensify their hope, rather than to discourage it.

In the Gospel we have a two-fold theme of expectation. First, there is the story in which the bridesmaids are eagerly looking forward to sharing in the wedding feast and playing their part in the torchlight procession to the new home of the bride and groom — some so eager that they forgot to check their lamps to see if they had any oil.

Second, there is the use which the early Christians made of this story, seeing the delayed bridegroom as Christ himself, whose Second Coming the church was still eagerly awaiting at the time the Gospel was written, about a generation after the Ascension.

This phenomenon of looking forward to something that God will do in the future is an essential feature of the Christian religion — obvious, and yet easily overlooked in a culture that has been officially Christian for over 1,500 years, in which the church is easily thought of as a society for the preservation of historic buildings and the perpetuation of quaint traditions.

The technical term for this attitude of looking forward is the word "hope" — not the wishful thinking about some worldly good, the chances of attaining which are considered to be about even, at best; but the confident anticipation of, and the ardent desiring for, "what God has prepared for those who love him" (I Corinthians 2:9).

Throughout the New Testament, the concept of hope, in the theological sense, is very much in the foreground. The Savior is born in the midst of people who were "righteous and devout, looking for the consolation of Israel" (Luke 2:25).

ministry, 30 years later, Jesus is as "Are you he who is to come, or shall I look for another?" (Luke 7:19).

In the epistles of St. Paul, God is invoked as "the God of hope," and the tenters are addressed as having "called to the one hope that belongs to your call" (Ephesians 4:4) — in contrast to their previous state of having no God and being without God in the world. St. Paul sums up his own outlook by saying, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14), and the anonymous Epistle to the Hebrews even the risen and ascended Christ is described as waiting until his enemies should be made his footstool (Hebrews 10:13).

The church's message of hope often falls on deaf ears in a world where so many have too many lesser hopes of their own, and others have given up hope altogether.

Years ago, my mother, as a first semester freshman at the University of Wisconsin, took part in what may have been the nation's most enthusiastic Armistice Day celebration, for the war had never been popular in a state where many were of German descent. It was a time of tremendous hope, as the nation looked to the enlightened leadership of President Woodrow Wilson, who had grown up in a parsonage and matured as a professor's chair, confident that he would combine his father's piety with his own wisdom to usher in a new age of peace and prosperity.

But the hybrid was not a success. It was like the proverbial crossing of a carrot and the cabbage that results in something with the roots of a cabbage and the leaves of a carrot. For the combination of attributes which Wilson brought to international affairs tended to be uncompromising moral righteousness, his father's profession and the intellectual self-confidence of his own. There were only ten years of prosperity, and only 20 of peace.

For the development of Christian theology, the grim years of World War I proved to be a blessing in disguise. The career of mankind was no longer seen as a steadily ascending line on the graph of world history, and the false god of progress was deposed from its pedestal. The stern teachings of Karl Barth, first claimed in 1919, took on a wider resonance and were echoed by a younger generation of theologians, such as Reinhold Niebuhr, who analyzed the predicament of *Moral Man in an Immoral Society* and Dietrich Bonhoeffer, who claimed *The Cost of Discipleship* in his writings and his own death as a martyr.

In the years after the war, there was renewed interest in the topic of eschatology, the doctrine of last things, and

ly of the World Council of Churches
ranston, much to the surprise of the
ent world of the 50s, so largely cen-
on the things of the present.
e church's refusal to trust in the
s or goods of this world, but rather
e ultimate triumph of God's king-
and his righteousness, has its
nt expression in what is called the
logy of hope." But even here, the
ler of the school — Jurgen Molt-
1 — had to follow up his book of that
with a sequel called *The Crucified*
a reminder that the theology of
is not the religious counterpart of
olitics of joy, but rather the confi-

seen only by those who are walking in
the way of the cross.

The hope of the early Christians was not something purely theoretical and taken on faith, for in the Resurrection of Christ and the gift of the Holy Spirit, they had received a foretaste of greater things to come, what the King James Bible translates as "the earnest of our inheritance" (Ephesians 1:14). As one who has gone through the process of selling one house and buying another, I have been intrigued to see this otherwise archaic word preserved in the modern world of real estate, where the prospective buyer deposits so much money as an

intends to make.

For the Christian living today, our principal foretaste is that sacred meal in which we can literally "taste and see how gracious the Lord is" (Psalm 34:8), in which we look forward to that heavenly banquet which the Book of Revelation calls "the marriage supper of the Lamb" (19:9).

