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**THE**  
**Episcopalian**  
ADVENT / DECEMBER, 1972

# CHRISTIAN

year calendar to start the new year

# WORSHIP

from mission and parish to the White House

# TODAY

reports from New Orleans and Bangladesh



# BALLOONS BELONG IN CHURCH

I took to church one morning a happy 4-year-old boy  
Holding a bright blue string to which was attached his  
much loved orange balloon with pink stripes...  
Certainly a thing of beauty  
And if not forever at least a joy for a very important now.  
When later he met me at the door  
Clutching blue string, orange and pink bobbing behind him,  
He didn't have to tell me something had gone wrong.  
"What's the matter?"  
He wouldn't tell me.  
"I bet they loved your balloon..."  
Out it came, then—mocking the teacher's voice,  
"We don't bring balloons to church."  
Then that little 4-year-old, his lip a little trembly, asked:  
"Why aren't balloons allowed in church?"  
I thought God would like balloons."  
I celebrate balloons, parades, and chocolate chip cookies...  
I celebrate seashells and elephants and lions that roar...  
I celebrate roasted marshmallows and chocolate cake  
and fresh fish...  
I celebrate aromas: bread baking, mincemeat, lemons...  
I celebrate seeing: bright colors, wheat in a field,  
tiny wild flowers...  
I celebrate hearing: waves pounding, the rain's  
rhythm, soft voices...  
I celebrate touching: toes in the sand, a kitten's fur,  
another person...  
I celebrate the sun that shines slab dab in our faces...

I celebrate snow falling...the wondrous quiet of the snow  
falling...  
I celebrate the crashing thunder and the brazen lightning...  
And I celebrate the green of the world...the life-giving  
green...the hope-giving green...  
I celebrate birth: the wonder...the miracle...of that tiny life  
already asserting its selfhood.  
I celebrate children  
who laugh out loud  
who walk in the mud and dawdle in the puddles  
who put chocolate fingers anywhere  
who like to be tickled  
who scribble in church  
who whisper in loud voices  
who sing in louder voices  
who run...and laugh when they fall  
who cry at the top of their lungs  
who cover themselves with bandaids  
who squeeze the toothpaste all over the bathroom  
who slurp their soup  
who chew coughdrops  
who ask questions  
who give us sticky paste-covered creations  
who want their pictures taken  
who don't use their napkins  
who bury their goldfish, sleep with the dog, scream at  
their best friends  
who hug us in a hurry and rush outside without



their hats.

I celebrate children who are so busy living  
they don't have time for our hang-ups,  
And I celebrate adults who are as little children.  
I celebrate the man who breaks up the meaningless  
routines of his life,  
The man who stops to reflect, to question, to doubt.  
—The man who isn't afraid to feel,  
The man who refuses to play the game.

I celebrate anger at injustice...  
I celebrate tears for the mistreated, the hurt, the lonely...  
I celebrate the community that cares...the Church...  
I celebrate the Church.  
I celebrate the times when we in the Church made it...  
When we answered a cry,  
When we held to our warm and well-fed bodies  
a cold and lonely world.

I celebrate the times when we let God get through  
to our hiding places  
Through our maze of meetings,  
Our pleasant facade,  
Deep down to our selfhood,  
Deep down to where we really are.  
Call it heart, soul, naked self,  
It's where we hide  
Deep down away from God  
And away from each other.

I celebrate the times when the Church is the Church,  
When we are Christians,  
When we are living, loving, contributing.  
God's children...I celebrate that He calls us His children  
even when we are in hiding.

I celebrate Love...the moments when the You is more  
important than the I.

I celebrate perfect love...the cross...the Christ,  
loving in spite of...  
giving without reward.

I celebrate the music within a man that must be heard.  
I celebrate life...that we may live more abundantly...  
Where did we get the idea that balloons  
don't belong in the church?  
Where did we get the idea that God loves gray and sh-h-h  
And drab and anything will do?  
I think it's blasphemy not to appreciate the joy in God's world.  
I think it's blasphemy not to bring our joy into His church.  
For God so loved the world  
That He hung there  
Loving the unlovable.  
What beautiful gift cannot be offered unto the Lord?  
Whether it's a balloon or a song or some joy that sits  
within you waiting to have the lid taken off.  
For God so loved the world...  
Surely that's a cause for Joy.  
Surely we should celebrate!  
Good news! That He should love us that much.  
Where did we ever get the idea that  
balloons don't belong in the church?

An Interchurch Feature originated by *Presbyterian Life*.

December, 1972

# the event of Christ

## LIFE IN CHRIST

by Norman Pittenger

This devotional approach to the meaning of "life in Christ," emphasizes the New Testament concept of "the vine and the branches."

Pittenger brings rich, fresh meaning to a discussion of the attributes of life in Christ—faith, hope, and love—and he concludes with a chapter on the end-goal of life in Christ: a sharing of God's glory.



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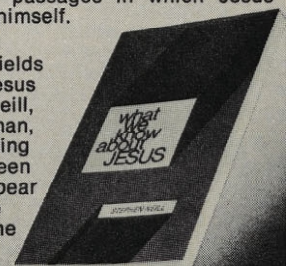
—Stuart Barton Babbage, Dean  
Gordon-Conwell Theological Seminary

## WHAT WE KNOW ABOUT JESUS

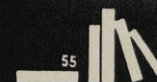
by Stephen Neill

"To come nearer to the Lord in whom we believe," Bishop Stephen Neill works back through the Gospels, examining first the disciples and the earliest Christians, then the authors of the epistles, and the evangelists who wrote the Gospels; finally, he studies those passages in which Jesus tells us about himself.

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Paper, \$1.25



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# Switchboard

So that we may print the largest possible number, all letters are subject to condensation.  
—The Editors

## CHRISTIAN EDUCATION: EXCITING EVENTS

It was gratifying to have *The Episcopalian* include in its September "Education Special" an article about the Fourth Province conference on Christian education held at Kanuga in July. This was an exciting event for the Church in the southeast.

The writer of the article, however, only in part caught the spirit of the new life and new approaches that characterize Christian education today. Some unfortunate statements were made that completely misrepresent the picture. She referred to solutions the "church school educator" had found as to "how to locate, lasso, and indoctrinate good teachers" and "how to put together an educationally and doctrinally correct curriculum."

Nothing could be further from the new spirit of de-schooling, of creative congregational planning, of parishes as learning communities. The title of the article, "No Longer Our Most Wasted Hour," further indicates that too many of us are still boxed in to the old fallacy that equates Christian education with Sunday school.

Even the finest free lance journalist cannot be expected to see through a short visit [all aspects of] an event such as this one, no matter how many persons may be interviewed.

How much more enlightening, and true to what is really happening throughout the Church, was Paul Westman's excellent article about the Diocese of Pennsylvania, "Where We Are in Education."

Estelle Warren  
Atlanta, Ga.

## SHE SAYS IT'S SUPERB

Just a short note to say a heart felt "Thank You" for the superb October issue.

I picked it up last Sunday morning—family in church and me at home with a bad cold. Two hours later they walked in to find me still in the same chair and still absorbed in the truly outstanding articles. I won't try to single out any one article—each is excellent, from Mr. Cassels' "Happening or Habit" to the resource paper on "Women in the Priesthood."

I wrote to you last year in a generally critical vein because I felt you were ignoring some important issues and treat-

ing others in a superficial way. Therefore, I want to thank you now for giving us the thought-provoking and sensitively written October issue. A friend of mine said it better than I can: "This is what we've wanted *The Episcopalian* to be right along."

Evelyn Peyton  
Waterford, Conn.

## BATTLE FRONT

I have read and re-read the Rev. John Heidt's article, "Education of an Anglo-Catholic" [September issue], and I can't understand what he is trying to say. Neither can I understand why the article was headlined "Education of..." It might properly have been entitled "The Ruminations of..."

About the only thing I can gather from his writing is that he feels most Anglo-Catholics are now confused: the old battles have waned, and through faithfulness and charitable respect for others we can calmly sit back and watch God work in His world. To me this sounds dangerously like fatalistic pap!

The Episcopal Church in the U.S.A. today needs another John Keble just as much as the Anglican Communion needed him in 1833.

Gerald L. Claudius  
Kansas City, Mo.

## SING OUT, SWEET CAT

I think the Episcopocot in the September issue is singing *Alleluia* because she has just heard that her rector is discarding the trial services for the one which is reverent and worshipful. Congregations have been "tried" enough.

Louise G. Adams  
Gambier, Ohio

## WOMEN'S ORDINATION FORUM CONTINUED

In his answer to my article for the ordination of women to the priesthood, Mr. James H. Cupit, Jr., of New York has said [Switchboard, October issue], "There are so many irrelevancies in the article that it is difficult to know where to begin commenting upon it."

Please, Mr. Cupit, why don't you try? I won't mind trying to explain my underlying assumptions in more detailed phrases so you can understand why they are relevant.

Consider the example you used: that the observation that women are now in leadership roles in public life has nothing to do with "qualifications for, or rights to, ordination to the priesthood." In Jesus' time, and Paul's, women were not educated for positions of public leadership, therefore it would have been

Continued on page 6



From Calcutta ...

## Report on Elizabeth Dass...



CHRISTIAN CHILDREN'S FUND, Inc.  
CALCUTTA, INDIA - CASEWORKER REPORT

To NAZARETH HOME, CALCUTTA

DATE: MARCH 17, 1969

NAME: ELIZABETH DASS

DATE OF BIRTH: APRIL 12, 1964

NATIVE PLACE: CALCUTTA

ORDER OF BIRTH: THIRD DAUGHTER

HEALTH: FRAIL, THIN, WALKS ~~MX~~ WITH  
DIFFICULTY, PROTEIN DEPRIVED

CHARACTERISTICS: GENTLE, QUIET, COOPERATIVE. SPEAKS CLEARLY AND IS  
OF GOOD MIND. WILL BE ABLE TO LEARN ONCE HEALTH  
AND STRENGTH ~~XX~~ ARE RESTORED.

PARENT~~XX~~CONDITION: FATHER: DECEASED,

MOTHER: MALNOURISHED, RECENT VICTIM OF  
~~XXX~~ SMALLPOX, WORKS IN A MATCH  
FACTORY.

### INVESTIGATION REPORT:

ELIZABETH'S FATHER USED TO BE A STREET CLEARNER, DIED FROM TYPHUS. HER  
MOTHER IS VERY WEAK FROM HER RECENT ILLNESS-INDIVIDIT IS REMARKABLE SHE  
IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH  
FACTORY WHERE SHE EARN~~6~~ TWO RUPEES A DAY (26¢) WHEN SHE IS STRONG ENOUGH  
TO GET THERE AND WORK.

HOME CONDITIONS: HOUSE: ONE ROOM BUSTEE (HOVEL) OCCUPIED BY SEVERAL  
OTHER PERSONS BESIDES ELIZABETH AND HER MOTHER.  
HOUSE IS SO SMALL COOKING IS DONE ON THE  
FOOTPATH. BATHING IS DONE AT A PUBLIC TAP DOWN  
THE ROAD. PERSONS LIVING WITH THEM IN THIS  
HOUSE ARE NOT OF GOOD REPUTE, AND THE MOTHER  
FEARS FOR ELIZABETH.

### SISTERS:

MARIA DASS, DECEASED OF SMALLPOX  
LORRAINE DASS, ALSO DECEASED OF SMALLPOX  
(ELIZABETH FORTUNATELY ENTIRELY ESCAPED CONTAGION)

### REMARKS:

ELIZABETH WILL CERTAINLY BECOME ILL, PERHAPS WILL TAKE UP  
THIEVING, MAYBE EVEN MORE TERRIBLE WAYS OF LIVING, IF  
SHE IS NOT REMOVED FROM ~~XX~~ PRESENT HOME CONDITIONS. HER  
MOTHER IS WILLING FOR HER TO GO TO NAZARETH HOME AND WEEPS  
WITH JOY AT THE HOPE OF HER LITTLE ~~XX~~ DAUGHTER BECOMING  
SAFE FROM THE WRETCHED LIFE THEY NOW HAVE.

STRONGEST RECOMMENDATION THAT ELIZABETH DASS BE ADMITTED  
AT ONCE.

Elizabeth Dass was admitted to the Nazareth Home a few days after we received this report and she is doing better now. Her legs are stronger . . . she can walk and sometimes even run with the other children. She is beginning to read and can already write her name.

Every day desperate reports like the one above reach our overseas field offices. Then we must make the heartbreaking decision—which child can we help? Could you turn away a child like Elizabeth and still sleep at night?

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☐ Please send me more information

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City \_\_\_\_\_

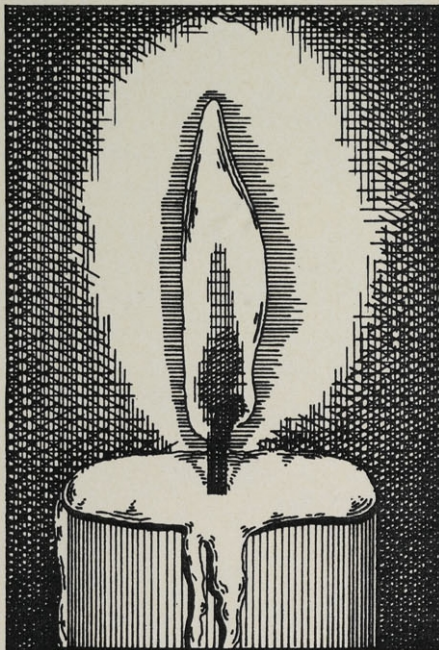
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## Switchboard

*Continued from page 4*

difficult for them to exercise Church leadership. There was no room in the Jewish culture of the time for such leadership. Our culture differs, and this particular barrier to women's ordination, as well as my argument against it, is cultural.

As to my making a "patronizing assumption...in (my) insulting reference to Archbishop Ramsey," I must insist that I could never make a "patronizing" assumption. Mine are all "matronizing," if anything. I repeat: if the Archbishop of Canterbury holds his fellowship with the men of the Roman Church above the vocational call of his female communicants, he is playing politics and not pastor. It is possible that Archbishop Ramsey has changed his mind since my article was written, but if he has not, his attitude insults his office and not my observation of that attitude.

And as to the complaint that "such militant zeal for women's rights is not transmuted into a comparable zeal for holiness," it is exactly the premise of my article that when the Church stops limiting my "right" to full commitment, I will be able to exercise that commitment. Until then, I am damned to fringe existence in a men's club for so long as I choose to continue that existence in trust that the power of the Holy Spirit will free us all from our present negative limitation of the talents of my sisters and myself, not only in priesthood but in all areas of Christian leadership.

Frances Trott  
Wayne, N.J.

### AND NOW, THE VESTRIES

I am writing to take issue with Mary Koski [Switchboard, August issue] on the subject of women on the vestry. What is ridiculous about it?

What does Mary Koski think the vestry is and does? 1) It is composed of the laity and is not a minor order of clergy; its priesthood is that of every baptized Christian. 2) It represents the members of the congregation and should be capable of expressing their different viewpoints. 3) It spends much time on ecclesiastical housekeeping—budgets, repairs, problems, programs. Women are practical and experienced and have something to contribute. They certainly do at least half the church work and occupy more than half the pews. They will have to implement a great deal of what the vestry decides and should be in on the decision-making.

I love the twelve men on our vestry as friends and brothers. [We have three vestrywomen.] We all see each other

not in categories but as the fallible well-meaning humans we really are, as fellow Christians stumbling along the road Our Lord has marked out for us and falling flat on our faces from time to time.

Mildred Duggins  
St. Paul's Church  
Rome, Italy

### MORE PLAUDITS FOR OCTOBER ISSUE

Thank you for the October issue. It speaks to every kind of human condition, is practical and down to earth. The format is excellent. Every page breathes Christianity applied.

Alys Smith  
Los Angeles, Calif.

"Mrs. Sherwood's Legacy" is being used in our college English class as an example of character study. We wish to thank both the author for his contribution and *The Episcopalian* for sharing this genre of literature with its readers.

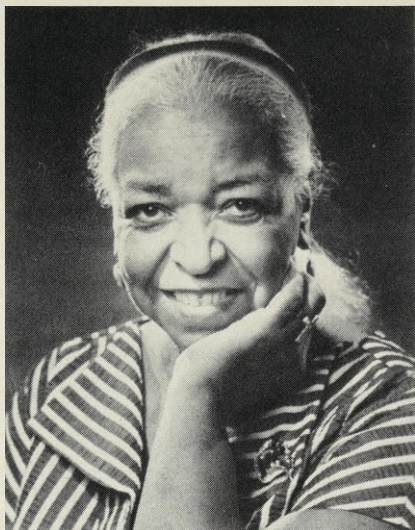
May you have more human interest sketches of such sensitivity.

William M. Maxey  
Ferrum College  
Ferrum, Va.

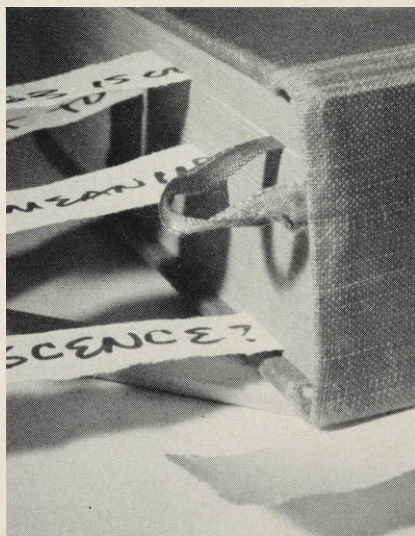
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# THE Episcopalian



East Room thaw...p. 14



Which changes?...p. 12



Do-it-yourself Byzantine...p. 16

## Contents

- 2 **Balloons Belong in Church** *a poem by Ann Weems*  
*"I thought God would like balloons"*
- 8 **The Owl and the Christian** *by Theodore A. Gill*  
*A rousing demolition of a remote, glum, stuffy image*
- 12 **Why Change the Prayer Book?** *by John O'Brien*  
*Keeping the past's glory and dealing honestly with sin*
- 14 **Singing at the White House** *by Ethel Waters*  
*A great lady warms up some cold worship in the East Room*
- 16 **How We Learn Liturgically** *by Mildred L. Chiaramonte*  
*For a handle on change, try five great services in your parish*
- 17 **We've Found a Church**  
*Five joyfully celebrating parishes report in*
- 18 **The Kiss of Peace**  
*That embarrassing bit in the trial liturgy has a fine, old pedigree*
- 20 **Divided in Mind: United in Spirit** *by Martha C. Moscrip*  
*The bishops meet and work in New Orleans*
- 21 **A Pastoral Letter — The House of Bishops**
- 24 **The Christian's Year 1972-73**  
*A new guide for the Christian's celebration in the new year*
- 26 **Trying Trial Use: First Returns** *by Martha C. Moscrip*  
*Eight dioceses report surprising reactions to "the Green Book"*
- 27 **Over 30** *by Mary Frances Baugh*  
*A confirmed wooden-bowl bread maker compares confessions*
- 28 **Seven Centuries with the Lord's Prayer**  
*Six "English" versions of that most familiar text*
- 30 **Evangelism: Three Days in Memphis** *by Burtis M. Dougherty*  
*Will Episcopalians accept it as more than a sideshow?*
- 38 **How Christians Can Work Together** *by Dorothy Rensenbrink*  
*Special Report: Aftermath, Bangladesh*

## COLUMNS AND COMMENTS

- 4 *Switchboard*
- 29 *Mission Information*
- 36 *Worldscene*
- 42 *In the Family*
- 44 *In Person*
- 44 *Calendar of Events*
- 45 *Educational Directory*
- 46 *Exchange*
- 46 *The Episcopocats*



# THE OWL AND THE CHRISTIAN

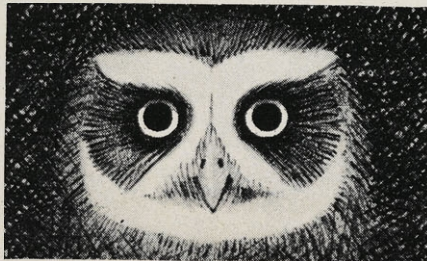
by Theodore A. Gill

They say I am a collector. That seems much too important a word for one who has (now and then, here and there) bought graphics he could almost afford, and kept them. But if closets full of pictures for which there is no wall space constitute a collection, I guess I am a collector.

Anyway, what interests me at the moment is an unforeseen development in that collecting. I buy only what is interesting or important to me, and I am not aware of heading for any particular subject or image. Yet very often, when I get it home, the work that appealed has turned out to be about an owl, or to have an owl in it. I didn't ever notice owls and then decide to collect them; no, owls collected, nested in my collection, and then I began to notice owls in art.

And there they were, all through the art world. They'd been there all the time: in galleries and museums, for sale and not for sale, the great, feathery, mysterious creatures of the night, in oils and stone and metal and watercolor and pencil, etched, daubed, drawn, and chiseled.

Obviously, owls have had universal and history-long fascination for artists. The cave-drawers had a crack at them 17,000 years ago; the Minoan artists left us some beauties 5,000 years ago; Eastern, Western, African artists have all done them; Picasso and Miro still



draw them.

But, now, how to account for this popularity of the big bird? Is it enough to mention his symmetry? There may be, even in the most eccentric of us, a bent for the regular. If so, the owl's simple shape could make direct and primitive appeal to the eye. There is the round regularity of the body, the solid, squat togetherness of the bird. Anyone can draw an owl: an oval for a body, two circle eyes, a scattering of triangles for ears, beak, tucked-under talons. There is something elementary in the shape, the configuration, that has attracted people's attention.

That isn't all, though. For the owl hasn't just been noticed in all times and places; he has also always been all mixed up with Truth. In myth and religion, legend and superstition, art and philosophy, the owl is usually the wise one. No wonder we salute the owl. Anything that comes along with truth in its pedigree will always fascinate us bewildered people.

We would be wise,  
And oh the owl  
Has wise, wise eyes.

Still, we can wonder about that reputation. Why is the owl so regularly the

symbol of truth and wisdom, when actually he may be fairly stupid, a lumpish dolt of a bird?

Is it because he is mysterious and we all think that the truth is mysterious? The owl is certainly a remote bird, and Lord knows we men tend to think about the truth as something remote, removed, occult. The owl's great unblinking stare over our heads into who knows what ineffables and radiances—isn't that the way to see into the mysterious heart of things?

From mankind's earliest hours down to these latest minutes, that image has always appealed. Wisdom is imputed to those who it is thought can stare most unflinchingly into the encompassing mystery. Those men are called prophets or seers or gurus who claim to be able to see in the night around us. Religions are formed around them, and multitudes have followed them. For always there is the hope that out there in the black abyss of space-time there glows a shapely Truth, visible to one who can truly see in the dark. Find him, said the ancients. Find him, say our own children: shave your head, shuck your shoes, go organic, sign up for the retreat—but don't lose touch with the one who sees beyond and can tell us what he sees.

So, many of us fix our attention beyond the stars, peer into the night, yearn for that vision for ourselves. Or



we go looking for someone who claims to have seen, so we can latch onto him. It is, perhaps, as part of this that we honor the bird, who, whether he is wise or not, knows how to hold the right pose of wisdom: the long look, over humanity's head, into remote distances, pasts, and futures.

