

THE LIVING CHURCH

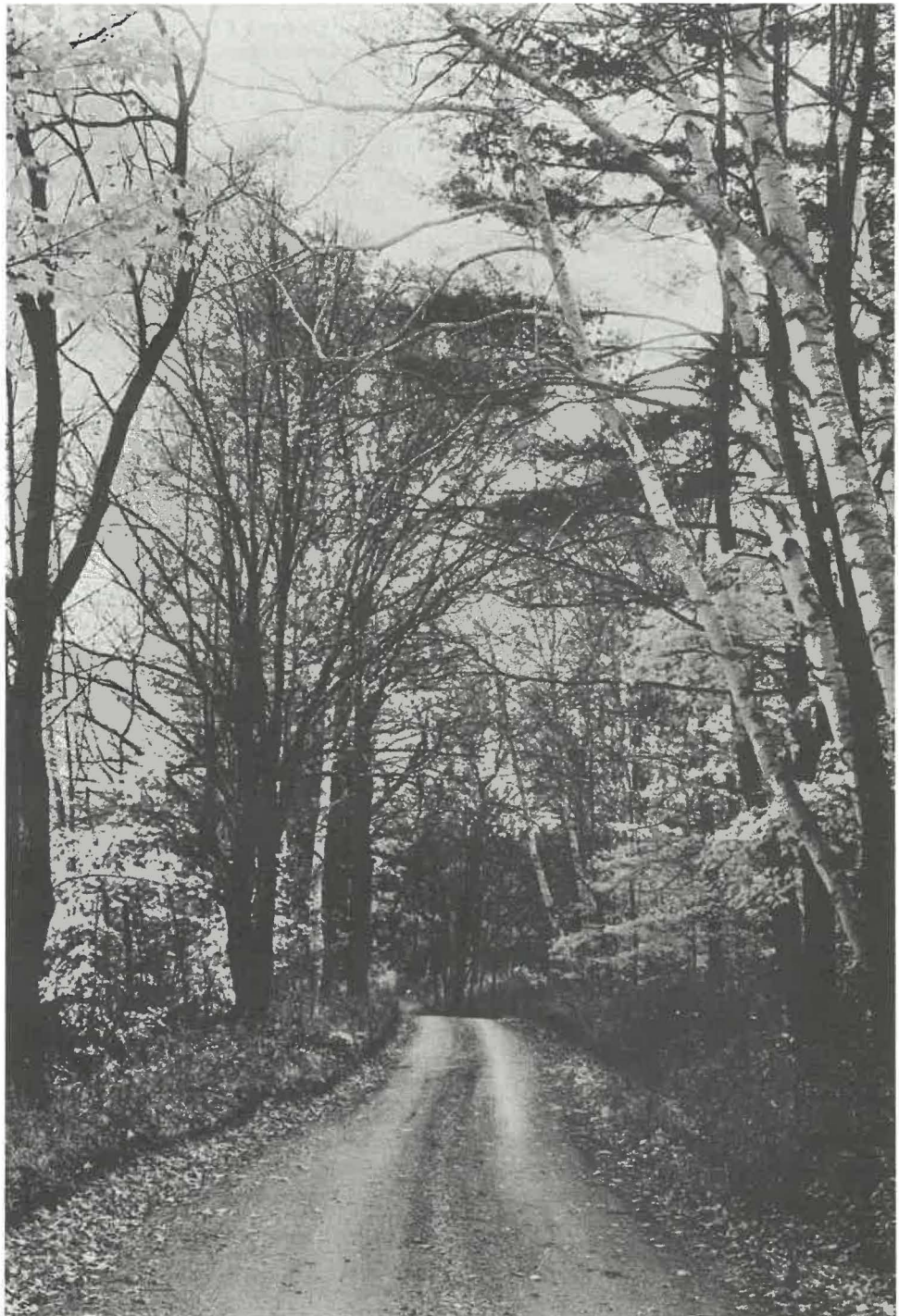
October Leaves

(Psalm 90)

Tell us how it feels, born
one beatific Resurrection Morn
to grace the forest ever gently
knowing all along
that your dancing song
alone will forever linger
after frost's piercing finger
anoints you reverently.

Golden fall tidings, free
glistening in the riffling breeze
wafting from bosomed trees
ere autumn's virgin freeze
pigments your crispy pall —
tell us how to greet the Call.

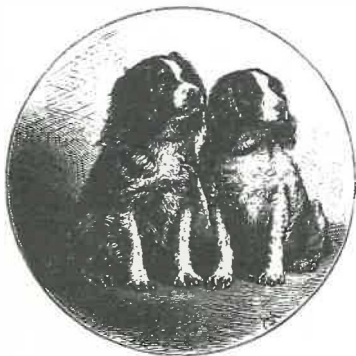
Ray Holder



The First Article

By JOHN G. GARDNER

Have you hugged your dog today? Or wife or child or mother or grandmother or father or (yes) the girl next door? Hugging—that great non-verbal means of communication which we possess along with that verbal one, speech—is what we are so apt to slight in favor of speech that, unless we make daily self-conscious resolves to keep it up, it is apt to wither away and leave us with nobody to talk to, our speech itself ceasing to be an act of communication, communion, and ourselves become something like talking books—recordings from our past, having no relation to a present person, neither responding to that person nor modified by him, but talking, talking, talking at him like a



needle set in an eternal isolated groove; touch us and we talk—and forever the same message. We are so slow to remember that speech may be for messages but it is also for massage. Touch us and we talk, seldom touch back, seldom indeed touched by what our friend is trying so hard to tell us, to touch us with.

What I know on this subject I have learned from Pat and Freddy, the dogs with whom I have shared a house for a couple of years now. They have been most of the time all I have had to talk to. And talk I must.

They have never, dear friends, made me feel they did not understand; and so I talked on. And I found my talk improving. It began to develop resources it had not had before—nuance, melody, physical characteristics that barking dogs

Our guest writer, John G. Gardner, lives in Miami, Fla.

share with singing birds and humming whales and old ladies sticking colored stamps in albums: I began to caress my dogs with my words and I began to discover that meaning is also yearning, praying, crying. I began to move beyond the sense I thought I intended to that sense their senses were picking up.

I have not, I grant you, come very far yet in this new world. But animals are patient, and I still have hopes of myself. For I keep learning—surprising myself with my talent for response in this marvelous green non-verbal world.

For instance, one or the other will come abruptly up, shoving paw or muzzle at me. All this while I have figured he wanted out—when he didn't, I'd settle back to book, to that intellectual speech in which my life has always lived. The other day however I felt the touch for what it was—I let myself be touched. Not outside but inside—further on in—me not nature, a man and not other dogs was what my dogs were trying to tell me that they wanted. Have you hugged your man today?

Tumbling to their meaning cleared up some mysteries for me.

Why my dear old stupid mother sometimes could stay awake, sometimes could not, when I talked to her of T.S. Eliot's Theory of the Divided Sensibility in Modern Society. Yes, indeed: Sometimes (I could hear myself), sometimes I was beating her with my lecture, sometimes caressing her; it all depended on what spirit was moving me at the time—not what I was saying but the reason for my saying it. Have you hugged your pupils today?

So Pat, as I pounded my piano every night, could not (I see now) stand it any more: his great head showing under my wrists would raise my fingers off that screeching black-board of intellectuality. You think dogs cannot appreciate music? Mozart? Debussy? What makes you think, you puny mortal, that you invented song? Didn't birds give you the desire to sing? Haven't dogs given you the need to run? Don't old ladies teach you manners?

If it weren't for the intrusion into our lives of children, dogs, mothers, cats, fathers, birds, neighbors, parakeets, wasps, degenerates, trees—what, old buddy, would we do? Whom would we have to talk to?

THE LIVING CHURCH

Volume 177 Established 1878 Number 14

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

October
1. Twentieth Sunday after Pentecost/Nineteenth Sunday after Trinity

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

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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LETTERS

Good or Anguish

It was said recently of Pope Paul VI that "he anguished over the times." I am sure he would want to be remembered for the good accomplished in the papacy rather than his feelings (especially since he requested his personal papers be destroyed).

I am equally confident that we of the Anglican Communion would want to be remembered for the good we had accomplished, while on this earth for such a short span, rather than the anguish we felt over the times—these times of the new Proposed Book of Common Prayer and the ordination of women.