For the Eucharist is our bridge of hope between the Resurrection of Christ and our own resurrection at his Second Coming, as St. Paul reminds us, saying, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (I Corinthians 11:26).

Praying for the Dead

By TRAVIS DU PRIEST

ear Father, my second question is a close corollary to my earlier question about the communion of saints. It is, at exactly am I doing when I pray for the dead?"

rol, that's another good one. And her one about which people of faith have different opinions and underlings. I like what you say in your article about "praying spontaneously for anyone dear, now dead, comes in kind." That's really the heart of the matter.

st fall I gave a talk on prayer to an ecumenical group at a church of another denomination in a nearby city. Before my presentation, I was having coffee and overheard the following conversation: "This is an exciting Sunday for us, having a grandchild baptized." "How many grandchildren do you have?" "We have five living and one dead. Little Jennifer died when she was just a half year old. She would have been three this spring." I was touched by the way all of this came up and out so naturally, without embarrassment. They were two members of a Protestant church which does not teach praying for the dead and were expressing the core of why and how we pray for the dead.

Obviously, though we bury them, the

dead, especially those close to us in life, do not "go away." We continue to hold them in mind, as we do the saints of old. The dead are a part of the living, and the living know very well that they are part of the dead. So, we keep loved ones, departed family members and friends, in our mind, in our heart. We lift them spontaneously, and during the liturgy, formally, to God because as Charles Wesley beautifully puts it, "For all the servants of our King/In heaven and earth are one (*Hymnal 1940*, no. 397).

There are several reasons why we pray for the dead. I do not know of only one exact reason. Like you, I know that I do it very naturally: I pray for my father and often my grandparents, as well as for friends who have died. In my prayers, I do not ask for anything, I just pray for them, or more frankly, I lift them to God. Occasionally I hear God's prayer for my family or friends, and I realize many of my own prayers are, as Paul puts it, inarticulate groans.

The question of need confuses a lot of people. Often our Protestant friends misunderstand creedal faith as a faith that is bound, as though by chains, to a set creed. Most catholic Christians I know do recite the creed because they believe it and rejoice in it, not because they have to.

The same principle holds with praying for the dead. I am not sure the dead need our prayers, or will suffer or be neglected without our prayers. We pray for the dead because it is something we want to do, something natural and faithful to do.

Part of our church teaching is that life does not end, but rather changes; so the church encourages prayer for those who have died, as they grow in faith and continue their journey. This makes sense to me, but I confess that this is not the reason I pray for the dead.

My prayers are prayers of trust. I trust God to love what he has made, no matter what form that creation takes — dust, bones or ashes. I trust Paul's wisdom that nothing in life or death can separate us from the love of God.

Have you ever written or said some highly personal things to a friend and then wondered exactly why you told him or her those things? We do things sometimes not for reasons, or because we have to, but out of the goodness of trust, because we want to.

So, in the final analysis, you are your own physician, your own teacher. You are right in your letter when you write, "I hold my dead friends and family members in my heart quietly before God's mercy."

About your concern over scripture: as you know, Anglicans affirm that what we believe and practice must not be contrary to scripture. We continue to pray for the dead, for various reasons and in various ways because it is a part of the tradition (very early tradition, I might add) of the church and because we believe that to do so does not contradict the teachings of scripture.

We believe, in fact, that prayer for the dead is affirmed by scripture. As you yourself say, it is all a part of the communion of saints. I like to think that when we hold our deceased friends before God in quiet calmness, we are bringing spices to their tombs.

We do not know a whole lot about what we call life after death, but we do know that God's Son prayed for God's will to be done on earth as it is in heaven. So, in our own ways, we try. I thank you for bringing God's love and wonder closer to my mind and heart.

In this article, the Rev. Travis Du Priest, editorial assistant, responds to a question which concludes a letter in last week's Living Church of Communion of Saints," p. 9).

The Bishops and Abortion

One of the more interesting items dealt with by the House of Bishops in Jackson, Miss., was the question of abortion [TLC, Oct. 28]. The "reflection paper" which they discussed is indeed worthy of reflection.

First of all, it is intended to be a moderate and reasonable discussion. In view of the emotional and divisive character of this issue, perhaps moderation is a good thing. The problem is, of course, that in a church so dedicated to middle-of-the-roadism, questions are always discussed but never resolved.

This paper does take the position, however, that abortion in and of itself is wrong and undesirable. While conceding that it is a morally permissible choice in some cases, the basic tenor of the paper is anti-abortion. Many will applaud this.