In another way, too, the owl fits into traditional ideas of Truth and Wisdom. The owl is generally up there on his branch, isn't he? We always look up at him, across space to where he sits, separate, aloof, isolate. The owl, as we represent him, is disengaged, withdrawn, abstracted.

And that, you see, is something else we think about Truth: that it is best studied at a certain distance, which, of course, it is. Some kinds. Sometimes. Certainly the scientist is deeply committed to his search for a certain kind of truth, but if he is to find that truth he must hold himself at arm's length from his experiments; the research must feature a certain detachment.

Many philosophers, too, have sought truth in abstraction. Oh, they observe the world, but frequently from those towered heights of ivied ivory. And then they withdraw to bookish solitude to craft the splendid sentences that may be called True in a way that more impromptu reactions to the vulgar clutter of immediate experience generally aren't. Some theologians have been known to work best, too, aloof, aloft.

It isn't just scientists, philosophers, and theologians who have felt the attraction of the owly ideal. So has our own counterculture, at least that considerable part of it that depends on drugs for its illuminations. Drugs are a way of distancing yourself from the everyday, too. You "space out," you withdraw, as if it were only in your pharmaceutical abstraction from the drab, square world that chromatic truth could flash its presence.

Isn't some of the same instinct or conviction active in that part of the same counterculture that asks us all to "head out," to come apart into some rural spot with kindred spirits, to seek truth in a commune? That way doesn't always lead straight to disengagement, of course. You go join 20 other city-bred seekers of Truth on a chicken farm in the Ozarks, and you could find yourself at least ankle-deep in engagement. Even so, part of the manifest

appeal in the commune idea must stem from this sense that we are more apt to bump into reality if we head out of the streaming, jostling, urban commonplace.

At any rate, the owl's traditional separation from us and our world may be another reason why all peoples have thought him wise. The Truth, beset humanity seems to have decided, is not just something right down here on the forest path where anybody can sort of stumble on it. The Truth, instead, has to be seen from a distance, from farther up the tree, from on high—from a high.

One other reason for the owl's reputation for wisdom could be his seriousness, his impassive sobriety. For us Christians, at least, the truth is no laughing matter, is it? The closer we get to profundity, the glummer we get.

Knowing the truth may cause you to lash out at lies, it may send you into heaven-storming raptures, it may sit you down to write a book or preach a sermon or teach a class or admonish a child—but it probably won't make you laugh. Reality, for us, is not a laughing matter.

We suspect wisdom that smiles. The politician who wings his wise counsel with humor is denied the presidency. The preacher who has fun with his words may hear from an elder. The protest leader who laughs at anything except the stupid enemy is fatally flawed as a revolutionary.

The truth, we assume, is grimly sober, darkly sobering; the holier the truth is, the more morose we should

be in order to get at it. No wonder we say the owl is wise. You could not draw a smiling owl. He is the very figure of solemnity. There are no laugh lines under those feathers. He is serious enough to be wise.

Those may not be all the reasons for the owl's appeal, but they are the obvious ones. The only trouble is none of them explains in the least my own affection for the owl in art. As a matter of fact, every rationale for that bird's legendary reputation offends everything that I as a Christian believe about truth and reality and wisdom.

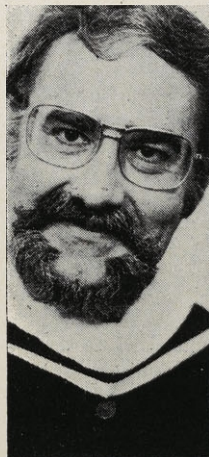
I don't, for instance, think there is anything occult about truth at all. I don't think that sitting on a branch looking into the distance, or sitting on a hilltop staring into the wheeling galaxies, or sitting at a desk poring over whatever book, or sitting in an ashram adoring the guru—I don't think that any or all of that has much to do with the truth that matters.

Reality, my dear, dear mates, is you and me and stuff—us and things: that's what's real.

Truth has to do with how we get along, what we do to and with each other, to and with things. And that truth is established right here, where people meet, where people and things mix, where things happen.

Wisdom is a blend of honest observations and common sense and natural imagination, and all of these focused on and playing with the possibilities, the real possibilities, your possibilities (which may not be my possibilities) and my possibilities (which may not be your possibilities).

We live in a religious tradition that grows not from owl-eyed saints staring directly into mystery, claiming to be able to see in the universal dark, but from people busy about the world's affairs, piecing together hints about ultimacy from what happens to them, from certain adventures, alienations, escapes, punishments, rewards, reconciliations, sudden elations. We are part of a people who has for a long time now been noticing all that, and thinking about what it all suggests, from these observations and reflections slowly developing a sense of what is best for people and their world, and then continuously criticizing and redesigning lives and institutions in an effort



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to make men and society more appropriate to what has been seen to matter.

Reality is not something Christians batter their poor eyeballs to perceive. Reality is not remote: it is, remember, incarnate, enfleshed, worlded, societied, storied. It may be dark at the edge of the cosmos, but here it is day. At least we have as much light as we're going to get, and that happens to be plenty if we don't go star-gazing, go all owly, mesmerized by the mysterious, looking the wrong way, away from one another and from matters of fact.

As you may guess, I feel just the same way about the owly idea that wisdom is always a matter of detachment, that all truth is seen best from a distance and from above.

From his Spanish-American experience, John A. Mackay long ago crafted his unforgettable images of "the balcony and the road" as two different ways of knowing. Balcony knowledge was the kind enjoyed by families sitting on their balconies in the cool of the evening, and watching the world go by below. It was a kind of observation, it was interesting, it gave you some information. But as a way of knowing it could not be compared for reality and relevance to the knowing of being down on the road, down in

the midst of things, down where you were yourself a part of what had to be noticed and considered.

The teachers from whom I learned most taught a generation to be suspicious of abstraction, withdrawal, disengagement. We come honestly by our disposition to minimize radically all claimed balconies and owl roosts in the Christian tradition.

Sure, Jesus went away into the wilderness after he assumed his ministry. So did Paul, for a while. But you can never make me believe that in their temporary retreats they were getting private signals from the universe. Instead, each was getting his head together for the action that followed immediately.

Sure, there are anchorite monks in our Christian lineage, cave-dwelling and pillar-sitting saints. But, forgive me, I do not know quite what to make of them. I guess I think of hermit Christians as copouts. They should have hung in there with everybody else. They should have climbed down off their branches, those owly saints, and joined us scruffy sinners in the road, stumbling, getting in one another's way, yes, but not scorning the stuff God made and not always avoiding one another, anyway.

God is not off on some horizon, seen only in some bird's-eye view. He is slogging it out down in the road; in the dust he made, with us whom he made of dust; in the problems, in the possibilities, in the whole company that perseveres. Our gospel is God-with-us, not God-way-out. Christian imagery and event give us a whole series of God-with-us reminders and reenfor-

cers. Advent is always hailed so. But then, after the crucifixion raised a question, the resurrection reaffirmed God-with-us. And when he might seem to have got away in the ascension, Pentecost says God-with-us all over again.

The owl on his perch, observing, is as bad a symbol as we could find for the Christian who is not to look down from any kind of high onto the road where he himself should be involved, enmeshed, embroiled, with it, prodding the whole line forward.

But most troubling of all to me about the owl's reputation for wisdom is the identification of Truth with solemnity. I know, I know how accurately that fits the Christian picture. Lord, but we have been sober about our truth, really lugubrious about our gospel. Think of how much of our alleged joy has been a cosmetic fraud, the fixed and slightly feverish smile of the old "Christians-can-have-fun-too" group. But underneath that nervous, rouged glow, and back of all the frantic syncopations about the joy, joy, joy we've got down in our hearts, there has remained the sepulchral seriousness of our religion.

Art critics noticed that a while back when an extraordinary show of Zen Buddhist art opened at the Boston Museum of Fine Arts. Reviewers couldn't get over the portraiture of Zen seers and worthies. They smiled, laughed, grimaced, yawned, winked. There was over them all, said Douglas Davis of *Newsweek*, "an identical spirit—sly, dry and whimsical." Some of the fathers of that faith were shown as "wild, spontaneous, almost comic figures."

No wonder the Western critics were



startled. This is all a very far cry from the religious portraiture with which Christian artists have made us familiar. Embarrassing, isn't it? Think of the agonies and the tears and halos, and upturned eyes and seraphic glows, and terrors and furies and condescensions we have drawn and painted and sculpted in the name of Christian art. Almost always we portray our worthies as under strain; they seem to carry a bone-weary knowledge of all the desolations in life, or else they are too ethereal to live. Humanity, apparently, never resides for us in the spontaneous little gesture (we make our worthies strike poses—poses): we miss the urbane wisdom and grace there may be in a shrug or a wink, the wry awareness of moral ambiguities shown in a grimace, the fundamental juiciness in humor.

**L**isten, somewhere along the line we were derailed, or we were shunted off onto the wrong siding, and it didn't get us anywhere. We started right. The Old Testament heroes, with their "lip-smacking gusto" (Alexander Miller) for life, were no gloomy Gusses. The Jewish literature interpreting what we call the Old Testament is full of humor, too. But ours isn't.

Neither is our understanding of or our commentary on the New Testament. You would never guess it from our art or our theology, but "ironic" is the best word I know for Jesus' quality of mind and spirit—and irony is a kind of humor. "John doesn't eat, so you call him a grand-stander; I do eat, so you call me a glutton . . . damned if you do, and damned if you don't!"

There was a good deal of play in him: isn't that what you would call his answering riddles with riddles, isn't that what you would call all that detail in his stories so discomfiting to his uptight disciples?

Jesus had an easy way with his truth. He obviously enjoyed its deployment. Later, Dante's casting of Christian truth was to be called *The Divine Comedy*—but don't expect a chuckle on every page. Today we hear talk among some theologians about games and play and humor—still rather brittle and elitist, but a try.

Only Jesus seems to have had it all healthily that way from the beginning: pretenders unmasked, pretensions deflated, a lot of little personal balloons popped, an authentic buoyancy of spirit getting real jobs done, a chancy but ultimately happy ending, and for the encore, hope.

And he believed it, believed it enough so he could be easy with it, play with it, dress it up in stories. His faith made him free to improvise, to startle, to be his unpredictable, ironic self. The rest of the record is cluttered with people who ever since have said they believed but who certainly didn't believe like that. The grimness with which they have stated and held their Christian truth is dead giveaway of the insecurity, the doubt, the dread with which they understood and depended on it. They did not trust it, and so they did not ever relax with it, try it, test it. You do not do tricks on a trapeze you are not sure will hold. You freeze on the rope, you get very intense, you pray a lot, you don't have fun.

That is what too many of us did,

where too many of us are, frozen on the rope and calling that strained, breathless rigidity "faith." We talk about the gift of life and the world and each other, and about the Giver we claim to know. We talk about the Help who is at hand, and about the wide-open future, and then we never get the glad good fun out of all that. We are always talking, but never putting any weight on the claim, swinging out, experimenting with its possibilities. But can our grim seriousness ever do right by what the Christian calls truth?

I guess you can't call the gospel funny. But you can certainly say that it has as much to do with fun (joy would be a more acceptable word, I know, but joy has been so churchlied o'er) as it does with sobriety. And you can certainly say that it is more genial than forbidding. And you can certainly say that the glum bird we've been talking about is no fit symbol for our wisdom.

For we are, remember, children of Pentecost. We are members of a church born in a burst of excitement, delight, and laughter, a church whose dedication ceremony had none of the august solemnities we might have thought appropriate, but whose birthday came in a surprise party. "We are not drunk," said the indignant Peter (and oh it has been a shamefully long time since anybody thought we were). But we are, surely, kind of dizzy. Relief, release, hope are a heady mix.

Heady enough so we can dismiss the owl. Go home, glum bird. The Pentecost church is more like a lark.



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# WHY CHANGE THE PRAYER BOOK?



**H**as it ever occurred to you to wonder how the Church got from the first breathless, frightened Easter to *The Book of Common Prayer*? Or what need we have of a prayer book at all? The Church had no prayer books at that first Easter nor, except in rare cases, much in the way of books. Yet the thread of both liturgy as form and the word as expression goes back at least as far as that first Easter—and in a good many cases much further back.

We in the Episcopal Church hold three books in honor: the Holy Bible, the Hymnal, and *The Book of Common Prayer*—which we use in the 1928 edition. Because the Church is in process of

revising the Prayer Book again, we are thinking about it a lot these days.

Our 1928 version was approved for use when Calvin Coolidge was President of the United States and Herbert Hoover was running for the Presidency against Alfred E. Smith, Governor of New York. Much has happened since then, in the world. And I wonder, honestly, whether any of us can justify retention of worship forms and language appropriate to 1928, even recognizing the depth of our emotional attachments to those forms.

Too often things about which

people feel strongly emotional are things they don't know well in detail. A closer look at the details of the 1928 Prayer Book, then, may be useful to us all.

Some of us may have wondered why we pray "out of a book"—surely the apostles never did so. We don't really "pray out of a book" in that sense. Since prayer is man's reaching out to God at all levels—intellectual, emotional, spiritual, and physical—we have many definitions of prayer. Each practicing Christian has perhaps his own definition.

*The Book of Common Prayer* is an acknowledged series of worship forms—accepted particularly for the corporate worship of the

by John O'Brien



## Will we find forms of corporate worship with the grace, glory, and beauty our private lives lack?

Church. The book grew out of confusions in service forms and the multiplicity of service books the clergy used but which were not commonly available to the faithful. So the book became *The Book of Common Prayer*, shared by clergy and laity.

First, by way of obvious introduction, the 1928 Prayer Book and all its predecessor "Common Prayers" back to the first English book in 1549 are books and are therefore the work of human hands. Devout or distraught, faultless or fallible—but they were all human.

**T**he first English Prayer Book is largely the work of a scholar, Archbishop Thomas Cranmer. The revisions which resulted in the 1928 edition were authorized by the General Convention of 1913 as a necessary revision to the Prayer Book of 1892. In the final form of the 1928 Prayer Book as we know it today, the text was more the result of drafting by committee than the work of any one man.

In this period of change, we shall do well to remember that the liturgical forms which Jesus sanctified—and those we have added since—have a life and vitality of their own, a life whose intelligent essence is the change that will accommodate them to the common, useful things of the lives of everyday people.

The Mass, so scholars say, derives from a formalized communal Jewish ritual meal of Jesus' day—quite distinct and different from the Jewish Seder with which some of us are familiar. The Psalter is an ancient Jewish hymnal—perhaps 4,000 years old. The Litany dates at least from the fourth century A. D. Many of our collects for the day come from sixth century Lat-

in originals.

The Morning and Evening Prayer offices come from simplified monastic services of the Middle Ages. The Scripture used for lessons is all from a seventeenth century English Bible which is one of the glories of written English. It isn't really necessary to stress either tradition, depth, continuity, or established practice in more detail. We have these things and have always had them.

Having said this much about its content, how do we feel about the 1928 Prayer Book? We love it, of course.

This book, however, has been judged in need of revision. I agree with that. The authorization to start revision was granted at the 1967 General Convention. The 1970 General Convention authorized trial texts for temporary usage, and we are all using some of this material in our worship.

**T**o the question, "How is one to feel about revising the 1928 Prayer Book?" I have no easy or universal answer. Let me share with you a few of my feelings in what must be a personal area to us all.

First, I believe we deeply need forms of corporate worship which have a grace, a glory, and a beauty many of our private lives lack in some measure. I also feel our corporate worship should derive some of its beauty from the world in which we worship. This, in one dimension, is exactly what sacrament and sanctity are all about.

Second, I feel we risk real danger in continuing elegant but archaic word forms, that we shall preserve a liturgical language which nobody understands. Modern Bible translations and liturgy forms are a good antidote. Our brothers in the Church of Rome

are just getting over a liturgical language—Latin.

At the time of St. Paul, Caesar, and Diocletian, Latin was the spoken language in most of the Roman Empire. The possibility of a drift into a liturgical language was, I'm sure, a thing the early Church neither wanted nor would have allowed. Yet it happened.

Third, I feel that at the personal level the quality of Prayer Book prose—and its Bible excerpts—lends a dignity to our deeds, even an elegance to our sins, which we can well do without. We know the forms and the phrases so well—they are so familiar, so comforting.

**W**hen we are cautioned in elegance, what does it mean? To eschew concupiscence, licentiousness, lasciviousness, fornication, and wantonness—indeed! Are these the words we use outside worship to describe the topics they concern?

Speaking for myself, they are not. Dealing with fallen man—which is an academic problem neither for the Church nor for any of us—something less pretentious and more direct is helpful. Man the sinner is an evasive, devious brute.

In the time ahead, I pray all of us strive seriously to know why we resist change in these outward, corporate forms. We know the need of it, and yet—and yet. The problem is, of course, we don't want the change.

Why do we resist so? Is it just another way to domesticate God—to make Him our servant rather than to be His? Would we dare to do that? Knowingly? Pray God we don't do that.

He won't be the loser, but God knows we shall be, and so will those who follow and depend on us. ◀



# SINGING AT THE WHITE HOUSE

by Ethel Waters

Along with the knocks and heartaches I've known in my 76 years, real honors have come to me, too, and while some had deep meaning for me, such as nominations for an Academy Award when I played Aunt Dicey in *Pinky* and the Emmy Award for a TV part, I caught on long ago when a so-called "honor" means something.

I remember I felt honored that the distinguished critic Brooks Atkinson of *The New York Times* once wrote that in his opinion I should have received a Congressional Medal for my performance of Berenice Sadie Brown in *The Member of the Wedding* on Broadway. Well, I didn't, but twenty years later I came by another Washington-type honor I'll never forget. In January of 1971 I was invited to sing at the Sunday Worship Service at the White House.

Tedd Smith had come to play for me, and I was to meet him and his wife, Thelma, downstairs outside the hotel lobby where the White House limousine would pick us up. Of course, everything at the White House is—*protocol*. Protocol! You do every little thing according to what you're supposed to do. It's downright regimental.

Protocol starts even before you get there. It's even "according to protocol" in the car going over. Bear this in mind, as I'm down at the entrance of the hotel with Tedd and Thelma. Pulled up by the curb was not one big, black, official limousine but two. You see, the minister of the East Whittier Friends Church in Whittier, California, the Rev. T. Eugene Coffin, was to be the speaker at the service. Protocol had it that I

was to ride in the first car with him while Tedd and Thelma Smith would come along in the second car. I thought I'd just go with Tedd where I felt more at home. so I piped up with, "If it's all right, I'll ride back here with Tedd and Thelma."

Of course, nobody could do anything but agree, so I went on to say, "Since I don't fit comfortably in the rear seat because I have to back in, I'll just sit up front with the driver." I wasn't trying to be funny. It's true that when I get into these big, luxurious cars, I do have to back in because I just don't bend good.

We rolled up to the White House gate where the inspector or guard stands there with his book, checking. The first car, where I was *supposed* to be, rolled in, but I wasn't there. We could all see the look of dismay on the inspector's face, and I never saw anybody struggle not to break up the way our driver did. He was trying not to show it, but that man was having a ball! So was I. Then it was our turn to roll up to the gate, and up we rolled—Tedd and Thelma in the back seat and me up front with the chauffeur!

Oh, dear Jesus, I'm still *laughing*. The very conscientious inspector peered into the car, looked up and down his book, turned the page—stooping down to look in the back of the car, then at me in the front. "Mr. Tedd Smith?" Tedd nodded. "Mrs. Tedd Smith?" Thelma nodded. Then I said, "Miss Ethel Waters." Well, he stared at me sitting up front and kept turning those pages, his face getting redder and redder.

Finally I said, "I'm singing at

the service this morning. I'm Miss Ethel Waters." His mouth flew open, and he just stood there gaping at me. You see? He expected more pomp and circumstance. He had an *image*. Not only was my name down in his book for the front car, protocol had taught the fellow to expect me in the front car, with the others riding behind. He expected Miss Waters to come in as *he* expected her to come in! And here he finds this gray-haired woman laughing and talking with the driver on the *front* seat of the *second* car. I wish you could have seen that man trying to be dignified, trying to hold up his end of the protocol. He stood there for a minute, still flipping those pages and stuttering, "I'm—I'm trying to find the name. I'm—looking for the name." I said it had to be there because I was singing at the White House that morning. I didn't want us to be late, so I ended up telling him to look on his list for the first car.

He found me listed and all in order, except in the wrong limousine and on the wrong seat. When we finally got past, the chauffeur was still trying to keep a straight protocol face, and I explained to him and the Smiths that I was sorry I hadn't put on some furs so I'd look more like Raquel Welch. I thought Tedd would fall off on the floor, he laughed so hard, and when he caught his breath, all he could say was, "Aw, Ethel, you're too much!"

So we got out of the car and went formally and sedately inside the mausoleum. That's what I said, the *mausoleum*—because that house is "white" and shining on the outside only. Inside, it's as



cold and stiff as any mausoleum. They directed us to the East or West Room or whatever it was, and in spite of the formality, there I was smiling and saying "Hi" to everybody.

But only me. Everybody else was standing straight and stiff like they might crack if they grinned—doing what they were supposed to do—according to protocol. I'm telling you, the atmosphere in that place was as unbending as at Buckingham Palace. But there we were, all standing around under those big portraits hanging over us on the walls—the Hall of Fame or Infamy—every painted face in every portrait looking down on you to see if you were about to make a mistake in protocol. Man, those pictures looked almost alive!

But when we were properly conducted into the room where the President and Patty Girl and all were waiting for us, things got, by comparison at least, so much nicer and friendlier we almost forgot to go downstairs to have the meeting. After awhile, the phone rang to remind us we were due downstairs in the East Room, so we trooped down—sedate again, according to protocol. And, set up all around the room, I saw those little gold chairs and got nervous about how frail and tiny they looked till I glanced at the platform and saw a row of heavier chairs for those who were to take part in the service. To myself I said, "Look, you won't have to try one of them little gold things—good."

They held back those of us who would participate until the others had settled onto those flimsy gold chairs, everybody prim and proper in rows, sitting up so precise, nobody even whispering. It was all so muted as we waited to go down the aisle to the platform, the President and the Quaker minister and Tedd and me, that when we finally started out, we kinda tipped in.

So I could steady myself on his arm as I walked, I was being supported by a wonderful-looking young military officer, and I nearly ruined him as we tipped along in that stiff silence by humming *Here Comes the Bride* under my breath. That boy had a time try-

ing to keep a straight face and a military bearing. It was beautiful! I thought sure before he got me up there he'd flip.

Well, with my escort's help, I managed to get up on the platform and seated, but the whole place and everybody in it was so uncomfortable and subdued, I was almost afraid to arrange myself on my chair for fear I'd squeak.

I did get fixed, though, and then I said to myself, "Dear God, this ain't no wake—this is a church meeting! These folks all look so miserable, and we've come here to worship You!" I'm telling you the truth, I could almost hear them saying to themselves, "What am I doing in this cold place? Why in the world did I let myself get hooked into attending?"