The devil's work is in the anguish. God is not the author of worry, or anxiety, or fear, of confusion. I think it imperative that we not only remember this, but also that nothing happens in this world without our heavenly Father's consent. This is not to say that he does not allow evil or that these times *are* of the devil, but, rather, these times are testing times—testing our complete trust and faith in him. Are we not losing sight of him when we anguish? And who delights in our losing sight of him? Who delights in disunity, in scare tactics?

Our humanity decides upon which side of the fence we sit; our spirituality decides upon how long we're going to sit there. I pray we may get on with God's work, trusting in him to guide us, each hour, each day, one day at a time.

The question here, to me, is: to be or not to be—trusting.

SHARON M. DAME
St. John's Church

Melbourne, Fla.

Responses to Fr. Zimmerman

I wish to respond to Fr. Zimmerman's letter [TLC, July 30] in which he argues for not keeping the 1928 BCP as an alternative after 1979.

In time, I believe, the new Prayer Book will be the only prayer book for all intents and purposes. Why? Because people will discover that practically everything they want in the old is in the new, and what is uniquely in the new indeed does help to bring people closer to God and to each other.

It is true, as Fr. Zimmerman argues, that some parishes will use the 1928 BCP as a way to completely avoid the new BCP. But this will be a short run phenomenon, I think. Surely the eventual acceptance of the new BCP need not rest on a legislative fiat of the General Convention, but rather on the simple truth that within its pages and liturgies one finds the Holy One.

In short, I am suggesting that we let

God do over time what General Convention could do in one stroke in 1979.

(The Rev.) NATHANIEL W. PIERCE
Grace Church

Nampa, Idaho

• • •

As one of those initiating the service to which the Rev. J. Robert Zimmerman refers, I would like to point out that the purpose of the meeting was not to debate the merits and/or demerits of the 1928 Prayer Book and the Proposed Book; that has already been done at General Convention of 1976. The purpose of the meeting was to inform any and all who came, not only to "hear," but to listen, the reasons why many of us, at least in the Diocese of Pennsylvania, find the Proposed Book unacceptable for our public worship. We have no argument whatsoever with any who wish to use that Book and to make it an official Book of this church. Indeed, our proposed resolution, to be presented to the diocesan convention in October, urges the adoption of the Proposed Book, and its further study by those finding it difficult, from the standpoint of conscience, to use, while at the same time urging the General Convention of 1979 to continue the authorization of the Book of 1928.

In reading Fr. Zimmerman's letter, I wondered if he has seen the advertise-

ment of Cranmer Seminary immediately underneath his own letter? Here, my dear brother, is the nub of the matter: whether it is preferable that churchmen (who will no doubt be shopping around from parish to parish even if only the Proposed Book is adopted, to find either "traditional" language, or "contemporary" language, being used in its services) transfer from one Episcopal parish to another Episcopal parish, should the Book of 1928 be continued, or from an Episcopal Church parish to a non-Episcopal Church parish using the Book of 1928. Personally, I believe that if two Books will keep Episcopalians in the Episcopal Church, regardless of what parish they may choose in which to worship, then let's have the two Books and get on with the work of the church.

(The Rev.) C. LEIGHTON ERB
Church of St. John the Evangelist
Essington, Pa.

{ We thank all the other readers who responded to Fr. Zimmerman's letter. Ed.

Space Flight

Newspapers throughout the nation recently announced that Dr. Dianne K. Prinz, should she make the trip, would be the first woman to ascend into space. I

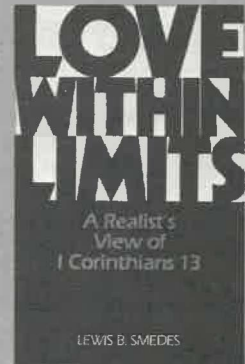
Look At Love Realistically

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believe that honor, however, belongs to a very wonderful woman, an Episcopal priest, a former student of mine at General Seminary, Dr. Jeannette Piccard. Dr. Piccard entered space along with her equally famous husband in the gondola of a balloon in the 1930s. Sorry, Dr. Prinz; it's already been done.

(The Rev.) LEWIS W. TOWLER
East Lansing, Mich.

Old and New

Of course Robert Hufford is entirely right [TLC, Aug. 13], and I wish he would keep on saying it loud and clear. There is no need to pass any legislation at the next General Convention in order to assure continued usage of the 1928 Communion Service. The rubrics of the new book already allow it (p. 400) any day of the week. That even includes Sunday, provided only that the "principal Sunday or weekly celebration" follow Rites I or II.

There is an even more generous rubric on p. 14 of the new book: "In any of the ... services contained in this Book ... the contemporary idiom may be conformed to traditional language." It may be stretching the point a bit, but it has been observed that the easiest way to "be conformed to traditional language" is to use the 1928 book.

Clearly, permission is already granted to use the old book. Even if the permission were not so granted, it remains a fact that throughout the last one thousand years and more there have continually been Anglicans using some "old book" without persecution. It is well established custom. But if we can pass this new book as *The Book of Common Prayer*, the usage of the old ones (including the Anglican Missal) will become legal as never before.

It would be a technical absurdity to pass any resolution asserting both 1928 and 1979 as equally authoritative. They cannot both be right when, for instance, one in effect says that children may receive communion and the other says they may not. One says that consecrated bread or wine may be taken from the church to the sick, and the other says that it may not. And so on. We can have only one authoritative book. If it is to be the 1979 book, then by its authority we already have permission to use our old services.

Any motion to retain fully and officially the 1928 book will certainly fail at Convention because it is unnecessary (permission already granted) and illogical (technical details in conflict). People who must use the old book are better advised not to rock the boat; they already have what they need. It would be pastorally very unfortunate to make this motion at all, because when it fails a lot of people are going to feel (wrongly) that they have been personally and officially

rejected. The failure of the motion will also have the psychological effect of reinforcing the modernists, and conservatives will be lonelier than ever—all unnecessarily.

It is not true (as I read somewhere) that the Church of England has had two fully authorized books for the past 50 years. Only one of them is fully authorized. The other is used with a wink from church authorities because the people obviously want it. That is in effect what the 1979 book will allow for us.

Incidentally, Rite I can be celebrated so as to be virtually indistinguishable from 1928. I have seen Sunday bulletins which for the same service give both sets of page numbers so that parishioners can follow from either book. Without using the texts, the only difference most people are likely to notice is that two sentences have been changed in the Prayer for the Whole State (new book, p. 329). I challenge anyone to show that either of these changes is not an improvement. Personally, I find the new typography very disappointing and disconcerting, and I realize that new pagination is confusing for some people, but for those "who have the old service memorized" there should be no problem. Don't look at either book, and you will find that Rite I is home grounds.

JAMES WARING MCCRADY

The University of the South
Sewanee, Tenn.



Fr. Hufford's letter draws our attention to a rubric which he has managed to locate and interpret for the greater consolation of those whom he calls "lovers of the old Prayer Book." This rubric has also been pointed out to me by a member of our Diocesan Liturgical Committee in an effort to show the needlessness of our Society's present endeavors. Both of these men conjured up in my own imagination the picture of Alice bending way over and peering through the keyhole hoping to find a means of entering the grand and spacious room. Surely they could not seriously be recommending that we who "love our Lord" through our historic Book of Common Prayer, squeeze our lives through a little keyhole of a rubric in order to have a place within the great room in which to say our prayers? It does seem to be their recommendation and certainly does not offer me, at any rate, courage or "heart." Rather, it argues the need for having our church in its spacious charity provide the 28 Book as a fully authorized alternative liturgy for those of us accustomed to breathing the Spirit through it. I pray those with the vote will not squeeze the life out of us—trying to press us through a keyhole.

(The Rev.) K. LOGAN JACKSON
President, SPBCP

Nashville, Tenn.

THE LIVING CHURCH

October 1, 1978
Pentecost 20 / Trinity 19

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Moon May Stay in England "For the Time Being"

A widely circulated rumor that the Rev. Myung Moon is planning to move the headquarters of his controversial Unification Church from the U.S. to Britain was denied recently by his attorney.