The resolution of the General Convention of 1976 is quoted, which in turn claims to quote the General Convention of 1967. The position paper read at Jackson took no note of the fact [explained in TLC, July 8] that the 1967 statement was distorted to favor a more permissive attitude toward abortion. Quite apart from the topic of abortion, we respectfully again raise the question of the care and accuracy with which committees and commissions employ official documentation.

The paper describes the fetus as a living being on the way to becoming a person. Such a description has much to commend it. The paper itself hints, on the other hand, that the process of becoming a person is a long one. One would not have to change many words in this paper in order to have an argument for permission, in some cases, to kill an unwanted child who was a day, a week, or a month old. After all, we are all on a journey toward personhood.

Finally, the paper concludes with a significant paragraph. First, it is said, "The church bears witness to the truth as she perceives it, even though not all in the world would agree with her witness." We hope this means that the church is guided by scripture and theology, rather than the secular trends and fashions which prevail in today's world.

The paragraph goes on to say that the state should

not impose one group's standards on others. In context, we assume this to mean that the church has a higher view of human life in all of its phases than does society at large, and hence its standards do not favor the indiscriminate abortions now permitted by secular law.

Yet do we really believe that the state shouldn't impose one group's standards on others? The law says you should pay all taxes you owe, although a large sector of our society disagrees and evades full taxation. So people wish to drive 80 miles per hour, but it is the duty of the police to prevent this.

On the other hand, in many other issues, such as nuclear warfare and capital punishment, Episcopal bishops do seek to persuade the state to conform to a minority view. We believe clarification is needed.

The Frade-Doss Story

One item on the agenda of the House of Bishops of particular interest to us was the appearance of the Rev. Joe Morris Doss of New Orleans, to thank the bishops for their support to Bishop Leo Frade and himself [TLC, Oct. 28].

This magazine has followed the affairs of Fr. Doss and Fr. (as he was until recently) Frade during the several years that they helped political prisoners and others, with the approval of the U.S. government, come here from Cuba. The priests were subsequently the targets of prosecution by our government.

Most North Americans have little idea of the horrors endured by political prisoners in a communist state. When Castro "freed" political prisoners to come to the U.S., they were cast out on the streets of Havana with no homes, no money, no work permits, no ration cards and no permission for other citizens to assist them. The two priests did carry out a work of mercy in providing acceptable transportation for persons approved by both governments to come here.

As has been said before in our pages [July 22, 1983; Aug. 21, 1983], the two clergymen were cleared of their principal charge against them, but were left with the massive cost of prolonged legal defense.

We are glad to say that since this was last discussed in our pages, contributions from many sources have substantially reduced the debt. We are appreciative of our readers and others who have responded to the call for help. We hope that additional donations to Grace Church in New Orleans will eliminate the remaining indebtedness of approximately \$12,000.

Fr. Doss and Bishop Frade were fortunate in having a dedicated attorney who asked for minimal fees and who has been willing to wait years for payment. Not all church personnel are so fortunate.

We understand that other Christian bodies in this country have a legal defense fund for just such situations. We believe that our national church should create such a fund, with appropriate regulations and restrictions as to its use. Such debts could then be paid in an honorable and timely manner, without special appeal.

The Tinker-Priest

He labored for forty long years
and answered all calls to duty
shifting worn prelatial gears
oblivious to Creation's beauty.

Now pensioned to a dusty shelf
slowly to ossify and harden
he at last discovers himself
as a tinkerer in Nature's garden.

Roy Holder

Morning Calamities and Blessings

BY THE EDITOR

Two dozen clergy and laypeople were meeting for a serious conference. We were to be working hard together all day. Breakfast was to be at the comfortable room of eight. So we gathered in the conference room at 7:40 to begin the day in the Lord's name by reciting Morning Prayer.

Clearly this is an excellent way to greet the Creator and Redeemer at the beginning of the day, and it is a uniquely Anglican privilege to do so. No other church has such a beautifully arranged service of Morning Prayer or Matins, which both clergy and laity know and readily recite together on any occasion.

Prayer Books were passed out and a person asked to officiate, a respected middle-aged priest, began. He first proclaimed in a booming voice four different Opening Sentences, apparently chosen at random from those for the different seasons. The psalm was not the one appointed for the day, nor did it have an evident relation to the season or to the reason of our meeting. He announced it was to be said antiphonally.