There I was, sitting on my platform chair, still trying to smile a smile out of somebody out front. Do you think one single face cracked? No. I watched them, and the longer the organist played, the stiffer they all got because even the music was like a funeral.

The whole thing was so sad, it still makes me yell and laugh to remember those first few minutes. I was determined the mausoleum and the protocol wouldn't get to me, and so I just sat there feeling the way I felt—exuberant. I couldn't see why the solemnity. I was effervescent. Jesus was there, and I was going to sing three songs about Him, and so I went on smiling at those poor people with the long, solemn faces.

Faces interest me. I like to study them. I kept spotting this one and that one, saying to myself how sure I was that he or she wished they'd been anywhere else on earth but there. You could tell just by looking which of the others were thinking how much all the sad, dutiful, enforced worship—with protocol—was bugging them.

The President made some nice, subdued opening remarks, introducing me, then Tedd, and explained that at certain places on the program I would sing my numbers. I looked at Tedd, and he seemed to have the situation in hand, so I figured I'd just relax and go on studying the faces of those poor people. President Nix-

on made a few more quiet, polite comments and sat down.

He then nodded to Tedd, and then Tedd nodded. I wasn't going to let them outdo me, so I nodded, too. It seemed like it would be all right if I got up to be sure the mike was in the right place for me. The President nodded at me. I nodded at him, moved the mike around a little, and after another nod from the President, I knew it was time for me to sing my first number.

Well, I stood there a second, looking around at those 300-and-some stiff, protocol-encrusted people, and I said, "Now, you know I have a way of speaking when I'm at the Crusades. I only have one way of speaking anywhere, but *this* lets me know I'm at home with my family regardless. Regardless of where I am, I've got to be at home with my children, so when I say this one word, if I get a certain response, then I know I'm with my family and that I'm welcome." I waited about two beats and shouted, "Hi!"

I waited again, and there came back a slightly sick, anemic sound—something like "Hi." I knew I was crackin' protocol, but I couldn't help it. This time I broke out laughing and shouted, "Hi!" There wasn't anymore silence in the mausoleum. They brought down the place, shouting "Hi!" back at me.

From that minute, everybody relaxed. I sang my own song, *Partners with God*; the Rev. Mr. Coffin prayed. I sang again, he preached; I sang my last number—*His Eye Is on the Sparrow*; the minister pronounced the benediction, the organist pronounced the Postlude, and we all went up to the reception room, and I tell you it was just beautiful!

You'd have thought it was a meeting of old friends. There was not one word of politics, no more stiff standing around, wondering how to get out; there was just good, happy talk. It was beautiful! Everybody was shaking my hand, and instead of sour looks, they were all laughing and chatting with each other. The ice had thawed from the walls, and all of us, including the President, had fun. ◀



# HOW WE LEARN LITURGICALLY

by Mildred L. Chiaramonte

**One congregation, trying to learn what Trial Use is revising and why, sampled five historic services by re-creating them for themselves in their own parish church.**

**T**o clarify and dramatize liturgical changes which have taken place in Christian worship during the past 2,000 years, St. Paul's Episcopal Church in Riverside, Connecticut, recently began a series of Eucharistic celebrations called "Worship Through the Ages."

The Rev. R. Sherman Beattie, temporary associate minister of

education, who had researched and presented the series last year at an Indiana church, inspired the idea, supervised the preparations, and gathered together all who could be pressed into service. They begged, built, and borrowed props and vestments, rehearsed their lines and stage directions, gave each service publicity in the local newspapers, and created a liturgical exercise which has done much to educate and inform St. Paul's parishioners.

For several years St. Paul's has celebrated a first century Paschal meal, or "Supper of the Lamb," on Maundy Thursday evening. The worship series therefore began with a second century Eucharist.

The script was prepared from the writings of Justin Martyr (c. 150 A. D.) and Bishop Hippolytus of Rome (c. 220 A. D.) with the help of twentieth century liturgist Dom Gregory Dix. It recreated the coming together of early Christians at a time when their sect was being persecuted by Rome and the faithful "celebrated in a carefully guarded place." At the head of the church's center aisle stood two acolytes who allowed to pass only those who had been coached to make the sign of the cross. Visitors who didn't know the pass sign were guided down side aisles.

Readings from Jeremiah, Ephesians, and Matthew and an exhortation addressed to the "catechumens" followed. Young members of the confirmation class stood in the middle aisle until the "dismissal of the unbaptized persons," who were then "sent out of the house" but really took places along the side aisles to observe the further and more secret proceedings. The congregation said prayers for the faithful and the departed. The kiss of peace was started by the "Bishop" and went clear 'round the congregation.

A bare table at the foot of the middle aisle was then quickly laid with a cloth, chalice, bowl, and paten. Fifty members of the congregation brought to the altar small boxes of bread and vials of wine. They put their bread into a basket and poured their wine into a pitcher. These were consecrated and the bread broken into smaller pieces. After the leaders around the table had communicated, the congregation filed to the altar,



*To recreate a fourth century Byzantine liturgy, the Rev. Sherman Beattie (left) borrowed ecclesiastical artifacts such as the stole and chasuble worn by the Rev. James Annand (center) and the icon held by the Rev. Kenneth Hulme (right).*



each receiving a piece of bread on his tongue and a sip of wine from the cup.

Then with prayers of thanksgiving and a blessing, the faithful silently dispersed, admonished by Father Beattie to "go with a degree of caution because not so long ago, in this same city, a magistrate and three soldiers raided a Christian gathering place after a similar Eucharist, and the arrest, trial, and execution of the four who were caught was swift and merciless!"

Next the congregation worshipped according to "The Divine and Holy Liturgy of St. John Chrysostom." In this service the Holy Mysteries were hidden from the worshippers, and an elaborate ceremonial accompanied the Eucharistic celebration.

This tradition had come to full flower by the fifth century A. D. where the Church in the Eastern half of the Roman Empire had developed along different lines from that of the West. Christians were no longer persecuted. Emperor Constantine, charmed by this new religion, had adopted it, and Christianity had become the religion of the Empire.

In Constantinople, about 375 A. D. St. John Chrysostom refined the great Byzantine liturgy to popularize St. Basil's earlier rite which had pleased the emperor. And with some amplifications, this rite remains the living liturgy of the Orthodox Churches of the East.

Christians have always seen the Lord's Supper as a sacrifice and a communion. The Roman Church of the West emphasized the sacrifice. The Eastern Orthodox saw the Lord's Supper as man's communion with the Divine—a great, life-giving mystery.

In the sixth century a vast chasm existed between educated priests and ignorant laboring classes—so great a chasm that religious worship naturally made use of complicated ritual to maintain the sense of the mystical presence of the divine and to preserve the illusion of special holiness and privilege vested in those who handled the props.

*Continued on next page*

# We've Found a Church

In the August issue of *The Episcopalian*, the editors described a mythical—or so we thought—parish we should like to attend, one which would be a companionable place where people worship and celebrate. Happily, five people have written to tell us they worship in our dream church.

Mrs. Patricia Anderson invites us to check out **St. James', Essex Junction, Vermont**. "We may not hit 100 percent on all issues, but we come close to it."

Jean Corry, who calls herself a "watcher, not a leader," and says she is "over 60 and positively enthralled by the changes which have come during my lifetime," invites us to **St. Martin's, Davis, California**, which she says is "well on its way toward being able to say 'that's true' to each of your ten points."

Mrs. Corry writes: "In the main, we are friendly. We laugh, we could cry, and we have been known to applaud. During a folk type service we danced in the aisles." People dress as they like, "and more often than not there is not a glove or hat in the church."

Mrs. Joan Miller of Greene, Maine, suggests that "**St. Michael's, Auburn**, under the guidance of the Rev. Canon J. R. Bolger, comes as close to your requirements as you are likely to find anywhere."

The Rev. E. Boyd Coarsey, Jr., vicar of **St. David's, Jacksonville, Florida**, says his church meets nine of the ten stipulations.

At St. David's we'd find "a group of persons who respond loudly, triumphantly, and with much vigor—if not, the priest stops and does it over. Hymns [are] designed to be sung, not listened to, and it's fun even if we're often out of tune or off pitch."

In addition, Mr. Coarsey reports, we'd find "persons who pass the peace in the middle of the service with hugging, kissing, handshaking, speaking, laughing, crying, moving about—persons who have to be asked by the priest to stop in order to proceed with the service and who then stay around thirty or forty minutes after the Eucharist to say more than 'Good Morning.'"

"Alas, we fail on one stipulation—the kneelers! In order to get everyone into our small building, we put the chairs close together, which means uneasy kneeling. But we stand and sit most of the time anyway!"

The assistant rector of **Galilee Church, Virginia Beach, Virginia**, even sent us a map to help get to his parish "the next time you are in our area." The Rev. William H. Brake, Jr., says his parish meets all ten of our points and adds an eleventh: "a real sense of joy in and commitment to the Lord Jesus Christ."

1. where one can wear any kind of clothes;
2. where everybody says responses—loud and clear;
3. where the lessons are put in context before they are read;
4. where the sermons are only ten minutes long;
5. where the kneelers are comfortable to kneel on, upright, without doing the "Episcopal squat" (derriere on the seat);
6. where the hymns are pitched low enough to sing (and lively enough to make you want to);
7. where lay persons take an active part in *leading* worship;
8. where the people are friendly and someone says "Good Morning" who isn't paid to do it;
9. where the congregation is free enough to laugh, cry, and applaud;
10. where everyone is kept informed about the church's committees, the agenda for adult discussion groups, and activities for young people's groups.



For this demonstration, Father Beattie borrowed priceless fourth century ecclesiastical artifacts—a stole and chasuble once owned by the Empress of Russia, fourth century icons, a bronze enamel and olive wood altar cross, a mother of pearl hand cross, and a golden censer and boat for “purifying the Holies.”

Members of the congregation built a three-paneled “iconostasis” between the altar and the people, at the head of the chancel steps, on which they hung icons of Jesus and Mary. A lay reader stood outside the screen to tell the congregation when it should stand, sit, and kneel and to lead it in devo-

tions and litanies. The people came forward to communicate with arms crossed, stating their Christian names to the priest, who repeated them and dipped each piece of bread into the chalice of wine, with words of delivery. Prayers and dismissal followed.

The service, which also included processions and candles, was complicated and exhausting but taught the basic framework of prayers, Bible readings, sermon, praise and thanksgiving, offertory, creed, and consecration of the bread and wine.

The third re-enactment was almost as complicated, with fewer props but more work for organ-

ist, choir, and clergy. This was the elegant “Holy Sacrifice of the Mass according to the use of Sarum,” as celebrated at the Cathedral Church of the Blessed Virgin Mary, Salisbury, England, around the year 1400 A. D. on the High and Holy Festival of All Saints.

In his introduction, Father Beattie explained that the Roman and Saxon names for Old Sarum meant “dry fortress.” Near Sarum, England, is the great Stone Circle of Stonehenge, marking the area as a center of religious worship since prehistoric times. When Christianity came to England with the Romans, this place soon became an

## The Kiss of Peace

Any talk about a kiss of peace sounds to most of us like either the new morality or the peace movement. At best, it sounds terribly un-Episcopal.

In fact, we gave this ceremony a stunning renunciation in the questionnaires on the 1967 Trial Liturgy. In that service each person was asked to take his neighbor's hand and say, “The peace of the Lord be with you,” to which the other would reply, “And with you, too.”

In most parishes this soon became a mere greeting, without touching, between the priest and the people.

Well, where did this idea originate?

First, let us remember that when the early Christians actually hugged each other, the men were seated away from the ladies. The young men could not seat themselves in the midst of the prettier girls.

The kiss of peace began, as does all of our Christian life, with the teaching of Jesus Christ. In Matthew 5:23 He says, “If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make peace with your brother and only then come back and offer your gift.”

Early Christians took this seriously. Before they brought their offerings to the altar, they proved to their brothers that all their differences had been settled by greeting them personally. For this reason, the kiss was called the guarantee of the sacrifice.

Because their problems with each other might sometimes be serious, a kind of court was held to help settle them. The bishop held this court on Monday or Tuesday to provide enough time for interpersonal problems to be settled by Sunday.

But even after doing all this, often during the giving of the peace, the deacon would call out, “Is there any man who holds anything against his fellow man?” If so, the bishop tried to make peace between them on the spot. The deacon might, alternatively, say during the giving of the peace, “Let none keep rancor against any. Let none give the kiss in hypocrisy.” Thus, the early Christians seriously attempted to follow our Lord's instructions.

The kiss of peace is not a mere liturgical innovation but a forceful reminder of the moral depth of the Christian life. We should begin our evaluation of this practice at that point.

Few Episcopalians seem to feel the necessity to make peace with their fellow-Christians. We are content to gossip, to hold others away from us on grounds of social standing, to permit polite immoralities, and to engage in fierce social and economic competition. Consequently, our offerings seem flat because they do not have the guarantee of conscientious fellowship which our Lord says is necessary.

What can be done?

First, we need to take Christ at His word. You and I need to repair our relationships.

Second, we need a way in our service to demonstrate this repairing has been done. Perhaps a handshake would be expressive: we could simply turn to the person in the next pew and shake his hand.

We may not need to do this at every service, perhaps only once a month or once a quarter. But we do need to do it, in our hearts and openly in the Church.

In this way the kiss of peace, or greeting, can become a way of rebuilding the friendship of the Christian community.

Adapted from *Jubilare Deo*, Diocese of South Carolina.





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## HOW WE LEARN LITURGICALLY

important see city.

The present Salisbury Cathedral was built by Bishop Richard Poore. His predecessor, St. Osmund, a Norman who accompanied William the Conqueror in 1066, was Chancellor of England around 1075. He founded a Song School and did much to plan the old Cathedral's worship and initiate its tradition of reverent and dignified ceremonial. Developed further by Bishop Poore, the services became so splendid and well executed they were famous all over England and served many churches as a model. In 1542, at the time of the Reformation, all churches were directed to follow "The Use of Sarum."

The Sarum celebration was truly a "high and holy Mass." Again St. Paul's borrowed vestments and artifacts, including magnificent blue and white Mass vestments—the cope, chasuble, dalmatic, and tunicle. The congregation sang Plainsong with the choir since all of the music used appears in the Episcopal Hymnal. Church use of "Plainsong" reached its highest point of artistic expression in the sixth through eighth centuries, and the opportunity to follow and sing the music was no doubt a privilege denied to medieval congregations.

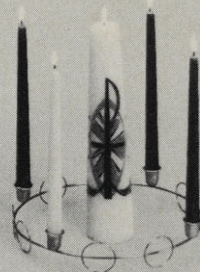
The Holy Mysteries were even more holy and more mysterious than ever. The wine was so precious it was reserved for the purest human beings—the priests. The bread was placed on the tongue, not in the hands, because medieval authorities believed ordinary folk would steal it, hide it in their clothes, or take it home and worship it.

People who attended the Mass were witnesses to a spectacle rather than active participants in communion with God. They were supposed to fill the gaps with private devotions while the priests prayed the "secrets" and during the actual consecration. This highly developed sense of separation between the priests and the people was a practice which disturbed the reformers.

Continued on page 34

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## Divided in Mind: United in Spirit

New Orleans, city of nostalgic Latin charm and contemporary progressiveness, was an appropriate setting for the 1972 meeting of the House of Bishops Oct. 28-Nov. 3.

The two most important items on the agenda, ordination of women to the priesthood and Prayer Book revision, pushed the Episcopate to face the task of reconciling many years of church tradition with the call to minister to contemporary Christians. The 158 bishops attending tackled the two thorny issues and expressed the mind of the House—which proved to be divided in opinion, albeit united in Christian brotherhood and pastoral concern.

The procedure for the major items on the agenda included a presentation in plenary session, then recess into ten small discussion groups for consideration of the presentation. Following this the recorder of each section reported the sense of his meeting to the committee responsible for that matter and the committee presented the total response to the House for open debate and action.

Although it was not the first item to be presented, the ordination question generated the most debate. Bishop Stephen F. Bayne, Jr., reported for the special committee which the House had asked to study the whole matter.

In response the Committee had ready a 23-page study covering a broad range of material. It concluded with the recommendation that the matter be debated at this

meeting, looking forward to further debate and action at Louisville next fall. They made no recommendation for favorable or unfavorable action. They did, however, plead for a steady understanding of the gravity of the issue as it is perceived by both sides.

That night the report of the afternoon discussion groups revealed a continuing division of opinion. Three groups voted for ordination, two against, one group's vote split, two took no vote, two wanted no vote at this time on this issue. Toward the end of the plenary session next morning Bishop Bayne made his final report as chairman of the Committee of Reference.

He then expressed his personal convictions. "First, I wish the issue would go away. . . Second, because it won't go away, this issue must be confronted. . . in loving dialogue . . . with differences expressed as brothers who talk together about the same Gospel. Third, I cannot, for myself, find any other answer for those women who seek ordination than that they should be admitted.

"The Church has never been ready—it was not ready for the House to say labor had a right to organize—it was not ready for civil rights. I wish them [the women] joy of it but I think it's time they shared the pain of priesthood."

Bishop Philip A. Smith, Suffragan of Virginia, read a summary of

the diverse group opinions and a resolution which in substance stated the House endorses the principle of the ordination of women to the priesthood and instructs the Committees on Canons and Constitution to prepare the necessary changes to put the resolution into effect for presentation at the General Convention of 1973. The House voted on the two parts separately.

Debate began, restricted to four minutes per speaker with "pro" and "con" advocates speaking alternately. Before the end of the session, which lasted well into an afternoon originally scheduled as free time, some thirty men had spoken. Even so, later in the week several expressed dissatisfaction that more had not had time to express opinions and at more length. Much of the same material was used to support both sides. A sampling of quotes will illustrate.

Bishop John T. Walker, Suffragan of Washington: "After 2,000 years the Church decided it could no longer exclude people on account of race and the phrase 'neither bond nor free' became real. Maybe it is time for the phrase 'neither male nor female' to become real." Bishop Allen W. Brown of Albany: "There is more to the New Testament than Galatians." Bishop Stanley Atkins of Eau Claire: "Jesus chose to share his priesthood with the Apostles—no women were chosen."

Bishop C. Kilmer Myers of California: "The Church has no right

*Continued on page 22*

by Martha C. Moscrip



## A Pastoral Word from the Bishops of the Episcopal Church to Their People on Five Continents

**G**od is the Lord of history. The past, the present, and the future belong to Him. It is our destiny to live in a turbulent time. There seems to be no slackening of that turbulence. God seems to be thrusting us forward at dizzying speed into a new era, and it is into this future that our God is leading us.

The dismay over disappearing landmarks is relieved by the recognition of new achievements. The Lambeth Conference in 1968 reminded us that "the New Testament does not encourage Christians to think that nothing should be done for the first time." Our God has accomplished much in our time through those who were willing to venture in faith and faithfulness into His future.

We rejoice in our trust in the Triune God Who moves us to share in His creation, Who supports us with His love, Who empowers us to proclaim and manifest that love in all of life, to all His children.

Therefore, God's people have a distinctive role to play in that future which He is unfolding. In a strange new world they are to serve—under Christ, Who remains the same—the familiar needs of mission and ministry to God's people, the perennial needs of faith and hope and love.

This high calling necessarily at times draws the Church's attention to its own internal life. This is not because the life of the Church is more important than the life of the world, but because the life of the Church is vital to the life of the world. The Church, as instrument of salvation, must see to it that it is the most nearly adequate instrument it can be.

This divine obligation has led us to consider two of our most central traditions—our liturgical practices and our understanding of Holy Orders. The reformulating of our liturgy and the re-formation of the ordained ministry were the two issues which have most occupied our efforts. The ancient traditions we cherish stem from certain times, certain places, when the Church said "yes" to new opportunities. And because new opportunities often conflict with old traditions, our proper response is sometimes difficult to determine. So has it been with us. Our endorsement of the continuing work of renewing our liturgies came after hours of discussion and evaluation of the experience of the Church through several years of study, research and trial use. We endorsed the rightness of no longer excluding women from any of the orders of the ministry.

However, though, after discussions at the Lambeth Conference, a report from a special committee of the House of Bishops which was discussed in small groups before debate, and then our formal debate itself, our endorsement was far from being of one mind—yes, 74, no, 61, abstentions, 5. Yet our fellowship has not been fractured but deepened by the realization of the profundity of our unity. We have differed, we do differ, but we maintain the bond of our oneness in Christ. The House of Bishops is a body whose lack of uniformity has in no way imperiled its unity. We pray for that same unity throughout our Church.

Our Church seeks to know God's will by looking to Scripture, tradition and the present leadings of the Holy Spirit. However, when real issues are forced upon us and demand decisions, the Church determines its action in response to God's will through democratic processes. The General Convention, under the guidance of the Holy Spirit, is the highest decision-making body in our Church. The questions of liturgy, and women in Holy Orders, will be settled there, where every diocese will be represented by bishops, priests and laity. At the same time, it is the responsibility of the House of Bishops to provide leadership to the Church in matters of faith and worship, just as it is the responsibility of a bishop in his own diocese, and similar to the responsibility of a priest in his congregation.

But the leadership of the bishops in the Church of God is also pastoral in nature. We were sobered in our discussion of issues at this meeting by a concern for our people. We are deeply aware of some confusion, even resentment, perhaps, so understandable in a time of rapid change. The words of the Litany are very meaningful to us:

"From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us."

But we would be faithless and unworthy shepherds if we did not strive to lead our flock to the pasture we believe God intends for us. We ask His help in guiding our people safely over the rocky road from where we are to where we believe God wants us to be.

We say to you, and we believe, that if we have the courage to seek to know what God would have us do, God will grant us the wisdom to know it, and the strength to do it.



## DIVIDED IN MIND: UNITED IN SPIRIT

*Continued from page 20*

to legislate the sacred priesthood—it is given. . . its imagery is male. The ministry of Mary is complementary to the ministry of Peter.” Bishop Morris F. Arnold, Suffragan of Massachusetts: “The issue is whether God wants us to be first class or some of us to be first and the rest of us second class. Is God above maleness and femaleness? . . . All things are possible with God—therefore I do not believe maleness is an essential characteristic.”

Some spoke of vocation. Bishop J. Stuart Wetmore, Suffragan of New York: “It is a matter of God’s call and gift—not our charity or our convenience.” Bishop Philip McNairy of Minnesota: “We have a responsibility to turn those whom God calls to a productive ministry for us all.” Bishop Brown of Albany: “I cannot believe, in this century, which has not been marked by great spiritual insight, God is imparting a special call to run contrary to the practice of the Church for 2,000 years.”

Others spoke of the ecumenical implications both with other Anglican jurisdictions and other Christian bodies. Bishop Edward R. Welles of West Missouri said, “Hong Kong has ordained two women, three autonomous provinces have voted yes. . . . None of these actions has frozen or even chilled our relations with Rome.” Long Island Bishop Jonathan G. Sherman’s reference to possible Orthodox reactions to a yes vote was not so hopeful. Through all of the opinions, however, ran an overriding concern for people—both lay and ordained. As Bishop Charles E. Bennison of Western Michigan pointed out, “Central to pastoral leadership is concern for people.” The House’s feeling on this was summed up finally in their pastoral (see page 21).

