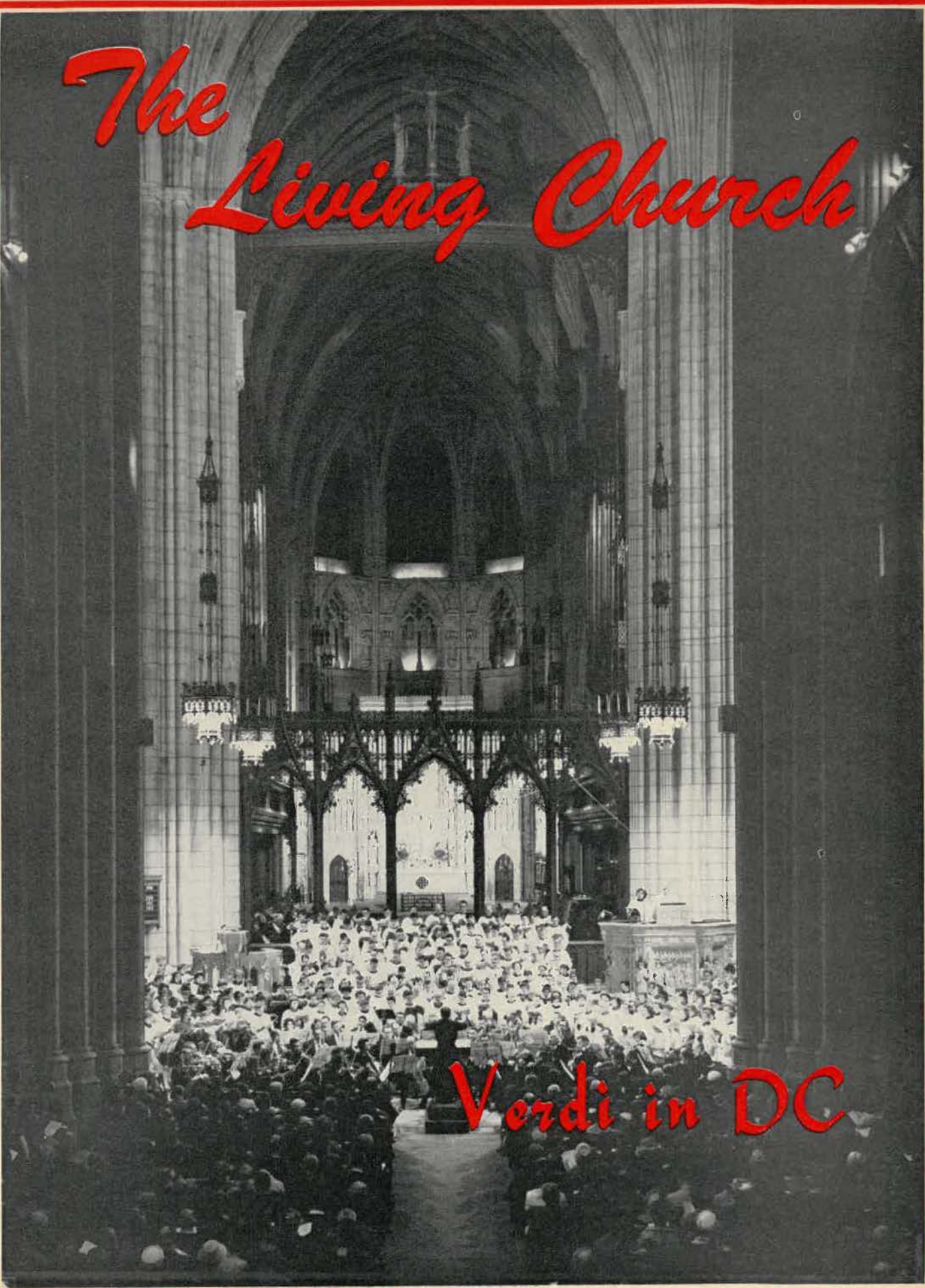


# *The Living Church*



*Verdi in DC*





— With the Editor —

HERE are some ponderabilia from hither and yon:

1. "I think the Standing Liturgical Commission badly needs someone with a rather irreverent sense of humor. For example, Psalm 42 v. 9, where 'water-floods' of the Prayer Book become 'cataracts' of the Green Book. It is bad enough to think of God as an Old Man with a Beard, but an Old Man with Cataracts, really! How anthropomorphic can you get?" (N.W.M.)

2. "It is the opinion of most thoughtful students of life that happiness in this world depends chiefly upon the ability to take things as they come. An instance of one who may be said to have perfected this attitude is to be found in the writings of a certain eminent Arabian author who tells of a traveler who, sinking to sleep one afternoon upon a patch of turf containing an acorn, discovered when he woke that the warmth of his body had caused the acorn to germinate and that he was now some sixty feet above the ground in the upper branches of a massive oak. Unable to descend, he faced the situation equably. 'I cannot,' he observed, 'adapt circumstances to my will; therefore I shall adapt my will to circumstances. I decide to remain here.' Which he did." (P. G. Wodehouse, in *Leave It to Psmith*.)

3. "In St. Paul's temperament and his methods of winning his audiences, I see something Greek. I wonder, when we consider his voyages and his mind, that nobody has given him the title of a Christian Odysseus, *polytropos*, a man of subtle twists and turns, all things to all men, with of course a difference. St. Paul became all things to all men in the hope that he might save some. Odysseus became all things to all men in the hope that he might save Odysseus. But St. Paul is just as agile, just as infallibly alive to the requirements of the moment. When he talks to the Athenians he is Greek. He is just as fittingly Jewish in his defense before King Agrippa, whom he knew to be 'expert in all customs and questions which are among the Jews' (Acts 26:2-3). I doubt not that, if St. Paul were alive today (1928) and preached to a Boston audience, he would, in the fashion of our most liberal Vivines, choose a text from the Swami Vivikanda or Rabindranath Tagore, prefacing the quotation with the words 'as certain also of your own prophets have said'." (E. K. Rand, in *Founders of the Middle Ages*.)

4. A startling exegesis (and who's to

say it's wrong?) of one of the toughest of texts — Matthew 24:28: "Wheresoever a deade carion is, thither will ye Egles gather. Our saviour christ compares himselfe to a deade carion, for where the carion is, there wyl the Egles be, and though it be an euyl smel to vs. and stynckes in a mans noose yet it is a swete smell to the Egles, they wyl seke it out. So the people sought oute Chryst, they smelt hys fauour, he was a swete smell to them. He is *Odor vitae ad vitam*, the smel of life to life. Thei flocket about him lyke Egles. Christ was the carion, and the people were the Egles." (Hugh Latimer, in a sermon in April 1549.)

5. "Some fragments of what I felt [about Gertrude's death] have struggled out in the form of some verses which I am writing out for you. But for real strength (I don't like the word 'comfort'), for real peace, no human words are much good except perhaps some of the unfathomable, unintelligible, unconquerable epigrams of the Bible. I remember when Bentley had a burning boyish admiration for Professor Huxley, and when that scientist died some foolish friend asked him quite flippantly in a letter what he felt about it. Bentley replied with the chapter and verse reference to one of the Psalms, alone on a postcard. The text was, 'Precious in the sight of the Lord is the death of one of his saints.' The friend, I remember, thought it 'a curious remark about Huxley.' It strikes me as a miraculous remark about anybody. It is one of those magic sayings where every word hits a chain of association, God knows how.

"'Precious' — we could not say that Gertrude's death is happy or providential or sweet or even perhaps good. But it is something. 'Beautiful' is a good word — but 'precious' is the only right word.

"It is this passionate sense of the value of things: of the richness of the cosmic treasure: the world where every star is a diamond, every leaf an emerald, every drop of blood a ruby, it is this sense of *preciousness* that is really awakened by the death of His saints. Somehow we feel that even their death is a thing of incalculable value and mysterious sweetness: it is awful, tragic, desolating, desperately hard to bear — but still 'precious.' . . . Forgive me the verbosity of one whose trade it is to express the inexpressible." (Gilbert K. Chesterton, in a letter to his fiancee after the death of her sister; in 1899.)

# The Living Church

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The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

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June

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

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# Letters to the Editor

## Preparation for Trial Use

Bp. Hallock's letter, "Preparation for Trial Use" [TLC, May 14], touched a sensitive spot.

I accuse myself of the following sin which sin my bishop deplored in his letter to the editor. My innocent lay people have been victimized by me in putting myself in the place of God in determining what I will or will not allow God's flock to experience by way of liturgy. But by accusing myself of this sin, may I endeavor to make a plea in my own defense? It would seem that this is an era of theological anarchy. Canons, traditions, even proposed changes for trial use, as passed by General Convention, are up for grabs. "Do your own thing" is the cry of the day. Not a few bishops of the church are carrying the torch—in fact are leading the parade—in pursuing this quest for theological relativism.

We at Trinity Church honestly and objectively, with much preparation, tried the 1967 "thing"—for five uninterrupted months, at all services, Sundays and weekdays. We hand delivered over 800 national church questionnaires to our parishioners; 260 questionnaires were returned—not overwhelming, but substantial. Of these, 89.2% returned reflected a *negative* opinion on the trial use. Of the remaining 11.8%, over 8% could take the proposed rite providing the following items were restored: 1) the

penitential aspect—not just to be used on certain Sundays of the year; 2) the Prayer of Humble Access; and 3) the blessing. Since the parish had been (and still is) using the *Gloria* immediately following the *Kyrie*, congregational participation in the Prayer of Humble Access and Prayer of Thanksgiving, procession of elements to the altar at the Offertory, clearly the proposed service of the Lord's Supper had little to offer that the Prayer Book could not be adapted to.

We have heard that suggestions and recommendations made to the Standing Liturgical Commission, either as a result of this questionnaire or through individuals making such proposals, have been heard loud and clear—and acted upon. My question would be: If this parish is fairly typical, and I have no reason to doubt that it is, why didn't the commission get our message? What kind of weird application of statistics showed that the church was "demanding" a change? Was it the same principle applied in inviting special, non-voting groups to the General Convention at Louisville in 1973? (The vote by the official committee, I am told, was 18-2 *against* extending such an invitation.) Is this the *modus operandi* of the Holy Spirit? Perhaps—but it seems unlikely.

What makes my bishop, the House of Bishops, the House of Deputies, so omniscient when it is declared so emphatically that the BCP of 1928 is gone forever? Is not

omniscience a sole attribute of God? Granted the Holy Spirit is operative at General Convention, is not the Holy Spirit also active on the parish level? Could it be that there just might be some manipulations going on before, during, and after GC? Having been a deputy at both the '61 and '64 conventions, I am not naive enough to believe that power politics have been cleansed from the church. From top to bottom, from bishops, to laypersons, there seems to be a concentrated and organized effort to abolish the Episcopal Church. One quick and certain way of achieving that goal is to destroy the book which contains the catholic faith as it was handed down from our blessed Lord to the apostles and which has been practised for nearly 2,000 years.

With the many options offered by Trial Rites 1, 2, and 3, why not one more? Why doesn't the Standing Liturgical Commission come up with some minor rubrical changes in the 28 BCP and recommend these changes to be tried during the next triennium? Too simple? I suppose. But it would clear my conscience of a mortal sin I am now committing. It is against my nature to be against the Establishment. But I can do nothing else. The way it is, I fear that I am not even repentant over my sin of playing God. May God have mercy on my soul!

(The Rev.) KENNETH E. TRUEMAN  
Rector of Trinity Church

Wauwatosa, Wis.

The first paragraph of the good bishop's letter reads: "I have great sympathy for innocent lay people victimized by parochial clergy who will put themselves in the place of God and determine what they will or will not allow their flock to experience by way

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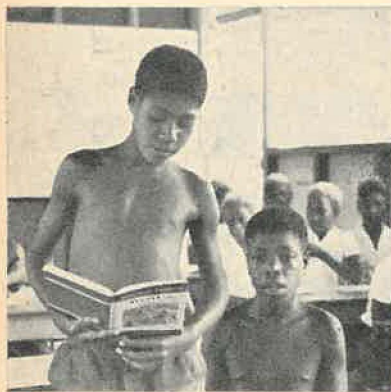
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of liturgy." Really? "Clergy who will put themselves in the place of God." Why parochial clergy only? How many bishops have issued directives to the clergy to use the trial liturgies regardless of the spiritual harm to the people in the pews? How many bishops have not issued any directive to use the trial liturgies? Have those bishops too taken God's place? The first paragraph seemingly implies that a clergyman of the church who shares the agony with his people with regards to trial liturgies is anathema.

The third paragraph: "A new and far more flexible Prayer Book is on the way." That remains to be seen. I have no objection to a revision of the Book of Common Prayer, but it would be wise to wait and see what the General Convention will decide—unless, of course, some things are going on behind closed doors leaving clergy and laity in the dark, and with the intent of springing the whole deal upon them at General Convention. The despair over trial liturgies is seen throughout the Episcopal Church, which has brought about a serious division in the fellowship of the church. The church and public press reveal the anguish over the Green Book.

The fourth paragraph: ". . . A great disservice is being done to many lay folk of this church in preventing them from participating and sharing in the whole process of trial use and comment." Well now, did the church in General Convention order that every bishop of this church shall direct that trial liturgies must be used in every diocese and in every congregation? Or did the church in General Convention give each bishop the privilege to use or not to use the trial liturgies? I think it is the latter. And too, the wisdom of one bishop may be utter nonsense to another bishop of this church.

I admire and deeply respect the Bishop of Milwaukee, but find it difficult to think that any priest of our church would dare to place himself above God who is the father of us all.

(The Rev.) FRANK ALVAREZ  
Rector of All Saints' Church  
Jensen Beach, Fla.

Bp. Hallock takes a dim view of anyone daring to stand in the way of that which

God, speaking through convention, desires—in fact, demands—that we do as his creatures.

The 1970 convention in Houston cured me of any delusions I may have had as to whether or not the Holy Spirit operates in and through the church in convention. The third person of our blessed Trinity couldn't squeeze in because of all the egoism displayed and practiced by those who were playing God on the floors of the two houses and in the little rooms reserved for them.