James Fox-Andrews called the rumor "totally unfounded" as he represented Mr. Moon in an appeal against a Home Office decision forbidding the cult leader to extend his visit to Britain. Mr. Moon originally was granted a two-week visitor's permit which expired in May. He is still in Britain.

After a long hearing, the court ruled that Mr. Moon might stay in England "for the time being." One of his associates said he would leave the country on Sept. 19.

Home Secretary Merlin Rees considered four points relating to Mr. Moon and his church before coming to the decision not to permit him to stay longer:

— A report that the church was proposing to move its headquarters from New York.

— Information received by the Home Office that the top and middle-grade church staff had recently transferred to Britain.

— A report that American tax authorities had refused to recognize the church as a charity and had not granted it tax exemption.

— Another report which stated that Mr. Moon had left the U.S. to avoid a subpoena from a House committee investigating American-Korean relations.

Mr. Fox-Andrews, on behalf of his client, denied every charge.

There is evidence, however, that the Unification Church's relationship with a number of American communities does not prosper. The Borough of Highspire, Pa., recently ruled that the church does not qualify as a charitable organization, and refused to issue it a cost-free permit to solicit funds and sell items within the community. In Upper Allen Township, in the suburban Harrisburg area, a member of the sect was fined in July for soliciting funds without a permit.

In February, the New York State Board of Regents voted unanimously to deny a charter to the Unification Church's theological seminary in Barrytown.

After a study that lasted several months, the National Council of Church-

es decided that the Unification Church is not a Christian body.

In the State of New York alone, the Unification Church has acquired millions of dollars worth of property, according to their own estimates.

The New York *Times* reported in May the residents' fear of an economic takeover by the Unification Church in the small town of Bayou La Batre, Ala. The church bought a boat-building concern for \$6 million, and was said to be negotiating for the purchase of a bankrupt seafood processing plant. The town is one of the nation's most prolific producers of shrimp and other seafood. A group calling itself Concerned Citizens of the South was organized to protect the town against "all undesirable people . . . attracted to this area due to its natural resources." A flyer distributed by the group says, "The use of 'believers' as free labor will depress and disrupt businesses along the bayou. They can place 'believers' on boats who will donate their share back to this corporation since they are committed to working for nothing or for minimum existence."

According to the *Times*, the Bayou La Batre operation is one of three seafood-related businesses the cult is engaged in. Others are located in Norfolk, Va. and Gloucester, Mass. On Montauk, L.I., fishermen were disturbed at the appearance of the 78-foot *Sea Rich*, owned and operated by Moonies, vying with them for the catch. Fishermen and those in the seafood business uniformly state that they are unafraid of fair competition, but dislike the advantages the Unification Church has in terms of tax advantages and free labor from its adherents.

The Unification Church filed a \$10 million lawsuit against the New York *Times* for reporting about the church's alleged connections with the Korean Central Intelligence Agency (KCIA). A \$30 million lawsuit was filed in June against Rep. Donald Fraser (D-Minn.) and two of his investigators, following the release of an intelligence report by the House International Relations Subcommittee which indicated that Mr. Moon had received funds from the KCIA to stage rallies in the U.S. in support of South Korean policies and aims.

In commenting on two other lawsuits filed by the church against publishers who had brought out books critical of the church, Herbert Mitgang wrote in the

Times, "All of these cases follow a similar pattern, alleging libel and defamation and calling for compensatory and punitive damages involving such huge sums that, according to the authors involved, publishers of books and articles will be fearful of bringing out future works about the Unification Church because of extended and costly legal cases."

Theologian Dies

The Rev. Julian Victor Langmead Casserley, former faculty member at Seabury-Western Theological Seminary, died August 27 at Portsmouth, N.H. He was 68.

Dr. Casserley was born in London, England, and educated at the London School of Economics and King's College, London. He was ordained to the priesthood in 1934 at Southwark Cathedral, and served parishes throughout England until 1952, when he was called to General Theological Seminary, New York City, as professor of dogmatic theology. He went to Seabury-Western as professor of philosophy and theology in 1960.

The author of 18 books in fields that ranged from philosophy and sociology to theology, Dr. Casserley was made an honorary fellow of King's College in 1952.

After his retirement in 1975, he moved to Kittery, Me., and was active in parish



The Rev. J.V.L. Casserley

affairs at Christ Church, Portsmouth, until the time of his death. He was buried in the church yard there on Aug. 31, with the Bishop of Milwaukee, the Rt. Rev. Charles T. Gaskell, celebrating the mass.

Dr. Casserley is survived by his wife, the former Edna Mildred Green, two sons, one daughter, and four grandchildren.

Teacher Training Programs on Public TV

"The Other School System," a series of twelve 30-minute programs, is scheduled to be broadcast on public television starting in mid-October.

The series will provide an opportunity for volunteer teachers, including those who serve in church schools, to receive training in their own homes.

The Episcopal Church, along with 15 other organizations, is participating in the project which is designed for persons who are concerned about the education of children and youth.

Various aspects of teaching in church schools, preschool programs, day care centers, and community service organizations will be covered. Studies have shown that most volunteer teachers and leaders receive less than two hours of formal instruction per year in how to teach; many receive none. This series emphasizes the differences between professional and volunteer teaching, and recognizes that some of the most important ethical and moral values are learned in volunteer settings.

Those who are interested in the series should contact their local public television station to see if and when the programs are scheduled for their area.

Diocese Condemns Conditions at Ohio Prison

The Diocese of Southern Ohio has joined with other religious and civic bodies in filing a class-action lawsuit on behalf of the nearly 2,500 inmates of the Ohio State Reformatory at Mansfield.

The other groups making up the coalition called the Council for Human Dignity at the Ohio State Reformatory are the Ohio Council of Churches, the [Roman] Catholic Bishops of Ohio, the Lutheran Church in America in Ohio, and state organizations of the ACLU and NAACP.

The suit names as defendants George F. Denton, director of the state's Department of Rehabilitation and Correction, and Frank Gray, superintendent of the institution, and asks the court to declare continued use of the facility unconstitutional.

Charging that the Mansfield prison fails to meet the minimal levels of human decency required by the U.S. Constitution, the suit says that it

"shocks the conscience of reasonably civilized persons."

As examples of unsatisfactory conditions, infestation with vermin is cited, as is a lack of hot water fixtures in cells, inadequate drainage, and unsanitary food.

The Rev. Stanley Sneeringer, the Lutheran Church in America pastor who chairs the coalition, told reporters that the action was taken in response to hundreds of complaints from inmates, their families, clergy, and others.

Fr. Ronald Kurth, a Roman Catholic priest from Toledo, noted that the Roman Catholic bishops toured the reformatory in 1976, and afterwards called for "the immediate reduction in the use of the . . . reformatory at Mansfield and for its complete closing with deliberate speed."

In the same year, the Ohio Council of Churches declared that the housing of inmates was, by far, the worst aspect of the place. "The large cell blocks are a deplorable and dehumanizing way of warehousing human beings."

In asking that the facility be shut down, the suit suggests that small, community-based correction facilities be used to house the inmates.

South Africa Lifts Ban on Christian Weekly

The 10-week ban on the *Voice*, a black Christian weekly newspaper published in Johannesburg, South Africa, has been lifted and there are no longer any restrictions on its publication.

Its banning in June provoked a storm of protest from around the world, and a judge allowed the paper to resume publishing under a suspension of the ban. The *Voice* receives financial support from the London-based World Association of Christian Communication (WACC), and its editor, Revelation Ntoula, was a delegate to a WACC meeting in Vancouver, B.C., recently.

Mr. Ntoula, 40, said in an interview that the chances for change in South Africa are zero. The South African government and the white electorate have the power to bring about change, but have shown consistent reluctance to do so, and are, in fact, tightening their hold on the situation, he said.

"One is faced with the situation that those who can change the situation peacefully are unwilling to do so, and those who are oppressed don't have the machinery, but at the same time can no longer allow the status quo to continue."

He sees violence as the inevitable result of white intransigence and black powerlessness. "The evidence shows that instead of moving towards peaceful change, more stringent laws are being introduced daily . . . to impede the possibility of whatever peace initiatives

Continued on page 15

BRIEFLY . . .