Late in the afternoon with several waiting to speak, the House voted to cut off debate. A roll call vote began. The first part of the resolution passed 74 to 61, with five ab-

staining and fourteen bishops absent—some that afternoon and some unable to be in New Orleans at all. This was, of course, not legislative action. Rather it was a poll of the “mind of the House.” The second half of the resolution calling for canonical and constitutional changes passed by voice vote. The question of women’s ordination will now be brought to General Convention for possible legislative action in 1973.

The subject of Prayer Book revision followed the same business procedure. The House dealt with three matters in this connection: 1) a timetable for completing revision, 2) the Standing Liturgical Commission’s request for wider use of the full and complete initiatory rite—“Baptism with the Laying-on-of-Hands”—and 3) discussion of presentation to General Convention of some new and as yet untried rites.

Dr. Massey Shepherd presented the history and theological implications of the initiatory rite. This service, which incorporates Baptism, Confirmation and the Holy Communion, was approved at the Houston Convention for trial use with the restriction that only bishops could officiate in the Laying-on-of-Hands and that “no children under the present age of confirmation could receive the Laying-on-of-Hands for the trial period.”

In discussing the Commission request for wider use of the total service (the baptismal part can be and has been used by parish priests) bishops mentioned logistical difficulties, as well as the meaning and importance of confirmation as it relates to Christian initiation and as it relates to the role of the bishop.

On Thursday morning the Commission presented resolutions. The House passed a resolution calling for the bishops to undertake the trial use of the full and complete initiatory rite with the limits imposed by 1970 General Convention from November, 1972, to General Convention, 1973. And further

that they and diocesan liturgical commissions encourage study, discussion and use in local congregations and report their experience to the Standing Commission.

A resolution approving in principle a timetable for Prayer Book revision was approved. In substance the timetable called for the revision to be completed twelve months prior to the General Convention at which the constitutional process of revision will begin. The completed work would be submitted to the bishops six months before that Convention.

The plan provides that if the 1973 General Convention decides to hold the next one in 1975 instead of 1976, the constitutional process would start in 1977. The 1973 General Convention will be asked to continue authorization of the Green Book and also the trial use of such additional rites as they approve until the next Convention.

Of special interest is a request that, in the General Convention at which the constitutional process of revision is begun, a Special Order of Business [for Prayer Book revision] be set, extending over not less than two days, the Special Order to come at the beginning of the Convention and extending the Convention if necessary. A resolution to recommend to the 64th Convention (1973) that the next be held in 1976 failed to pass.

In other important actions, the House:

- approved the appointment of a joint committee for nominations for the Office of Presiding Bishop (see *Worldscene*, page 36, and box this story);
- assented to the division of the Missionary Diocese of Mexico into three interdependent dioceses: a central diocese—see city, Mexico City; a western diocese—see city, Guadalajara; a northern diocese—see city, Monterrey;
- elected as Bishop of Guatemala the Rev. Anselmo Carral of the Diocese of Panama and the Canal



## NOMINATING COMMITTEE FOR PRESIDING BISHOP, 1973

Province	House of Bishops	House of Deputies
I	The Rt. Rev. Harvey D. Butterfield Rock Point Burlington, Vermont 05401	The Rev. Gordon E. Gillett 805 Lafayette Road Portsmouth, New Hampshire 03801
II	The Rt. Rev. Stephen F. Bayne, Jr. 175 Ninth Avenue New York, New York 10011	Mr. Hugh R. Jones Mayro Building Utica, New York 13501
III	The Rt. Rev. Robert F. Gibson, Jr. 110 West Franklin Street Richmond, Virginia 23220	The Rev. Paul M. Washington 18th and Diamond Streets Philadelphia, Pennsylvania 19121
IV	The Rt. Rev. E. Hamilton West 325 Market Street Jacksonville, Florida 32202	Mrs. J. Wilmette Wilson 630 West 45th Street Savannah, Georgia 31405
V	The Rt. Rev. Quinton E. Primo, Jr. 65 East Huron Street Chicago, Illinois 60611	Mrs. Wynne M. Silbernagel 2715 Charing Road Columbus, Ohio 43222
VI	The Rt. Rev. William C. Frey Box M, Capitol Hill Station Denver, Colorado 80218	The Rev. George A. Smith P. O. Box 395 Cass Lake, Minnesota 56633
VII	The Rt. Rev. Chilton Powell Box 1098 Oklahoma City, Oklahoma 73101	The Rev. Herman Page 521 North Sherman Drive Liberal, Kansas 67901
VIII	The Rt. Rev. Ivor I. Curtis 1551 Tenth Avenue East Seattle, Washington 98102	The Rev. C. Boone Sadler 2563 Foothill Boulevard La Crescenta, California 91013
IX	The Rt. Rev. Melchor Saucedo La Ley 2735, Circunvalacion Vallarta Guadalajara, Jalisco, Mexico	Mr. Gonzalo Lugo P. O. Box 9002 Santurce, Puerto Rico 00908

Zone. Guatemala's request to the House for this election gave rise to a resolution proposing canonical changes that would permit the next highest jurisdiction (usually a province) to elect a bishop when the diocese was unable to, so that the request would only come to the House as a last resort.

The House also heard and/or received a number of reports.

Bishop Bayne reported on the work of the General Board of Examining Chaplains. The House elected the Very Rev. Perry Williams to fill a vacancy on that Board.

Bishop Robert R. Spears of Rochester reported a sub-committee of the Commission on Human Affairs is at work on marriage canons.

Bishop Frederick Putnam, Suffragan of Oklahoma, reported on the recent national evangelism conference held in Memphis, Tenn. (*see page 30*).

Bishop Ned Cole of Central New York, reporting for the Board for Theological Education, announced that some funds for the continuing education of bishops were available and two had applied. He reminded the House that the Episcopal Church has never formally supported its seminaries. The Board presented four possible plans for their support and asked the bishops' advice on these.

Bishop Spears, chairman of the House's Committee on Pastoral Development, presented a program and goals, which the bishops endorsed.

"In-house" action at this meeting included the approval of Bishop Edward Crowther, assistant in California, to collegiality. The House heard a lengthy report and engaged in some discussion on the criteria for electing suffragan bishops as well as clarification of the role of assistant bishops with possible canonical changes suggested.

Co-consecrators and friends presented fifteen new bishops to the House. The House consented to the election for coadjutors in the Dioceses of Erie and Pennsylvania and accepted the resignations of Bishop Richard S. M. Emrich of Michigan (March, 1973), Bishop Francis W. Lickfield of Quincy (June, 1973), Bishop Thomas H. Wright of East Carolina (December, 1972), and Bishop Edward R. Welles of West Missouri (December, 1972) with appropriate appreciation of their ministries.

Bishop Hines announced he was opening two offices for Presiding Bishop's Deputies for Clergy, who will seek to assist those clergy experiencing special difficulties related to professional vocational and/or employment problems. It will be an adjunct to the present employment process. The plan will be reevaluated in six months and the Presiding Bishop's office will bear the expense. One office will be located west of the Mississippi; one, east.

The bishops also heard a report from a Committee on the Presiding Bishop's Office—particularly as it related to the future—and passed a resolution allowing for an orderly transfer of the responsibilities of the Presiding Bishop.

On the morning of the last day newspapers carried reports on a group of Indians occupying the Bureau of Indian Affairs office in Washington, D. C. Bishop McNairy of Minnesota spoke to this so that House members might return home with some background knowledge of this news.

After resolutions of thanks, the House adjourned following Bishop Hines' closing remarks. "I believe this has been a constructive session. . . displaying both harmony and diversity which I always regard as an essential characteristic of this House in Christ."



# The Christian's Year

## 1972-73

This Calendar follows the pattern of the Church Year set forth in *Services for Trial Use*, authorized by the General Convention of 1970. For a full discussion and explanation of the Trial Use Calendar and the Collects, Lessons, and Psalms appointed, see *Prayer Book Studies 19*, published by the Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

SUN	MON	TUE	WED	THU	FRI	SAT
<b>ADVENT SEASON</b>						
3 1st SUNDAY OF ADVENT	4	5	6	7	8	9
10 2d SUNDAY OF ADVENT	11	12	13	14	15	16
17 3d SUNDAY OF ADVENT	18	19	20	21 ST. THOMAS	22	23
24 4th SUNDAY OF ADVENT	<b>CHRISTMAS SEASON</b>					
	25 CHRISTMAS DAY	26 ST. STEPHEN	27 ST. JOHN	28 HOLY INNOCENTS	29	30
31 1st SUNDAY AFTER CHRISTMAS	1 HOLY NAME	2	3	4	5	

<b>EPIPHANY SEASON</b>						
7 1st SUNDAY AFTER EPIPHANY BAPTISM OF OUR LORD TRANSFIGURATION	8	9	10	11	12	13
14 2d SUNDAY AFTER EPIPHANY	15	16	17	18 CONFESSION OF ST. PETER	19	20
21 3d SUNDAY AFTER EPIPHANY	22	23	24	25 CONVERSION OF ST. PAUL	26	27
28 4th SUNDAY AFTER EPIPHANY	29	30	31	1	2 PRESENTATION OF OUR LORD	3
4 5th SUNDAY AFTER EPIPHANY	5	6	7	8	9	10
11 6th SUNDAY AFTER EPIPHANY	12	13	14	15	16	17
18 7th SUNDAY AFTER EPIPHANY	19	20	21	22	23	24 ST. MATTHIAS
25 8th SUNDAY AFTER EPIPHANY	26	27	28	1	2	3
4 LAST SUNDAY AFTER EPIPHANY	5	6				

<b>LENTEN SEASON</b>						
11 1st SUNDAY IN LENT	12	13	14	15	16	17
18 2d SUNDAY IN LENT	19 ST. JOSEPH	20	21	22	23	24
25 3d SUNDAY IN LENT	26 ANNUNCIATION	27	28	29	30	31
1 4th SUNDAY IN LENT	2	3	4	5	6	7

<b>SEASON AFTER PENTECOST</b>						
17 1st SUNDAY AFTER PENTECOST SUNDAY	11 ST. BARNABAS	12	13	14	15	16
24 2d SUNDAY AFTER PENTECOST	25 ST. JOHN BAPTIST	26	27	28	29 ST. PETER and ST. PAUL	30
1 3d SUNDAY AFTER PENTECOST	2	3	4 INDEPENDENCE DAY	5	6	7
8 4th SUNDAY AFTER PENTECOST	9	10	11	12	13	14
15 5th SUNDAY AFTER PENTECOST	16	17	18	19	20	21
22 6th SUNDAY AFTER PENTECOST	23 ST. MARY MAGDALENE	24	25 ST. JAMES	26	27	28
29 7th SUNDAY AFTER PENTECOST	30	31	1	2	3	4
5 8th SUNDAY AFTER PENTECOST	6 TRANSFIGURATION	7	8	9	10	11
12 9th SUNDAY AFTER PENTECOST	13	14	15 ST. MARY THE VIRGIN	16	17	18
19 10th SUNDAY AFTER PENTECOST	20	21	22	23	24 ST. BARTHOLOMEW	25
26 11th SUNDAY AFTER PENTECOST	27	28	29	30	31	1
2 12th SUNDAY AFTER PENTECOST	3	4	5	6	7	8
9 13th SUNDAY	10	11	12	13	14 HOLY CROSS	15



- DAUNT, Frank T., from Trinity, Cochran, and St. Peter's, Eastman, GA, to Trinity, Statesboro, GA
- DAVIS, William E., from Emmanuel, Emporium, PA, to Holy Cross, Poplar Bluff, MO
- DESMARAIS, Camille L., from diocesan missionary to the Deaf, Hartford, CT, to archdeacon for Deaf Work in the Diocese of Alabama
- DICKS, Paul R., from St. Andrew's, Clear Lake, IA, to St. Alban's, Superior, WI
- DIXON, Blair Allison, from Vankleek Hill Parish, Ottawa, Canada, to St. Matthew's and St. Joseph's, Detroit, MI
- DUNNAM, Thomas M., from Diocese of Mississippi, Jackson, MS, to St. John's, Pascagoula, MS
- DUNNING, David, from Christ, Washington, DC, to St. Stephen's, Seattle, WA
- ELPHEE, David T., from Zion, Monroeville, OH, to St. John's, Delhi, NY
- ENGLISH, William H., from Christ, Sodus Point, and St. Stephen's, Wolcott, NY, to St. Paul's, Rochester, NY
- ENGLUND, Henry C., from St. Barnabas, Mantua, and All Saints, Wenonah, NJ, to St. Paul's, Bound Brook, NJ
- FAIRMAN, Henry F., from St. Luke's, Lebanon, PA, to Calvary, Wilkes-Barre, and coordinator of Diocesan Flood Relief Programs for the Diocese of Bethlehem, PA
- FARNLOF, Norman C., from West Nottingham Academy, Colorado, MD, to Admiral Farragut Academy, Pine Beach, NJ
- FORDE, Norman, chaplain, U.S. Army, to St. George's, Perryman, MD
- FRAMPTON, Stephen R., from Holy Cross, North East, PA, to St. Mary-of-the-Snows, Eagle River, WI
- FRASER, Thomas A., Jr., from St. James, Cheboygan, MI, to St. Mark's, Glen Ellyn, IL
- GESNER, Lloyd R., from graduate studies in Toronto, Canada, to Glen Oak School, Gates Mills, OH
- GREENWOOD, Don R., from St. Paul's, Meridian, Trinity, Newton, and St. Mary's, Enterprise, MS, to St. Francis, Macon, GA
- HALLETT, Ronald W., from St. Christopher's, Rantoul, IL, to St. Andrew's, Carbondale, and Archdeacon of Cairo, IL
- HANCHEY, Howard, from chaplain, supervisor, Medical College of Virginia, Richmond, and St. Paul's, Richmond, VA, to Eastern Shore Chapel, Virginia Beach, VA
- HAND, Gary D., from St. Augustine's-by-the-Sea, Santa Monica, CA, to Grace, Glendora, CA
- HANSEN, Michael H., from St. Paul's, Southington, CT, to St. James, West Hartford, CT
- HARTT, Walter F., Jr., from graduate studies and teaching, University of Lancaster, England, to St. Mark's, Perryville, MD
- HEATH, Albert T. J., from St. Mark's, Wilson, and Epiphany, Rocky Mount, NC, to St. Joseph's, Fayetteville, NC
- HEISTAND, Hobart H., from St. Stephen's, Clifton Heights, PA, to Christ, Springfield, IL
- HENRICH, Harry S., from St. John's, Sandy Hook, CT, to St. James, Callicoon, NY
- HIBBS, Robert B., from St. Andrew's Theological Seminary, Manila, Philippines, to St. Peter's, Borger, TX
- HOCKING, Charles E., from Resurrection, Norwich, CT, to St. Peter's, Cheshire, CT
- HOLT, William T., III, from Redeemer, Shelbyville, TN, to Holy Trinity, West Palm Beach, FL
- HOPEWELL, James, from Hartford Seminary Foundation, Hartford, CT, to executive director, Atlanta Theological Association, Atlanta, GA
- HORINE, Robert B., Jr., from St. Stephen's, Covington, KY, to Christ, Lexington, KY
- HORTON, James T., Jr., from Diocese of Mississippi, Jackson, MS, to St. Andrew's Cathedral, Jackson, MS
- HOUGH, George W., from Christ, Milton, PA, to St. John's, Lancaster, PA
- IHLOFF, Robert W., from St. George's, Bolton, CT, to Trinity, Southport, CT
- IJAMS, Carl P., from Holy Nativity, Weymouth, MA, to Trinity, Newton Center, MA
- ISELL, John E., III, from Christ, Clinton, MD, to St. Andrew's Cathedral, Honolulu, HI
- JACOBS, Philip C., III, from St. James, Derby, and Immanuel, Ansonia, CT, to All Saints, Belmont, MA
- JEFFCOTT, Joseph H., from St. John's, Wheeling, WV, to Resurrection, Surfside Beach, SC
- JONES, David J., from All Saints, Palo Alto, CA, to Trinity, Brussels, Belgium
- KELLER, David G. R., Jr., from St. James, Tanana, AK, to graduate studies at New York University, New York, and General Theological Seminary, New York, NY
- KIEFER, James C., from Trinity, Toledo, OH, to director, Imaginal Systematics, Onsted, MI
- KIER, William L., from St. Mary's, Wayne, PA, to director of institutional sales, Rodgers, Ruffatti Organ Co., Fullerton, CA
- KILFOYLE, J. Richard, from St. John's, Lowell, MA, to Christ, Boston, MA
- KOLB, Jerry W., from Epiphany, Denver, CO, to chaplain, St. Luke's Hospital, Kansas City, MO
- KOUMRIAN, Paul S., from Christ, Roxbury, CT, to St. George's by the River, Rumson, NJ
- KUHBER, Andrew G., from Guardian Angel, Baltimore, MD, to St. Paul's, Prince Frederick, MD
- KURTZ, Robert G., from All Hallows, Snow Hill, MD, to Emmanuel, Chestertown, MD
- LAFSER, Erwin O., from St. Mark's, Pecos, and St. Peter's, Van Horn, TX, to St. Stephen's, Lubbock, TX
- LAMBELET, Clarence A., from Christ, Magnolia, NJ, to St. Stephen's, Armonk, NY
- LANE, H. Arthur, Jr., from St. Paul's, Darien, CT, to chaplain and pastor of the Community of Jesus, Orleans, MA
- LARSEN, Lawrence B., Jr., from chaplain, Chatham Hall, Chatham, VA, to graduate studies at C. G. Jung Institute, Zurich, Switzerland
- LAWSON, William T., from Trinity, Rock Island, IL, to Trinity, Janesville, WI
- LEWIS, Harold T., from Holy Trinity, La Ceiba, Honduras, to St. John's College, Cambridge, England
- LEWIS, Walter E., from St. George's, Valley Lee, MD, to St. James, Upper Montclair, NJ
- LIPKA, Richard, from St. Margaret's, Annapolis, MD, to St. Mary's, Hampden, Baltimore, MD
- LONG, James G., vicar, Waikiki Chapel, Honolulu, HI, to also canon to the Ordinary, Honolulu, HI
- MacDONALD, Robert B., from St. Simeon's, Philadelphia, PA, to All Saints, Crescentville, and Messiah, Oxford Circle, PA
- MADDUX, Earle H., from chaplain, All Saints Convent, Catonsville, MD, to Mother House, Society of St. John Evangelist, Cambridge, MA

Continued on page /PS-B



# professional supplement

Continued from page /PS-A

- MARRS, James D., from graduate studies, University of Missouri, Columbia, MO, to St. Francis, South Sioux City, and All Saints, Winnebago, NB
- MATTHEWS, Donald H., from resident director, St. Francis Boys Home, Salina, KS, to resident director, Pittman Hall, St. Francis Home for Girls, Albany, NY
- MAUFFREY, Xavier C., from Christ, Harlan, KY, to Nativity, Maysville, KY
- MCINTYRE, John G., from non-parochial to Guardian Angel, Baltimore, MD
- MCLEAN, James R., Jr., from Christ, Charlottesville, VA, to chaplain, University of Arkansas, Fayetteville, AR
- MCLELLAN, Herbert B., from St. Michael's, Carmichael, CA, to St. John's, Olympia, WA
- MERRILL, Richard H., from St. Paul's, Oakland, CA, to St. Peter's, Red Bluff, CA
- MEYER, John P., from St. Andrew's, Carbondale, and chaplain, Southern Illinois University, Carbondale, IL, to Christ, Geneva; St. Anne's in the Field, Madison; and Trinity, Jefferson, OH
- MILLER, Gale F., from St. Edward the Confessor, Westminster, CA, to St. Michael and All Angels, Studio City, CA
- MILLS, David K., from Our Saviour, Cincinnati, OH, to Ocean Science Center, Southwest Harbor, ME
- MITCHELL, William E., from Grace, Galena, IL, to St. Matthew's, Benton, AR
- MOORE, Rudolph A., from St. Martin's, Radnor, PA, to All Saints, Darby, CT
- MORE, James E., from Christ, New-castle, WY, to become worker priest at St. Andrew's, Sedona, AZ
- MORGAN, Elmer T., Jr., from Harvard Divinity School, Cambridge, MA, to Redeemer, Chestnut Hill, MA
- MORGAN, William E., from Christ, San Antonio, TX, to Trinity, Quanah, and Grace, Vernon, TX
- MURPHY, Charles H., Jr., from Grace, Birmingham, AL, to St. Bartholomew's, Nashville, TN
- NELSON, Kenneth E., is on leave of absence from Director of Program, Diocese of Indianapolis, IN, to pursue doctoral studies at Christian Theological Seminary, Indianapolis, IN
- NOBLE, William C., from Trinity, Statesboro, GA, to chaplain, Queen Anne School, Leeland, MD
- NYBACK, Warren S., from St. Timothy's, Compton, CA, to St. Paul's, Pomona, CA
- OLLERMAN, Franz A. Y., from St. James, Detroit, MI, to St. John's, West Hartford, CT
- OTWELL, Jerry D., from St. Paul's, Batesville, AR, to chaplain, St. Mark's School, Metairie, LA
- PARK, John, from Diocese of Seoul, Korea, to Holy Nativity, Honolulu, HI
- PEOPLES, Robert H., from Seaman's Church Institute, Philadelphia, PA, to St. Faith, Brookline, PA
- PERSELL, William D., from St. Paul's, Tustin, CA, to St. John's, Los Angeles, CA
- PETERS, August W., Jr., from Christ, Rockville, MD, to St. Luke's, Bladensburg, MD
- PICKETT, Charles, from Missionary to Spanish-speaking people, Diocese of Connecticut, Hartford, CT, to graduate studies, General Theological Seminary, New York, NY
- PLUMER, David W., from Trinity, Elkton, MD, to Good Shepherd, Memphis, TN
- PORTER, E. Nathaniel, from St. Titus, Durham, NC, to chaplain, Howard University, Washington, DC
- POTTER, Jack C., from St. John's, Crawfordsville, IN, to Director of Planning, Diocese of Indianapolis, IN
- POUNDS, E. William, from Holy Trinity, Gillette, WY, to director, Trinity Ranch, Wetmore, CO
- POWELL, Festus H., from Diocese of Arkansas, Little Rock, AR, to St. Paul's, Fayetteville, AR
- PRICE, Darwin L., from All Saints, Brookline, MA, to Holy Spirit, Orleans, MA
- PUCKETT, Henry C. T., from St. Mark's, Houston, TX, to canon to the Ordinary, Diocese of Texas, Houston, TX
- PUGH, Joel W., II, from chaplain, University of the South, Sewanee, TN, to The Falls Church, Falls Church, VA
- RAMSAY, Frederick J., from Trinity, Towson, MD, to Nativity, Cedarcroft, Baltimore, MD
- RICHEY, Leon E., from Christ, Shaker Heights, OH, to St. Timothy's, Northfield, and Grace, Cleveland, OH
- RIVARD, Donald E., from non-parochial to Trinity, Shirley Center, MA
- RIVERS, John C., from St. Barnabas, Richmond, VA, to St. Dunstan's, Washington, DC
- ROSE, Edwin S., from St. John's, Camden, AR, to Good Shepherd, Corpus Christi, TX
- RYAN, Thomas F., from chaplain, Hartford Hospital, Hartford, CT, to St. Mary Magdalene, Margate, and St. Phillip's, Pompano Beach, FL
- SCHENKEL, Robert D., Jr., from St. Andrew's, Kansas City, MO, to Good Shepherd, Nashua, NH
- SIMONS, Harrison T., rector of St. Stephen's, Oxford, NC, to also St. Cyprian's, Oxford, NC
- SIMS, Edward R., from St. Francis, Potomac, MD, to Christ, Cincinnati, OH
- SMITH, C. Rodney, from principal of the upper school, St. Andrew's Day School, Jackson, MS, to St. Luke's, Bolton, and St. Mark's, Raymond, MS
- SMITH, Leslie C., from All Saints, Belmont, MA, to Epiphany, Washington, DC
- SMITH, Perry M., from chaplain, New York State University, Buffalo, NY, to New York, NY, to write
- SNIFFEN, E. Timothy, from Galilee, Virginia Beach, VA, to St. James, Tanana, AK
- SNOW, John H., from chaplain, Princeton University, Princeton, NJ, to professor, Episcopal Theological School, Cambridge, MA
- SNYDER, Larry, from Diocese of Pennsylvania, Philadelphia, PA, to Christ, Hudson, OH
- SPELLMAN, R. G. Windsor, vicar, Trinity, Northfield, CT, to also All Saints, Oakville, CT
- STATHERS, Birk S., Jr., from St. Paul's, Norfolk, VA, to Ascension, Hinton, and Incarnation, Ronceverte, WV
- STEED, John G., from St. Stephen's, Culpeper, VA, to St. Timothy's, Wilson, NC
- STODDART, David A., III, from St. Barnabas, Berlin, NH, to St. Michael's, Toledo, OH
- STOWELL, Philip W., from St. Peter's, Cheshire, CT, to Christ, Avon, CT
- STREET, V. Van, from St. John's, Ellicott City, MD, to St. Peter's, Solomons, and Middleham Chapel, Lusby, MD
- STRINGER, Warner A., Jr., from St. Michael's, Gainesville, FL, to Holy Innocents, Atlanta, GA
- SUMNERS, Charles A., Jr., from St. John's, Chevy Chase, MD, to St. Luke's, Atlanta, GA
- TABILLI, Jacinto B., from Resurrection, Paaulo, and St. Columba's, Paaulo, HI, to St. John the Divine, Agana, Guam
- TEMPLE, Robert W., from Redeemer, Niagara Falls, NY, to Christ, Albion, NY
- THOMAS, Samuel S., from Holy Faiths, Port St. Lucie, FL, to doctoral studies, University of Miami, Coral Gables, FL
- TLUCEK, Laddie R., from St. Stephen's, Scottsdale, AZ, to St. Mary's, Emmett, ID
- TODD, Edward P., from St. Thomas, Winn, ME, to St. George's College, Jerusalem, Israel
- TODD, William M., from St. Andrew's Cathedral, Jackson, MS, to St. Luke's, Wheeling, WV
- TOLLIVER, Richard L., from St. Phillip's, Manhattan, NY, to St. Cyprian's, Boston, MA
- TRIMBLE, William B., Jr., from Christ Church Cathedral, New Orleans, LA, to St. John the Divine, Houston, TX