(The Rev.) HERBERT L. AMAN  
Rector of St. Andrew's Church  
Wrightsville Beach, N.C.

### Addendum from Texas

Thank you for the excellent report of the recent Council of the Diocese of Texas [TLC, Apr. 16]. One action of that council in your story that was not mentioned was this:

It voted to memorialize General Convention to authorize all licensed lay readers to administer the chalice at the service of Holy Communion.

I believe this action will be of interest to many readers of TLC.

(The Rev.) CLAXTON MONRO  
Rector of St. Stephen's Church  
Houston

### The Second Service

For many months now I have read the letters and articles concerning the *Services for Trial Use*, most of which concern the Second Service. In all that has been written there is one point which has not been mentioned which I think is rather important.

Most of the comments have been from the point of view perhaps best categorized as "What's in it for me?" There is evidenced a gross misunderstanding of what worship is all about; a misunderstanding which is one of the real failings of the church in our time.

Worship is primarily *doing*, not "getting," as so many seem to believe and practice. We go to church to be entertained in a respectable comfortable manner so that we can "feel good" the rest of the week (or however long it may be until we go back again). Wasn't the choir lovely? Aren't the acolytes charming? I certainly enjoyed your sermon, Father. Have you ever noticed how many people don't sing the hymns, don't

## A Prayer for Priesthood

**O** GOD, the Father of our Lord and Saviour, Jesus Christ, grant us a deeper sense of the meaning of our priesthood during these days of storm and stress. Increase our devotion to your Son as we try to lead others in the way, the truth, and the life which he exemplified. Give us increase of the power of your Holy Spirit as we preach your word, administer your sacraments, and teach your people. Inspire us in all areas of our ministry that we may continue our work as good disciples of him whom we serve, the same Saviour, Jesus Christ our Lord. *Amen.*

Charles Rounsavelle Stires



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say the "amens," do the "prot squat" rather than kneel—in other words, are spectators rather than participants?

When will we ever learn that we go to church primarily to do something? That something being to offer our prayer, praise, thanksgiving, and our total selves to Almighty God? Surely we do indeed receive (that we receive so very much in spite of our inept attempts at giving is proof of the grace and love of God). But our primary reason for going to church is to give, to offer, and to do. Is it by chance that we offer our oblations before we receive the body and blood of Christ? I seem to recall that someone said somewhere: "It is in giving that we receive. . . . It is in losing your life that you shall find it."

What has all of this to do with the Second Service? Simply this: that many people have found this rite much more suited to *doing* than is the 1928 rite. They like the strength and the vitality of the contemporary English, they like being able to participate in the intercessions and the variety that the different forms offer, they like the affirmation in the prayer of consecration, they like ending the service with a final "Thanks be to God." Yes, there are things that are not well accepted, the new version of the Lord's Prayer for one, deciding what to do with the Peace for another. But over all there is a feeling that this service gives them an opportunity for more active participation in the service, and this is well received.

Two other very brief points: a great fuss has been raised about the mechanical aspect of following the book. This is interesting, for this is precisely the point most often brought up by non-Episcopalians who become interested in the church: "We can't follow your darn book." And what do we long-time Episcopalians tell them? Right, "Don't worry, once you get used to it you will have no trouble at all; it will become second nature to you." Are we getting a taste of our own medicine and finding it a little bitter?

The thing that perhaps disturbs me most of all is the contempt and ridicule and scorn and hateful manner that many of the writers have used toward those who differ from their opinion—and especially against the Liturgical Commission. (See how those Christians love one another . . . ?)

Rite II is not perfect, nor will any liturgy ever be. But it does offer a very good vehicle for the *active* worship of Almighty God. And this is one thing we most certainly need.

(The Rev.) DONALD K. WHITE  
Rector of Christ Church

Castle Rock, Colo.

### Ordination of Women

I would like to respond to Bp. Atkins' letter [TLC, Apr. 30], though I cannot claim to be "learned in the scriptures or in theology." In spite of this, or perhaps *because* of this, I offer here, simply as a woman, my thoughts on the question of the ordination of women to the priesthood.

This frantic quest for a scriptural and/or theological basis for denying priesthood to women is in itself a stumbling block which must be removed before any sensible discussion of the matter can be pursued or any really honest opinions expressed. This barrier can only be removed if we will recognize a simple fact: that God *purposefully* and lovingly created men and women with

countless noninterchangeable characteristics. On top of this, the fact cannot be disputed that Christ did not call even a representative woman to serve in the capacity in which his apostles were chosen to serve, and from whom are descended in unbroken succession our ordained priests today.

This is theological reason enough for me and, though it is simple and obvious, I do not believe God's purposes are necessarily obscured from his children by any lack on their part of an intricate knowledge of "book-learning" theology or exhaustive study of biblical implications.

So putting this obstacle (this search for negative theological proof) out of the way, we should be able to look at the question from a common sense, practical point of view. Here, then, are two points which I think bear consideration:

First, there is a very real and agonizing role-identification dilemma amongst the parish clergy today. Their vocation has been downgraded mercilessly from within the church itself by their own kind, by church leadership, as well as by the apathy of the man-in-the-pew. Step by unrelenting step the demarcation between the specially-called and "any man" has been obscured or practically obliterated. Today's parish priest is advised to appoint laymen and committees to carry out many functions once reserved to his special calling and training. The sacraments he was ordained to administer have been treated casually and irreverently. They have been used blasphemously in public demonstrations, in do-it-yourself experimental worship, and at least one diocesan bishop has called upon the priest to administer the body and blood of our Lord to the three-year-olds of the "juice-and-crackers set." There is little wonder so many are considering leaving the ministry in the face of this demoralizing trend. Now, for a totally *unnecessary* issue, we seem willing to add to this crisis of self-doubt amongst the parish clergy by implying that women could do just as good a job!

Secondly, consider the eloquent example which is set for the lukewarm-average male churchgoer by the very fact that his parish priest *is not* and *cannot be* a woman. It is difficult enough for the average *woman* to become convinced that she must ultimately rely on a strength outside that available from human sources; even though she is by nature inclined to be dependent and therefore more readily able to commit her life to her Lord and Saviour. On the other hand, *men* are pre-conditioned to depend largely on their own resources and human strengths, and it is naturally harder for them to "let go and let God" into their lives. The male priest bears living witness that giving up oneself to God's service is a decision requiring strength, courage, and practical sense, and in no way speaks of softness, weakness, or sentimentality. It would be a foolish mistake to underestimate the value of this example in providing a convincing argument for the skeptical man-in-the-pew in his search for the Way, the Truth, and the Life.

I don't like to think that the ordination of women to the priesthood is inevitable, even though the first damaging steps have already been taken in allowing female deacons. But perhaps even a delaying action would be of value at this time. It might buy time for us women to pause and consider how much that is of real importance to the



# The Holy Eucharist

## A revision of the Liturgy of the Book of Common Prayer

as used in the Church of Our Saviour, Atlanta, Georgia

¶ *Opening Hymn.*

¶ *The following is said aloud if the hymn is omitted.*

V. In the Name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

V. I will go unto the Altar of God.

R. Even unto the God of my joy and gladness.

V. Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

V. Wilt Thou not turn again and quicken us,  
O Lord,

R. That Thy people may rejoice in Thee?

V. Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

V. Lord, hear our prayer.

R. And let our cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

¶ *Collect for Purity, Prayer Book, page 67.*

Let us humbly confess our sins unto Almighty God.

¶ *General Confession, Prayer Book, page 75.*

¶ *Absolution, Prayer Book, page 76.*

### Introit

V. Blessed be God, the Father, the Son, and the Holy Ghost:

R. And blessed be His kingdom, now and forever.

V. Holy God, Holy Mighty, Holy Immortal:

R. O come, let us adore Him.

V. Glory be to the Father, and to the Son, and to the Holy Ghost:

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Blessed be God, the Father, the Son, and the Holy Ghost:

R. And blessed be His kingdom, now and forever.

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Kyrie, eleison.

R. Christe, eleison.

V. Christe, eleison.

R. Christe, eleison.

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Kyrie, eleison.

¶ *Gloria in Excelsis, Prayer Book, page 84.*

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

¶ *The Collect.*

The Lesson, from . . . .

¶ *The Lesson.*

Here endeth the Lesson.

### Gradual

¶ *In Advent:*

V. Alleluia, alleluia. Behold the Lord is nigh at hand:

R. To redeem the nations, alleluia.

V. Drop down, ye heavens, let the skies pour down righteousness:

R. Let the earth open and bring forth a Saviour, alleluia.

¶ *In Christmastide and Epiphanytide:*

V. Alleluia, alleluia. Thine Almighty Word, O Lord, leap'd down from heaven:

R. Out of Thy royal throne, alleluia.

V. A hallow'd day hath dawn'd upon the earth:

R. Come, ye nations, and worship the Lord, alleluia.

¶ *In Lent:*

V. We adore Thee, O Christ, and we praise Thee: R. For by Thy Cross and precious death, Thou hast redeemed the world.

V. O Saviour of the world, Who by Thy Cross and Passion hast redeemed us:

R. Save us and help us, O Lord, we humbly beseech Thee.

¶ *In Eastertide and Pentecost and the six days following Pentecost:*

V. Alleluia, alleluia. Christ our Passover:

R. Is sacrificed for us, alleluia.

V. God reigneth over the nations:

R. The Lord remaineth a King forever, alleluia.

¶ *On Trinity Sunday and until Advent:*

V. Alleluia, alleluia. The Holy Gospel of peace:

R. Is good news of salvation, alleluia.

V. Blessed is the Word that cometh:

R. In the words of holy Gospel, alleluia.

The Holy Gospel of our Lord and Saviour Jesus Christ, according to Saint . . .

R. Glory be to Thee, O Lord.

¶ *The Holy Gospel.*

R. Praise be to Thee, O Christ.



¶ *The Nicene Creed. Prayer Book, page 71, adding "holy" before "Catholic."*

¶ *Hymn and sermon.*

V. The Lord be with you.

R. And with thy spirit.

Ascribe unto the Lord the honor due unto His Name: Bring offerings and come into His Courts with thanksgiving.

¶ *Offering of alms and bread and wine.*

## Offertorium

*All: O Christ, we offer ourselves, our souls and bodies, to be presented to the Father, in union with the holy, living Sacrifice of Thy Body and Blood.*

¶ *The priest says "Pray, Brethren: The Holy Sacrifice is offered . . ." and mentions people or purposes for which prayers are desired. Silence is kept for a while, during which anyone present may pray aloud or mention people or purposes for which he desires to offer prayer. After everyone has had opportunity to offer prayer, the priest says: "For the Whole State of Christ's Church", and says the prayer in the Prayer Book, page 74, pausing for the people to say "Amen" at the end of each paragraph.*

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

¶ *The Preface, from the Prayer Book.*

*All: HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of Thy Glory: Glory be to Thee, O Lord Most High. Amen. Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.*

*ALL GLORY BE TO THEE . . . (Prayer Book, page 80) through PARTAKERS OF HIS MOST BLESSED BODY AND BLOOD.*

And we earnestly desire Thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. *Amen.*

¶ *The people stand.*

And now, as our Saviour Christ hath taught us, we are bold to say,

¶ *The Lord's Prayer, Prayer Book, page 82.*

V. The peace of the Lord be always with you.

R. And with thy spirit.

¶ *The priest embraces or shakes hands with his assistants, and perhaps with one or two persons in the chancel and nave. The people may embrace or shake hands with those near them, if they wish to do so. Then the priest and people kneel and say together the Prayer of Humble Access, Prayer Book, page 82.*

V. O Lamb of God, That takest away the sins of the world:

R. Have mercy upon us.

V. O Lamb of God, That takest away the sins of the world:

R. Have mercy upon us.

V. O Lamb of God, That takest away the sins of the world:

R. Grant us Thy peace.

¶ *The Priest breaks the bread, and receives Communion, and then says, Behold the Lamb of God. Behold Him That taketh away the sins of the world.*

¶ *Words of Ministration. Prayer Book, pages 82 and 83.*

## Communio

*All: We have seen the Holy Light: We have received the heavenly Food: We have found the true Faith: We give thanks to God our Saviour, for He hath redeemed us.*

*Priest. Let us pray.*

Almighty and Everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Depart in Peace (or *Let us Bless the Lord*).

R. Thanks be to God.

¶ *The Blessing, Prayer Book, page 84.*

¶ *Closing hymn.*

## General Rubrics

¶ *Hymns, Introit, Gloria in Excelsis, Gradual, Creed, Sermon, Communio, and certain other parts may be omitted.*

¶ *Hymns, Psalms, or Spiritual Songs may be added. The Marriage Service, the Burial Service, or, on the Feast of the Purification, the Blessing and Distribution of Candles, may be added before the Collect for Purity. The Decalogue, the Summary of the Law, and/or the Invitation "Ye who do truly and earnestly repent . . .", or, on Ash Wednesday, the Blessing and Imposition of Ashes, may be added after the Collect for Purity. The Comfortable Words and/or, on Easter Day, the Easter Salutation, may be added after the Absolution. On Palm Sunday, the Blessing, Distribution, and Procession of the Palms may be added after the Introit. An additional Bible lesson may be added after the Collect. Holy Baptism may be added after the response following the reading of the Holy Gospel. Holy Confirmation, an act of Commitment, installation of officers, admission of lay readers or associates of religious orders, and other such things, may be added after the Creed. Other things may be added after the Post-Communion prayer and before the Dismissal.*



lives of others we are willing to risk in order to satisfy our own selfish cry for "equal rights." And it might give the men a little time to evaluate the salutary effects in this permissive society of an oft-needed but seldom spoken, "No!"

ELIZABETH W. GOLDSBOROUGH  
*Owings Mills, Md.*

With all this controversy over the ordination of women, why don't we consult the ultimate authority, God's Holy Word? God says very definitely that women should neither speak nor teach in churches. Please see I Corinthians 14:34-35 and I Timothy 2:11-13. Perhaps Episcopalians could spend more time studying the Bible and trying to be more like Christ and less time fussing about women's lib in the pulpit.