The skull of **Sir Thomas More** has been found in good condition in a vault of St. Dunstan's Church, Canterbury, where it has lain for more than 400 years. St. Dunstan's vicar, the Rev. Hugh Albin, assisted archeologists in excavating the tomb. The decision to examine the vault was made in connection with the celebration of the 500th anniversary of the author of *Utopia*. Sir Thomas More was convicted of high treason and publicly beheaded on July 6, 1535. His daughter, Margaret Roper, placed her father's severed head in a casket after it had been displayed on a spike on London Bridge. The casket was buried in the Roper family vault at Canterbury, where Margaret, too, was later buried.

As court-ordered busing enters its fourth year in **Louisville, Ky.** this fall, intransigent opponents of school desegregation have devised a new tactic. They are registering their children as American Indians, who, with several other non-black minorities, are exempt from the busing program. The Jefferson County school board says it is in no position to challenge notarized statements from parents claiming their children have Indian blood. Bob DePrez, head of an anti-busing organization in Louisville, has approved publicly of the strategy, saying that a "white lie" by someone with no Indian ancestors would be justified.

Michael Kinchin Smith, 57, who has worked for the British Broadcasting Company for 28 years, has been appointed lay assistant to the Most Rev. Donald Coggan, Archbishop of Canterbury. He is experienced in radio, TV and staff administration, and has been a member of the General Synod for the Diocese of Southwark since 1975. He is also a member of the Bishop of Southwark's council.

A rare clay tablet covered on both sides with cuneiform Akkadian script, dated between 1240 and 1230 B.C., was discovered at the biblical town of Aphek, northeast of Tel Aviv. The tablet is a 41-line letter from a person called Kukhlina of Ugarit, a city in Syria, to Hayya, the Egyptian ruler of Canaan. The Ugarite asked the governor to see to the restoration of 250 measures of wheat that had been taken unlawfully by one of Hayya's subjects. Prof. Moshe Kochavi of Tel Aviv University directed the excavating team, which included a number of American college students.

EVENTS and COMMENTS...

ALERT TO OUR READERS

Our special centennial issue will appear on October 29, and will be sold at our usual price. Persons desiring extra copies for gifts or souvenirs should place their order at once.

FATHER GROPPI IN EPISCOPAL SEMINARY

Fr. James Groppi, nationally known civil rights activist of the 1960s, is studying at the Episcopal Theological Seminary in Alexandria, Va.

Fr. Groppi was excommunicated from the Roman Catholic Church two years ago when he married. His wife, who is teaching at George Washington University, Washington, D.C., is said to be expecting their first child.

In 1977, the priest sought entrance to the Episcopal priesthood in the Diocese of Milwaukee. The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, however, honored an agreement made between his predecessor, the Rt. Rev. Donald H.V. Hallock, and Archbishop William E. Cousins, of the Milwaukee Archdiocese, not to permit a priest transferring from one jurisdiction to the other to serve in the area.

The Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, met with Fr. Groppi recently, and accepted him as a candidate for the priesthood of the Episcopal Church.

Roman Catholic priests are not reordained for the Episcopal Church.

According to Episcopal canon law, former Roman Catholic clergy who seek to be received as clergy in this church must furnish proper credentials, evidence of previous education, competence, etc., and be examined in the teaching of the Episcopal Church, its canon law, Prayer Book, and so forth. If all requirements are satisfied, the bishop under whom such a priest has become a candidate may receive him as a deacon and, four months or more later, receive him as a priest.

"Virginia Theological Seminary is a beautiful place to study," Fr. Groppi wrote in a letter quoted in the Milwaukee Sentinel. "Some of the students for the priesthood are married, some single, some women, some black, and the students are from all over the world. It is nice to be in a seminary where there is no discrimination against married men or women or against people of a different race. The Spirit of Christ is present in the student body and amongst the faculty."

Fr. Groppi feels strongly that the rule of mandatory celibacy for the Roman Catholic priesthood is outdated, discriminatory, "an insult to married people everywhere," and hopes the new pope will change it.

As of now, the non-stipendiary priesthood calls him. Fr. Groppi drove a taxi and a Milwaukee County System bus for some time, and may continue driving a bus and performing priestly duties without pay.

To continue the use of the 1928 Prayer Book through another decade after the new book has become standard simply feeds the flames of parochialism

FORMULA FOR CHAOS

By GEORGE A. FOX

The proposal to continue the use of the 1928 Prayer Book, after the next General Convention, is a formula for chaos both liturgical and theological. The long process of trial use made it clear to the Liturgical Commission that many people like to say their prayers in Elizabethan English. The option continues to be available in the first Rite services, and in the provision that *any* service can be adapted to this. The Proposed Prayer Book can be used in such wise that many people will not notice the difference. Since provision is made in the new book for filling a keenly felt need, it is hardly necessary to retain the old one on some interim basis.

The Rev. Canon George A. Fox has been since 1939 a priest of the Diocese of Tennessee within which he has served in various parishes and missions. He is now perpetual canon of St. Mary's Cathedral, Memphis. He was formerly chaplain to the Mother House of the Sisters of St. Mary, Peekskill, N.Y., and provincial chaplain to their Eastern Province. He has twice been a deputy to General Convention.

If we start choosing sides between parishes and missions on this subject—this parish is 1928, that parish is new Prayer Book—we minister to an already too flourishing spirit of congregationalism, the last term of which is schism. To continue the use of the 1928 Book through another decade after the new book has become standard simply feeds the flames of parochialism, and prepares the way for schism when the time is up. Can this church afford the perpetuation of the present situation to a point where it becomes hardened and brittle, and liable to fall apart?

Scholars have delved deeply into Christian antiquities since the 1920s, and the new book reflects the increased knowledge of Apostolic and Patristic teaching. The revisers have utilized sources unavailable to Archbishop Cranmer—or the revisers of the 1928 Book for that matter. Because of this the new book is wider, deeper, fuller than any previous edition of the Prayer Book. Earlier editions, stemming from the popular devotions of the late Middle Ages, placed heavy emphasis on the Pas-



The Rev. Canon George A. Fox

sion, the Cross, the Crucifixion. This over-emphasis does not square with the New Testament. There the redemptive work is the whole sweep of Incarnation, Atonement, Resurrection, and Ascension. Certainly the Cross is a focal point, but it is the totality of the life of our Lord from the moment of the virginal conception to the exaltation at the right hand of the Majesty on high, which is the ground of our hope. The New Testament, the writings of the Fathers, and the ancient liturgies make this plain, and modern scholarship has elucidated it by its research. The Proposed Book of Common Prayer is a good deal more restorative than innovative.

In our modern understanding of Christian antiquity there is a renewed emphasis on creation and its goodness; on the Paschal mystery, exaltation on the Cross, and in the Resurrection and Ascension; on the gift and work of the Holy Spirit in incorporating us into that mystery, and thus renewing the Creation in fulfillment of the divine purpose. These things are not absent from any edition of the Prayer Book, but the new book gives them an emphasis and scope, they have not previously had. It is therefore more reflective of the New Testament, and the main line of Christian tradition. It indicates that we have gotten past the controversy of the 16th century, which lay like a pall over all the earlier editions. All liturgical expressions, whether catholic or reformed, coming from the 16th century show this character and tend to incorporate their polemics into their prayers. The liturgical churches of Western Christendom (Anglican, Roman, Lutheran) have all been engaged in revisions that carry us

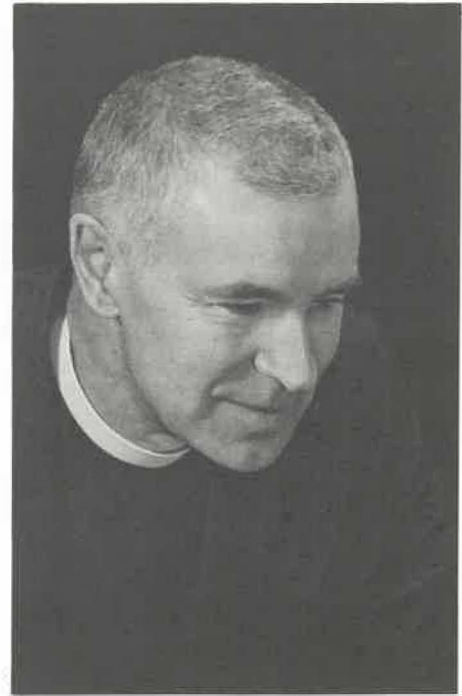
beyond the fulminations of an age of bitter controversy, into the clearer light of a better understanding of the New Testament and of the first ages of the church's life. Thus the revisions though inaugurated independently have manifested a remarkable unanimity.