# professional supplement

## CHANGES

TSU, Robert T. H., from Christ, Portola Valley, CA, to St. Anselm's, Lafayette, CA  
 VAN ZANTEN, Peter E., Jr., from St. John's, Mt. Vernon, IN, to Grace, Carthage, MO  
 WALDRON, Clarence R., Jr., from St. John's in the Wilderness, Gibbsboro, NJ, to St. James, Edison, NJ  
 WARD, Felix E., III, from St. Mark's, Santa Clara, CA, to Trinity, Gonzales, CA  
 WEBSTER, Thomas F., from St. Paul's, East Cleveland, OH, to St. Timothy's, Mt. Washington, OH  
 WEBSTER, W. Raymond, from Christ, Needham, MA, to Trinity, Weymouth, MA  
 WETZEL, Todd H., from St. Paul's, East Cleveland, OH, to Advent, Westlake, OH  
 WHEPLEY, Earl A., from St. Andrew's, North Grafton, MA, to St. Francis' in the Fields, Holden, MA  
 WHISLER, Alfred H., Jr., from St. Mark's, Glen Ellyn, IL, to Christ, Fitchburg, MA  
 WHITE, Robert D., from St. Michael's, Wall Township, NJ, to St. Mary's, Keyport, NJ  
 WIDING, C. Jon, from graduate student to St. Anne's, Middletown, DE  
 WILBUR, Harvard L., Jr., from Trinity, Lawrence, KS, to Our Saviour, Colorado Springs, CO  
 WILDSMITH, Joseph N., from Holy Trinity, Collingswood, PA, to St. Mark's, Philadelphia, PA  
 WILLIAMS, Richard C., from St. James, West Hartford, CT, to Trinity, Thomaston, CT  
 WOOD, William H., III, from St. John's, Roanoke, VA, to St. David's, Radnor, PA  
 YUTZY, William H., III, from Redemption, Baltimore, MD, to All Hallows, Snow Hill, MD

### New Deacons

ARNOLD, James B., to Trinity, Southport, CT  
 BEHRENS, Gwen L., to Diocese of California, San Francisco, CA  
 BLACK, David, to All Faith, Charlotte Hall, MD  
 BRESNAHAN, Paul B., to St. Luke's, Malden, and Christ, Quincy, MA  
 BROACH, Merrill Kilburn, to Diocese of Oklahoma, Oklahoma City, OK  
 BROWN, Curtis H., to Diocese of Lexington, KY  
 BROWN, John Robert, to Diocese of Oklahoma, Oklahoma City, OK  
 BRYANT, Richard G., to Calvary, Ashland, KY  
 CALHOUN, Ora, to St. Luke's, Cleveland, OH

CHANE, John, to St. Paul's, Montvale, NJ  
 COMBS, Eugene A., to St. Martha's, West Covina, CA  
 COOPER, George T., to Diocese of Chicago, IL  
 COUPER, Clive R. H., to Messiah, Santa Ana, CA  
 DINWIDDIE, Donald Hugh, to Diocese of Oklahoma, Oklahoma City, OK  
 EMERSON, R. Clark, to St. Anne's, Fremont, CA  
 FOWLER, Stanley G., to St. Edward's, San Jose, CA  
 FULTON, John G., to St. Christopher's, Huntsville, AL  
 GRAVES, Brian M., to Diocese of Chicago, IL  
 GRAVES, Robert B., to St. David's, Bethel Park, PA  
 GRIEVES, Brian J., to chaplain, Camp Mokuleia and Holy Cross, Malaekahana, HI

Information in our "Changes" columns is gleaned from many sources, including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard (which it provides free to go with your own 6¢ stamp) informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send them to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103.

HADLER, Jaques B., Jr., to St. Matthew's, Hyattsville, MD  
 HALAPUA, Siome, to St. Mark's, Alhambra, CA  
 HAUGHTON, G. Thomas, to Diocese of Chicago, IL  
 HOBBS, Jay, to Ascension, Gaithersburg, MD  
 HOKE, Stuart Hubbard, to Diocese of Oklahoma, Oklahoma City, OK  
 JONES, Richard, to Guayaquil, Ecuador  
 KEEFER, John S., to St. Timothy's, Philadelphia, PA  
 KENNY, John R., to Diocese of Chicago, IL  
 KEYSE, Howard R., to St. Paul's, Canton, OH  
 LACEY, Harry Hoyt, III, to Diocese of Oklahoma, Oklahoma City, OK  
 LANDRAM, William Harold, Jr., to Diocese of Oklahoma, Oklahoma City, OK  
 LIAS, Jurgen, to Epiphany, Winchester, MA  
 MATLOCK, John L. W., to Christ, Tracy City, TN  
 MAZE, Larry E., to Holy Spirit, Missoula, MT

McCANN, Michael, to St. John's, Fort Worth, TX  
 McILROY, Ellen, to continue teaching at Chabot College, Hayward, CA, and to counsel at Grace, San Francisco, CA  
 McMAHAN, Larry, to Trinity, Vero Beach, FL  
 PARSONS, William E., to St. Mark's, Hazard, KY  
 PETERSON, Paul Douglas, to teacher, Brook School, North Andover, MA  
 PIKE, Rolland W., to St. Peter's, San Pedro, CA  
 QUINN, Margery, to continue teaching in Richmond Unified School District, CA, and to counsel at Grace Cathedral, San Francisco, CA  
 REDMON, Robert N., to Diocese of Texas, Houston, TX  
 REEVES, James A., to Diocese of Montana, Helena, MT  
 RICE, Randolph J., to Calvary, Santa Cruz, CA  
 RICKARDS, Reese S., to Diocese of Chicago, IL  
 RIEK, Forest O., to St. Stephen's, Hollywood, CA  
 ROSE, Loren Paul, to graduate studies, New York University, New York, NY  
 SCHIESS, Betty Bone, to Grace, Baldwinsville, NY  
 SHIFLET, William R., Jr., to Christ, Roanoke, VA  
 SORENSON, James R., to St. Andrew's-by-the-Lake, Harrisville, and Trinity, Alpena, MI  
 TURNER, Maurice E., to Holy Trinity, Richmond, CA  
 WEI, Victor T., to a special ministry within the Chinese community, San Francisco, CA  
 WILLIAMS, Ernest, to Diocese of Chicago, IL  
 WILLIAMS, James E., to St. Paul's, Oakland, CA  
 WILLS, H. Dale, to St. Timothy's, Compton, CA  
 WINSTON, William Scott, to Diocese of Oklahoma, Oklahoma City, OK

*Continued overleaf*

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# CHANGES

Continued from /PS-G

## RECEIVED

PLAZAS, Charles A., received August 7 from the Roman Catholic Church by Bishop Montgomery of Chicago. Dr. Plazas works for the Board of Education in Chicago as a counselor and psychologist for Spanish-speaking people and with a counseling program for Latin Americans at Atonement, Chicago, IL

## Retired

ABBOTT, Paul Robert, rector of Grace, Cuero, TX, has retired for health disability. His address is: Box 2033, South Padre Island, TX 78578

ARNOLD, Kenneth F., has retired from St. Luke's, Bladensburg, MD. He will live in Bradenton, FL.

BARTLAM, Ernest P., has retired from Advent, Sumner, MS. He will move to Vicksburg, MS, to serve as prebend there and have responsibility for St. James, Port Gibson, MS.

BAUBLITZ, E. Raymond, retired, has moved from Augusta, GA. His new address is: P.O. Box 2140, Delray Beach, FL 33444

BECKER, Robert T., retired from Grace, Cleveland, OH, in June.

D'AUBERT, A. Skardon, retired, is serving at the Holy Cross Mission, Bolahun, Liberia.

DAVIDSON, H. Martin P., retired, is the new chaplain at All Saints Convent, Catonsville, MD.

DONAGHY, William R. S., retired from the Church Farm School, Paoli, PA, on July 1. His address is: Box 442, Kennebunkport, ME 04046

DUNBAR, Harold C., has retired as rector of Trinity, Newton Center, MA.

HOGBEN, Joseph F., from St. Francis, Moab, UT, was retired on total disability January 1. His address is: 9917 Constitution Ave., N.E., Albuquerque, NM 87112

JENKINS, Albert E., is retiring from St. Matthias, Whittier, CA, next year.

LAYLOR, Leon N., retired, to part-time work at Ascension, Norfolk, VA.

LOVE, John B., retired as rector of Christ, Pomfret, CT, on June 30. He will live in Sewanee, TN.

MARTIN, James H., retired August 1 as rector of St. James, Edison, NJ.

MARTIN, Michael, retired as headmaster, Montgomery County Day School, Wynnewood, PA, on June 1. His address is: Merrywood, Marlborough, NH

MASON, Norman T., retired from St. Christopher's, Oxford, PA, on August 31.

PARKER, James G., rector of St. Paul's, Kankakee, IL, retired September 30.

RILLING, Rollo L., canon, Trinity Cathedral, Little Rock, AR, retired from the active ministry in September. He will continue chaplaincy work in Little Rock hospitals.

RODGER, Alexander M., retired as rector of St. Elizabeth's, Ridgewood, NJ. He is living in Clearwater, FL.

RUDDERHAM, J. Franklin, has retired from All Saints, Whitman, MA.

SMITH, Charles W. F., retired from Episcopal Theological School, Cambridge, MA, as professor emeritus in June. He will be visiting professor of Liturgy and New Testament, Virginia Theological Seminary, Alexandria, VA, until May, 1973. His address is: Bridgewater Hill, R.F.D., Plymouth, NH 03264

SMITH, William T., retired as rector of St. John's, Westland, MI.

STICKLE, William W., retired July 1 from Our Saviour, Salem, and Trinity, Lisbon, OH.

SWEETSER, Robert F., retired from St. Paul's, Norwalk, CT, and will live in Jacksonville, FL.

WILSON, Leslie E., retired from Christ, Collinsville, IL, on June 15.

## Resigned

BRISON, William S., resigned as rector of Emmanuel, Stamford, CT, effective October 1, to assume a cure in England.

BROCK, Pope F., Jr., resigned from chaplain, Church Home and Hospital, Baltimore, MD.

COUNTRYMAN, L. William, has resigned from St. Paul's, Logan, OH, to study at the University of Chicago, Chicago, IL.

COX, Walter S., has resigned from St. Matthias, Whittier, CA.

COXHEAD, Stuart P., Jr., has resigned from St. Stephen's, Columbus, OH, to do graduate study at Ohio State University, Columbus, OH.

FOLSOM, L. Wells, has resigned from Christ, Holly Springs, and Calvary, Michigan City, MS, due to illness.

GILMORE, Gerald F., resigned as rector of St. Paul's, New Haven, CT.

HADDEN, Richard R., resigned from St. Paul's, Windham, CT, but continues as curate at St. Paul's, Willimantic, CT.

HAMMOND, Frederick C., has resigned from St. George's, Laguna Hills, CA, to take a year's sabbatical.

HARDMAN, Robert R., resigned as curate, Christ, Greenwich, CT, effective August 31.

HORN, Huston, has resigned from All Saints, Pasadena, CA, to write a book on the opening of the West for Time-Life Books.

HUGHES, Robert D., III, has resigned from Good Shepherd, Athens, and Epiphany, Nelsonville, OH, to pursue graduate studies, Institute for Christian Thought, St. Michael's College, Toronto, Ontario, Canada.

JAEGLE, Charles R., has resigned as executive director, Pastoral Counseling and Consultation Centers of Greater Washington, Washington, DC. He will remain a full time staff member and practicing psychotherapist.

NICHOLSON, David O., resigned as assistant, St. John's, West Hartford, CT, effective September 15.

SNYDER, Robert S., resigned from St. Stephen's, Norwood, PA.

SORRELLS, William G., resigned as rector of St. Paul's, Bantam, CT, effective September 1.

STONE, John C., priest-in-charge of All Saints, Hamlet, and St. David's, Laurinburg, NC, has resigned from St. David's only.

SWIFT, Daniel W., has resigned as curate of All Saints, Long Beach, CA, to try his vocation as a monk.

WELCH, John L., has resigned from St. James, Cashmere, and St. Luke's, Waterville, WA.

WOLTER, Allan R., has resigned as rector of St. Mary's-by-the-Sea, Pacific Grove, CA.

## Deaths

BROTHER ANTHONY, Society of St.

Francis, died July 21

ARMSTRONG, Gilbert McE., age 65

BELL, Donald L., age 39

BRADDOCK, Guilbert Campbell, age 75

COOPER, G. Albert, died July 19

DAVIES, David T., age 72

DIXON, Thomas A., age 68

ENGLE, Kline d'A., age 64

HARTZELL, Howard S., age 84

HERRICK, Warren Crocker, age 73

JONES, R. Parker, age 55

KNEIPP, Frederick W., Jr., age 48

KNIGHT, S. Robinson, age 64

McKEE, Allen A., Jr., age 33

McKINLEY, B. Walter B., age 91

MOWRY, Harris J., Jr., age 62

SCHNEIDER, William H., age 62

SOUTHWORTH, George S., age 84

STONESIFER, Wade E., age 79

WILLIAMS, Ernest H., age 66

ZIADIE, William L., age 74

The Episcopalian *PROFESSIONAL SUPPLEMENT*  
A service for working clergymen  
of the Episcopal Church.  
Communications: The Episcopalian /PS.  
1930 Chestnut Street, Philadelphia  
Pa. 19103



8	9	10	11	12	13	14
5th SUNDAY IN LENT	16	17	18	19	20	21
PASSION (PALM) SUNDAY	MONDAY IN HOLY WEEK	TUESDAY IN HOLY WEEK	WEDNESDAY IN HOLY WEEK	THURSDAY THURSDAY	GOOD FRIDAY	HOLY SATURDAY
15	23	24	25	26	27	28
22	30	1	2	3	4	5
EASTER DAY	MONDAY IN EASTER WEEK	TUESDAY IN EASTER WEEK	WEDNESDAY IN EASTER WEEK	THURSDAY IN EASTER WEEK	FRIDAY IN EASTER WEEK	SATURDAY IN EASTER WEEK
29	7	8	9	10	11	12
24 SUNDAY OF EASTER	ST. MARK	ST. PHILIP and ST. JAMES				
6	14	15	16	17	18	19
34 SUNDAY OF EASTER						
13	21	22	23	24	25	26
4th SUNDAY OF EASTER						
20	28	29	30	31		
5th SUNDAY OF EASTER				ASCENSION DAY	1 THE VISITATION	2
27	4	5	6	7	8	9
6th SUNDAY OF EASTER						
3						
7th SUNDAY OF EASTER AFTER ASCENSION						
10						
1st PENTECOST, AFTER ASCENSION						

BER	22	21	20	19	18	17	16
	ST. MATTHEW						14th SUNDAY AFTER PENTECOST
29	28	27	26	25	24	23	15th SUNDAY AFTER PENTECOST
ST. MICHAEL and ALL ANGELS							
6	5	4	3	2	1	30	16th SUNDAY AFTER PENTECOST
13	12	11	10	9	8	7	17th SUNDAY AFTER PENTECOST
20	19	18	17	16	15	14	18th SUNDAY AFTER PENTECOST
		ST. LUKE					
27	26	25	24	23	22	21	19th SUNDAY AFTER PENTECOST
				ST. JAMES OF JERUSALEM			
3	2	1	31	30	29	28	20th SUNDAY AFTER PENTECOST
		ALL SAINTS			ST. SIMON and ST. JUDE		
						4	21st SUNDAY AFTER PENTECOST ALL SAINTS
						11	22d SUNDAY AFTER PENTECOST
						18	23d SUNDAY AFTER PENTECOST
		22 THANKSGIVING DAY	21	20	19	26	25
							SUNDAY BEFORE ADVENT
			29	28	27		
1	30						
ST. ANDREW							
DEC							

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**M**OST OF CHRISTENDOM HAS BEEN celebrating special days with prayer since earliest times. The days are not, with rare exceptions, marked because of ideas but because of events. The Christian's year is, therefore, a prayer manual.

The Christian's calendar grew slowly, from the center outward. Its core is Jewish since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only “fulfilled” by Jesus.

The Jewish “Easter” is Passover, a feast celebrating Israel’s deliverance from Egyptian bondage. This was translated

Christians began to expand the calendar in both directions and ornamented it with the "birthdays in eternity," or death days, of the great heroes of the Church.

In the late 200's Christians added the Egyptian feast of **Epiphany**, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church

in Rome added Christmas to the calendar.

Before long, Christians attached Advent as a solemn preparation for Christmas. Lent began with a practical purpose, as the final days of fasting and prayer by candidates about to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christian's calendar was celebrating, in the main, the great events in the life of Jesus from **Advent to Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

Trinity Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably

instituted by Bishop Stephen of Liege (Belgium) about 910. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christians' Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through His life to culminate in His Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal threefold nature of the Godhead. The second half of the year balances the first for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit.



# TRYING TRIAL USE:

## FIRST RETURNS

An early sampling of what  
people in eight dioceses are saying  
about the proposed services

**H**ow is the Green Book faring under the test of trial use? General Convention's Standing Liturgical Commission has requested each diocese to report this year on local reactions. Some dioceses sent out questionnaires and have now reported the results in their diocesan publications. Some of these were detailed, statistical reports; others were summaries and individual comments.

Both negative and positive responses indicated a desire to settle the process one way or another. Many feel the trial period has continued long enough.

Opinions which are frequently expressed in the reports we have seen so far include:

- Appreciation for the variety in Eucharistic celebration.
- Dislike of the new versions of the Lord's Prayer and Creed.
- Pleasure that the Green Book characterizes the Holy Eucharist as "the principal act of worship on the Lord's Day."
- Enjoyment of congregational participation.
- Dislike of such involvement and a "wish to feel closer to God [at worship], not to other parishioners."
- Greater understanding of wor-

ship in the trial services and/or pleasure with contemporary language.

- Regret for loss of the "elegant language of the Prayer Book."
- Unalterable opposition to any change.
- Belief that the trial services were appreciated more as they were participated in more.
- Delight in the Old Testament lesson's addition to the Gospel and Epistle.

While the reports are few and widely scattered and vary in detail, we include samplings from eight dioceses.

### Bethlehem

*The Bethlehem Churchman* for June, in a simplified tally of statistical results of its questionnaire, reported Bethlehem Episcopalians as "definitely interested in the process of liturgical reform" and that their age was not a factor in determining pro or con response.

The survey showed "a strong positive desire for reform of the Prayer Book" and indicated that "authorized diversity in worship" should be permitted. "What is now wanted is a firm recommendation from the Standing Liturgical Com-

mission to the 1973 General Convention in order that the new Prayer Book may be published as soon as possible," the report concluded.

### Central Gulf Coast

The June *Central Gulf Coast Churchman* reported the liturgical committee found most of the diocese wants little liturgical change. Of 1,604 responses to questionnaires on the First Order of the Trial Liturgy, 1,044 preferred the 1928 service unchanged; 206 preferred Eucharist I of the trial services; 394 wanted both included. Regarding the First Order for the Daily Offices in *Services for Trial Use*, 1,093 preferred the Prayer Book Morning and Evening Prayer unchanged; 181 preferred the First Order; 318 wanted both options.

### Florida

According to the March issue of Florida's *Around the Diocese*, a majority of respondents from thirty-three congregations indicated a favorable attitude toward the First Service. Of 1,527 persons who rated the service, 1,070 gave it a "good, very good, or excellent" rating while 457 judged it "fair or bad."



## Georgia

*The Episcopal Church in Georgia* reported reactions to the Second Trial Service in February, 1972, and to the First Services in September, 1972. In the initial survey only 541 of the 1,977 lay and forty-seven clergy respondents said they preferred the Prayer Book unchanged while 390 preferred Trial Service II and 837 wanted both.