SUSAN JEKEL

*Palm Beach, Fla.*

### A Refuge for Anglicans?

The *New York Times* for Apr. 23 carries a story about the Polish National Catholic Church in which it is revealed, *inter alia*, that this communion has been approached by "national church groups in the Philippines and Puerto Rico"—and also "by an Anglo-Saxon group"—with unity proposals.

Although "Anglo-Saxon" is a curious way to describe the 3.5 million whites and blacks, occidentals and orientals, Jews and Greeks, who are the faithful of the Episcopal Church, whom else would the Polish Nationals have in mind? Is it possible that, in anticipation of wholesale defections as the result of strange and erroneous doctrines—COCU, the ordination of priestesses, disobedience and pressagentry by bishops—someone is preparing a refuge for Anglicans who wish to hold fast to the faith and worship, the order and decency, of reformed catholicism?

I for one should like to know more about these approaches to a fine, independent church with which we are already in full communion. The soul to be saved in such a change of allegiance might be my own!

HILARY W. GRAHAM

*Carlisle, Pa.*

Can anybody identify this "Anglo-Saxon group?" Ed.

### Ministry to Prisoners

It's refreshing in the midst of all our flagellation over liturgy and mission to have the desperate needs of prisoners pointed out [TLC, Apr. 23].

First of all, the liturgy and the discussion on the "theology of incarceration," which included inmates at the state prison in Graterford, Pa.; next the truly pastoral editorial by the bishops having jurisdiction in Pennsylvania; then TLC's own supportive editorial; and finally, among "People and Places," the note that the rector of a busy parish, the Rev. Sinclair D. Hart of Grace Church, North Attleboro, Mass., "is also assistant to the Rev. Robert Burt, chaplain of Walpole State Prison." That my old friend "Sinc" Hart should take such action confirms my own recent decision to attempt "relevance" in this neglected field of truly Christian ministry.

In January I visited the headquarters of the National Yokefellow Prison Ministry at the Shamokin Dam, Pa., and sat in on the Yokefellow study-discussion group at the

nearby Allenwood low-security prison facility, a satellite of the Lewisburg Federal Penitentiary. The group was attended by "outmates" from Williamsport who came on a stormy night to share their thoughts as Christians. The discussion, led by a prisoner, was a continuation of the previous week's probing of "the difference between right and wrong." The "onion skins" came off rapidly! No one could fool anyone else. All their words, bounced against the hard fact of who they were and where, were "as gold tried in the fire."

It was because of this experience that I agreed to sponsor a conference on the Yokefellow Prison Ministry in New England next fall. In preparing for it I find that there are many local, individual programs of volunteers in prisons and jails in New England. The need they supply is that of the human friendship of someone outside who cares. According to the chaplains the depth and duration of that caring is usually dependent upon religious motivation.

Perhaps this is why the Yokefellow Prison Ministry has expanded its service to 104 federal and state prisons. The prisoner has to find his spiritual resources while he is in prison. He needs them even more when he gets out. Both "inmates" and "outmates" need a supportive relationship, a "church" of fellow-concerned souls.

Without a nearby prison, my personal ministry will be the contact I make through a correspondence course on the Bible which I wrote and taught for seven years through the extension division of the University of North Carolina. It is now being restenciled for the Yokefellow Prison Ministry and made available to prisoners (or anyone else!).

"I was in prison and you visited me. . . . Inasmuch as you did it to one of the least of these, my brethren, you did it unto me."

(The Rev.) MAURICE A. KIDDER  
Rector of All Saints' Church  
South Hadley, Mass.

### Praying as Free Men

Many thanks to the Rev. John L. Kater and TLC for publishing *Praying as Free Men* [TLC, May 7]! A good many clergy and laity both needed that emphasis.

We have been having difficulty with young clergy who insist that we are trying to "twist God's arm" by asking him for this one or that one. Well, the emphasis of Fr. Kater's article puts the business in order: praying *if it be God's will*.

Some younger men have told me they refused to bless articles upon request, as this is an imposition on the Lord. I tend to bless the articles, and let the Lord do the deciding. I have often asked for the Lord to correct my prayers, if I thought they were in some sense not in keeping with his will as I know it. What's wrong with that? More prayer, rather than less, is satisfying, so far as we can judge.

(The Rev.) GEORGE E. HOFFMAN  
Vicar of Trinity Church  
Geneseo, Ill.

### On Choosing Bishops

On choosing bishops: In these days of liturgical reform when we are seeking leads for changes from early times, it would seem appropriate to go back to the scriptures, and in particular Acts I:15-26.

The apostles faced with the same prob-

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lem picked out two men, Joseph Justus and Matthias, and asked that the Holy Spirit guide the casting of lots. It would be nice to think that the Holy Spirit was given some chance. I have recollection of times when an election seemed more like a political convention.

In these days when we have in each diocese many men already chosen and ordained as priests, there would be no difficulty in finding the names of men to lay before the Holy Spirit, and if prayer were to take the place of the sometimes rather fulsome nominating speeches, maybe we could let the Holy Spirit take care of the whole thing. "Appointed by the Holy Spirit" would indeed be a fine commission.

(The Rev.) JAMES F. MARTIN  
Rector of Trinity Church

Branford, Conn.

### Youth and the Church

I fail to grasp the logic in your column in "Around and About" for Apr. 30. Of course children and young people want adults to be mature and to act their age. I heard one once say, "Who wants a 45-year-old buddy?" This, however, in no way precludes programs for youth and their inclusion in the responsibilities of the church. It is quite misleading to equate this with immature leadership.

H. SANFORD HOWIE, JR.

York, S.C.

### A New SLC?

For at least the second time in the letters column, the suggestion has been made that the present Liturgical Commission now resign, their work of revision being in large part finished, and a new commission be named to analyze the results of the questionnaires now being circulated throughout the church. This certainly seems a suggestion worth following, if for no other reason than to lessen the ever-recurring suspicion that the present commission is not interested in divergent opinions.

I wonder if we might have the thinking of a commission member on this suggestion (perhaps of the Rev. Boone Porter, who has spoken out for the commission several times in the letters column). If the members are not willing to resign, would it be possible to appoint a temporary committee whose sole job would be to analyze and make public the results of the questionnaires and the basic opinions of the letters received by the commission?

The Louisville General Convention will be upon us before we know it and most certainly the matter of the trial liturgies will come up there. For lack of a better idea, may I suggest that any churchman who supports a new or temporary commission as a possible means of obtaining an impartial analysis, so write the chairman of the Standing Liturgical Commission:

The Rt. Rev. Chilton Powell  
Bishop of Oklahoma  
P.O. Box 1098  
Oklahoma City, Okla. 73101

You might also send a carbon to your own bishop and to those clerical and lay deputies who will be representing you in Louisville. They cannot know your opinion unless you make it known to them.

MARY IDA GARRARD

Sherman, Texas



# A Letter to Mother Church

Jess E. Taylor

FOR over two years now I have gone on with my life, separated from the church only as a son is separated from his mother, for I can no more stop loving the church than a man can stop loving his mother when the time comes for him to leave her and go on with his life.

The similarity does not end merely with that, however, for as a son is in turmoil when his parents are troubled, so have I been in turmoil, but I can no more solve the problems of the church than I could have solved the problems of my own mother. Yet, as the time came when I had to offer my observations to my parents, so has the time come that I must offer some observations to the church. The comments which will follow I ask only be received as they are given, as from one who loves even though by force of circumstance he must remain separated for a while. I do not ask that the observations be well received, but only that they be heard, and it is for that reason I have chosen to appeal to you for their presentation.

First of all, may I observe that those who suffer in this world do not come in groups. Suffering is not done by a group, it is done by individuals, and if suffering is to be alleviated it is individuals who must be helped.

Secondly, may I note that when a man is starving he is far less concerned with the redistribution of wealth than with where his next meal is coming from. To make my meaning more clear, it is fine, and good, and we should worry about social injustices, but while we are trying to prevent new victims let us not forget those who are already victims. I hope we find a cure for cancer, and that it can be eradicated soon, but I hope we don't spend so much on research that those already afflicted are left with only the horror of a slow, and exceedingly painful death.

Thirdly, relevancy comes from people, not from issues, or programs, or liturgies, or anything else. Undoubtedly, there are issues about which the church needs to be concerned, there are old programs which need to be revamped or cancelled,

*Mr. Jess E. Taylor is a layman of the church, who makes his home in Cherry Hill, N.J.*

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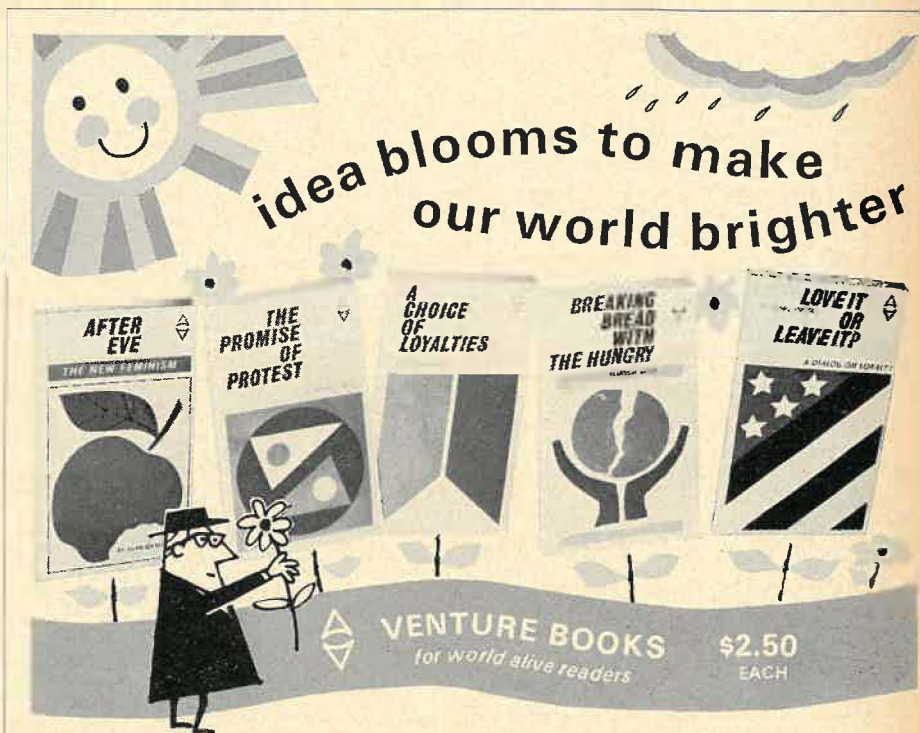
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new ones which need to be adopted, and labor which needs to be put into the liturgy; but none of these will ever replace the meaning of one man touching another. When the sheep is lost in the wilderness he needs a man to guide him back to the fold, and that is all that's relevant. When I am lost I don't care about programs to repair the gate through which I wandered, I care only about getting home.

I could continue, but that would serve

no real purpose, and I can only hope my point is clear. No matter what the problem, no matter what system, it is individuals who are the ones who are separated, who are hurt, who are lost. And when the church ministers to individuals she will find she has regained the respect which she once had. Her role as prophet should not be cast aside, but her role as pastor is what is so desperately needed in this age of the masses. Indeed, the writer of the popular song is right: "What the world needs now is love, sweet love." And love blossoms only in a one-to-one relationship.

I send this with deep affection to my mother the church.



**AFTER EVE** *Idea:* What are women trying to accomplish in their push for equality of the sexes? Alan Graebner analyzes today's American feminist movement from a historical perspective.

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## EXECUTIVE COUNCIL

### More Warmth Than Heat At May Council Meeting

CONNECTICUT in May is a warmer spot than Connecticut in February and that warmth seemed to enter into the recent Executive Council deliberations, or some of them anyway. But whatever the season, Seabury House in Greenwich, Conn., is a beauty spot, comfortable, and adequate for council meetings.

In his address to members, the Presiding Bishop expressed hearty thanks for the work that Dr. Paul Tate has done for the church at home and abroad. He was in Cuba for 32 years and would still be there, Bp. Hines said, had not Mr. Castro and his revolution decreed otherwise.

Dr. Tate, deputy for jurisdictions, received a standing ovation from council members. He has served a year beyond his normal retirement period. Council ruled that a "proper recognition of Dr. Tate will come in September."

Bp. Hines said one of the more heartening things that has occurred since the Executive Council last met has been the candid but "generally warm" response of most of the diocesan bishops to the "On to Louisville" format offered for their suggestions both critical and otherwise. Five such meetings had been held prior to the council meeting and one was still to be held.

Most of the diocesan bishops to whom the format presentations had been made sought "a clear understanding as to why the Executive Council is projecting this process. And more than one of the groups urged the Executive Council to underline the point that this is not a procedure that aims at framing a general church program and proper financing purely by consensus," Bp. Hines stated.

It does invite the whole church, said the P.B., as far as possible, through decision controlled procedures, to join in the process of the making of decisions by articulating the priority areas of mission, both locally and nationally — as those areas appear demanding to them. He added that the "penultimate decisions will be made by the Executive Council—taking into account the reasoned concerns of the whole church—with the ultimate

decisions being made by General Convention."

Bp. Hines reported that total receipts from the 150th anniversary offering of the Domestic and Foreign Missionary Society amounted to \$217,980.26 at the end of April. Of that sum \$19,247.31 had to be deducted for expenses for the promotion of the offering. Donors designated \$15,456.62 for specific work, so there is a total of \$183,276.33 still to be designated. The goal of the offering was to assist dioceses in reaching financial independence. The amount available will accomplish that purpose in only one of the six dioceses proposed as potential recipients of the offering. The allocations committee agreed to grant the \$183,276.33 plus any additional undesignated funds of the anniversary offering, to the church in Costa Rica which has assured the deputy for jurisdictions that with this grant no basic budget support will be required from the church in the U.S. after 1973.

Bp. Hines also spoke of the several attempts made to see President Nixon by the executive heads of three churches, and several officials of religious groups, the final one being on Apr. 26. On May 8, he said, through a staff representative at the White House, the request was denied by the President. These same religious leaders met in Washington May 11 and issued a statement [TLC, May 28] concerning the Indo-China war, prompted by the President's refusal to see these people, and his new military moves underscored by the mining of the harbor of Haiphong, Bp. Hines said. Along with the Presiding Bishop, other signers of the statement included Dr. Cynthia Wedel, president of the National Council of Churches, and Dr. Eugene Carson Blake of the World Council of Churches.