This is a commendable ancient way of reciting psalms, with people on one side of the choir reciting one verse, and people on the other side reciting the next verse, and so on. But when people are scattered about a room, no one knows which side is which, unless some directions are given, as they were not on this occasion. Predictable and distracting confusion followed.

The young lady appointed to read the First Lesson was very earnest, and had obviously thought about and rehearsed the beautiful passage, which she declaimed slowly and very dramatically. Unfortunately, she had made a mistake in consulting the lectionary. This was Wednesday, and she was reading Tuesday's passage. Her dramatic reading was embarrassing, as we had all heard the passage the previous morning — all of us except, that is, the reader, who had arrived a day late. Is it Murphy's Law that if anything can go wrong it will?

For one of the canticles, the officiant announced the *Magnificat*. No doubt it was rubrically possible, but since we had sung it the previous evening at Even-

ing this evening, its choice in the morning was regrettable. After the Lord's Prayer and suffrages, the officiant read the Collect for the Day and all four of the undesignated collects offered in the book. He skipped any prayer for the mission of the church, but went directly to the General Thanksgiving, the Prayer of St. Chrysostom, and the closing grace.

No one seemed to mind too much, and we all went cheerfully to breakfast. The arrangement (or lack of arrangement) of the service may have been distasteful, but after all, one could reflect, we recited Morning Prayer to please God rather than ourselves. Yet why should God be pleased with the disjointed and sloppy exercise to which we had been subjected? Some will, of course, say that it doesn't matter, but if worship doesn't matter, what is the church here for anyway?

The verb "to order," as in the phrase "to order the service," seems to be a distinctively Anglican verb. To order Morning Prayer means to check out the psalm and lessons appointed, to plan the choice of canticles and other variable items, and to decide about hymns, extra prayers, or other additional features, if any. A well-ordered service is rubrically correct, suitable to the circumstances and expresses balance, harmony, and dignity. The service of Morning Prayer which we have described was not well ordered, indeed it was not ordered at all.

In recent years, the present author has been privileged to attend many church meetings and conferences in which one was glad to find the Daily Office being recited. Yet the failure to order it in a thoughtful way has been widespread. Sincerity and meaning were not enough. Thought, consideration of the total schedule of worship, and at least a few minutes of planning are required.

And, let us face it, the Prayer Book cannot tell you all you need to know about liturgy. A sense of the tradition, spirit, and historic experience of the church are ultimately needed. Informed and experienced layreaders, clergy, and church musicians who have this expertise can make distinctive contributions in the ordering of worship.

What are some common pitfalls?

- A proliferation of Opening Sentences. A multiplicity usually destroys the distinctive effect of one well chosen sentence.
- The use of the General Confession at Morning Prayer when it is going to be said later the same morning at the Eucharist.
- The use of only one psalm when two or three are appointed. These are all parts of the service, and only if bracketed are they suggested for possible omission. If there really is insufficient

Mountain Quiet

As evening mists surround the mountains,
Gathering in gentle shrouds between the hills,
The Appalachians would seem to impart Peace,
The embodiment of Quiet.
Yet, as we draw from them sensations of repose,
God knows,
That, by His brief Time, minutes ago,
Viewed transcendentally,
Terrestrial motions began their magnificent eruptions.
These very hills were anything but still.
In fact, only yesterday, they were thrust up
From under earth's ancient crusts
To reach for sky, to tumble over one another
In cataclysmic bursts of strength,
Making sounds no timpani,
Not even ten thousand drums,
Could ever duplicate.
They have just recently come to be.
Yet, now, they give serenity.
They seem so calm,
So power-full, at rest.

G. C. Callahan

time, one can shorten the service by omitting such optional items as the General Thanksgiving.

The repeated use of *Benedictus es* and Canticle 19. As these canticles have little doctrinal content; to use both on the same morning impoverishes the service — all the more so when the *Jubilate* is used in place of the *Venite*.

The grotesque choice of other canticles. If, during Lent, someone has discovered the beauty of Canticle 14 as an expression of penitence, that is no reason to share this discovery with others in the middle of the Easter Season. Nor, if one has been inspired by the Invitatory, Christ our Passover, during the Easter Season, need one impose it on others during the following summer. At the furthest end of this spectrum, we have encountered it once in the middle of Lent!

Creeditis, the use of the Apostles' Creed at Morning Prayer, when the Nicene Creed is to be recited at the Eucharist later the same morning. This is all the more redundant on festival occasions when the *Te Deum* has been used as a canticle.