In the later survey responses were fewer—between 1,200 and 1,400. This time 714 people said the First Service preserved the essentials of the Prayer Book while 195 said it did not. That the best of the 1928 *Book of Common Prayer* should be preserved was felt by 973 people, and 466 said they would like some contemporary alternatives. Only 270 thought a contemporary rite should replace that of 1928.

In the survey on Trial Rites II the majority—1,025—said they liked the increased flexibility of the Second Rite, and 431 said they did not. Those over 60 were negative by 2 to 1 on these questions; under 30's were positive by better than 5 to 1.

Nine of Georgia's replying priests felt the Prayer Book had the superior service, twenty-four preferred the Second Service, and nine felt both should be used.

People were almost evenly divided on whether they were willing to give up specific texts (Lord's Prayer, Creed, etc.) to have a common form with Roman Catholics, Lutherans, Presbyterians, and Methodists.

## Lexington

A preliminary report published in March in *The Church Advocate*—before all the answers to the detailed questionnaire on Eucharist I were in—indicate the service “in the language of the people is much preferred.” A large majority liked having the option of an Old Testament Lesson read before the Epistle and Gospel. A majority liked having the sermon follow the Gospel immediately to preserve unity in the proclamation of the Word. They also liked the opportunity to offer specific intercessions. Response to exchange of

Now that I'm so well over thirty, I suppose I ought to rejoice in traditions in a too-rapidly changing world. I do. I like mixing bread in a wooden bowl with a wooden spoon and kneading it by hand. But I certainly enjoy popping it into teflon pans in an electric self-starting, self-stopping, self-cleaning oven.

It gives me more time to count my blessings and say “Halleluia” and “Praise Be” for the new Liturgy. Much care and constructive, loving thought have gone into the wording of these prayers. What could possibly say more about our need for God and the essence of humanness than the trinity of thought centered in the new General Confession?

*Forgive what we have been.*

*Amend what we are.*

*Direct what we shall be.*

That says everything about me. It's not as poetic as the image of our crawling around under the tablecloth, bewailing our manifold sins and picking up crumbs. But my newly emerging image of our Lord as a real friend who loves us would find him saying, “Heavenly Days! What on

# Over 30

earth are you doing under there? Leave the crumbs for the birds. Now, come sit by me, and I'll tell you about love and joy and life eternal. You're not really so bad, you know. If you spend so much time feeling unworthy, just how are you going to do my Father's work?”

If He isn't going to beat on us for being human, why should we beat on ourselves in our prayers? Better we should “go forth rejoicing in the power of the Holy Spirit.”

There is no other power, so why not say so loud and clear in plain, modern, American English? We are plain, modern Americans, or do some of us hanker after being mid-Victorian dukes and duchesses?

Only one prayer is too hard to gouge from my subconscious, especially when our lives are heavy-laden or we're in labor. Perhaps, to appease us over-30, wooden-bowl bread bakers, we could leave the Lord's Prayer alone.

—Mary Frances Baugh

from *The Tennessee Churchman*

the peace was favorable.

The people as a whole did not like the new texts for the Nicene Creed and confession and the omission of the comfortable words. They preferred the familiar “O Lamb of God” to the new “Christ Our Passover,” and almost everyone wants to retain the Prayer of Humble Access. Lexington communicants favor congregational participation but do not wish great changes in those forms to which they have been accustomed—particularly those portions they have memorized.

## Tennessee

Last March *The Tennessee Churchman* published an interim report on responses to Eucharist II based on a selected number of parishes, making any conclusions tentative. The questionnaires returned from fifty-four parishes numbered 2,342. Of these 501 were definitely favorable to Eucharist II, 697 generally favorable, 315 definitely unfavorable, 645 generally unfavorable, and 76 uncertain.

*Continued*



Statistical responses to major questions included: 697 people who thought Eucharist II would become more effective as they used it; 645 who thought the Liturgical Commission should disband/stop changing; 596 who thought Eucharist II should be incorporated with the 1928 Prayer Book rite; 928 who were anxious to return to the 1928 rite. At the end of the trial period Tennessee will submit a questionnaire to all parishes.

## Vermont

Vermont's September *Mountain Echo* reports that 1,122 of the diocese's 6,990 communicants replied to a questionnaire about the Second Trial Services, including fifty clergymen and 266 vestrymen. Only 12 percent were under 30 years of age, 50 percent were over 50, 30 percent between 30 and 49, and 7 percent were 20 to

29. (Some people did not give their ages.)

Vestry responses were slightly more favorable to the Green Book services than the rest of the laity; the clergy as a group were the most favorable. Of the total group 26 percent said they liked Holy Eucharist II very much; 27 percent didn't like it; the rest took positions between these views.

Of those who had attended the service more than twenty times, 39 percent liked it whereas only 13 percent of those attending less than six times liked it. When comparing the First and Second Trial Services, 36 percent liked the First Service better; 19 percent liked the Second Service better; an additional 14 percent liked both of them; 15 percent disliked both of them.

When Vermonters compared the Green Book services with the Prayer Book, 42 percent much pre-

ferred the Prayer Book; 9 percent preferred the Prayer Book but would like to see some new prayers added; 9 percent had no preference; 24 percent liked the Trial Services but missed parts of the Prayer Book; 14 percent much preferred the Green Book.

## Western North Carolina

In August *The Highland Churchman* reported the results of a simplified questionnaire designed to be used by all those who worship in the diocese. Response was far better than to the previous year's questionnaire.

Roughly 63 percent of those replying were favorable to the First Order for Morning Prayer and Eucharist I and II. The Second Order for Morning Prayer was not enthusiastically received. Respondents strongly endorsed Green Book services of baptism, matrimony, and burial, however. ◀

And only in English!

## Seven Centuries with the Lord's Prayer

A now legendary parish priest answered his telephone one bright Monday morning to be confronted by a lady's request for a copy of the Lord's Prayer "in the original." Pondering for less than a second, the priest is reported to have asked: "Which would you prefer—Aramaic, Greek, or Hebrew?"

The Lord's Prayer has made its way into almost every spoken human language. In its English versions, it has evolved along with the language, as evidenced in these six translations taken from the last seven centuries.

A. D. 1258—Fader ure in heune, haleeweide beoth thi neume, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych dawebried gif ous thilk dawe. And worzif ure dettes as vi vorsifen ure dettours. And lene ous nought into temptation bot delyvor of uvel.

A. D. 1300—Fadir our in hevene, Halwewyd by thi name, thi kingdom come. Thi wille be done as in hevene and in erthe. Oure urche dayes bred give us today. And forgive us oure detes, as we forgive our detours. And lede us not into temptation. Bote delyvere us of yvel.

A. D. 1582—Our Father which art in heaven, sanctified by they name. Let thy kingdom come. They will be done as in heaven and earth also. Giue vs today our super substantial bread. And lede vs not into temptation. But deliuer vs from evil.

A. D. 1611—Our father which is in heaven, hallowed by thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Giue vs this

day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lede vs not into temptation, but deliuer from evil. For thine is the kingdom, and the power and the glory for euer.

A. D. 1789—Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done. On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the Kingdom and the power, and glory, for ever and ever.

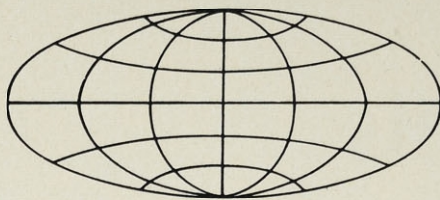
A. D. 1970—(From the Services For Trial Use) Our Father in heaven, holy be your Name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever.

—*The Alabama Churchman*



# MISSION

## INFORMATION



Hi—  
MORMONS NOW NUMBER ABOUT 3,200,000 here and overseas, making it the fastest growing Church in the nation. They've been sending missionaries to foreign countries since the 1830's but never on the present scale. Some 17,000 Mormon men and women—mostly in their 20's—are now in the field, financed for two years of service by their families and friends. Next year the number will increase, with more specialized missionaries, each conversant in the language of the country where he or she will serve.

“LAST MONTH I WENT TO TULGAO. The most feared head-hunting village in the Northern Philippines,” writes Bishop Eduardo Longid. Villagers in this mountain-top community welcomed the tireless hiker with a feast and begged him to stay another day, which he did. They listened to the Gospel he brought them, and then the leader of the village offered him a piece of their communal, tribal land to build a chapel in Tulgao. He continues, “Two young men from Tulgao are now living in Bontoc, preparing for seminary. . . . In order to domesticate wild horses, catch one, tame him, and then ride him to catch the rest.”

TWO GEMS overheard at the House of Bishops: “Many people remain Episcopalians long after they've ceased to be Christians.” “Stewardship is often only an attempt to keep a roof over God's head.”

YOU THINK YOU'VE GOT TROUBLES??? In Colombia, it's the law of the land that another enormous, across-the-board, cost-of-living increase be added to all salaries. To comply, Bishop William Franklin will probably have to scuttle all plans for new work, representing a lot of time and money and training already accomplished.

And in Panama, no one may function in a supervising capacity—such as Archdeacon—unless born in Panama. The same ruling is expected to apply in the Canal Zone soon.

PROBABLY THE SMALLEST DIOCESE IN THE ANGLICAN COMMUNION, El Salvador is, for sure, the smallest of the Central American republics. Epis-

copal work began here in the traditional form, a missionary sent to minister to English-speaking persons working and living in the capital city of San Salvador.

This “chaplaincy” concept of mission has earned itself some well-deserved black eyes because it so often was a club and not a Church. But apparently the baby did not go all the way down the drain with the bathwater this time. For now places we think of as “overseas” are sending and/or planning to send their missionaries to places they think of as “overseas”—among us—to work in congregations of their expatriates who need ministries in their languages. Maybe it's the Power of Babel if languages continue to trigger new mission work?

That a chaplaincy need not be a mere club can be seen in El Salvador. The chapel attached to a well-located diocesan center—thanks to the UTO—has been for some time home to both the English- and the Spanish-speaking congregations. Initiated by the former, a well-baby clinic has served the community for a decade and is now supported by them and the community. After studying other urgent social needs, a Christian Family Rehabilitation Center—CREFAC—was opened eight years ago—again thanks to UTO—and has gained a healthy, broad level of community support.

Like many overseas projects today, CREFAC can maintain itself at the present level, but it cannot expand its services without further financial help. Seems to be a point at which self-support becomes paralysis unless some interdependence enters the picture.

In the past year, two additional rural area missions have opened, composed entirely of Salvadorians who have recently come into the Church. At the same time they're being challenged to support their own missions, they're also finding ways to extend work to still more places. So smile if you will when you read that El Salvador has doubled the number of congregations—all the way from two to four—in the last year. How many other places have even added two?

A MEETING I WISH I'D ATTENDED is the one where, after two hours of good, meaty exchanges of ideas, someone said, “O.K. Now let's put it in jargon for our report.” And they did, they did. But wouldn't the two hours have been a rare treat? Don't give up, though; maybe we can outlast the jargon. Read recently that bartenders, back in the 1890's, were called “mixologists”—and you might have a real problem on your hands if you called a bartender that today!

Merry Christmas

*Jeannie Lillis*



# Evangelism: Three Days in Memphis

Billed as the First National Episcopal Conference on Evangelism, three days of sessions in early October at Memphis' Grace-St. Luke's Church brought together nearly 500 laity and clergy from 38 states in what could appropriately be called a "trade show on evangelism."

Twenty-two varieties of evangelistic effort currently going on under the aegis of church-related individuals and groups were displayed under the joint sponsorship of such unofficial but well-known groups as the Anglican Fellowship of Prayer, the Brotherhood of St. Andrew, and the Daughters of the King, as well as the more recently established Episcopal Center for Evangelism, Miami, Fla., and the Faith Alive movement.

The Rev. Robert B. Hall, executive secretary of the Center for Evangelism, who served as coordinator, said he hoped the conference would indicate to the Episcopal Church that "there are many ways of evangelism open to us."

In the words of one participant, the conference "bubbled with a spirit of joy and expectancy." Another observed that "this unexpectedly large turnout shows a grass roots recognition of the need for evangelism in the staid, often stodgy, Episcopal Church." A young woman, probably in her twenties, said she had come from New Jersey to Memphis just "because the conference was happening" and now she "no longer felt so all alone" in her concern for evangelism among Episcopalians. An older lady from Virginia quietly commented: "I don't know why I'm surprised at the numbers here—we've been praying for this for years."

A quick run-down of the list of speakers at the three-a-day general assembly programs as well as of the leaders of the dozen daily workshop sessions demonstrates the wide gamut of national, regional, ecumenical, and local groupings involved in Episcopal-re-

lated evangelism efforts.

From Houston, Texas, came Gordon Abbot, manager of Fishermen, Inc., and the Rev. Jeff Schiffmayer, both connected with the strongly charismatic life of the Church of the Redeemer; from St. Stephen's Parish the Rev. Claxton Monroe came with his strong emphasis upon the witnessing community of laity as the "focal point of power in the Church" in the years ahead.

Mr. Monroe's wife, Vickie, and more than a dozen of the parish's youth and young adults staged an evening's coffee house program of music, drama, and witnessing similar to the program which is a weekly parish feature. The session had the conference delegates singing and sharing in the fellowship the young people engendered.

Keith Miller, another Texan and a well-known author, delighted many and caused more than a few of his hearers to do some rethinking with his incisive comments on personal evangelism and some of its hang-ups. He urged persons to use any power they may have fully but gently. "There is no need for us," he said, "to close every deal for the Lord."

Present also was the Rev. Marney Patterson, itinerant evangelist endorsed by the Anglican Church of Canada who has conducted crusades across that country and in Japan. Father Patterson observed that God had called him to this particular type of evangelism "not in spite of the fact that I am an Anglican but because I am one." Like most of the speakers, he was explicit in his understanding of evangelism as part and parcel of the Church's life and not as something which would lead to fragmentation of the fellowship.

The Rev. Loren Mead of Project Test Pattern, a program partly funded by General Church Program to assess parish achievements and potential, was equally loud and clear in affirming: "If things are going to happen, the parish

is where they will happen."

Dave Stoner, lay director of the Midsouth Yokefellow Center at Florence, Ala., minced no words in his sessions about the necessity, and the pitfalls, of small groups. We need them, he said, "for support and for strength" but not to solve our problems with "you should, or shouldn't, have" advice. Group members were urged to hear one another compassionately, "to pray daily for each other, to attend church weekly, and to contribute to Christian work." Without this discipline in the Church's life, Mr. Stoner stressed the group may well send out the message: "We have it, and don't you wish you did, too." Or what is worse: "We have it, and we're not sure you deserve to have it."

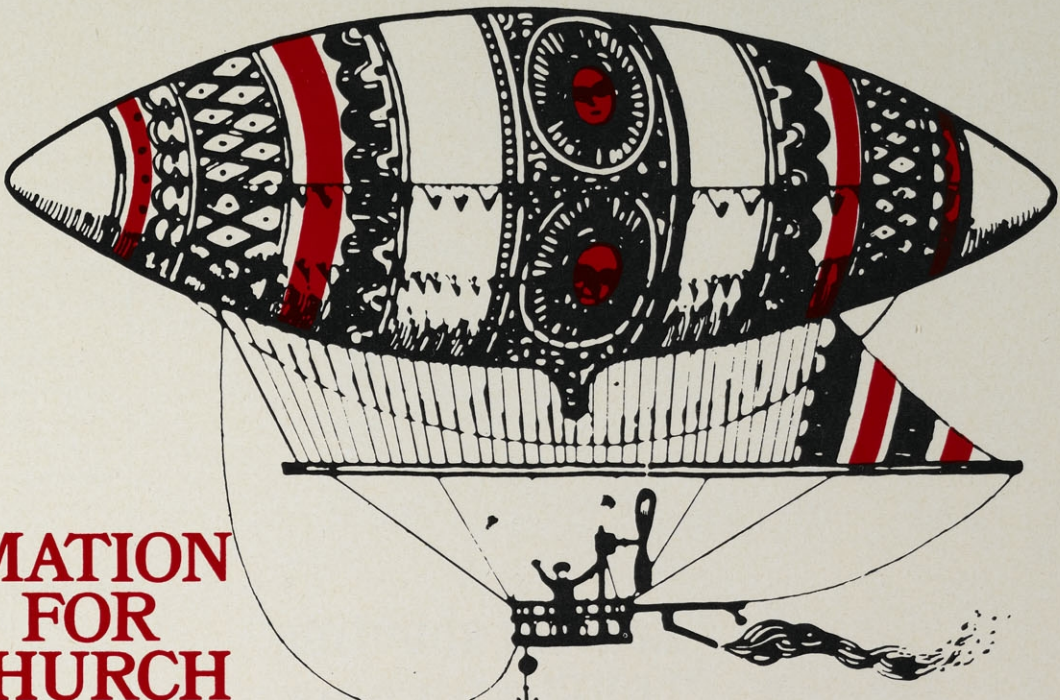
Spokesmen who represented each of the sponsoring organizations were heard, including the Rev. Donald Hulstrand for the Anglican Fellowship of Prayer, Hugh Bellas for the Brotherhood of St. Andrew, Miss Hattie Bunting for the Daughters of the King, and Fred Gore for Faith Alive.

The Rev. Charles Huffman, associate director of the Pittsburgh Experiment, described the effort started by the late Rev. Samuel Shoemaker. Based on Dr. Shoemaker's three-point pattern of "get changed, get together, and get going," the Experiment involves management types, skid-row characters, students, and prisoners in a variety of life-changing groups. Gordon Kelly, a layman from Canton, Ohio, presented a stimulating workshop on the arts as media for evangelism. Harry C. Griffith of the American branch of the Bible Reading Fellowship and the Rev. Peter Moore of the Fellowship of Witness also spoke.

Eleanor Searle Whitney, who describes herself as "a formerly frozen Episcopalian but now a thawed one," recounted her transformation from a wealthy society matron "who had

*Continued on page 32*





## INFORMATION CARRIER FOR THE CHURCH

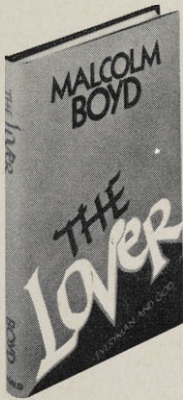
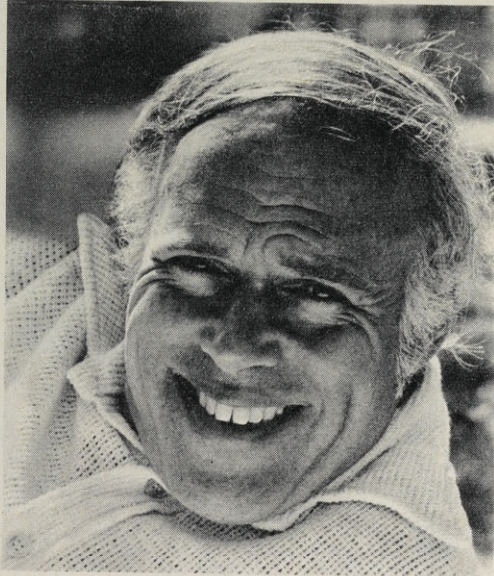
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nervous nausea at the mention of Jesus in the middle of the week" to a witnessing Christian who now talks to anyone, almost anywhere, about Christ.

About a third of those who attended the sessions were clergymen. A fair percentage of these were associated with diocesan evangelism committees or commissions. Geography was undoubtedly a factor in the seeming preponderance of southern delegates. Some participants commented on the lack of black and other minority group delegates. Apparent also was the absence of bishops. Noted at the sessions were Bishop Frederick Putnam, Suffragan of Oklahoma, Bishop Roger Blanchard of Executive Council, Bishop William Gates, Suffragan of Tennessee, who represented the diocesan, Bishop John Vander Horst, at the opening service; and Bishop David Reed, Coadjutor of Kentucky.

Bishop Putnam called the sessions "a stimulating, inspiring, and learning experience." Admitting he found difficulty with some aspects of evangelistic vocabulary, the bishop was impressed with the "bringing together of the many different threads of evangelism that are actually going on."

Delegates were a tired lot at the end of the sessions. Scheduling was intensive and demanding. A tremendous quantity of material was handed out each day with little time "to stop and breathe," as one priest put it. He indicated a need for time for reflection and feed-back. Others wondered why conference Eucharists did not include at least one of the trial use services. None of these was a carping criticism but rather looked ahead to next time.

The how and when and where of such a next time is still up in the air. What is much more down to earth is this time a goodly number of laity and clergy shared an enriching experience, both quantitatively and qualitatively. The conference was a trade show and not a tent show. It spoke of The Spirit to the spirit but in terms of education, not in the tongue of emotion. Perhaps this conference will not be followed by emotional letdown but by the renewal of existing evangelistic efforts.

—Burtis M. Dougherty

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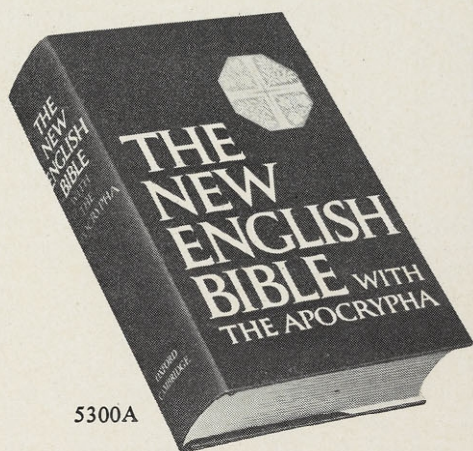
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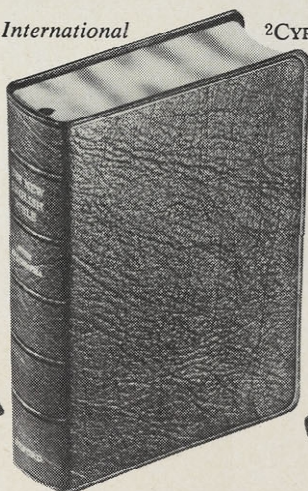
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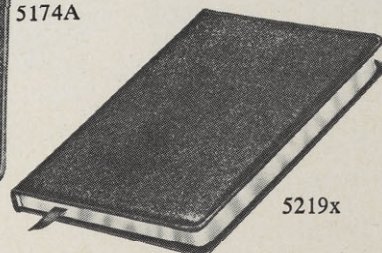
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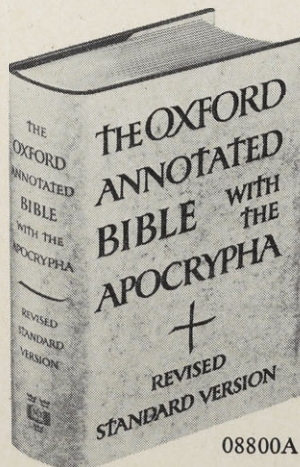
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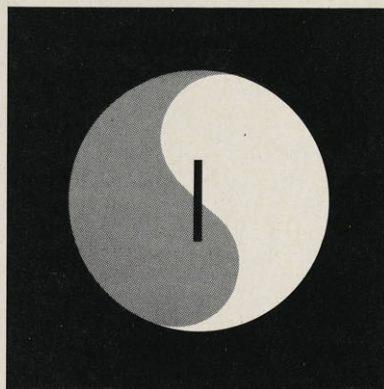


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## **How We Learn Liturgically**

*(Continued from page 19)*

Lay people seldom received the Blessed Sacrament and then only after confession and absolution. At St. Paul's, when the people approached the altar, the wafer was placed on the tongue and the wine withheld. Many left the altar with a feeling of deprivation and a clear sense that reform and revision can be a welcome improvement over the status quo.