#### Liberia

The Rt. Rev. George D. Browne, Bishop of Liberia, had expected to speak to the Executive Council, but it was necessary for him to be in his country at the time of the Greenwich meeting. How-

ever, he was ably represented by the Hon. Emmett Harmon, Liberia's Ambassador to the United Nations, who read the bishop's statement concerning the church in Liberia. The ambassador is also a member of the Executive Council.

Bp. Browne discussed three subjects, the first being an interpretation of independence. There are three ways, he said, to take a burden off one's head: you may throw it off; you may stoop down and take it off your head slowly; or you may invite someone to assist you. "By the first method you run the risk of ruining the contents. The second method may strain you. By the third method you share mutually a common responsibility."

When the Diocese of Liberia speaks of independence, he continued, "we do not think in terms of confrontation, but partnership in a venture which is God's. We do not think of becoming enemies, but we think of mutual respect and acceptance of each other as partners. We do not want you to consider yourselves your brother's keepers; all we ask is that you be your brother's brother. It is mentioned among American church circles that white missionaries are no longer wanted overseas. The Diocese of Liberia wishes to go on record as saying that this is not true of Africa and Liberia in particular. This idea originated in the U.S. and was not checked out with us in Africa.

"I advocate that the decisions affecting the life of our church be made on Liberian soil with majority Liberian opinion, but a purely nationalistic church loses its catholicity and richness. The Liberian diocese seeks partnership both in personnel and resources from people of other nationalities," Bp. Browne wrote.

The second point discussed by the bishop was evangelism. "The building up of Christ's kingdom in the field of evangelism is an essential demand on the resources of the Episcopal Church," he said. The Diocese of Liberia is committed totally to the program of evangelism. It has set for itself a five-year plan designed to spread the Gospel to the country's forgotten, illiterate, and tribal people, thus restoring their sense of value in the sight of God and man. The church is committed to train men and women to do this, he explained.

Continuing, he said, "I interpret the current thinking of the Episcopal Church in America to be saying to us that since they no longer appoint bishops and missionaries, and set our priorities, they will



no longer commit themselves to our ministry. Hence, as soon as we elect a national, they seem to be pulling the rug from under him, thus making a mockery of the words 'independence and self-determination'."

Liberia has inherited a "colossal institutional program which was created and nurtured by the American church over the years," the bishop said. "The most important of this program is Cuttington College and Divinity School. We need this school for our Christian education and theological training."

The bishop went on to say that Liberia cannot pick up the support of this school when the Episcopal Church withdraws budgetary grants. Trustees of Cuttington are meeting with government authorities who in turn are studying their country's entire educational system. The bishop has invited the Executive Council to appoint a committee which will work with Cuttington to present a plan of action by which the school may become independent of the diocesan budget but remain sponsored by the Episcopal Church.

"We in Africa," Bp. Browne said, "have no Ninth Province or Coalition 14 [TLC, Mar. 19]. We are painfully aware of the need for the pending new proposals for structural relationships between us and the American church to be re-defined. Nevertheless, we believe that you are keenly interested in the life and growth of the Diocese of Liberia and that you will respect its priorities. We are sure you will set up this committee."

The third point of discussion centered on proposals based on the knowledge that the overseas review committee has recommended that through a mutually accepted plan, a greater measure of autonomy and economic independence be attained by 1973. The first proposal states that by Dec. 31, the Diocese of Liberia and the American church would have responsibly arrived at a mutual plan of support for its institutional programs; and the second states that by Jan. 1, 1975, the Diocese of Liberia will assume 100% self-support for its ecclesiastical programs, including clergy salaries, pension assessments, and insurance premiums, as well as the operation of its own evangelistic programs.

#### Ministry Council

An *ad hoc* group of 17 people representing the official committees, commissions, and boards having to do with ministry in the Episcopal Church and meeting under the official title of Ministry Council, has had three assignments: (1) to promote the cooperative activity of the various ministry groups—for example: deployment, pension, board for theological education, the general board of examining chaplains; (2) to establish "to and within the church a communications network on matters pertaining to ministry"; and (3) to think out a model

for a ministry board taking the place of the *ad hoc* group, the model plan to be ready for presentation to General Convention.

The group has been responsible for conducting regional meetings on the ministry, for the general ordination exam (GOE); pastoral counseling conferences; conferences for new bishops. These programs have been supported by grants from the Episcopal Church Foundation. But the foundation intends to discontinue this financing by next General Convention. The gap between what the ministry council now has and what the new ministry board will need is about \$1.5 million.

Making the report for the Ministry Council was the Rev. Robert N. Rodenmayer, who concluded by saying, "I think the time has come for the Executive Council to assume this responsibility, to pursue a leadership role in sharing with our people as we go from diocese to diocese what our needs and opportunities are in fulfilling our ministry in the body of Christ."

A resolution asking that the council "recognize the need for a strong, adequately financed, organized effort to deal with ministry concerns on a national level" was referred to council's committee on education for further study.

#### The Unveiling

In closed sessions, members of the Executive Council became the fictitious "Diocese of Greenwich" for a day to experience the "On the Louisville" design format—the program for the church in 1974-75 and beyond.

Press people, visitors, council spouses, and certain staff members were allowed to sit in on a parallel day-long session under the guidance of a council staff member, the Rev. Robert Martin. The same study packet and program evaluating cards were used, but these people did not reach conclusions and/or decisions that others in real life diocesan meetings will be expected to make.

The for-real diocesan visitations will begin this fall with key staff people going into each jurisdiction for a what looks now to be a 12-hour meeting. The local meetings will gather key diocesan people together, along with their bishop or bishops, to consider all the various church programs, their budgets, and values. At the present time there is still too much re-working and re-evaluating of the design to be done to allow a final evaluation.

It is an interesting set-up but as of right now there is grave questioning by some council members, and observers, as to the general church's knowledge of all the church's projects going on presently. One doubts that even "key people" in most dioceses would be able to identify all these works that are financed by the Episcopal Church.

The design format committee members are Messrs. Oscar C. Carr, Jr.,

director of jurisdictions visitations, and Matthew Costigan; the Rev. Messrs. Charles Supin, Everett Francis, and Herbert A. Donovan, Jr.; and Mrs. David Hunter.

#### APSO and CORA

Anyone who knows or has read about the work being done in the large area of the United States known as Appalachia is aware that the work and accomplishments are only drops in the proverbial bucket. But those drops must be encouraged. Certainly the tales told at the council meeting should be more than twice-told.

Speaking at the meeting were the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, who is president of the 17-church Commission on Religion in Appalachia (CORA), and the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, president of Appalachia Service Organization (APSO).

On APSO's board are a bishop, priest, and layman from each of the dioceses of Pittsburgh, Erie, Maryland, West Virginia, Lexington, Western North Carolina, Southwestern Virginia, and Tennessee. The Dioceses of Southern Ohio, Western New York, and Alabama may join the group in the future. Each APSO diocese provides financial support of \$1000 to \$2000 annually.

The interest of the Executive Council was evident as the members watched a well annotated slide presentation of people and places in Appalachia.

#### JED

Joint Educational Development (JED), an ecumenical working group interested in educational materials, has been in existence for about five years. Episcopal Church support for the venture will amount to \$14,147 for this year. This cost is based on the number of reported communicants. The total JED budget pays for staff salaries and pensions, office space, administrative costs, and traveling expenses.

Speakers on JED were the Rev. Robert Martin and Mrs. David Hunter, both members of the national church staff. Mrs. John Jackson of Lake Oswego, Ore., a member of the council, is chairman of the council's committee on education which includes the study of JED.

When Mr. Dupuy Bateman, a council member from Pittsburgh, asked whether the committee on education believes that the Catechism and the Offices of Instruction in the Book of Common Prayer still express what "we Episcopalians believe," there was what seemed to be quite derisive laughter from a number of those present. There was no spontaneous supportive applause for Mr. Bateman's query.

#### Other Actions

The Executive Council:

(\*) Adopted the charter of the Nation-

*Continued on page 22*



# WHAT ABOUT THE PRESS RELEASE?

By CHARLES R. SUPIN

**T**HE cry goes up throughout the pastoral land: "But, we spent so much time rehearsing, and it really was for everybody. You'd think they'd want local news in their papers. What a shame; and we brought that soloist from the city, and everything. Now the choir is mad at me, everybody's mad at me. And all because of that lousy paper. . . ." And on and on.

Does the complaint sound familiar? If it was not a concert by your choir, could it have been a guest missionary, or your annual fair? Did you have at least two local or regional newspapers, and did they fail to carry your story? Well, do not despair, it is a nationwide problem, and someone is at fault. But it is usually not the editor at the paper; it is usually the person in charge of the event.

Having a well-planned event is one thing; getting the news of it to the rest of the world is something else. Considering the costs for direct mail, telephone, and door-to-door campaigns, and then taking a look at the outreach and availability of the newspaper, it seems downright silly, if not fiscally irresponsible, not to take advantage of the press. It is there for the price of your time at a typewriter plus a postage stamp.

Consider your vehicle, the press release, the standard way of getting your story to the press. How do you go about it? Just follow a few basic but mandatory rules concerning its preparation, execution, and distribution. It is easy once you know how.

(1) **Decide what the event really is:** It is always many things to as many people; you must decide what are to be the essentials. Write them down on a piece of paper, and leave them for awhile.

(2) **Check with your own people:** You never can tell, that soloist you hired might want you to emphasize her blue eyes rather than her high C and, who knows, the organist might have found a fascinating document about the history of the organ while he was rummaging under the pedals for his shoes. Put these facts with the others.

(3) **Read your newspapers more than once:** Find out what is being said,

*The Rev. Charles R. Supin is rector of St. John's Church, Far Rockaway, N.Y., and lecturer in communications at the Mercer School of Theology in Garden City, N.Y.*

and how. What interests you most? What essentials do you demand as a reader? How long do the stories run? Are there photographs? If it is a weekly, when is it delivered? And who really cares whether it is delivered or not?

(4) **Meet the editor:** He is in business to sell papers, and he can best do this by being of service to the community. Yes, he might need you more than you need him, but this is not to say that he is your personal PR man. Introduce yourself, either in person or by letter. Ask him what he thinks his readers are interested in. Let him tell you what he wants and how he wants it. With all this attention, you might have noticed by now that he has fainted, so quietly leave him and return to your notes.

(5) **Determine your point of view:** The piece might be written around her high C after all, now that you have done your preparation, even though it might please her least of all. Whatever your point of view, whether it be the music, the setting, the instrument, the need for a large collection during the intermission, whatever it is, stick to it. Changing a point of view mid-release can confuse the most astute editor, and this might make him forget the whole thing, and this is not what you want. It might be

wise to mention that unless you are the key person in this event, do not toot your own horn. This will always backfire; just when your golden moment comes along the editors will have had you pegged as a self-perpetuating egomaniac, or something worse.

(6) **Be succinct:** Sit down at your typewriter and tell all about your event in one sentence. Not two. One. You will see why in a minute.

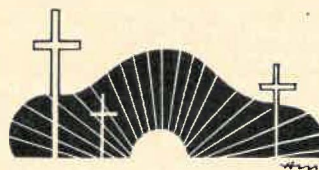
(7) **Watch your language:** You have heard it enough, but it is wise to repeat the warning that technical words about music, theology, ecclesiology, and whatnot are to be avoided; but, if the word is essential, then take the time to define it. Briefly.

(8) **Follow an outline:** For your first few efforts make a conscious effort to follow the facing outline. After a while it will become second nature. Be prepared at all times, to modify the style according to the wishes of the editor but, generally, this outline is standard and dependable.

(9) **Timing is everything:** There is nothing worse than writing the greatest release, then failing to get it to the press on time. There are deadlines, they are mandatory and impossible in most cases to change no matter how lovely that soloist's eyes are and no matter how effectively she can blink them. Keeping the editor's deadline forces you to keep yours, and that way everyone's interests are served.

(10) **Remember your follow-through:** No matter what goals you might have in mind, your event might have produced many surprises, twists, and angles for a feature story in the next issue. Include photographs, and get some notice to the papers. Most likely they will not be interested but, then again, you will have demonstrated that you are responsive to their needs as journalists. It might be the start of something good for all concerned.

So that is that. The process is easier to follow than you might expect, and much more effective than a hit-and-miss paragraph or two. Or as any blue-eyed soloist who has sung at enough musical events will tell you, if the event is worth the bother, then be careful enough to make sure plenty of people really do bother.



## Grace

Golden grain be our fill,  
bought on bloody hill  
To our ransom.

Silver light to be  
our guide  
Until we no longer  
hide  
The sin so deeply  
burnt,  
The emptiness  
inside.

William A. Robinson



# *A Sample Press Release*

ALL PRESS RELEASES SHOULD HAVE A FULL ADDRESS UP HERE, ALONG WITH THE FULL NAMES AND TITLE OF THE CONTACT PERSON.

## UNDERLINE WHEN TO BE RELEASED

CITY AND STATE HERE (Date in parenthesis): This lead paragraph is the most vital and must answer the who, what, when, where, and why; and, like all the paragraphs, it should be double-spaced.

This second paragraph might offer an "actual"--that is, a direct quote from a key person represented in the lead. The "actual" personalizes and gives dramatic thrust to the story; and it might suggest a follow-up story.

In this paragraph, more details are valuable but only inasmuch as they relate directly to the lead paragraph. Adjectives and adverbs are normally rejected by the editor who wants facts and not flourishes.

As the editor fits your words into his space, he starts chopping from this paragraph upward; therefore, this will be considered the most expendable paragraph, again proving the point that you must say what you have to say in the lead up above.

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**NOTE:** If you have more than one page write *—more—* at the bottom of the page in the center. When the release is finished, tell the editor this by writing *—30—* in the bottom of the page and in the center.