Collecting a collection of Collects. A Collect is a short, pithy prayer, requiring thought and reflection. One's attention cannot normally be sustained through a rambling series of them at the end of an Office.

If a feast falls on Friday, don't cancel its festivity by saying the Friday Collect after the Collect for the Day. We suggest *one* Collect plus *either* the Collect for the Renewal of Life or the Collect for Grace. A prayer for the mission of the church is said, unless a general intercession or the Holy Eucharist is to follow.

The use of the General Thanksgiving on every and all occasions, day after day. This is a beautiful prayer, but it is not an integral or historic part of the Daily Office. It was composed in the middle of the 17th century. With habitual use of the Daily Office, we find that the psalms and canticles express, sometimes in a more subtle manner, our gratitude for creation and preservation, for the redemption of the world, and for the means of grace and

the hope of glory. We do not always need to repeat in prose what has just been said in poetry.

In short, the Daily Office is a restrained, sober, and reserved form of worship. We admit that there may be some occasions when Morning or Evening Prayer may be used in a special context or in an unusual way. For normal daily use, however, they are not revivalistic, nor pedantic, nor shrill. Other kinds of services can fill other purposes.

Morning Prayer or Matins is especially marked, in the historic experience of the church, by dignity, restraint, and an appeal to deeper reflection. To contemplate, by the power of the Holy Spirit, the reality of creation and Resurrection each new day, to listen to the scriptures, and to commend our day to God's care, this is ample agenda for the morning office of catholic Christians.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

November

- 5-8 Annual Conference of the Association of Diocesan Liturgy and Music Commissions (West Hartford, Conn.)
- 6 Election Day
- 9-10 Convention, Diocese of Iowa (Des Moines)
- 9-11 Conference of Bishops and Chancellors of Province IV (Greensboro, N.C.)
- 10-12 Annual Meeting, National Association for the Self-Supporting Active Ministry — NASSAM (Atlanta)
- 12 Veterans' Day
- 13 Lecture on religion in early New York, St. Paul's Chapel (New York City)
- 16-18 Convention, Diocese of West Missouri (Kansas City)
- 16-18 Convention, Diocese of Rio Grande (Santa Fe, N.M.)
- 17 Convention, Diocese of Maryland (Hagerstown)
- 18 National Observance of Alcohol Awareness Sunday
- 22 Thanksgiving
- 30-Dec. 1 Convention, Diocese of Bethlehem (Wilkes-Barre, Pa.)

January

- 18-19 Convention, Diocese of Florida (Gainesville)
- 25-26 Convention, Diocese of San Diego (San Diego)
- 31-Feb. 2 Convention, Diocese of Central Gulf Coast (Mobile, Ala.)

February

- 13-15 Executive Council Meeting (Florida)
- 16 Convention, Diocese of Long Island (Garden City)

April

- 17-19 Executive Council Meeting (Memphis, Tenn.)

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New Hymn Text of the Month

HYMNAL 1982

Both the text and the tune of this Advent hymn for the month of November are classics. Scholars have attributed the source of the *Hymnal 1982* text to Ambrose of Milan. In 1523 Martin Luther translated the poem into German.

The work was then published in 1524, set to a tune from Johann Walther's *Geistliche Gesangbuchlein* based on the proper plainsong melody. Walther's tune fits clearly in the Lutheran chorale tradi-

tion. The *Hymnal 1982* version of the text is a translation from the German by several writers, including the late Episcopal priest, William M. Reynolds, and Dr. James Waring McCrady, a faculty member at the University of the South.

This hymn may be reproduced for church use with the following notice: from the *Hymnal 1982*, copyright, the Church Pension Fund. Used by permission.

Unison

1. Sav - ior of the na - tions, come! Vir - gin's Son, make here your home.
2. Won - drous birth! Oh, won - drous child of the Vir - gin un - de - filed!
3. Thus on earth the Word ap - pears, grac - ing his cre - a - ted spheres;
4. Come, O Fa - ther's sav - ing Son, who o'er sin the vic - tory won.

Mar - vel now, both heaven and earth, that the Lord chose such a birth.
Might - y God and Ma - ry's son, ea - ger now his race to run!
hence to death and hell de - scends, then the heav - en - ly throne as - cends.
Bound - less shall your king - dom be; grant that we its glo - ries see.

Words: Martin Luther (1483-1546) after Ambrose of Milan (340-397); tr. William M. Reynolds (1812-1876) and James Waring McCrady (b. 1938), alt.