Two things follow from this. Religious education material will increasingly reflect these insights. They will be harmonized with the clearer understandings now generally accepted, and they will be accorded with the liturgical embodiments of our expanded vision. But what is to happen where the 1928 Book continues to be used, and the religious instruction has the new approach? When the preparation for confirmation and first communion move in one direction and the rites used reflect largely forgotten controversies of the 16th century, the theological chaos suggested above is evident. All sorts of combinations can be imagined and they all spell confusion for those being instructed in the faith.

The other factor is the ecumenical result of the continuance of the 1928 Book—Archbishop Temple called the Ecumenical Movement, "the great new fact of our time." We have already spoken of the converging lines of liturgical revision in other churches of the Anglican Communion, as well as Lutherans, and Roman Catholics. But what if the Episcopal Church is out of step with this development in many places, and erects this singularity into a semi-permanent situation by canonical action? In an area where discernible progress has been made, is it really mature, to turn the clock back on a wave of nostalgia, and dignify this action by making it official? Parenthetically it may be suggested that there is no canonical way to do this. It is a matter of the constitution of the church, and a mere canonical action of the General Convention, cannot deal with it.

The 1928 Book was an advance on its predecessors in many ways. It has served its day and generation well. But that time has passed, and as we move into new times and circumstances, the old tradition needs a new and more effective embodiment. This process of adopting new and more accurate insights into the tradition, to times through which we pass, must continue. As long as time endures the Prayer Book will go through periodic revision. Cardinal Newman once said that only by changing can we remain what we are. This grave question, must not be settled in terms of expediency emotion, or nostalgia. Its very seriousness requires courageous moving into an unknown future, the term of which is our returning Lord. If we lock ourselves into the present situation by official action, we will be stalled for a decade or longer in areas in which we cannot afford to waste time.

*How the church
handles the Prayer
Book issue
at the next
General Convention
will be*



The Rev. George W. Wickersham II

MORE THAN A STRAW

By GEORGE W. WICKERSHAM II

At all costs we must keep the 1928 Book of Common Prayer—with no time limit as to its use.

Regardless of whether it is better or worse than the Proposed Book of Common Prayer, a large number of our people want it. They are asking that it be retained as an authorized alternative. This should be reason enough for retaining it.

Many dioceses have voted against this, but then many dioceses have voted in favor of it, including my own. Of more importance than the diocesan count is the fact that it is an issue in every diocese. Thousands (millions?) of our people want the option of using the old

book. Who are we to deny them? Are not these people as much "the church" as the rest of us?

It is not as if those favoring the old book were asking for something heretical or in bad taste. (Hardly!) Nor are they asking to infringe upon the rights of those who prefer the new book. They are asking simply to have the right to worship from time to time according to a heritage in which they have been trained and which they love. Bland request!

Oh yes, we all know that the laity tend to eschew change, to be conservative, to hold onto the past. We ran into this head-on during the integration issue. But that was a very different matter from this. There is no moral principle at stake here. We are actually dealing with a thoroughly reasonable request. We are, I think, extremely foolish to make an issue out of it.

Top-Flight Option

As has every Episcopal clergyman, I have used the new book. I like some parts of it and not others. Who cannot say the same thing about both books? I

The Rev. George W. Wickersham II is rector emeritus of St. Luke's Church, Hot Springs, Va. He makes his home in Rockbridge Baths, Va. The statistics cited in this article are taken from the Episcopal Church Annuals of 1972 and 1973, reporting on the years 1970 and 1975 respectively.

am glad that the new book has been produced, that is, I am glad, *provided* that the book which has been our food and drink for decades (really centuries) is not withdrawn.

And why should it be withdrawn? If options are in order (and certainly the new book moves on that assumption), here is a top-flight one, carefully drawn from centuries of religious experience (and agony) and proven by millions of users. It carries the authority of ancient usage—an authority wielded heavily by the proponents of the Proposed Book.

If the new book has much to recommend it, so does the old. The debate should not be on the basis of the merits or demerits of the two books, because each book has both. Further, there is no need to take an “either-or” position. True, Article X of our constitution assumes that there will be but one Book of Common Prayer. But this in no way prevents our authorizing the use of the *services of worship* and *Psalter* of the 1928 book or of any of the books which preceded it. The Proposed Book can still become the Book of Common Prayer.

The English Way

Both the Church of England and the Church of England in Australia have avoided our turmoil (and outright schism) over this issue by the simple acceptance of the fact that the old book (in

their cases 1662) is beloved by their people and is not to be taken away from them, anymore than is the King James Version of the Bible. Certainly the old Prayer Book represents the faith. What more can one ask?

Their new books are issued as authorized alternatives to the old. The option of their use is left to the local parish. Some of the new services will, doubtless, prevail. Some will not. The cream, presumably, will rise to the top.

Indeed, it is not always a matter of cream. What is appropriate in one parish may not be particularly so in another. That is why we badly need the new services. The Proposed Book is, I firmly believe, a Godsend—but not everywhere. For many churches, I also firmly believe, the old book is better. The Rites I are no substitute for it in most of these places. The changes only serve to anger and to confuse, and the new Psalter does not fit.

Far better it would have been to leave the old book alone, confining the new book to the entirely new services and Psalter. I have a strong feeling, perhaps unjustified, that this is what some members of the Standing Liturgical Commission would have preferred. Only our hang-up as to “one book” blocked such a course.

Having served two English parishes, I can testify that there is no particular drawback to having more than one book

in the racks. In my Dorset parishes we used 1662, 1928 (unauthorized) and the new services. It was fun!

I believe that the crucial question in this country is simply this: Are we going to listen to our people? Everybody knows of the very large numbers of Episcopalians who are unhappy over the impending loss of the 1928 book. Why not do something about this? What on earth is to be gained by banning the old book at the price of alienating half the church? Is the Proposed Book really *that* important? Every pastor knows that you have to make issues out of some matters but not out of all. In which category does this matter fall?

Some of our pundits think that perhaps a “time limit” on the use of the old book might make an acceptable compromise. This, of course, would only make matters infinitely worse. It clearly implies that we will just give the old fogies time to die: not exactly a conciliatory gesture!

Others have suggested that the option should be subject to the authority of the bishop. Again, this would serve only to infuriate the already infuriated. To be adequate, the option must be local. The bishop may be of enormous influence, but worship, ultimately, has to be voluntary.

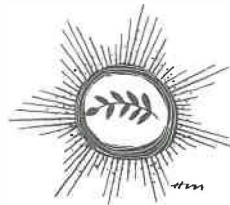
A Pastoral Issue

The Prayer Book question in the U.S.A. is not a theological issue nor an ethical one. It is strictly a pastoral issue. So far, it could not have been handled more ineptly. It has stirred up immense hostility and lost us thousands of members. During the six years *preceding* the 1976 General Convention, which were the principal years of intensive trial use, the Episcopal Church lost 406,181 baptized members and 140,417 communicants. The latter figure represents twelve dioceses of the size of the one in which I reside.

The least that can be said of these figures is that the new services did not help our church. The most that can be made of them is that they hurt her badly.

One of my old friends, a long-time devotee of the Episcopal Church, told me recently that she could no longer support our church in good conscience. “The thing which I cannot stand,” she said, “is the dissension.” Reasonable enough, but there was more: “I have always thought of the Episcopal Church as tolerant, charitable and broad-minded. As such, I respected her. But this new Prayer Book: it is being foisted upon us whether we like it or not.”

To my mind, this puts the finger precisely on the real question facing our church at her next General Convention. Is she really tolerant, charitable and broad-minded? How she handles this Prayer Book issue will be more than a straw in the wind.



Love and Sorrow

The tactile loveliness of all Thy loving
dawns with an ambience of dew and crystal,
pure stream of light, my brightest frenzy
weaving

into a unity of peace profoundly wistful;

Yet all this wonderous, sweet, and grave
profusion,
the bright and joyful medley of Thy wealth,
I'd count it all a passing fair confusion
if Thou would only give Thyself, Thyself!