# AS IT WAS IN THE BEGINNING

By WALTER ATAEMBO

**T**HIS is an important year for the people of Papua-New Guinea, because as I am writing this article, the very decisive election of the Third House of Assembly is being held. By the time this article reaches the readers of TLC there will be the first sitting of the elected members of that house. There are three main political parties involved in this election, and they have very different policies regarding self-government.

(1) The Panga Party favors self-government *now*;

(2) The Peoples Progress Party favors more and more responsible positions for local people *now* so that *soon* the country will be self-governed;

(3) The United Party does *not* favor quick self-government. Its members say that self-government will eventually come as the country grows stronger economically, educationally, and socially. The people of this country must have a strong sense of unity in themselves first.

Listening to the news of the election it seems that the United Party is winning a majority of seats in the House of Assembly. No doubt the other two parties are going to join together to form an

opposition party. The western power-hunger, restlessness, and what have you, is already in the blood of Papuans and New Guineans.

Papua-New Guinea has received over \$1 billion from Australia since the Second World War, and is rated the highest recipient of such aid in the world; but yet the problems remain. There are rugged mountain ranges and tropical rain forests which isolate various districts and pose expensive obstacles for road networks. Unhealthy climatic conditions, low literacy levels, superstitions, and seemingly unsoivable tribal conflicts continue to create serious health, social, economic, and political problems.

When God put Adam and Eve in the beautiful garden, he knew the right time when they could be allowed to enjoy the fruit of the garden. But it was when they were too impatient and ate it before the right time that things began to go wrong. We are all human beings and inheritors of Adam's stain and can make the same mistake that Adam made. But if Papuans and New Guineans listen carefully to God, he will guide them to everything as he wills.

**T**HE church in Papua-New Guinea is running alongside of the government of this country towards self-government. There are, of course, fears and doubts

among Christians for the very same reasons stated above, but the church leaves it in faith to the hands of the leaders to make decisions, with the guidance of the Holy Spirit.

To localize the church in Papua-New Guinea, more training must be given to the indigenous church workers to take responsibilities upon themselves. When funds are available, the church tries to give indigenous clergy opportunities for further studies locally, or overseas. It might be of interest to readers that one of our indigenous priests spent three years in Pacific Theological College, Suva. Another is studying arts in the University of Papua-New Guinea in Port Moresby. A third visited several African countries and went to the Diocese of Norwich in England for three months of parish duties to gain experience, and spent another three months in seminary. The other spent a year in the Parish of Mount Hawthorn in Western Australia as a curate to a former missionary from Papua-New Guinea. He went at the invitation of the parishioners, and the Diocese of Papua-New Guinea did not spend a penny to send him.

Locally, the young, capable, indigenous clergy are taking parishes, while others are being trained under expatriates, who act as guides and supervisors.

The church cannot acquire complete localization without having sufficient funds. So the bishop of the diocese made a "Massive Special Appeal in Australia," so that the church can acquire income-earning assets for the benefit of the diocese, if and when it becomes self-governing.

The church here is also promoting a diocesan-wide stewardship program. By this the people are beginning to learn that they are responsible for the church's expansion.

In spite of 114 clergy, both indigenous and expatriate, there are lots of vacancies. There are three growing towns without priests. For these we use worker-priests. Until the church here is able to provide local clergy enough to fill in the gaps, I commend the Church in Papua-New Guinea to readers of TLC, for honest prayers to God Almighty, who alone can guide the minds of the leaders towards self-government, and in the meantime supply the needs of the church in this country.

*The Rev. Walter Ataembo is a native priest of the Church of England, who is now working in New Guinea.*

## Well-Meaning Sins

**A** verse leaped out at me:  
"In the integrity of my heart  
and the innocence of my hands  
I have done this."

Suddenly I could see . . .  
the boy sobbing at the police station,  
"I didn't know it was loaded!" . . .  
the slightly-intoxicated driver,  
"I didn't see the sign!" . . .  
the bereaved mother,  
"I didn't think  
to put the poison up high!"

I didn't know . . . see . . . think —  
the well-meaning sins.

Robert Hale



# THE EPISCOPAL CHURCH BUYER'S GUIDE

*A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 19 & 20) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.*

*This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.*

*For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.*

**Keep THE LIVING CHURCH BUYER'S GUIDE in your files for ready reference.  
It is your classified index of firms doing business with the Church.**

## Academic Caps & Gowns

Whittemore Associates, Inc.

## Altars

Gunder Manufacturing Co.  
Jacobi, Walter and Sons, Inc.

## Altar Appointments & Hangings

Cuthbertson, J. Theodore, Inc.

## Altar Rails

Gunder Manufacturing Co.

## Altar Service Books

Church Periodical Club

## Audio-Visual Equipment

Hoban, Frank H., Inc.  
Morehouse-Barlow Co.

## Baptisterys

Russell Church Studios, Inc.

## Bells & Chimes

Delaware Organ Co., Inc.  
Whittemore Associates, Inc.

## Bells (Electronic)

Jacobi, Walter and Sons, Inc.

## Bibles

Church Periodical Club  
Morehouse-Barlow Co.  
Oxford University Press, Inc.  
Tyndale House Publishers

## Bible Study Materials

Bible Reading Fellowship, Inc.  
Church Periodical Club  
Teals, The

## Bishops' Appointments

Cuthbertson, J. Theodore, Inc.

## Books

Abingdon Press  
Church Periodical Club  
Eerdmans, Wm. B., Publishing Co.  
Fortress Press  
Franciscan Herald Press  
Hall, G. K., & Co.  
Jarrow Press  
Johnny Reads, Inc.  
Judson Press  
Liturgical Conference, The  
Meyer & Brother, Publ.  
Parameter Press  
Seabury Press, Inc.  
Spearhead Press, The  
Westminster Press

## Books, Church History

Plantation Press, The

## Book of Remembrance

Morehouse-Barlow Co.

## Brassware

Cuthbertson, J. Theodore, Inc.  
Geissler, R., Inc.  
Rostand Mfg. Co., The

## Budget Expansion

White, Thomas & Associates, Inc.

## Bulletin Boards & Letters

Geissler, R., Inc.  
Hoban, Frank H., Inc.  
Morehouse-Barlow Co.

## Bumper Stickers

National Emblems

## Calendars, Religious

Morehouse-Barlow Co.

## Calling (Business) Cards

Peak Publications

## Camps & Conference Centers

Seabury House

## Candles

Morehouse-Barlow Co.  
Root, A. I., Candle Co.

## Candle Accessories

Root, A. I., Candle Co.

## Candle Lighters & Extinguishers

Koleys, Inc.  
Morehouse-Barlow Co.  
Root, A. I., Candle Co.

## Candlesticks & Candelabra

Morehouse-Barlow Co.  
Root, A. I., Candle Co.  
Rostand Mfg. Co., The

## Cards, Religious

Anchor Church Suppliers, Inc.

## Chairs, Church & Sunday School

Hoban, Frank H., Inc.  
Van Dee Industries

## Chairs (with Kneelers)

Hoban, Frank H., Inc.  
Jacobi, Walter and Sons, Inc.  
Sauder Mfg. Co.

## Chalices & Patens

Cuthbertson, J. Theodore, Inc.  
Geissler, R., Inc.  
Koleys, Inc.  
Morehouse-Barlow Co.

## Chalices, Replating, etc.

Cuthbertson, J. Theodore, Inc.  
Koleys, Inc.

## Chancel Furniture

Geissler, R., Inc.  
Gunder Manufacturing Co.  
Jacobi, Walter and Sons, Inc.  
Sauder Mfg. Co.  
Wolfe Brothers & Co.

## Choir Robes

Cuthbertson, J. Theodore, Inc.

## Church Building Specialists

Unified Church Structures, Inc.

## Church Collection Records

Jadset Systems, The  
Meyer & Brother, Publ.  
Postal Church Service, Inc.

## Church Design & Construction

Stanmar, Inc.

## Church Financing & Loans

American Church Bldg. Fund  
Commission

## Church Organizations

American Church Bldg. Fund  
Commission  
Church Society for College Work  
Liturgical Conference, The

## Church School Lessons

Church Periodical Club  
Morehouse-Barlow Co.  
Seabury Press, Inc.  
Teals, The

## Church School Supplies

Abingdon Press  
Hoban, Frank H., Inc.  
Judson Press  
Morehouse-Barlow Co.

## Church Stationery (raised printing)

Peak Publications

## Church Supplies

Augsburg Publishing House  
Judson Press  
Meyer & Brother, Publ.  
Morehouse-Barlow Co.

## Clothing, Clerical

Cuthbertson, J. Theodore, Inc.

## Collars, Clerical

Morehouse-Barlow Co.

## Communion Sets

Judson Press  
Morehouse-Barlow Co.

## Communion Wafers

Nod Co., The

## Contributions Needed

American Church Bldg. Fund  
Commission  
Living Church, The  
Living Church Foundation, The  
Presiding Bishop's Fund  
St. Jude's Ranch for Children

## Crosses & Crucifixes

Lloyd, Pamela, Conquest House  
Morehouse-Barlow Co.  
Rostand Mfg. Co., The

## Damasks

Collins Cushions

## Devotional Helps

Parameter Press  
Seabury Press, Inc.  
Upper Room, The

## Devotional Societies

All Souls, Guild of  
Blessed Sacrament,  
Confraternity of the

## Dossals

Collins Cushions  
Cuthbertson, J. Theodore, Inc.  
Terry, Katharine, Studio

## Embroidery

Moore, Mary

## Embroidery Designs

Cuthbertson, J. Theodore, Inc.

## Envelopes, Collection

Anchor Church Suppliers, Inc.  
Meyer & Brother, Publ.  
Morehouse-Barlow Co.  
Postal Church Service, Inc.

## Fabrics

Collins Cushions  
Cuthbertson, J. Theodore, Inc.  
Whittemore Associates, Inc.



**Films**

Audio Brandon  
Spearhead Press, The

**Films & Filmstrips**

Episcopal Cooperative of Chicago,  
Inc.  
Liturgical Conference, The  
Morehouse-Barlow Co.

**Flags**

Geissler, R., Inc.  
Morehouse-Barlow Co.

**Fronts**

Gunder Manufacturing Co.

**Frontals**

Cuthbertson, J. Theodore, Inc.  
Gunder Manufacturing Co.

**Fund Raising**

White, Thomas & Associates, Inc.

**Fund Raising Products**

Breakwater Sales, Inc.  
Christian I. D. Card  
Graphic Art Galleries, Ltd.  
National Emblems  
Piper, Lucile S.

**Furnishings, Church**

Collins Cushions  
Geissler, R., Inc.  
Wippell Mowbray Church  
Furnishings, Ltd.

**Furniture, Church**

Gunder Manufacturing Co.  
Jacobi, Walter and Sons, Inc.  
Lamb Studios, J & R, Inc.  
Sauder Mfg. Co.  
Van Dee Industries  
Wolfe Brothers & Co.

**Furniture, Folding**

Hoban, Frank H., Inc.  
Van Dee Industries

**Gift Packs (Gold, Frankincense, Myrrh)**

Hicks-Copestakes

**Greeting Cards, Religious**

Anchor Church Suppliers, Inc.  
Franciscan Herald Press  
Peak Publications

**Guest Houses**

Poor Clares Convent  
Sisters of St. Mary (Sewanee)

**Hassocks**

Geissler, R., Inc.

**Holy Land Tours**

Praisemaker Tours, Ltd.

**Hymnals**

Bishop White Prayer Book Society  
Church Hymnal Corp.  
Church Periodical Club  
Morehouse-Barlow Co.  
Seabury Press, Inc.  
Westminster Press

**Hymn Boards**

Gunder Manufacturing Co.  
Koleys, Inc.

**Hymnal Racks**

Gunder Manufacturing Co.

**In-Service Education**

Geneva Theol. College in Indiana

**Insurance, Fire and Casualty**

Church Insurance Co., The

**Insurance, Life**

Presbyterian Ministers' Fund

**Jewelry, Religious**

Direct Mail Service  
Jarrow Press  
Morehouse-Barlow Co.

**Labels & Bookplates, Imprinted**

Peak Publications

**Lecterns**

Gunder Manufacturing Co.  
Hoban, Frank H., Inc.

**Lighting, Church**

Geissler, R., Inc.

**Linens**

Cuthbertson, J. Theodore, Inc.  
Moore, Mary

**Liturgical Materials**

Church Army in the U.S.A.  
Church Hymnal Corp.  
Frank Gavin Liturgical  
Foundation  
Music for Liturgy  
Our Saviour, Church of, Atlanta  
St. Michael's Mass (For Rite II)

**Liturgy**

Frank Gavin Liturgical  
Foundation  
Liturgical Conference, The

**Mats, Stair Treads**

International Rubber Corp.

**Metalware, Restoring & Plating**

Morehouse-Barlow Co.

**Metalwork, Church**

Wippell Mowbray Church  
Furnishings, Ltd.

**Modular Seating (Flexible)**

Sauder Mfg. Co.

**Money-Raising Plans (selling items)**

Parameter Press  
Piper, Lucile S.  
Revere Co.

**Monstrances**

Koleys, Inc.

**Music, Church**

Abingdon Press  
Augsburg Publishing House  
Church Army in the U.S.A.  
Music for Liturgy  
Proclamation Productions, Inc.  
St. Michael's Mass (For Rite II)

**Name Badges**

Morehouse-Barlow Co.

**Needlepoint Designs**

Collins Cushions

**Offering Plates**

Morehouse-Barlow Co.

**Organs, Electronic**

Drews, F. C., & Co.  
Rodgers Organ Co.

**Organs, Pipe**

Andover Organ Co., Inc.  
Delaware Organ Co., Inc.  
Drews, F. C. & Co.  
Noack Organ Co., Inc., The  
Odell Organs, House of  
Rodgers Organ Co.  
Tellers Organ Co., Inc.  
Wicks Organ Co.

**Organ Maintenance, Repairs**

Andover Organ Co., Inc.  
Delaware Organ Co., Inc.  
Drews, F. C. & Co.

**Palls, Funeral**

Terry, Katharine, Studio

**Pamphlets**

Church Periodical Club  
Forward Movement Publications  
Postal Church Service, Inc.