The fourth service was according to the first Prayer Book of King Edward VI in 1549, a facsimile of a Holy Eucharist used in a contemporary English parish and called "The Supper of the Lorde and The Holy Communion, commonly called the Masse."

Though King Henry VIII had freed the Church from obedience to the Pope in Rome, he opposed any kind of religious reform. His archbishop, however, Thomas Cranmer, saw the need for greater simplicity, more congregational participation, celebration in the vernacular, and a return to earlier Christian customs and teaching through sermon and Scripture.

Cranmer's masterpiece of translation reflected the Greek liturgy of St. John Chrysostom, but it was primarily derived from the Sarum Rite. The music was Merbecke's setting for the Eucharist—an easy, flowing, unison style. The office was partly in English and partly in Latin although St. Paul's congregation did it all in English. The order included two exhortations, an appeal to sinners to withdraw, the invitation, confession, absolution, and comfortable words, prayer of humble access, consecration of the elements, administration to the people of both "body" and "blood," collects, creed, sermon, and blessings.

Not everyone was pleased with Cranmer's sixteenth century revision. Conservatives regarded it as a disaster and felt it was destroying the unity of Christian worship. Progressives thought it was compromising and too timid. Cranmer, knowing it was impossible to please all the people all the time, thought it was necessary to please God and to profit both God and people.



St. Paul's Liturgical Committee had been studying a comparison between the revision of the 1967 rite and the 1549 rite. This gave real comprehension of what in the Eucharist was and is essential and what has not changed in its essentialness—but only in the words used or their place in the order of the service.

The last of St. Paul's historic liturgies was the Eucharist according to the American Prayer Book of 1928—our own Prayer Book. This was the last major revision of the Prayer Book prior to recent efforts, and it still constitutes the official *Book of Common Prayer* of the Episcopal Church. For some this was a return to normalcy. For others, it was still another historic liturgy.

After St. Paul's experience with "Worship Through the Ages," the congregation now approaches *Services for Trial Use* with new understanding of the need for change, the need for people of each age to have a liturgy which meets their needs, not those of their ancestors.

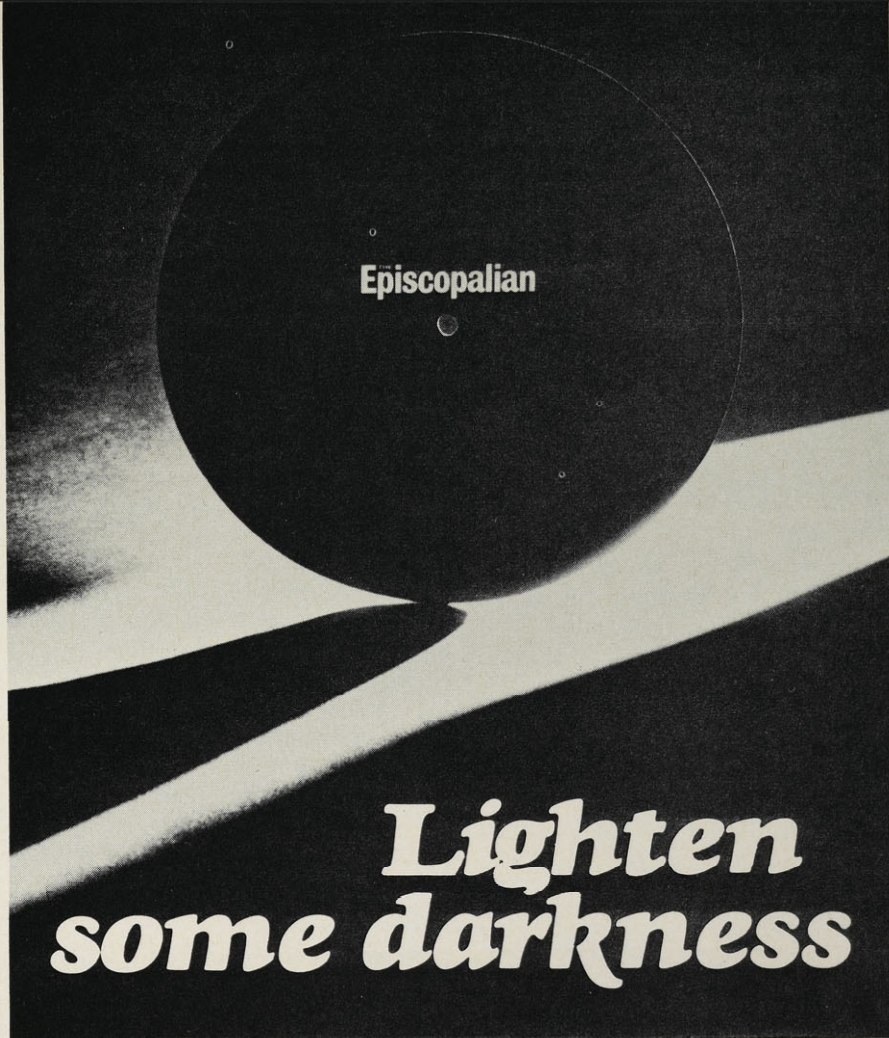
The First Rite no longer seems so world-shakingly different. We recognize it includes all the elements essential to the celebration of the Holy Communion. The Second Rite seems even more appropriate to many more people as the weeks pass and the congregation becomes accustomed to the beauty, simplicity, and significance of its words, language, and purpose.

The people of St. Paul's were surprised to find the 1928 Prayer Book was a "major attempt to respond to the changing times in the Anglican Communion." And since liturgy is the dynamic response of living men to the living God, liturgical revision in every age is inevitable. The ferment of liturgical renewal and revision has reached new intensities in the past two decades throughout all branches of Christendom. The Episcopal Church is actively involved in this process today. ◀

Mildred Chiaramonte is director of publicity for St. Paul's, clerk of the parish, and a teacher at Greenwich Academy.

December, 1972

35



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# WORLDSCENE

## Presiding Bishop To Resign in 1974

Presiding Bishop John E. Hines has announced his intention to resign effective May 1, 1974, when he will be 63 years old. The House of Bishops, meeting in New Orleans (see page 21), affirmed his intention and began preparations for choosing his successor.



Bishop Hines, a native South Carolinian and the twenty-second Presiding Bishop, said he felt "the Church will be better served by the election in 1973 of a younger and more vigorous person."

"I have not arrived at this decision lightly," he said. "I am quite well physically so far as I know. And, I hope, mentally. I am not 'mad' at anybody. To the contrary, I am deeply grateful to my fellow bishops and to the Church...for permitting to me and to my family these extraordinarily exciting and rewarding years."

Bishop Hines said that by announcing his intention now, he could provide for the "orderly transfer" of the office to his successor.

With the House of Bishops' recognition of his impending resignation, and its appointment of a nominating committee, the process has been set in motion. The President of the House of Deputies, Dr. John Coburn, has made

clerical and lay appointments from that House, and Bishop Hines has appointed members of the committee from the House of Bishops. The nominating committee will then submit its report to the meeting of the House of Bishops in Louisville in 1973.

Bishop Hines was elected Presiding Bishop just after his fifty-fourth birthday at the St. Louis General Convention in 1964. He is the youngest man ever elected to the Church's highest office.

## South Africa: Pressures Continue

At its September meeting the Executive Council voted to allow its Committee on Social Responsibility in Investments to initiate disclosure resolutions with GE, IBM, Standard Oil of New Jersey, Caterpillar, Minnesota Mining and Manufacturing, Kodak, and Gillette. The actions are part of continuing pressure from church groups to influence change in the *apartheid* policies of South Africa, where the companies do business.

The Episcopal Church is part of the six-denomination Interfaith Committee on Social Responsibility in Investments formed for this purpose.

● The World Council of Churches (WCC), at its recent meeting, voted to sell its financial holdings in corporations operating in or trading with South Africa. The WCC also urged member Churches to use their influence to press corporations to withdraw investments from that country.

● The Church of England recently sold all its shares in a British-based international mining and smelting corporation with operations in southern Africa.

In South Africa, meanwhile, churchmen continue to protest, and governmental pressure has increased.

The South African government has

announced it will refuse entry to foreign private groups and business executives who seek to examine employment policies here. Episcopalians were among a group of 16 church people who visited the country in late 1971.

● The Rev. David Russell, a 33-year-old Anglican priest who has lived five months on a welfare dole of \$6.50 a month, is reported near collapse in King William's Town in the eastern Cape Province.

He undertook the action to dramatize the plight of tens of thousands of Bantus who have been forced out of white areas to live in squalor in resettlement camps.

● The new South African Minister of the Interior, Connie Mulder, recently warned churchmen to "stick to preaching the gospel" or face the consequences.

## Four Confirmed In Three Churches

At a ceremony described as unprecedented in Britain, three adults and a boy of 14 were confirmed and received into the fellowship of three denominations "without distinction."

The ceremony was held at Derby's Sinfon Moor Church, which is sponsored by the Church of England and the Congregational and Methodist Churches. Sinfon Moor is a new housing area which has an ecumenical experiment begun by a team ministry in 1970.

The four were confirmed by the laying on of hands by representatives of all three denominations. Since the congregation "is one 'family,' it was felt unreal to ask new members to choose which of the separated 'parents' they should belong to," representatives of the church said.

If any of those so confirmed move from Sinfon Moor, they will be commended to the Church of their choice.



## Malcolm X University: Addendum to a Diary

Malcolm X Liberation University, Greensboro, N. C., has withdrawn a request for a General Convention Special Program (GCSP) grant of \$75,000. The move came after Bishop Thomas A. Fraser of North Carolina had objected to the proposed funding.

The school, formerly in Durham, N. C., has caused resentment in the diocese since a 1969 \$45,000 grant. After GCSP made the grant, Bishop Fraser objected to the Program's "procedures" (see "Diary of a Grant," July, 1970, issue) and continued that objection in 1972 when Malcolm X asked for additional funding.

After appearing at a GCSP Screening and Review Committee meeting to voice objections, Bishop Fraser issued a diocesan letter which criticized GCSP procedures, saying the program's administration was "an impediment to

the fulfillment of our diocesan program."

"I will oppose any grant not approved by our diocesan procedure [set up after the initial grant] and any program or procedure by GCSP which jeopardizes our diocesan program," Bishop Fraser said.

Malcolm X, headed by Howard Fuller, had already withdrawn its request by the time Bishop Fraser appeared at the hearing. In a statement, Mr. Fuller said "the acceptance of money from the white-controlled Episcopal Church was a contradiction. We did it, however, because there are black folks involved in various . . . programs of the Church who told us . . . we would not have to compromise any of our . . . political beliefs."

Bishop Fraser had charged that diocesan Episcopalians had not been allowed to visit the University. In response, Mr. Fuller said, "Our opera-

tions are always open to the observation and participation of black people. . . . The charge of secrecy is being leveled by white people, who are simply not used to being told they are not needed, wanted. Our efforts are not secret; they are simply not open to *their* investigation and participation."

## Uganda Asians Receive Help

Ugandan President Idi Amin has ordered thousands of persons of Asian descent to leave that country. The U.S. State Department has classified these people as refugees and approved the admission of 1,000. Church agencies are coming to their assistance.

The National Council of Churches is one of six groups which have agreed to relocate 160 persons each. The

*Continued on page 39*

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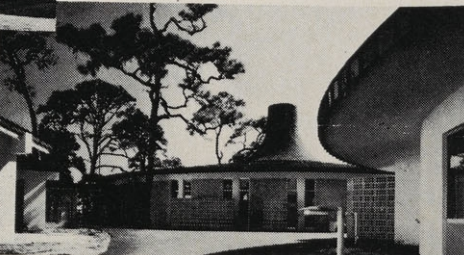
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## How Christians Can Work Together

One day last year, in the little known city of Pabna, Bangladesh, some 20 Bengali Christians sheltered themselves from Pakistani troops in their small church. Their homes already had been destroyed. With them was Dr. Muherman Harun, the only representative of the East Asia Christian Conference who had been able to stay during the civil strife.

The Bengalis had one egg—the only food to share in sight. That one egg they insisted on giving to their visitor. A gift of such magnanimity could not be refused.

Since then, Christians around the world have been sharing what they have with their Bengali brothers and sisters.

Some \$13 million will be spent by the Bangladesh Economic Relief and Rehabilitation Service by 1973. U. S. Christians alone, through Church World Service and supporting agencies, such as the Presiding Bishop's Fund for World Relief, have sent more than \$1,500,000.

On November 12, 1970, the seldom discussed area called East Pakistan electrified the world. Its 75 million people suffered the largest single natural disaster of the past century as a raging cyclone swept more than 700,000 to their deaths.

And as if that were not enough, only four months later a civil war broke out between Bengalis and West Pakistan, uprooting another 10 million who fled to neighboring India. In nine months East Pakistan had become Bangladesh, a nation with 30 million homeless people.

Of the predominantly Muslim population, a relatively small number—some 200,000—are Christian, half Roman Catholic and half Protestant. The fellowship of the Christian Church, however, is world-wide, and in the ensuing year-and-a-half its commitment to feed the hungry and shelter the homeless goes on in Bangladesh in a quiet way which belies the full extent of its work.

Relationships between the National Council of Churches of Bangladesh,

once the East Pakistan Christian Council, and the U. S. A.'s National Council of Churches have existed since 1950. Disaster relief was always necessary as the area is subject to cyclone, tidal wave, drought, and flood.

Relief for the 1970 cyclone victims was no sooner underway than it had to be curtailed because of the civil war and the evacuation of WCC staff, whose efforts were redirected toward caring for the refugees streaming into India. The work they'd begun in East Pakistan-Bangladesh was carried on in a limited way by the Christians there.

This period was one of strain between U. S. and Bangladesh Christians. The U. S. government sided with West Pakistan during the war and against India and the fledgling nation of Bangladesh.

Here in the U. S., church relief officers and Church World Service staff members pressed key senators for recognition of Bangladesh and for government funds to support voluntary efforts at reconstruction. The NCC passed a resolution, and church people wrote to the State Department and congressmen.

According to the Rev. Boyd Lowry, Southern Asia Secretary for Church World Service, "Our impact on Congress may have been zero (although the U. S. has now joined the 76 countries which recognize Bangladesh), but our effort was a key factor in renewing trust with the Bengalis, who could not understand how the U. S. could turn against them."

He recently returned from that country with stories from the Christians there of their experiences during the war. Here is one example.

A congregation was worshipping in the city of Khulna, he reports, with the Bengali minister leading the service in a white cassock. Pakistani troops entered during the service and began dividing the congregation into men, women, and children. Realizing the troops were preparing to shoot them all and spare only himself because of his robe, the minister asked their com-

mander to let him first finish the service.

The officer agreed but soon became impatient as the service stretched on. Twice the minister pled for more time, twice the officer agreed, and finally, in disgust, led his troops outside. Three Hindus, walking in a nearby field, were gunned down. The troops didn't come back to the church.

With the return of Bangladesh leader Sheik Mujab Rahman after the war, efforts to restore order "have picked up," says Mr. Lowry.

On the Christian relief front, the World Council of Churches (WCC) established an agency called Bangladesh Economic Relief and Rehabilitation Service (or BERRS). It is a consortium of some 15 different church relief agencies connected with the WCC. Participating nations include West Germany, Denmark, Britain, the Netherlands, Australia, Canada, the U. S. A., and many more. BERRS plans a total of \$13 million in relief and development projects to be expended in Bangladesh by June, 1973.

In the U. S., Protestants and Roman Catholics made joint appeals for funds through newspapers and radio spots, though each works through its own relief agency.

U. S. Protestants, through special church collections, by the end of August had contributed \$1,690,145; U. S. government grants to Church World Service have totaled \$1,500,000 so far; thus U. S. contributions total \$3,190,145 from that agency to BERRS.

The BERRS consortium is considering a cancellation date in 1973. After that time, the work it began could be carried on by the National Council of Churches of Bangladesh, it believes. And by that time, the nature of the work will be primarily development rather than immediate relief. If more support is requested, undoubtedly another consortium of specialists in that field can be formed.

—Dorothy Rensenbrink

The Episcopalian



World Council of Churches has issued an appeal for \$50,000 in anticipation of requests for relocation assistance from various countries.

In Canada, Archbishop Eric W. Scott urged his clergy to begin immediate planning to welcome expelled Uganda Asians. In York, England, Anglican Archbishop Donald Coggan offered to house some of the refugees who will come to Britain. Anglican Bishop Maurice Wood of Norwich is also offering accomodation at his home.

## Ordain Women?

### Debate Continues

Ordination of women, a subject debated by the House of Bishops at its recent meeting (*see page 21*) and set for discussion at the 1973 General Convention, is receiving attention throughout the Anglican Communion.

- In Wales, a report issued by the Doctrinal Commission of the Church in Wales advocated ordination of women to the priesthood without further delay. Every order of the ministry, the nine to one majority report said, should be open to both sexes on exactly the same terms.

- In London, the Church of England published a major report which gives both sides of the argument, saying the issue was not a women's question but a Church question.

- In the United States, the American Church Union, with the support of a newly formed Anglican Women's Caucus, reaffirmed its unanimous opposition to the ordination of women to the priesthood.

In other U.S. moves related to women in the Church, the Lutheran Laymen's Movement for Stewardship of the Lutheran Church in America rejected a proposal to admit women as members.

In New York, the Office of Communication of the United Church of Christ, that denomination's Task Force on Women in Church and Society, and the Task Force on Women of the United Presbyterian Church joined the National Organization for Women in filing a petition which charges the Securities and Exchange Commission to eliminate racial and sex discrimination in employment.

*Continued*



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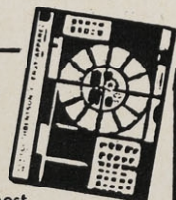
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## WORLDSCENE

### Theme Set for Week of Prayer

The Week of Prayer for Christian Unity, celebrated by Christians in virtually every nation, will be 64 years old in 1973. "Lord, Teach Us to Pray," this year's theme, was announced by the Graymoor Ecumenical Institute and the National Council of Churches, co-sponsors. The observance is scheduled for January 18-25 in the U.S.

Most of the week's programming is carried out by local groups, with emphasis on joint prayer among believers in the various traditions and ecumenical fellowship.

### NCC May Elect Black President

The National Council of Churches will probably elect its first black president when it holds its triennial general assembly in Dallas, December 3-7, according to a report in the *Minneapolis Star*.

Dr. W. Sterling Cary, executive and conference minister of the Greater New York City Conference of the United Church of Christ, appears to be the choice, succeeding Dr. Cynthia Wedel, the first woman president.

### Chaplaincy Challenges

Chaplaincies—in prison and the military—were in the news recently.

A task force set up in November, 1971, by the New York City Board of Correction has recently released a study of the role of chaplains. It urges dismissal of all 28 part-time chaplains in the city's correctional institutions and the appointment of a full-time "ecumenical" chaplain at each institution and the use of "volunteer clergy" to minister to inmates.

The Rev. John M. Corn, Trinity Parish, Wall Street, is vice-chairman of the task force.

An Episcopal priest, the Rev. Edward I. Swanson, is managing editor of *The Chaplain*, a quarterly journal for military chaplains. He recently announced the appointment of three non-Protestant editorial associates to the magazine's editorial board. It is the first time in the magazine's history that Roman Catholic, Orthodox, and



Jewish clergymen have been connected with it.

*The Chaplain* is published by the General Commission on Chaplains and Armed Forces Personnel, which acts as liaison among 43 Protestant bodies and the chaplaincies of the Armed Forces and Veterans Administration.

## IFCO Opens D. C. Office

The Interreligious Foundation for Community Organization (IFCO), to which the Episcopal Church belongs through its Executive Council, has opened the Community Organization Training Institute at 907 Maryland Avenue, N. E., Washington, D. C.

The Institute will provide minority trainees with a year's in-depth study of community development skills, including self-determination for black and other minority communities and training organizers of black United Funds to raise money for community projects.

After spending three months at the Institute, the trainees will be placed as organizers in various existing community projects throughout the U. S. for the remainder of the year.

The next full training session begins in April, 1973. Write IFCO, Room 560, 475 Riverside Drive, New York, N. Y. 10027, for information.

## Missions Will Decline With Colonialism

The end of colonialism may bring about the Church's disengagement from its overseas mission, according to Bishop Ian Shevill, former Bishop of North Queensland, Australia, and now Secretary of the United Society for the Propagation of the Gospel.

"This century's colonialism is an economic one," he said. "It is clear that General Motors, Vestey's, and Cortaulds intend to stay overseas. It is equally clear in this century, as in the last, that where the trader goes, the missionary must go. If the money bags are staying abroad, the missionary dare not come home."

The Church must change its attitude about mission, he added. "We can now view the expansion of the Christian Church with modest appreciation of men and cultures and banish forever the overtones of triumphalism which

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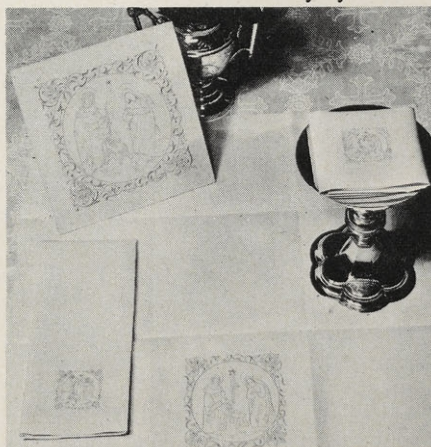
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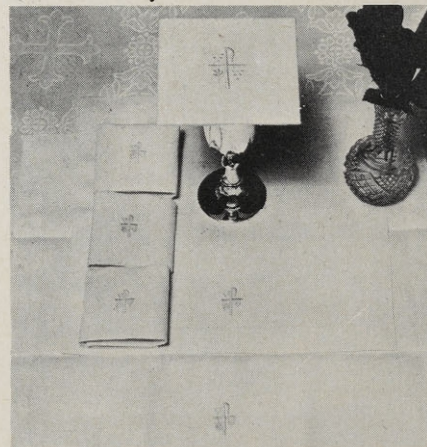
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# What you should know about Life Insurance

by CHARLES DOCKENDORFF  
Vice President  
Church Life Insurance Corp.  
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

**Q. Is there a typical amount of life insurance which I should be carrying? I am married and have three children.**

**A.** This is difficult to answer since most people are typically underinsured. Surveys indicate that the average family has only enough life insurance to cover a little more than 2 years' income. The national average amount in force per family is about \$21,000 and it should be noted that this varies by state and region. It would not be very meaningful to try to relate these figures to specific family situations.