Dark wave of lyric love and lyric sorrow
toward which the soul is, ever bending, bent;
Thy vision and Thy pain I too would borrow,
and bearing these, be well content, content.

Belle Rollins

EDITORIALS

Thanks to Our Readers

As this is being written, we have reports of THE LIVING CHURCH poster being put up in parishes, subscription forms being given out, and notices appearing in parish bulletins and newsletters urging readers to subscribe to this magazine. At a later date, we will know the results of this campaign to win new subscribers. In the meantime, we hope that parishes will keep our posters on display and that individuals will continue to urge others to subscribe.

We wish to express our gratitude to all members of THE LIVING CHURCH family who are supporting us in this effort. The loyalty of so many of our readers is, we believe, the most significant evidence of the value of THE LIVING CHURCH. Our sincere thanks to you, one and all.

Continued Use of Old Prayer Book

During the past year, we have received a number of "Letters to the Editor" from readers in different situations and different parts of the country regarding the question of how the next General Convention should treat the 1928 edition of the Book of Common Prayer. Our correspondents seem to take it for granted that the Proposed Book of Common Prayer will be adopted as the Book of Common Prayer of the Episcopal Church at that convention. Its current and widespread use supports such a supposition, although, of course, it will be up to the bishops and deputies in Denver next year to decide.

The question of what will happen to the 1928 edition at that point is a rather mixed and blurred question on which this magazine has not taken an editorial position. Looking back to previous occasions when the Prayer Book has been revised, it appears that there has been considerable tolerance in allowing a period of time for congregations to acquire and adjust to the new book. The proposal for special legislation regarding the old book at this time of revision seems to have little or no historical precedent in the Episcopal Church and it is not surprising that there are a variety of reactions to it. We have accordingly invited two experienced, thoughtful, and informed clergymen, both of whom have long used the 1928 Prayer Book and both of whom have also participated fully in trial use to write on the two sides of this issue [see page 8]. We are grateful to both of them for their clear and forceful statements.

Special Issues in October

This month we are endeavoring to offer our readers a very full menu. In this first issue of the month, we are featuring the debate on the continued use of the 1928 Prayer Book. Next week, October 8, we will have our usual Fall Book Number (as on other years, we will also have a Christmas Book Number which will appear November 12). On October 15, we will have a Living Church Interview, and on October 22 our fall Church School Number. The fifth issue of the month, on October 29, will be our special centennial issue. The actual date of our birthday will be November 2, which falls within that week.

BOOKS

Useful Index

THE BOOK OF COMMON PRAYER, Editions 1928 and 1977: Analytical Indexes. Compiled by **S. Yancey Belknap**. Available from Mrs. Belknap, 102 Jamestown Drive, Winter Park, Fla. 32792. Pp. 54. \$5.00 (postpaid), paper.

This little paperback should be on the bookshelf of every person who uses the Book of Common Prayer. Both the 1928 BCP and the Proposed Book have been indexed by subject and title. While the 1928 BCP may be memorized by many churchmen, this index will be particularly helpful to those entering the life of the Episcopal Church now who wish to become familiar with the heritage of the 1928 BCP. But for all churchpeople the index to the Proposed Book will be a treat. Here one can find out where to locate the directions on the use of incense, the Rogation days, the marriage

banns, directions on vestments, the Quarite Dominum, or a grace at meals.

Sara Yancey Belknap, who did this useful piece of work, is retired librarian from the University of Florida. Although best known for her books on the performing arts, Mrs. Belknap has turned her expertise to produce a resource which will be helpful to all churchpeople.

(The Rev.) **ROBERT HALL, JR.**
St. George's Church
Arlington, Va.

For the Preacher

EPHESIANS, COLOSSIANS, 2 THESSALONIANS, THE PASTORAL EPISTLES. By **J. Paul Samp-ley, Joseph Burgess, Gerhard Krodel, and Reginald H. Fuller.** Fortress. Pp. 125. \$2.95, paper.

This latest volume in the series "Proclamation Commentaries" is, like its predecessors, not a commentary at all. Rather, it is essentially a chapter in a growing multi-volume introduction to the books of the Bible, treating authorship, date, provenance, theological argu-

ment, historical background, and the like. The series is a companion to the now sidely used homiletical aid *Proclamation*, an ecumenically produced commentary (in 25 slim paperback volumes) on the three-year lectionary now largely common to a number of ecclesial bodies. Both sets are aimed directly at the preacher and are well worth buying.

The present volume (by a Methodist, two Lutherans, and an Episcopalian) is much like the other "Proclamation Commentaries"—fairly technical, yet no more so than any good OT or NT introduction, and reasonably current in scholarship. The bibliography here is very uneven and should be augmented for the preacher in particular by the articles in *The Interpreter's Dictionary of the Bible* (including supplement), by C.K. Barrett's commentary on the Pastorals, and by J.L. Houlden's commentaries on the Pastorals and on Paul's prison letters.

JAMES DUNKLY
Nashotah House Library
Nashotah, Wis.

Planning for Pre-Advent

By THE EDITOR

One of the primary purposes of this column has been to urge looking ahead. This coming November is a special case. If plans are made during October, the effort will be fully rewarded.

Many people have sometimes felt that the succession of "Green Sundays" following Pentecost and Trinity Sunday is far too long, and that the season of Advent might well begin earlier. This season, after all, is concerned with great biblical and theological themes which are not usually adequately covered in the brief space between Thanksgiving and Christmas. The new three-year lectionary maintains the traditional Advent of only four weeks. Yet if one actually looks at the assigned readings, one finds that once every three years Advent is extended forward into November (see Brooke Bushong's *A Guide to the Lectionary*, Seabury, 1978, pp. 60-3). This occurs at the end of Year A, and hence will occur this year. For churches using the three-year lectionary, this is something to be ready for and to take full advantage of. For those who are using the lectionary in the 1928 Prayer Book, a somewhat similar situation arises this year because of the fact that Easter came unusually early. Let us then turn our attention to the second, third and fourth Sundays of November. We will not at this time consider November 5, since most parishes will of course be repeating the All Saints celebration on that day.

One of the greatest of all expressions



of the spirit of Advent is the famous parable of the wise and foolish virgins (St. Matthew 25:1-13). In past decades, we never ever had this as the Holy Gospel on a Sunday. This year it will be read in lectionary A on November 12 (Proper 27). This year, this will in effect be when Advent begins! This gospel is strongly supported by an appropriate lesson from Amos and a passage from First Thessalonians. It is also supported by what is one of the greatest hymns of

Western Christianity, Hymn 3, "Wake, Awake for night is flying," with its glorious music from Nicholai and Bach. Although the superiority of this hymn is universally acknowledged, many of our congregations have never learned it because it seems hard, and there has been so little chance to use it—perhaps once in a four-week Advent. This year, with what amounts to a seven-week Advent, it is well worth the effort to have it on this Sunday, and then in December. For clergy and organists who are still afraid to try it, I will negotiate with you! Get your people to sing verse 1 on November 12, verse 2 on November 19, and verse 3 on November 26. Any congregation can do that, and these verses will go with these Propers tolerably well, and of course a full sermon can be preached on the biblical references in any one of these verses. Then sing it in full sometime in December. Next year, your congregation can welcome it back as an old favorite. November 12 will also call for Hymn 4, a familiar Advent hymn which likewise will acquire its full force when the parable of the virgins is read.

On November 19, the first reading is Zephaniah's dramatic prophecy of the day of wrath. This is the basis of one of the most famous of all medieval hymns, the great *Dies Irae*, Hymn 468, another classic of church music rarely sung in our parishes today. Perhaps it is rather long; we suggest that a few verses may be used after the lesson and a few more after the Epistle. Wesley's great Advent hymn, "Lo! he comes" (Hymn 5), can also well be used this week or the next.