**Partly Printed Bulletins**

Anchor Church Suppliers, Inc.

**Paschal Candles**

Morehouse-Barlow Co.  
Root, A. I., Candle Co.

**Pastoral Aids**

Contemporary Sermon Service

**Periodicals**

Church Periodical Club  
Jarrow Press  
Living Church, The

**Pew Cushions & Kneelers**

Collins Cushions  
Cuthbertson, J. Theodore, Inc.  
Geissler, R., Inc.  
Gunder Manufacturing Co.  
Jacobi, Walter and Sons, Inc.  
Morehouse-Barlow Co.  
Powell, R. M. & Co.

**Pew Envelope Holders**

Gunder Manufacturing Co.

**Pews & Seating**

Collins Cushions  
Gunder Manufacturing Co.  
Jacobi, Walter and Sons, Inc.  
Lamb Studios, J & R, Inc.  
Powell, R. M. & Co.  
Sauder Mfg. Co.  
Wolfe Brothers & Co.

**Pictures, Religious**

Anchor Church Suppliers, Inc.

**Plaques**

Baum, W. & E., Bronze Tablet  
Corp.  
Geissler, R., Inc.  
Peak Publications  
Piper, Lucile S.

**Playground Equipment**

Hoban, Frank H., Inc.  
Recreation Equipment Corp.

**Post Cards, Church**

Artvue Post Card Co.

**Prayer Books**

Bishop White Prayer Book  
Society  
Church Hymnal Corp., The  
Morehouse-Barlow Co.  
Oxford University Press, Inc.  
Seabury Press, Inc.

**Publishers, Children's Books**

Seabury Press, Inc.

**Publishers, Music**

Church Army in the U.S.A.  
Music for Liturgy  
Proclamation Productions, Inc.  
St. Michael's Mass (For Rite II)

**Publishers, Religious**

Anchor Church Suppliers, Inc.  
Augsburg Publishing House  
Eerdmans, Wm. B., Publishing Co.  
Fortress Press  
Franciscan Herald Press  
Jarrow Press  
Judson Press  
Liturgical Conference, The  
Morehouse-Barlow Co.  
Orbis Books  
Oxford University Press, Inc.  
Russell Church Studios, Inc.  
Seabury Press, Inc.  
Society of St. Paul  
Spearhead Press, The  
Teals, The  
Westminster Press  
Word, Inc.

**Publishers (other)**

Hall, G. K., & Co.  
Jarrow Press  
Johnny Reads, Inc.  
Parameter Press  
Russell Church Studios, Inc.

**Recordings, Liturgical**

Morehouse-Barlow Co.

**Recordings, Other**

Fortress Press  
Proclamation Productions, Inc.  
Word, Inc.

**Religious Communities**

Poor Clares Convent  
Society of St. Paul  
St. Jude's Ranch for Children

**Residential Childcare**

St. Jude's Ranch for Children

**Retirement Centers**

Society of St. Paul

**Retreat Center**

Poor Clares Convent

**Sanctuary Lights & Lamps**

Geissler, R., Inc.  
Morehouse-Barlow Co.  
Root, A. I., Candle Co.

**Schools & Colleges**

Christchurch School  
Church Farm School  
Geneva Theol. College  
Hannah More Academy  
Margaret Hall School  
Rowland Hall-St. Mark's School  
Sewanee Academy  
St. Agnes School  
St. Andrew's School (Delaware)  
St. Andrew's School (Tenn.)  
St. Augustine's College  
St. James School  
St. John Baptist School  
St. Luke's Hospital School of  
Nursing, Kansas City, Mo.  
St. Luke's Hospital School of  
Nursing, Racine, Wis.  
St. Mary's School  
Tuiler Schools & Colleges  
University of the South,  
Graduate School of Theology

**Service Bulletins**

Anchor Church Suppliers, Inc.  
Morehouse-Barlow Co.

**Shirts, Clergy**

Cuthbertson, J. Theodore, Inc.  
Morehouse-Barlow Co.

**Steeple**

Russell Church Studios, Inc.

**Stewardship Program**

White, Thomas &amp; Associates, Inc.

**Tables, Folding**Hoban, Frank H., Inc.  
Midwest Folding Products  
Van Dee Industries**Tablets & Name Plates**Baum, W. & E., Bronze Tablet  
Corp.  
Morehouse-Barlow Co.**Tapes (religious)**

Inspirational Tape Library

**Tracts**All Souls, Guild of  
**Blessed Sacrament,  
Confraternity of the  
Peak Publications****Travel Services**Airline Transportation Chairman  
Overseas Travel Co.  
Praisemaker Tours, Ltd.**Vestments****Cuthbertson, J. Theodore, Inc.**  
**Moore, Mary**  
**Terry, Katharine, Studio****Vestment Kits****Cuthbertson, J. Theodore, Inc.****Vigil Lights**

Root, A. I., Candle Co.

**Wardrobe Equipment**

Hoban, Frank H., Inc.

**Windows, Faceted**Appleton-Rubec Stained Glass  
Studio  
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# EDITORIALS

## The Majesty Of the Menial

AN Anglican lady in New Zealand says that the only objections to the ordination of women to priesthood are emotional and prejudiced ones, and she asks: "Why should women be pushed to the back to take on the menial tasks of the church?" (news story on page 22 under "New Zealand"). Clearly, she considers being a lay Christian an indignity, a back place; the ministry of the laity consists of "the menial tasks of the church." As she uses the word, "menial" means dirty, unworthy, degrading.

*The Oxford Universal Dictionary* defines "menial" first of all as "pertaining to the household; domestic." The second meaning it gives is "of a servant." Of course the lady may use another dictionary, or she may not care what any dictionary says; in her opinion, to be a lay person in the church is to be a menial, and to be a menial is to be inferior and degraded. Her contention is that unless a Christian is (or may be) ordained to priesthood he, or she, is subjected to this lowly lot.

It is not all her fault, perhaps not at all her fault, that she regards sacerdotal status and ministry in the church as intrinsically superior to lay status and ministry. The ordained clergy through the ages has been largely responsible for this thoroughly unchristian and heretical concept of status and ministry within the body of Christ; it is the heresy of "clerisy," and it is unscriptural, unapostolic, untrue to the divine Head of the body, and in every way unwholesome.

Unquestionably, the long and continuing reign of "clerisy" within the church, where it has no right to exist, is one reason for the growing demand for the admission of qualified women to the order of priesthood. If sacerdotal ministry is indeed higher and more precious in the sight of the Lord than lay ministry, it is Christianly indefensible to exclude any person from that ministry on the ground of sex.

But all status and ministry within the body of Christ must be subjected to, and defined by, the dominical test which is well summed up in St. Luke 22:24-27. Christ proclaims the supreme majesty of the menial in his service. "I am among you as one who serves." "The kings of the Gentiles lord it over them—but you shall not be so. . . . He who is your leader, let him be your servant."

What is most sorely and urgently needed, and has been needed for a long time, is a radical rediscovery of the majesty of the menial—as both taught and exemplified by the Master. Christian women, and laymen in general, have been the victims of the viciously discriminatory heresy of "clerisy." The cure for this is not ordination of women to the priesthood. The cure for any false doctrine is true doctrine.

## Hold The Train!

PERHAPS in those days thrills were harder to come by, but when I was a lad one of the big ones was to get down by the track to watch the 5:32 barrel by, Hartford-bound. There one would stand, transfixed, terrified by the cinder-cloud

and rush. And he went home, or so he felt, a good foot shorter.

Somehow, nowadays, though 17 years ordained in its ministry, I feel much the same about the church we love. For on an express run it surely is, in a hurry to destinations unknown, and with no conductor to call them. As well try to stop it as put your foot in front of the 5:32. But what disconcerts you even more: you get no engineer's wave as it cannonballs by. Unaccountably—and so, if you will, much more frightfully—his cab appears to be empty.

Parables apart, of what do I speak? Of myself, partly. Of motion-sickness. Of the creeping fear that after so many years delighting in the ride, I feel myself drawn to the emergency cord and to spend myself in reaction. But much more, it is for my church that I feel, and its headlong rush, as it seems to me, into disorder and confusion, in which tradition is swept aside by novelty and the sociologist supplants the theologian at the throttle.

Shall I mention liturgy? Where there were two "basic services" in the church I remember, now (home-grown specimens apart) there are seven. Or holy orders? *Ad hominem* arguments are those most often heard for the priesting of women, yet they threaten to suffice. Or again, take the welcoming of children to communion, which may serve as a display-model here to point up my concern:

The custom, if in theory gracious, has in practice proved to be chaotic. The episcopal guidance required by General Convention has all too commonly been withheld (certainly there is no visible consensus across the church), with the result that these children are not communicants of that church, nor even of their own diocese, but only of their parish. The body finds itself at the mercy of the local presbyter's peculiar bent—and whose credit cards besides will he honor?

In admitting our young to communion, are we really agreed about what we are admitting them to? Is the Eucharist mainly a *chaburah/agapé* meal? A sacramental Alleluia? A festival of Resurrection? A participation in the *Opus Dei*, the sacrifice of the Cross?

Which is to ask, finally: What is the president of the Eucharist doing at the table? What, today, do we take to be that "sacerdotal priesthood" in which he stands? Want five answers? Ask five priests.

What has recently happened, of course, cannot be retrieved. But it is not too late to authenticate and regularize what has been done for the future. We are speaking here of the church's discipline, which I take to be the translation, into orderly and appropriate patterns of behavior, of the meaning systems by which we understand our experience. Our discipline, that is to say, should be a clear reflection of our doctrine. Because, inescapably, it will be taken for this; in assuming our stance let us be sure of our ground. And like the boy with the family car who wonders "what she'll do," may whoever is tempted to "open up" the church remember whose property she is.

*The Rev. Harold R. Brumbaum, Christ Church, Los Altos, Calif.*



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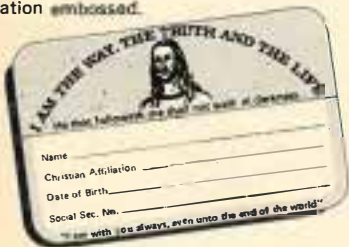
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## Executive Council Report

*Continued from page 13*

al Committee on Indian Work (NCIW);  
 (✓) Officially elected six people (all  
 staff members) to the church's delegation  
 to the 1972 General Assembly of the  
 National Council of Churches;

(✓) Adopted a resolution having to do  
 with future ecumenical structural work;

(✓) Approved revisions in the person-  
 nel manual affecting the national church  
 staff;

(✓) Elected all those persons proposed  
 for memberships of the Committee on  
 Social Responsibility in Investments and  
 the Committee on Ghetto Loans and In-  
 vestments, ruling that the chairman of  
 each of these groups need not be a coun-  
 cil member;

(✓) Adopted a resolution supporting  
 equal educational opportunities;

(✓) And set tentative dates for the  
 1973 meetings of the council as follows:  
 Feb. 20-22, May 1-3, Sept. 27 (one day  
 before General Convention), and Dec.  
 11-13.

G. M. S.

## OTHER NEWS

### MILITARY CHAPLAINCY

### Protesters Occupy Office at 815

A group of 15-20 young protesters  
 occupied the office of the Suffragan Bish-  
 op for the Armed Forces in the Episco-  
 pal Church Center, New York City, at  
 a time when the Executive Council of  
 the church was in session in Greenwich,  
 Conn.

The bishop, the Rt. Rev. Clarence  
 Hobgood, and the Rt. Rev. Roger Blanch-  
 ard, vice president of the Executive Coun-  
 cil, left the Greenwich meeting to meet  
 with the demonstrators. The meeting  
 lasted five hours.

The demonstrators, about half of whom  
 were from Union Seminary, felt they had  
 successfully stopped the "recruiting cen-  
 ter of the Episcopal Church (for chap-  
 lains) from functioning for a day." Ac-  
 cording to Bp. Blanchard, this had both  
 functional and symbolic meaning.

In addition, the young people raised  
 the issue of church investments contribut-  
 ing to or supporting war efforts. They  
 also urged the demilitarization of the  
 chaplaincy.

In a position paper the protesters said  
 that they did not condemn individual  
 chaplains in the armed forces, but, they  
 said, "We condemn the system of mili-  
 tary chaplaincy which works against even  
 the best of intentions by conscripting the  
 message of the Prince of Peace into the  
 service of militarism." They added, "We  
 do not restrict our criticisms to the Epis-

copal Church—it is only one of the ma-  
 jor denominations which cooperate with  
 the armed forces through the military  
 chaplaincy."

In the course of the exchange of views  
 Bp. Hobgood told the protesters that the  
 position of the Episcopal Church on the  
 role of the military chaplaincy is that his  
 first loyalty is to "Almighty God." On  
 the "morality" of American involvement  
 in Vietnam, he told them: "You as  
 civilians set the policy, whether we have  
 a war or we don't have a war."

### NEW ZEALAND

### No Menial Tasks for Women!

The General Synod of New Zealand  
 has rejected by a narrow margin a propos-  
 al to ordain women to the priesthood.

Lay membership of the governing body  
 —64 men and one woman—favored the  
 action by a vote of 41-24; the clerical  
 vote was a 13-12 rejection. To approve  
 a measure in a vote by orders, there must  
 be a majority approval from each group.

Speakers, pro and con, said: The only  
 challengeable difference between the sexes  
 is anatomical and physiological, Mr. J. E.  
 Norton said. "Apart from this, there is  
 no difference that is a reliable guide to  
 temperament or character."

The Ven. R. J. Witty said he is con-  
 vinced that "the Christian priesthood is  
 male. . . . This is not to say that women  
 are inferior to men. It is to say that they  
 have a different function." In view of  
 opposition to female priests, "it would be  
 dangerous to go ahead" with the propo-  
 sal.

Mrs. W. I. Elliott insisted that women  
 are "as well suited" for the priesthood as  
 men. "If there are no theological objec-  
 tions" to the ordaining of women priests,  
 she said, "then emotion and prejudice  
 take over. Why," she asked, "should  
 women be pushed to the back to take on  
 the menial tasks of the church?"