**Q. Well, then, how do I determine how much life insurance I need?**

**A.** You might start by asking yourself a number of questions: How much income will my family need in case I die, and for how long? What will be needed for last expenses and to meet emergency needs at my death? Is there a mortgage or other similar debt which must be paid? Would my wife go to work and how much is she likely to earn? Do I have other assets which can produce cash or income—savings accounts, stocks, mutual funds, government bonds? And, finally, how much can I realistically afford to put aside regularly toward life insurance premiums? In answering these questions, you would be wise to seek the assistance of a qualified life insurance advisor.

**Q. Can Church Life help in this?**

**A.** Church Life offers a very competent advisory service which is available to clergy and to laity who serve our Church in some active capacity. We will work with you in developing the answers to the above questions into a tailor-made program of suggested action for you. We will send out recommendations to you by mail and all discussions will be conducted by mail. Of equal importance, we offer the insurance plans needed to carry out these recommendations, should you decide to follow them, and do so at favorable premium rates. Why not write our Advisory Services Section today with your questions?

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## WORLDSCENE

led us to rejoice that our race, our culture, our institution was conquering the globe."

### NCC Gets Grant

The Irwin-Sweeney-Miller Foundation of Columbus, Ind., made a grant of \$100,000 to the general operations budget of the National Council of Churches.

Spread over three years, the grant will meet some of the costs of the Council's reorganization.

J. Irwin Miller, a Disciples of Christ layman who was president of the Foundation from 1960 to 1963, is now vice-president. The family business interests include the Cummins Engine Company.

### San Joaquin Has New Community

The Rev. Canon Enrico S. Molnar, who was warden of the Bloy Episcopal School of Theology at Claremont, Calif., has begun a new religious community in the Diocese of San Joaquin.

The Order of Agape and Reconciliation is situated in the ghost-town of Dunmovin, in the high desert on the eastern slope of the Sierra Mountains. Canon and Mrs. Molnar have converted the former Dunmovin Cafe into the Chapel of Divine Guidance and hold daily services there.

Open to both men and women, married and single, clergy and laity, OAR emphasizes prayer, pilgrimage, retreats, research, and specialized skills. Anglicans sponsor the order, but members—called companions—belong to many denominations. Members take temporary vows for a year and may return to life "in the world" at the end of that time.

### One for Peking

Peking, capital of the People's Republic of China and a city with more than a million people, has one, lone functioning Protestant church.

Known as the Rice Market Street Church, it is operated by the Peking Protestant Society, an organization

## IN THE FAMILY

**Hail and farewell**—Timothy M. Foley, the newest and most vocal (usually in the early morning hours) member of *The Episcopalian's* editorial staff, made his perfectly-timed appearance the morning after we closed out our October issue. His mother, Associate Editor Judy Mathe Foley, is already breaking Tim into the business with visits to the office, which pleases his "aunts and uncles" more than he yet knows.

One of the great pioneers of modern Church communications died recently in Phoenix, Arizona, at the age of 70. He did more than perhaps any single person to help churches cope with the communication explosion which followed World War II with his service to the Federal, National, and World Councils of Churches, the Episcopal Church, and many other church-related and charitable groups. We knew him as Don Bolles, director of promotion for *The Episcopalian* 1960-66, and as an active and dedicated Churchman on every single level of the Christian life. With his trademark cigar in hand, his typewriter nearby, and his years of skilled professionalism hanging lightly on his sturdy frame, Donald C. Bolles truly made his mark as journalist, communicator, and interpreter for the Faith.

We welcome two additions to our masthead this month—Leila Seitz Cooke and Jean B. Weir. Mrs. Cooke, with many years' experience in the ad agency business, has joined the magazine as administrative assistant to Advertising Director Walt Gemmill. She lives in Philadelphia and is a communicant at Holy Trinity Church, Rittenhouse Square.

Mrs. Weir, an artist and long-time Christian educator, has for several months been our liaison person with parishes in the Diocese of Pennsylvania on use of *The Episcopalian/Churchnews* edition. As parish consultant, she will now share her experiences and be on the lookout for new ideas with churches all over the country. Jean Weir lives in Havertown, Pennsylvania, and is a vestrywoman and Christian education committee member at St. Faith's Church, Havertown.



which resulted from the 1958 "merger" of all Chinese Protestant denominations.

The church is on the upper floor of a two-story building and is open to all comers. Its pastor, the Rev. Yin Chi-chen, estimates that Peking today has about 500 Protestants.

### Prison Ministry: Services in Attica

Bishop Dudley McNeil, retired bishop of Western Michigan who lives in Western New York, announced the beginning of regular monthly celebrations of the Holy Eucharist at the Attica Correctional Facility, the state penal institution torn by riots and

shooting last year.

The Rev. George Kerr, vicar of St. Luke's, Attica, and the Rev. Bernard Campbell, rector of St. Mark's, LeRoy, celebrate the Eucharist. The Rev. Eligius G. Rainer, Episcopal chaplain at Attica, supplies the names of Episcopalians in the prison.

Bishop McNeil, who heads the diocesan Committee on Specialized Ministries, said his group is giving further thought to the Church's ministry in prisons and jails and hopes to issue guidelines for parish clergy.

### Gambling in Hawaii: Church Leaders Say No

The Coalition of Clergy and Laity,

composed of the heads of 11 Churches in Hawaii, has urged Governor John A. Burns to reconvene the State Legislature to consider repeal of the highly controversial "social gambling" provision of the new Penal Code which becomes effective January 1.

Episcopal Bishop E. Lani Hanchett, a member of the group, explained that church people are concerned about the "erosion of morals in our society."

"The legalizing of gambling is, we believe, disastrous for the quality of life in Hawaii," the group's statement said. "It is sufficiently clear that legalized gambling will attract into our state organized crime with its inevitable agents. A society so corrupted cannot long remain a free society."

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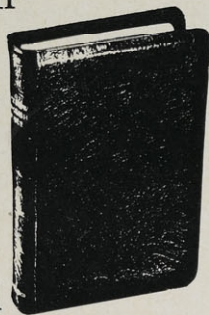
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# In Person

Dean Francis B. Sayre of Washington Cathedral was named by **Raymond P. Shafer**, chairman of the National Commission on Marijuana and Drug Abuse, to a committee of religious consultants....Anglican Bishop **Roland Koh Peck-Chiang** of West Malaysia, 63, died of a heart attack while in the U.S. in early October....

**Mrs. Claiborne H. Kinnard, IV**, 53, of Franklin, Tenn., a former secretary of the Tennessee diocesan Churchwomen, was named that state's first woman federal judge....Sister **Mary Jean** of the Anglican Order of the Holy Paraclete is the first woman on the pastoral staff of Westminster Abbey....Sister **Mary Luke Tobin**, former superior general of the Sisters of Loretto, is the new director of citizen action of Church Women United....

The Rev. **Emmanuel W. Johnson**, City Superintendent of Schools in Monrovia, Liberia, was elected president of Cuttington College and Divinity School....The Rev. **Henry Clay T. Puckett**, rector of St. Mark's, Houston, Texas, is Canon to the Ordinary of the diocese....The Rev. **H. Arthur Doersam** is the new Archdeacon of the Diocese of Bethlehem....Dr. **James F. Hopewell** is the new Executive Director of the Atlanta, Ga., Theological Association....

Archdeacon **John Reid** has been appointed Assistant Bishop of the Anglican Diocese of Sydney....The Rev. Canon **Allen F. Bray, III**, is the new headmaster of Shattuck School/Saint Mary's Hall/Saint James' School, Faribault, Minn....The Rev. Fathers **Leonel L. Mitchell**, **Donald D. Dunn**, and **Hugh S. Hostettler** were named canons of the Cathedral of St. James, South Bend, Ind....The congregation of the Church of the Redeemer, Houston, Texas, received the *Guideposts Magazine* Church of the Year Award for 1972....

**Leon E. Modeste**, director of the General Convention Special Program, received an award for "courageous, innovative leadership" from St. Augustine's College, Raleigh, N.C....**John M. Donahoo**, prominent Jacksonville, Fla., attorney and a communicant of St. John's Episcopal Cathedral, is the new chairman of the Jacksonville University Board of Trustees....

The Rev. **Lewis M. Kirby, Jr.**, former associate rector and director of music at Christ Church, Corning, N.Y., is the new church music promotion manager for Harold Flammer, Inc., the church music division of Shawnee Press, Inc., Delaware Water Gap, Pa....The Rev. **Walter P. Morse**, veteran China missionary, celebrated his eightieth birthday in

June. He is the third oldest Cowley Father in the world....**Richard P. Kent, Jr.**, has retired as secretary of the American Church Building Fund Commission. The Rev. **Howard G. Clark** is the Fund's new executive vice president. ...

The Rev. **Stephen Hayes**, Anglican priest who was placed under a five-year government order confining him to the Durban area in South Africa, has been appointed pastor of an Anglican parish there....The World Center for Liturgical Studies, an independent, ecumenical, educational institution, will be located on the Melbourne campus of Florida Institute of Technology....

The Academy of Religion and Mental Health, founded in 1954, and the American Foundation of Religion and Psychiatry, launched in 1937, will merge to become the Institutes of Religion and Health. The Rev. Dr. **Donald E. Smith**, director of the Foundation, is slated to become president and chief executive of the new organization. The Rev. Dr. **James R. MacColl**, head of the Academy, has taken a position with a Chestnut Hill, Philadelphia, Pa., community organization but will be chairman of the new Institutes' executive committee. The Foundation was set up by the late **Smiley Blanton, M.D.**, and Dr. **Norman Vincent Peale**; the Academy was organized by the Rev. **George C. Anderson**.

## CALENDAR OF EVENTS

### DECEMBER

- |       |   |
|-------|---|
| 3     | First Sunday of Advent  |
| 3-7   | Triennial General Assembly of the National Council of Churches, Dallas, Texas                 |
| 10    | Second Sunday of Advent   |
| 12-14 | Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn. |
| 17    | Third Sunday of Advent  |
| 21    | St. Thomas the Apostle  |
| 24    | Fourth Sunday of Advent   |
| 25    | Christmas Day<br>(The Nativity of Our Lord Jesus Christ)                                      |
| 26    | St. Stephen, Deacon and Martyr  |
| 27    | St. John, Apostle and Evangelist  |
| 28    | The Holy Innocents  |
| 31    | First Sunday after Christmas  |



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# Exchange

The EXCHANGE section of *The Episcopalian* includes the former "Have and Have Not" column in addition to an exchange of ideas, problems, and solutions.

*The Episcopalian* invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

## HOT MUSIC

Thank you for printing our notice offering copies of music and anthems in the July issue. I've had over 25 requests for the music. Unfortunately, as I've had to tell all those who've written, we had a serious fire in our church building and all of our music was destroyed. But it's good to know that "Exchange" is such a helpful means of communication.

—From the Rev. Robert A. Mackie  
St. John's Episcopal Church  
Winthrop, Mass.

## MEDICAL EQUIPMENT AVAILABLE

Well used but still serviceable tonsillectomy/adenoidectomy surgical instruments and an ENT chair are available to anyone who can use them and is willing to pay shipping costs. Please write to Dr. Daniel Franklin, c/o St. Thomas' Episcopal Church, 2201 Dexter, Denver, Colo. 80207.

## EARLY COMMUNION

Is your parish starting First Communion for younger age groups? Local clergy in the Minneapolis/St. Paul area have developed a series of First Communion letters written and illustrated to appeal to youngsters in grades K-4 (75¢ per set). Write to: St. David's Press, 13000 St. David Rd., Minnetonka, Minn. 55343.

## ORGAN WANTED

Professor of Music and college organist T. Curtis Mayo asks your help in obtaining an electronic organ to replace an old reed manual organ for services at St. Luke's Episcopal Chapel. The chapel serves students, faculty, and staff at

Grambling College. Write to Prof. T. Curtis Mayo, P.O. Box 268, Grambling, La. 71245.

## FACT/FAITH

The Worcester (Anglican) Diocesan newsletter reported on a local rector's sermon on the relationship between fact and faith:

"That you are sitting in front of me in church is a fact. That I am speaking to you from the pulpit is fact. But it is only faith that makes me believe any of you are listening."

**Most people who give  
until it hurts  
have a very low  
threshold of pain.**

—Quoted in *Our Church Times*

## WILLING TO SHARE

I have a set of "The Daily" of the 62nd General Convention (1967) as well as several copies of *The Episcopalian* from 1967 to 1972. I'll be glad to send these, postage prepaid, to anyone who can use them. I will also send future issues of *The Episcopalian* in bundles of three or four. Anyone interested may write to me: William S. Brodfuehrer, 709 Dobson St., Evanston, Ill. 60202.

## GUILD OF THE FISHERMEN

*From the editors of FISH International Newsletter:*

We have received an overwhelming number of letters from people who would like to be FISH but who are not located near a local chapter, are unable to start one, or are unable to take an active part in one.

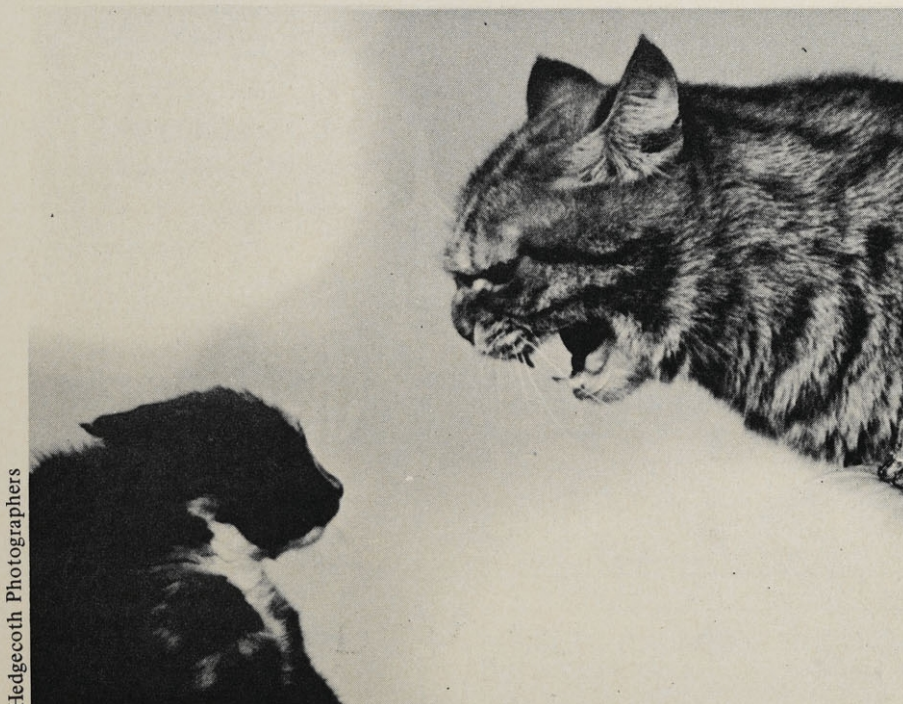
After a lot of serious thought and prayer, we have decided to establish an at-large chapter to be called the Guild of the Fishermen. This chapter will be open to anyone, and its purpose will be primarily that of intercession. Many people have indicated they would like to be praying—as *FISH*—for the work and growth of *FISH*. This at-large chapter will be for those people as well as for any others who wish to join. Being part of the Guild of the Fishermen in no way excludes anyone from active participation in a local chapter.

One of the goals of *FISH* is to help our fellow man. *FISH* chapters offer the opportunity to do so in local communities through practical good works. But prayer is also a good work.

If you are interested in joining with other *FISH* in praying for the work and growth of this fantastic *FISH* movement, write to let us know, and we will enroll you in the at-large chapter.

Guild of the Fishermen  
18 Main St.  
Lenox, Mass. 01240

## THE EPISCOCATS



*"Behind a frowning providence  
He hides a smiling face...."*

(Hymn 394, English Hymnal, p. 348)

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## COMMITTEE FOR THE APOSTOLIC MINISTRY

The Committee for the Apostolic Ministry is an independent gathering of members of the Episcopal Church—clerical and lay—committed to the maintenance of the Church's priesthood, not only as our historical heritage but because it is essential to our sacramental life.

- We believe that the priesthood Christ ordained for his Church must be maintained in the essentials acknowledged by the whole Church since the Apostles' time.
- We believe that ordination of women to that priesthood would raise questions of its meaning and theology which have not as yet been answered with a clear consensus.
- We believe that such a step if taken unilaterally by the Anglican Communion—let alone one province of it—would cast doubt on our fidelity to Catholic Order, and could jeopardize our relations with other Catholic and Orthodox Communions.
- We believe that the tearing apart of the Episcopal Church which we fear would result from forcing such an issue could only harm its witness to the world and its ministry of reconciliation amongst our religious and social diversities.

In the belief that we must not risk the integrity of the priesthood without calm study by our own Church and full consultation with other branches of the Catholic Church, we have united to voice opposition to any precipitate change towards ordination of women to the priesthood of the Episcopal Church, and specifically to oppose such a change at General Convention 1973.

**W**E, MEMBERS OF THE CLERGY AND LAITY OF THE EPISCOPAL CHURCH, URGE GENERAL CONVENTION 1973 NOT TO REINTERPRET, NOR PROCEED TO ALTER, THE CONSTITUTION AND CANONS OF THE CHURCH SO AS TO PERMIT ORDINATION OF WOMEN TO THE PRIESTHOOD.

- We will present to General Convention 1973 the memorial printed above. If you send us your name it will be added to the initial sponsors—the priests who have signed this statement. Vestries are urged to add their corporate names to the memorial, and we will also forward their resolutions.
- We will publish and circulate theological and historical studies of the question.

We believe that we must speak out, and we invite your support, both moral and financial.

Money is needed for advertising, mailing, and publishing costs, and your contribution will be received gratefully.

Please send all names, resolutions, and contributions, payable to The Committee for the Apostolic Ministry, to the Chairman:

The Reverend John L. Scott, Jr.  
1 St. Paul's Place  
Norwalk, Connecticut 06851

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E. Eugene Blankenship  
Hébert W. Bolles  
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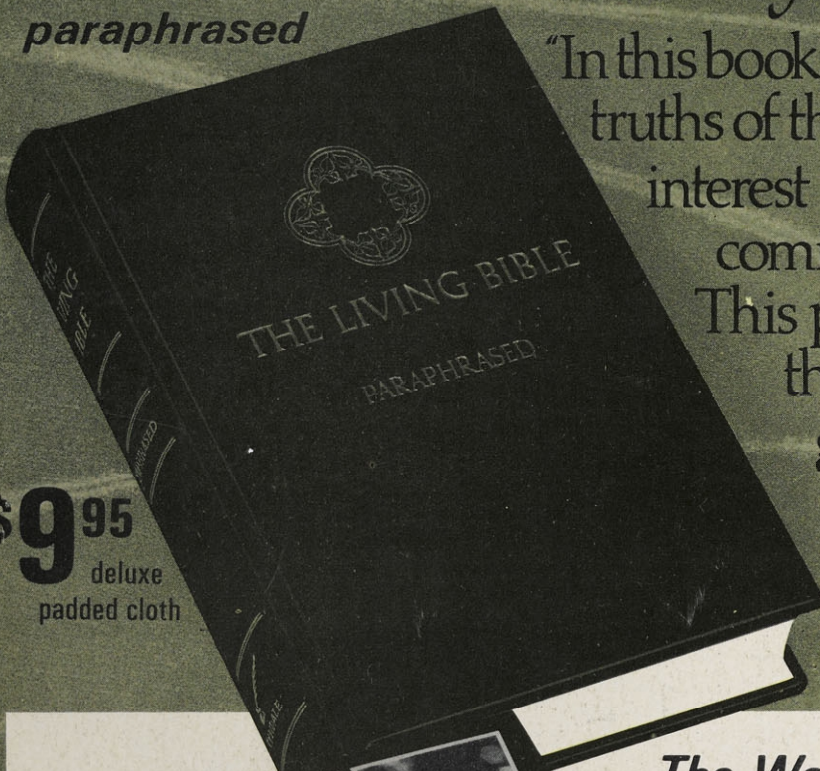
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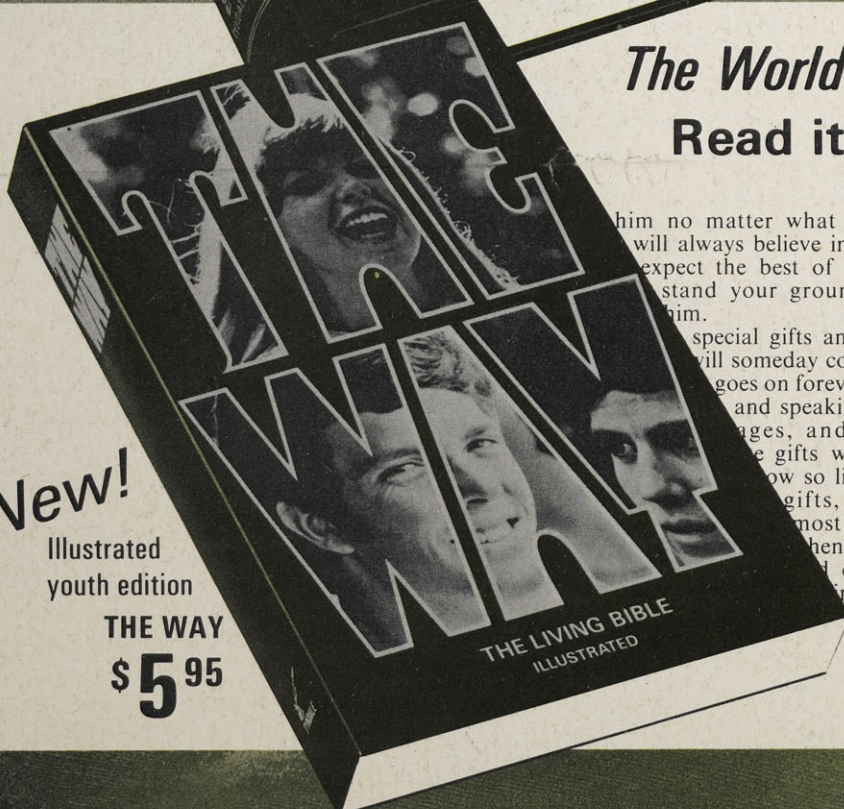


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him no matter what the cost. I will always believe in him, I expect the best of him, and I stand your ground in defense of him.

special gifts and powers will someday come to an end, and the gifts will disappear. Some go on forever. Some are temporary, and speaking in tongues, and special gifts will disappear. I know so little, even now, about the gifts, and the most gifted is not complete. When we have complete, adequate gifts, they will disappear. I hope, I pray, that they will disappear.

"It's like this: when I was a child I spoke and thought and reasoned as a child does. But when I became a man my thoughts grew far beyond those of my childhood, and now I have put away the childish things. <sup>12</sup>In the same way, we can see and understand only a little about God now, as if we were peering at his reflection in a poor mirror; but someday we are going to see him in his completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now.

<sup>13</sup>There are three things that remain—faith, hope, and love—and the greatest of these is love.

Scripture selected from The Living Bible

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