The last Sunday of November, in Years A, B, and C serves as an Anglican equivalent to the Roman Catholic Feast of Christ the King. It also fits this year closely with both the proceeding Sundays, which have just been touched on, and the official Sundays of Advent which follow in December. The parable of the last judgment, with the division of the sheep and the goats on the basis of whether or not people have served Christ in the poor, the sick, imprisoned, etc., which we hear on this day, is one of the most challenging and disturbing passages in the entire Bible. The beauty and drama of the occasion should not divert us from the fear that this parable properly inspires in those of us who live

comfortable Christian lives in a starving and war-torn world. (For this reason, the present writer would urge that the lesson from Ezekiel not seduce us into having Hymn 345, "The King of love my Shepherd is," on this occasion.) Besides the Advent hymns already mentioned, such hymns as No. 499, with the Bortniansky tune, and No. 522 seem more in accord with the solemn spirit of this day. No. 500 is not a familiar hymn to most of us, but we all know the suggested alternative tune *In Babilone*, and the words are right on target. For the final hymn, one of those associated with the kingship of Christ such as No. 352 or 355 will provide a strong ending.

What about parishes not using the new three-year lectionary? Let it be recalled that some of the modern principles of lectionary reform were already being developed a generation ago when the revised lectionary for the daily office was added to the 1928 Prayer Book in 1943. The Standing Liturgical Commission was already interested in the option of introducing the note of Advent somewhat earlier on some years. Parishes which are using BCP 1928 for Morning Prayer on these Sundays may also use the lesson from Amos on November 12. (It is appointed for the evening, but the rubric p. viii permits the use of evening lessons in the morning.) The parable of the virgins is not provided, but St. Luke 12:35-48 also has lamps and a marriage feast and it goes well with Hymns 3 and 4. On November 19 and 26 this year, the gospels for Morning Prayer in BCP 1928 are the same as those in the Sunday lectionary (for Morning Prayer or Eucharist) in PBCP. The eucharistic propers for November 12 and 19 (transferred from the Fifth and Sixth Sundays after Epiphany because Easter was early this year) also introduced the theme of judgment.

In urging that we plan ahead now to take advantage of the Advent quality of these last three November Sundays, we recognize that Advent does not start officially until December. But should one start Advent vestments this year on November 12? It might be interesting to try, but it is not recommended unless a parish is really committed to carrying through strong Advent teaching for all seven weeks.

The Rt. Rev. Walter H. Jones
Bishop of South Dakota
Box 517
Sioux Falls, South Dakota 57101

Dear Walter:

Your concern for widows and orphans is one we all share. Indeed, assisting them and the clergy in retirement is the basis of all the Fund's activities, financial and otherwise. Not only has the Fund committed every dollar to that end, but it has assumed an unfunded liability in order to provide higher benefits today rather than wait until the worries are in hand. The last issue of "Perspective" dated April 18, 1978, which was sent to you and to all other clergy, explained in detail how the Pension Fund operates and mentioned that since its inception the Fund has paid out benefits totalling \$190,000,000 of which \$76,000,000 (or 40%) were paid to the beneficiaries of deceased clergy. These figures clearly show that the Fund, within the limits of its resources, has not overlooked the needs of widows and orphans. I doubt that there is any other long established private pension plan in the United States that can show a similar distribution of actual benefit payments made in favor of beneficiaries (60% to participants and 40% to the beneficiaries of deceased participants).

The question then is, in light of resources available, and other obligations, what benefits may reasonably be provided orphans. You correctly state that as of July 1, 1977, orphaned children were receiving about \$239,000 yearly from the Fund. It so happens, however, that these modest benefits represent a liability having present value of about \$1,140,000. Moreover, the Fund as of July 1, 1977, had additional liabilities of about \$3,300,000 representing the actuarially determined present value of the expected benefit payments that will be made in future years to the prospective orphans of the active, inactive and retired clergymen who are now living.

To summarize, the Fund's total liability for children's benefits amounted to about \$4,400,000 as of July 1, 1977. It follows, therefore, that additional resources of about \$4,400,000 would be needed in order to double the present scale of benefits; and that additional resources of about \$8,800,000 would be needed in order to triple the present scale of benefits.

If you will recall earlier this year, in an exchange of letters, Fr. Casey wrote that at the next review of benefit improvements, every effort would be made to consider an improvement in the children's benefits. It should be pointed out that even a modest improvement of 20 percent in the present scale of children's benefits would have a lump sum value of about \$880,000. The effect of such im-

EXCHANGE

Some of our readers send to us letters or short articles which deal with different sides of a question which goes somewhat beyond the scope of our Letters to the Editor column. We offer Exchange as an occasional feature in which such debates can take place. This present exchange of letters, between the Rt. Rev. Walter H. Jones, Bishop of South Dakota, and Mr. Robert A. Robinson, president of the Church Pension Fund, deals with an aspect of the Fund. This matter is of interest to members of the Episcopal Church because the clergy pensions represent a very substantial portion of the remuneration which the church offers to those who serve as its pastors.

Mr. Robert A. Robinson
The Church Pension Fund
800 Second Avenue
New York, New York 10017

Dear Bob:

What really has upset me is something that I have written to you about previously, and also Bishop Richardson as Chairman, regarding what the Church Pension Fund does for widows and orphans!

This was brought home very vividly to me when one of my priests, with two daughters in university and one daughter in high school, died suddenly of a heart attack and we discovered that each of the three girls received \$750 a year from the Pension Fund to supplement what they received from Social Security. A number of our clergy are not on Social Security, having chosen some years ago not to be involved. Fortunately, we have been able, through the diocese, to help these young persons in their college education through personal gifts solicited from people whose hearts are generous. But to keep two young persons in university and one daughter in high school on the Church Pension's monthly check, and to continue to keep a home going, is impossible.

I received some very nice letters about the seriousness of the situation and the difficulties in substantially increasing the benefits for dependent children. I

think this is a lot of utter nonsense. Salaries of everybody employed by the Church Pension Fund and the Church Insurance Corporation are substantial. On a recent trip, one of the employees shared with us the cost of going to lunch in New York City; while a couple of hundred dollars may not seem like much to "drop" at noon lunch, it is one quarter of the amount that a university student, whose father served the church well over 20 years, receives to continue her education.

I guess this really hit home when, yesterday, I was writing my children (three of whom now are married but I did help them through university—two of them are still in university and we do our best to support them) and I got to thinking of my youngest who is 15 years of age. I all of a sudden realized, by looking at all of the charts, that if my wife and I should be killed in an accident going to or from Lambeth Conference in England that the total amount of benefits received through the Pension would be a death settlement of \$2,000 and then my daughter, 15 years of age, would receive \$750 a year until she reached 22.

I went back to look at my own contributions through my churches and this diocese, and realized that over the course of 20 years plus, contributions had been made in the amount of approximately \$40,000, and if I were to leave this world (and my wife with me) my minor child would receive a total of \$7,250.

Let's cut back a little bit on some of the slick-papered publications, and the fine board and dinners, lovely hostings, and get some of our dollars back out to the people who really need them. In the report dated July 1, 1977, there were 368 orphaned children receiving benefits for a total of \$238,296. In the year of our Lord 1978, this amount should be at least tripled, and if some good honest looking at the total operation were done, it could be possible.

Let's not have the tail wag the dog. Thanks for listening to a rather irate bishop on the subject. Faithfully,

Your brother in Christ,
(The Rt. Rev.) WALTER H. JONES
Bishop of South Dakota

provement would be to leave that much less money available to increase the benefits of pensioned clergy and pensioned widows. In considering benefit improvements, the trustees always try to maintain a degree of equity between the various classes of beneficiaries. They also have to keep in mind that about 15 percent of our clergymen are not married at the time of their retirement or prior death. This unmarried group is subject to the same assessment rate as the married group of clergymen, but does not receive any extra pension benefits to compensate for the fact that the Fund will not have any significant liability for survivor benefits in its account.

You refer to your "own contributions through my churches and this diocese" which have actually aggregated about \$38,000 to date. This is really not an accurate picture of your situation, because, as we have pointed out from time to time, the assessments paid to the Fund by the various church units are held on a *pooled basis*, and are never held in the name of any individual clergyman or beneficiary. Under the rules of the Fund, which apply uniformly to all persons similarly situated, benefits become payable only to those persons who become eligible to receive them. In this respect, the Fund is much the same as Social Security. Otherwise, neither the Fund

nor Social Security would be able to provide the same scales of retirement benefits, disability benefits and survivor benefits that are now provided.