### INDIAN WORK

### Roanridge Conference Considers New Ways

"This affects Indian work, but it ought  
 to affect non-Indian work as well—not  
 only in rural areas but also in cities and  
 suburbs." Such was the comment repeat-  
 edly made at the Conference for Non-  
 Indigenous Church Personnel, held at  
 Roanridge, Kansas City, Mo., as mem-  
 bers discussed basic questions of mission  
 and ministry. The conference was initi-  
 ated and funded by the National Commit-  
 tee for Indian Work (NCIW). This or-  
 ganization is largely concerned with self-  
 determination for Indian and Eskimo  
 churchmen.

NCIW appointed as leaders of the con-  
 ference the Rev. David R. Cochran, di-



rector of the Dakota Training Program, Mobridge, S.D., and the Rev. H. Boone Porter, director of Roanridge. Featured speakers at the conference included the Rt. Rev. Lyman C. Ogilby, now Assistant Bishop of Pennsylvania, and Captain John Haraughty, C.A., of Bear Mountain in Southwestern Virginia. The Rev. Philip C. Allen, a Sioux priest now teaching in St. Olaf's College, Northfield, Minn., opened a very fruitful discussion of certain painful political issues now felt within Indian communities.

It was generally agreed that the need of the future was not simply the replacement of white clergy and Church Army workers by Indian clergy and Indian Church Army workers, but rather to adopt a new outlook toward leadership. "In the past we have asked lay people to help the clergy in the work of ministering," said Bp. Ogilby. "In the future we must see the clergy as equipping lay people to do the work of ministering." It was generally felt that indigenous groups should be expected to produce their own candidates for ordination, and it was noted that present canon law specifically provides for this. Conference members expressed the conviction that self-supporting or non-stipendiary priests and deacons are needed in considerable numbers so that every community can have its own resident sacramental ministers. The conference listened with rising excitement as members from Alaska reported the increasingly successful adoption of such a system in Northern Indian and Eskimo villages.

It was repeatedly urged that diocesan commissions on ministry must become more aware of the reality of missionary opportunities facing the church so that they can undertake more creative planning to develop lay and ordained ministers on the local level throughout the church. The adoption of a new attitude toward mission was seen as possibly the most helpful thing that non-Indians can do to assist Indian churchmen. It was also affirmed that the ordination of locally trained self-supported priests in no way renders unnecessary the highly educated, full-time professional. Indeed the latter will become all the more necessary as a trainer of trainers, as an enabler, and as a pastor of pastors. The spirit of hope and enthusiasm animating this conference was expressed liturgically in an outdoor Eucharist celebrated by Bp. Ogilby on the Roanridge grounds.

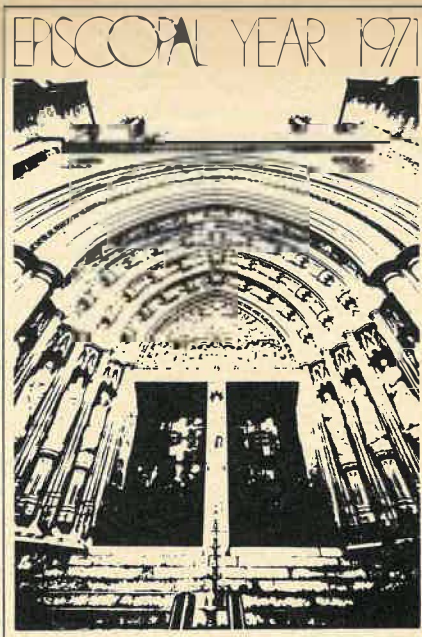
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### St. Francis Homes Expand

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Pittman Hall—A St. Francis Home

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for Girls, with a capacity of 26 residents, is on the grounds of St. Agnes School, which is also church-related. Recently St. Agnes closed its boarding department, leaving a relatively new dormitory vacant. Pittman Hall will use this building as well as the kitchen, dining room, chapel, gymnasium, and sports field on the St. Agnes campus.

The Rev. Donald H. Matthews, resident director of the Salina, Kan., St. Francis Boys' Home, will be resident director of Pittman Hall, and Mrs. Mary Jane Gokbora, former superintendent of the Missouri State Training School for Girls, will be the social worker.

Grants from the Charles E. Merrill Trust, Ithaca; the Public Welfare Foundation, Washington, D.C.; the Fred L. Emerson Foundation, Auburn; and the Turrell Fund, East Orange; plus a \$12,000 gift memorial from a long-time friend of the homes, have made possible the inauguration of the girls' home.

Pittman Hall is named for Miss Blanche Pittman, who was headmistress of St. Agnes School for many years. She is to be one of the recipients of the 1972 St. Francis Award for Distinguished Service to Youth.

#### WASHINGTON

### Choral Society Repeats Initial Concert

The 250-voice Cathedral Choral Society of the Washington Cathedral celebrated its 30 years in the nation's capital by singing a repeat of its initial concert—a wartime production of Verdi's Requiem Mass in May 1942.

The cathedral performance honoring Dr. Paul Callaway, who has led the singers since the inception of the society, featured soloists Frances Yeend, Lili Chookasian, Frank Poretta, and Thomas Paul, and members of the National Symphony Orchestra.

A reception given by the Rt. Rev. William F. Creighton, Mrs. Creighton, the Very Rev. Francis B. Sayre, and Mrs. Sayre, was held after the concert in the Bishop's Garden on the Cathedral Close.

As organist and choirmaster of the Washington Cathedral, conductor of its choral society, and concert organist, Dr. Callaway has given over three decades of music to the Washington area. For 22 years the society's concerts were offered without charge until rising production costs (about \$43,000 per season for three concerts) made paid admission imperative.

### Abolition of Prostitution Penalties Urged

While careful to avoid calling it legalization of prostitution, a District of Columbia commission on the status of women urged Mayor Walter Washington to

consider seriously the abolition of criminal penalties for prostitution.

"Every day more young and adult women pay that ironic price of being the solitary victims of their own crimes," the commission said in its report. The report included the testimony of a witness who said a sexually active woman "is condemned, cast out, and even jailed for activities which make her brother a respected hero among the same peer group." "It is apparent that the complex problems of girl and woman offenders have been the subject of only superficial study and minimum concern," the commission said.

Washington city police report that more than 1,000 prostitutes work the streets in the nation's capital each night. The commission noted that of 2,791 women arrested in Washington, in 1969, some 21% were charged with soliciting prostitution and 20% with disorderly conduct—"a charge understood to be used to detain alleged prostitutes when actual proof is not available."

New York City, which has about 4,000 prostitutes, recorded 6,900 arrests for prostitution in 1971. But New York City police say an average of 100 women are picked up each night from the midtown area alone, about 60% of them on disorderly conduct and loitering charges.

Dr. Dorothy B. Forebee, chairman of the Washington Commission on women, said criminal penalties for prostitution could be removed by action of city officials and would not require congressional legislation.

#### CHICAGO

### Suffragan Elected

The first black priest to be elected a bishop in the Diocese of Chicago, the Very Rev. Quintin E. Primo, Jr., of Detroit, was chosen at a special convention. Fr. Primo is rector of St. Matthew's and St. Joseph's Parish in Detroit and is dean of the Woodward Convocation. He was elected suffragan bishop.

Fr. Primo was elected, by a majority vote in both orders, on the third ballot, receiving 113 clergy votes out of a possible 194 and 208 lay votes out of a possible 360. Other major contenders in the voting were the Ven. J. Ralph Deppen, archdeacon of the diocese, the Very Rev. James A. Edden, rector of St. Thomas Church, Chicago, and the Rev. Sheldon B. Foote, Jr., rector of St. Philip's Church, Palatine.

The bishop-elect was born in Liberty County, Georgia, in 1913, and was educated at Fort Valley Normal and Industrial Institute, Albany, Ga., and Lincoln University of Pennsylvania. He received his Master of Divinity degree from what was then Bishop Payne Divinity School and is now the Virginia Theological Seminary.

Fr. Primo served parishes in Florida,



North Carolina, New York, and Delaware prior to his present cure in Detroit. He is married and has three grown children.

## ENGLAND

### Prelates Speak on Recent Action

The decision of the General Synod of the Church of England to reject union with the Methodist Church was "the right one" for the present, the Most Rev. Frank Woods, Archbishop of Melbourne and Primate of Australia, said.

He also said he had followed the course of negotiations over the past years "with great interest and great expectations, hoping that there would be a significant majority to take the daring first step to recognize one another's ministries, leading eventually to union."

Many in England and throughout the world, he said, "will be deeply disappointed" that England at this time is unable to provide the lead toward church unity "for which many of us had hoped."

The General Synod of the Church of England fell short of the necessary 75% vote of delegates for passage of the union measure [TLC, May 28]. The combined vote of bishops, other clergy, and laity averaged out to 62.8%.

In New Zealand, the Rt. Rev. Eric A. Gowing, Bishop of Auckland, said he felt that the General Synod's decision was likely to affect plans for church union in New Zealand. He expressed his disappointment in the voting and hoped "it will not be too significant."

Recently, the General Synod of New Zealand approved a plan for union with the Presbyterian, Methodist, and Congregational Churches, and the Associated Churches of Christ. The plan will be studied by Anglicans in preparation for a final vote of rejection or acceptance by the 1974 General Synod.

### Union Defeat a "Disappointment, Not a Surprise"

The Church of England's decisive vote against reunion with the Methodists [TLC, May 28], was a "disappointment but not a surprise," according to *The Methodist Recorder*, an independent Methodist newspaper.

The journal also said: "There must now be a respite from union negotiations. Methodism must restore her inner unity and reinvigorate her witness. Methodism can survive and serve the present age. But the goal is still 'one church united for mission'."

The General Synod's vote came too late for editorial comment in *The Church Times*, but in a short commentary, it declared it shares in the "deep regret which a majority of members of the church must feel at this result. . . . But

it can be said at once that this loss of a battle on the ecumenical field does not mean the loss of the war. The search for true unity, attainable more readily perhaps at the grassroots than by official schemes, will go on."

*The Methodist Recorder's* editorial had obviously been prepared in anticipation of an adverse vote by the General Synod against giving final approval to the 1968 Anglican-Methodist union scheme.

The editorial also said: "The simple fact is that the plan so carefully prepared by the Anglican-Methodist Unity Commission is dead. Yet, it would be a mistake to conclude too hastily that years have been wasted in fruitless discussion. The relationship between the Methodist Church and the Church of England is not today and, never will be, just as it was before the long negotiations began. . . . All the same, it is true, for Methodism, that precious time has been lost. We have, as it were, been marking time, awaiting a decision; keeping things going, making experiments here and there, reconstructing our connexial machinery, but inevitably inhibited by uncertainty about the future. If we must now go forward on our own, then let us go forward . . . and go confidently."

The *Recorder* added that Methodist opponents of the union plan need no longer agonize about the difficult personal problem that might have faced them had the Church of England voted approval. "The onus now is on those who favored the scheme not to plunge recklessly into do-it-yourself local unions."

The influential and liberal secular paper, the *Guardian*, said: "For churchmen to despair after the defeat of the Anglican-Methodist reunion would be as ill-judged as to regret the New Testament has four gospels instead of one. If the churches are concerned about their 'image'—and of course they conspicuously are—then perhaps they could cease, as the Archbishop of York said, to inspect their ecclesiastical navels. Institutional reforms are of no interest to the non-churchgoer; he wants to know what is the message of the churches, not the technicalities of putting it across.

"It is surely here that the churches, in Britain at any rate, have in recent years most signally failed their potential members. Truly the church has given valuable social guidance on a large range of questions. The Archbishop of Canterbury himself has done as much as any man to press home the social mission of Christianity and in doing so has, at least, kept open the dialogue with young people. But the church's mission does not end when it has said its piece on race relations or housing or unemployment.

"What distinguishes the church from secular institutions with these causes? Where is the philosophy that supports this social concern? In what way does a Christian behave differently from a humanist

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**Children Are Waiting But Time Is Not**

social reformer? A Marxist blames the system for the ills of the world; a Christian blames himself. Is this all-important distinction given the weight it deserves in the churches' communications with believers and non-believers? These are surely the questions which people want the churches to talk about."

**NEW YORK**

**Adults Count, Too**

A \$26,000 grant has been made by the Greater New York Fund to the Episcopal Camp and Conference Center to enable the center to employ a full-time director of its Vacation Lodge program for adults 55-85 years of age.

Beginning in 1962, with the aid of a grant from Vacation for the Aging, a single 10-day camp session was offered to 36 older men and women. The camping program has become so popular that this summer seven 12-day sessions will be offered as well as three others offered in cooperation with the American Association of Retired Persons' Vacation Holidays program.

Mr. Clarence Gertsen, former director of Charities for the *Christian Herald*, has been named director of the Vacation Lodge camp sessions.

In speaking of the grant, Mr. Andrew Katsanis, executive director of the Camp and Conference Center, said they were grateful not only for the financial support but for the "vote of confidence" in the program.

**ORTHODOX**

**Mexican Consecrated in New York Cathedral**

Metropolitan Ireney, primate of the Orthodox Church in America (OCA), officiated at the consecration of the Most Rev. José Cortes y Olmos, held in the Holy Virgin Protection Cathedral, New York City. Also taking part were nine other Orthodox bishops and 13 priests.

Since 1961, Bp. José has been Bishop of the Mexican National Church which has a reported membership of some 20,000. Last year he asked to be accepted

into the OCA and the church voted earlier this year to establish an exarchate in Mexico.

Following his consecration, Bp. José returned to Mexico for the reception of the people of the Mexican National Church into the OCA. This will involve a service of chrismation (a rite roughly equivalent to confirmation) in each parish.

The new exarchate includes seven parishes, 15 mission stations in the state of Vera Cruz, including missions to Otomi and Huichal Indians, and properties for a potential orphanage, convent, and monastery.

The autocephalous state of the OCA, granted by the Moscow Patriarchate in 1970, is not recognized by the Ecumenical Patriarchate of Constantinople.

**ROMAN CATHOLICS**

**Memoirs Claim Mussolini Ordered Death of Pope**

*The London Express* has published a report that Pope Pius XI did not die of natural causes in 1939, but was murdered by means of poison injection contrived by the Italian dictator, Benito Mussolini.