Music: *Geistliche Gesangbuchlein*, 1524; har. Melchoir Vulpius (1560?-1616). 77.77

PEOPLE and places

Appointments

The Rev. Fletcher Bingham will become rector of Christ Church, Augusta, Ga., about December 1.

The Rev. William R. Brown is now serving the Church of the Annunciation, Philadelphia, with responsibility for outreach and youth ministry. Add: 103 N. Camac St., Philadelphia 19122.

The Rev. John J. Carr is rector of St. Mary's Church, Gowanda, N.Y.

The Rev. Robert D. Edmunds is curate at St. Luke's Church, Jamestown, N.Y. Add: 410 N. Main St., Jamestown 14701.

The Rev. Ronald E. Harrison is vicar of Calvary Church, Box 37, Underhill, Vt. 05489.

The Rev. Dennis E. Hayward has for several months been rector of the Church of the Ascension, Buffalo, N.Y. Add: 16 Linwood Ave., Buffalo 14209.

The Rev. Mary Jacques is deacon-in-charge of Christ Church, Sheridan, Mont., and St. Paul's, Virginia City. Add: Box 246, Sheridan 59749.

The Rev. David A. Kalvelage is assistant to the bishop of Albany. Add: 62 S. Swan St., Albany 2210.

The Very Rev. Gary W. Kriss is the dean of the

12210.

The Rev. David L. Moyer will become rector of St. John's Church, Box 658, Ogdensburg, N.Y. 13669 on November 1. Add: 503 Franklin St., Ogdensburg 13669.

The Rev. Thomas L. Murdock is rector of the Church of the Transfiguration, 3900 Alameda de Las Pulgas, San Mateo, Calif. 94403.

The Rev. Ezra Pickup is priest-in-charge of St. David's Church, East Greenbush, N.Y.

The Rev. Canon James E. Williams is on the staff of the Bishop of Newark and will serve Trinity Cathedral. Add: 14 Eder Terr., South Orange, N.J. 07079.

The Rev. R. Stewart Wood is rector of St. John's Church, Knoxville, Tenn.

The Rev. Elizabeth Zarelli is assistant rector at the Church of the Redeemer, Cincinnati. Add: 2944 Erie Ave., Cincinnati 45208.

Ordinations

Priests

Southern Ohio—Anne Warrington, vicar, Church of the Nativity, 682 Hawthorne Ave., Cincinnati 45205. Elizabeth Lilly, vicar, Church of the Good Shepherd, Ashland and Monroe Aves., Cincinnati 45212.

Deacons

Long Island—Elving A. Nyman, assistant minister, St. Stephen's Church, Ridgefield, Conn.; add: 32

Neward—Machrina Blasdel; add: 273 Hudson Redwood City, Calif. 94062.

Southern Ohio—Don Davidson, chaplain, John's Military School, Box 838, Salina, Kan. 67083.

Spokane—Elizabeth Lou Thomas, assistant Timothy's Church, Yakima, Wash.; add: 309 N. Ave., Yakima 98902.

Permanent Deacons

Rio Grande—Thomas D. Aiken, assistant Chad's Church, 12501 San Antonio, N.E., Albuquerque, N.M. 87122, and consultant for the Martirietta Data Systems. The ordination took place April but has not been previously reported in P and Places.

Deaths

The Rev. Gerald S. Bliss, retired priest of the Diocese of Albany living in Rhineb N.Y., died on Sept. 18, at the age of 85.

For 20 years an active layman who served church as an organist, choirmaster, and church school superintendent, Fr. Bliss was ordained in 1947 and priest in 1949, after which he served various churches in New York and Connecticut as a self-supporting priest from 1958 to 1967 priest-in-charge of Holy Spirit Church, Schenectady, and St. Timothy's, Westford, both in the Diocese of Albany, from 1970 to 1980. He is survived by a daughter, Jane Gray.

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Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

— Light face type denotes AM, black face PM; add, iss; anno, announced; A-C, Ante-Communion; appt, intment; B, Benediction; C, Confessions; Cho, Chozh S, Church School; c, curate; d, deacon, d.r.e., tor of religious education; EP, Evening Prayer; Eu, arist; Ev, Evensong; EYC, Episcopal Young Church- ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy nunion; HD, Holy Days; HH, Holy Hour; HS, Healing ce, HU, Holy Unction; Inst, Instructions; Int, Interce- ; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; Morning Prayer; MW, Morning Worship; P, Penance; r, r, r-em, rector emeritus; Ser, Sermon; SM, Service of ; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; Young People's Fellowship.