As to the scope of the children's benefits provided under the Fund, they are admittedly modest assistance in the rearing and care of the minor children of deceased clergy, and were never intended to meet scholarship or other special needs. Very few private pension plans provide survivor benefits for widows and orphans such as the Fund provides, without first making a sizeable charge against the pension of the participant himself. If the Fund is to provide within the limits of its resources, reasonable pension amounts for clergy and their widows, it follows that children's benefits will have to continue to be of a modest nature. Clergymen who wish to make further provision for their widows and orphans, over and above the benefits provided by the Fund and by Social Security, may do so by purchasing personal life insurance, travel insurance protection, etc. In this respect, such clergymen are in much the same position as their counterparts who are lay workers of the church or workers in private industry.

May I assure you that our administrative expenses are under constant scrutiny and rank with the lowest of

comparable church plans as published yearly by the Church Pensions Conference. We look to see that all our expenses are appropriate, not money "dropped." Our publications assume the format they do in order that we can do a better job of educating and communicating. At the same time, we would not be doing our job properly if we practice false economies by limiting communications or reducing efficiency.

The surviving children's benefit will be reviewed with all other needs this fall. As you say, we don't want "the tail wagging the dog" and increases must be based on resources available and in line with other priorities. I appreciate your sharing your thoughts on this matter and hope that you know that the staff of the Fund is always available to assist the clergy where it can.

Sincerely yours,
ROBERT A. ROBINSON
President

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THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchpeople who care — who want to be informed, who are not content to let others do their thinking for them about the most important issues of life.

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Sunshine and rain and heat
And in the earth
the seed

Ripens and comes to birth
And fields of golden wheat
Rise for our need.

Grapes ripening on the vine
Through the long summer days
From autumn's hand
will be

Gathered to make the wine.

And all around the world
At humble chapel altars
and where great cathedrals rise
in artistry of stone
against the skies
These gifts of earth and sun
and air and rain
Now in the bread and wine
Become the feast divine
Again and yet again.

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ALTAR GUILD HANDBOOK for use with the PBCP. Deals with changes in altar guild duties occasioned by the PBCP. \$1.50 postpaid. Fr. D.E. Puckle, 1625 Travis, La Crosse, Wis. 54601.

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MEETINGS

EIGHTH ANNUAL CONFERENCE on the Secularly Employed Clergy, sponsored by NASSAM (The National Association for the Self-Supporting Active Ministry), November 9-11, 1978, Kansas City, Kan. Theme: How does the diocese relate to self-supporting clergy and self-supporting clergy to the diocese? Write/Call: **The Rev. James L. Lowery, Jr., 14 Beacon Street/Room 715, Boston, MA 02108; (617) 742-1460 (617) 492-1275.**

NOTICE

PRIESTS and bishops interested in establishing an order of discipline within the Episcopal Church, based on the Chicago-Lambeth Quadrilateral as adopted by the House of Bishops in 1886. This order is open to both single and married men. Order of discipline to be established at the first general meeting. Please write for further information. **Order of Saint Matthias the Apostle, P.O. Box 302, Oconomowoc, Wis. 53066.**

POSITIONS WANTED

ANGLO-CATHOLIC celibate priest, with 20 more years of active evangelical ministry ahead of him, seeks correspondence with interested vestries, parishes, and bishops. Reply **Box W-387.***

EXPERIENCED priest, age 34, General graduate seeks eucharistic-centered parish. Good pastor, teacher, and preacher with excellent references from previous bishops, fellow clergy, and laity. Open to be considered rector in medium sized parish or associate rector in large parish. Will consider position as tentmaker when combined with teaching. Reply **Box H-389.***

PRIEST, 40, married, hard-working, compassionate, would like position in large parish with main focus on youth, hospitals, and Christian education. Excellent references and CDO profile available. Reply Box D-390.*

POSTAL CARDS

FREE SAMPLES. Christmas Postal Cards save money. Religious Designs. Media Access, 301-A Lake St., Chittenango, N.Y. 13037.

RETIRED CLERGY

RETIRED or soon to retire priests of the Episcopal Church looking for a place to settle and continue a part-time ministry might wish to investigate **Winter Haven, Florida** and **St. Paul's Church.**

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

NEWS

Continued from page 6

remain. Black youth of South Africa have reached the saturation point and will die rather than face continued apartheid oppression."

Mr. Ntola said the fear of communism the government was instilling in white citizens in connection with blacks was baseless. "The blacks in South Africa are deeply Christian. Most of the youth movements are Christian-based . . . they open and close with prayer. They are not Marxist—that's white propaganda. The church in South Africa is still the most powerful force able to bring about peaceful change."

Mr. Ntola expressed satisfaction that Canada had applied economic sanctions against South Africa, and wants the U.S., West Germany, and England to do likewise. When asked about the argument that such sanctions would hurt blacks more than whites, he said blacks were prepared to die if that's what it takes.

Bishop Appoints Exorcism Expert

The Rt. Rev. Gerald A. Ellison, Bishop of London, has appointed the Rev. Alan Harrison, chaplain at St. Michael's Convent at Ham, Southeast London, to be chairman of the national Exorcism Study Group. Six London parish priests will work with Mr. Harrison.

"If clergy come up against psychic problems, we are experienced to deal with them," said Mr. Harrison. "What we will try to prevent is the wholesale casting out of demons where there are no demons."

Mr. Harrison succeeds the Rev. Kenneth Leech, who has been the bishop's adviser on exorcism for 18 months.

Bishop Marshall Dies

The Rt. Rev. Guy Marshall, Assistant Bishop of Peterborough, England, and former Bishop Suffragan of Trinidad and Tobago, died recently in Peterborough. He was 69.

Bishop Marshall's ministry was varied, and took him to Canada, Argentina, and the West Indies. In 1938, he was assistant chaplain to the Missions to Seamen in Southampton, England. This was followed by service in Argentina, where, in 1944, he was appointed canon, rector and subdean of St. John's Pro-Cathedral in Buenos Aires.

From 1958-67, he was chaplain to the Missions to Seamen in Toronto, Canada, and rector of St. Stephen's Church there. In 1967, he was consecrated Suffragan Bishop of Trinidad and Tobago, with responsibility as Bishop of Venezuela. He resigned in 1974, and was appointed Assistant Bishop of Peterborough.

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SERVICES OFFERED

LEW TOWLER, author of "Planned Continuing Christian Education for Clergy and Laity," will conduct on site sessions in your Diocese, Convocation, Deanery, Parish, Mission, Community to help clergy and/or laity plan their own growth in Christian/Continuing Education for the coming year. For brochure write: **Lew Towler, 1705 Gay Lane, Lansing, MI 48912.**

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A **COMPLETE** catalogue of most major denominational resources including some 30 Episcopal dioceses. Listings are by title, author and content including where to order and prices. Commentary identifies nature of material concerning use of time, talent, and treasure. Send \$1.00 with self-addressed, stamped envelope to: **The Rev. W. Gilbert Dent, Box 131, 99 Brattle St., Cambridge, Mass. 02138.**

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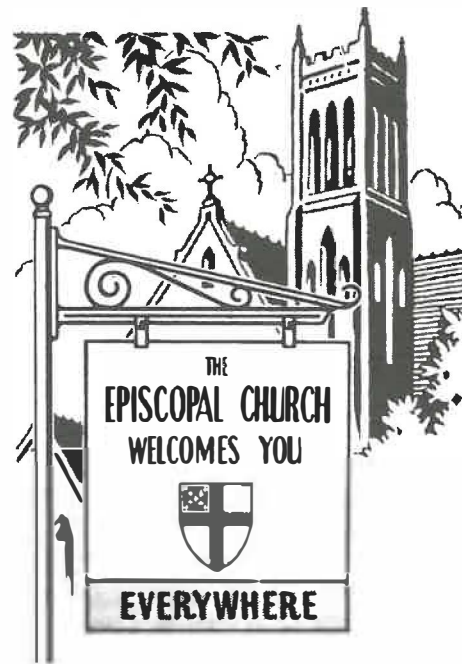
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CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
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2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
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The Rev. Charles S. Womelsdorf, v
Sun 8:45 Sol Mass; HD anno. Oct. 29 Friends Meeting & lunch
1, organ recital 4. Fri, Nov. 3. Shreveport Boy Choir 7:30

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

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ATLANTIC CITY, N.J. 08401

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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

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Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15
HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15. Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Sun Masses 8:30, 11 Sung; Tues, Thurs, Fri 8; Mon, Wed 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

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

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Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

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

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