The newspaper gave as the source of the startling report a document said to belong to the late Eugene Cardinal Tisserant, who, when he died last February, was head of the Sacred College of Cardinals, and as such, ranked second in the Vatican. The alleged disclosure, the London paper said, was made in the weekly *Paris Match*, "along with other disclosures made in the cardinal's memoirs."

According to *The London Express* story, Pope Pius XI wrote an encyclical condemning the Nazis and asked Cardinal Tisserant to call an assembly of Italian bishops at which the pope "intended to utter a vigorous condemnation of fascism."

The pontiff, however, was sick at the time, and on the eve of the assembly, according to the London paper's account, he asked his doctor to give him a strengthening injection, so as to be sure of having the stamina to make his speech to the assembly.

The doctor is identified in the *Paris Match* article as the father of Mussolini's mistress. Some hours after being given the injection, the pope died. Cardinal Tisserant is quoted as saying that he had found proof that Mussolini had ordered the pope's assassination.

**VIETNAM**

**Some (Not All) Church Leaders Oppose Nixon**

Eight prominent church leaders issued a statement in Washington declaring that they would not give President Nixon the support for his Vietnam policy that he requested in his address of May 8. Among



them are two Episcopalians: the Presiding Bishop and Dr. Cynthia Wedel, president of the National Council of Churches.

Noting that the president had announced "new military measures," they said: "Because of the seriousness of the moment, we do not support the president in these measures," and went on to say: "The level, ferocity, and danger of present military measures bear no justifiable relation to U.S. objectives."

The statement said they had "repeatedly sought and been denied the privilege of direct discussion with the president." In the statement they made four principal arguments. Dealing first with the question of opposing communism, they said that the use of the military forces now engaged in Indo-China to defeat communism is "immoral": "The human, social and ecological damage is too great, and communism in any case must be confronted by other means," they said.

They also rejected the "bloodbath" argument. "The present bloodbath of bombs, millions of refugees on roads and in camps, and oppression in cruel jails far outweigh any foreseeable bloodbath and terror," they said.

Referring to the two conditions for peace set forth in the president's address, an internationally supervised cease-fire and return of U.S. prisoners of war, they said the "greatly reduced objectives" did not "justify widened war."

The fourth argument dealt with "national honor." "To seek to retrieve the situation by the present military measures in the name of honor defaces honor by acts that informed conscience cannot endure," the church leaders said. "Our honor will be restored when we cease destruction, and address ourselves vigorously and with sacrifice to the truly moral issues of poverty, racism, and the quality of life, at home and in the world."

A directly contrary view of the president's decision to mine Haiphong Harbor was expressed, also in Washington, by a Jesuit priest and author who has been in Vietnam 17 times in recent years. The Rev. Daniel Lyons, S.J., called Mr. Nixon's decision "an historic act of statesmanship" that "will give him an abiding place in history."

Fr. Lyons, chairman of the international interreligious Free Pacific Association, which describes its aim as "working for peace and justice for all Asia," called the president's move the "first significant action taken by our government to bring the conflict to a halt" during the past 10 years. The priest, who is also editor-at-large for *The National Catholic Register* and *Twin Circle-The National Catholic Press*, said that the action should have been taken many years ago.

"For five long years our Joint Chiefs of Staff unanimously insisted that Haiphong Harbor would have to be closed in order to end the war," Fr. Lyons said. "Until now we have had nothing but a

holding action, foolishly thinking that we could talk Hanoi out of its desire to take over the South."

He added, "Nixon's first important action was to remove the sanctuary we had imposed on ourselves in Cambodia. This brought about the closing of Sihanoukville (now called Kompong Son). Only Haiphong Harbor was left." According to Fr. Lyons, there is a three-fold wisdom in President Nixon's new policy:

"(1) He waited until the North had made a major attack, leaving no doubt among honest men who the aggressor was; (2) he mined the harbor before announcing it, making it impossible for peace-at-any-price advocates to object; (3) he told how long he would keep the harbor and railway lines shut down—until there is an armistice, internationally supervised, and until our long-suffering POWs have been returned."

The Jesuit predicted that the current North Vietnamese invasion will halt within six months now that the rainy season has started, and concluded: "With Haiphong closed, there can be no more such invasions. For the first time since it started, the end of the war is definitely in sight."

#### CLERGY DEPLOYMENT

### Half of All Clergy Now Enrolled

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Mr. Reid said in his first-year progress report that the 50 percent response by the church's 8,700 active clergy met initial objectives, and that an additional 20 to 25 percent will be sought during the next 12 months. He added that more than 100 requests for detailed profiles—embodying 259 pieces of personal information on each questionnaire—have been or are being processed since the people-search part of the operation was inaugurated a few months ago. "An average of five profiles per search, more than 500 candidates all told, have been sent out in response to requests so far received," he said.

The program is described as a national personnel inventory method of assembling and regularly updating personnel files of the ministry for the use of parishes, dioceses, and the national church. Startup costs for the CDO were underwritten by the Episcopal Church Foundation.

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# Book Reviews

**THE INSIDE STORY OF JEHOVAH'S WITNESSES.** By W. C. Stevenson. Hart Publishing Co. Pp. 211. \$1.95 paper.

Most of us do not contemplate joining Jehovah's Witnesses—the fastest growing religious body in the USA, perhaps in the world; but this sectarian phenomenon cannot be ignored. The persistence and vigor of the movement make us ask: What are the peculiar beliefs of this group? What makes it tick so strongly? Why are so many people so willing to suffer personal inconvenience, or much worse, to be "Witnesses"? A former member of the group writes this account of it, as one who for many years was on the inside. Although now thoroughly disillusioned, he does not tell the story with rancor or an itch to debunk. *The Inside Story of Jehovah's Witnesses* is recommended for anybody who simply wants to know the what, why, whence, and wherefore of Jehovah's Witnesses.

**TAKE OFF YOUR SHOES.** By Mark Link. Argus Communications. Pp. 119. \$3.90 paper.

There is a kind of meditative-browse book that is especially good (or can be, if it's good of its kind) for desultory reading, or for bedtime, or for the sick. *Take Off Your Shoes* is such a book, made up of pictures and snatches of prose and verse which stimulate reflection upon God and human life. Many such books are being published these days, and only some are really worth the usually fancy price. This one decidedly is. It is especially recommended for people who need God-cheer.

**WOMEN IN CHURCH AND SOCIETY.** By Georgia Harkness. Abingdon Press. Pp. 240. \$4.75.

Coming on the heels of such impressive recent publications as *Ms., Women in Church and Society* is the more disappointing. The bulk of the work consists of sketchy histories of women's oppression and their struggle for equal rights in society. But the number of books recounting the history of Women's Liberation is already too large, and this volume provides no fresh insights, no meticulous scholarship, and little obvious commitment to either Women's Lib. or the church.

But the most serious objection to the book must lie in its tacit confusion of the ministry and the priesthood. Georgia Harkness, herself a non-parochial Methodist minister, insists that, since the ministry is a set of functions as easily performed by women as by men, women should be admitted to the ministry in all churches. Now she may well be correct

in her conclusion; but a protestant minister is no priest. The priesthood is not the exercise of certain functions, but a state of being, apostolically conferred. Insofar as the protestant ministry is not a valid catholic priesthood, it cannot matter who does it. And that is the honest response we owe any Protestant who tries to tell us how to run the church.

KATHLEEN H. HULL  
*St. Christopher's, Crown Point, Ind.*

**IN THE THIRD PLACE.** By Arthur J. Landwehr. Abingdon Press. Pp. 128. \$1.95.

Arthur Landwehr is the senior pastor of the First United Methodist Church of Elmhurst, Ill. In the preface to *In the Third Place* he points out that the chapters are written out of the accumulated experience drawn from parishes oriented to the farm, to industry, and to high-rise corporation offices: "They come from an intimate sharing of life's tragedies and joys with laity who found no barriers between themselves and the clergy." He calls his book "an alternative for the Christian," since he believes that churchmen do not need to get caught up on opposite sides of the struggle of advocating a political revolution or embracing the status quo. Landwehr proposes a theology of the third place—that is, an understanding of what it really means to find and experience Christ's living presence in an ambiguous world. His hope is that the position of the third place provides new points of contact for the Christian without being absorbed by the culture in which he must live. The book is a great contemporary meditation on the Risen Christ in a popular style with down-to-earth illustrations that could make it a very creative discussion-group resource. The chapter headings give a clue to the comprehensiveness of this slim volume—"Making the Scene"; "Taking the Risk"; "Getting the Word"; "Living the Hope"; "Taking the Word to the World"; and "Keeping the Faith."

The freshness of his writing is indicated by comments like these: "More men and women have been martyred in the name of Christ during the past 50 years than during the first 500 years following the birth of Christ. Ours is a high-risk ministry. . . . Even renewalists border on a concern for relevancy that may be translated into the terminology used for their survival. Make the church relevant so that the church will not die. . . . Living the hope is abandoned and relevance is substituted for the power of the Spirit. . . . Men given the Word have something to say to the world. The world that shapes the future can be spoken to. . . ."

His emphasis on the centrality of the



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A good guide book for the way beyond polarization.

(The Rev.) ROBERT L. CLAYTON  
Zion, Manchester Center, Vt.

**A CONCISE HEBREW AND ARAMAIC LEXICON OF THE OLD TESTAMENT.** Edit. by William L. Holladay. Eerdmans. Pp. 425. \$15.

*A Concise Hebrew and Aramaic Lexicon* is for the student of Hebrew, whose number is unfortunately small, rather than for the professional Hebraist, whose number is much smaller. It is in between the massive full-scale lexicon and the pocket-size dictionary. With all that it contains, it is a bargain at the price. This English work is a translation and adaptation of the famous Koehler-Baumgartner lexicon in German. Your reviewer's Hebrew is lamentably rusty and never was monumental; but he finds that with the aid of this lexicon he can get around in the Hebrew Bible better than he had thought possible. Physically, the book is very compact, well bound, and beautifully printed.

### Booknotes

By Karl G. Layer

**THE JESUS KIDS.** By Roger C. Palms. Judson Press. Pp. 96. \$1.95 paper. From a sympathetic point of view, Chaplain Palms, who is a Baptist, tells of his travels across the country to talk to the Jesus People, their parents, pastors, and other adults including the police. This book contains his reflections on the Jesus Movement.

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### VACATIONING?

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CLERGY: If your Church Services are not listed write to the Advertising Manager for the very nominal rates.



# PEOPLE and places

## Parochial Appointments

The Rev. John G. B. Andrew, vicar of Preston, Lancashire, England, and former senior chaplain to the Archbishop of Canterbury, is to be rector of St. Thomas, New York City. Address for late fall: 1 W. 53rd St. (10017).

The Rev. David M. Barney, former graduate student, Cambridge, England, is vicar of St. Paul's, Daphne, and Immanuel, Bay Minette, Ala.

The Rev. C. Alex Barron, Jr., former curate, Church of the Advent, Spartanburg, S.C., is assistant, Grace Church, Hinsdale, Ill. Address: 132 S. Park Ave. (60521).

The Rev. P. Gerald Clark is rector of St. Andrew's, Douglas, Ga.

The Rev. Max Davies-Jones is vicar of St. Luke's Chapel, Stamford, Conn., and director of St. Luke's, Community Center.

The Rev. Thomas T. Diggs is vicar of Grace Church, Sandersville, Ga.

The Rev. George LaRue Downing, former staff assistant, St. John's, Huntington, W.Va., is rector of St. Peter's, Adams at W. 23d St., Huntington W.Va. 25704.

The Rev. Raymond E. Fleming, Jr., is rector of Grace Church, Norwalk, Conn.

The Rev. Frederick D. Goodwin III, former priest

in charge of Emmanuel Church, 1214 Wilmer Ave., Richmond, Va., is rector of the parish.

The Rev. Stanwood E. Graves is assistant, Grace Church, Haddonfield, N.J. Address: Taunton Lakes, RD #2, Marlton, N.J. 08059.

The Rev. James R. Harkins, former missionary in Puerto Rico, is rector of St. James', 11th & Lincoln Ave., Prospect Park, Pa. 19076.

The Rev. Harry W. Henning, formerly non-parochial, is curate, Grace Church, Ocala, Fla. Address: 737 N.E. 17th Ave. (32670).

The Rev. George M. Jaeger, former curate, St. Paul's, Chatham, N.J., is rector of Trinity Church, Matawan, N.J. Address: Box 97 (07747).

The Rev. William H. Kielsing, former rector of St. Andrew's, Oak Hill, W.Va., is rector of St. Luke's, 200 S. Penn St., Wheeling, W.Va. 26003.

The Rev. Robert G. Kurtz is rector of Emmanuel Church, Chestertown, Md. Address: 103 Maple Ave. (21620).

The Rev. William D. Loring, former chaplain of St. Mary's School, Peekskill, N.Y., is vicar of St. John's, Sandy Hook, Conn.

The Rev. Walter J. Mycoff, Jr., former vicar of Ascension, Hinton, and Incarnation, Ronceverte, W.Va., is rector of St. Andrew's, Oak Hill, W.Va. Address: 345 Kelly Ave. (25901).

The Rev. Canon Vincent K. Pettit, former rec-

tor of St. Mary's, Keyport, N.J., is rector of Trinity Church, Cranford, N.J.

The Rev. Clifford Pike is curate, Christ Church, Savannah, Ga.

The Rev. Geoffrey T. Robbins, former assistant, Atonement, Westfield, Mass., is rector of St. Mark's, Main & Clinton, Penn Yan, N.Y. 14527.

The Rev. Peter A. Schoew, former assistant, Good Shepherd, Parkersburg, and vicar of Grace Church, St. Mary's, W.Va., is vicar of St. Timothy's in the Valley, Hurricane, W.Va. Address: Box 91 (25526).

The Rev. James W. H. Sell, former vicar of Christ Church, Williamstown, W.Va., is assistant, Trinity Church, Parkersburg, and vicar of St. James', Lewisburg, W.Va., Address: 218 Church St., Lewisburg (24901).

The Rev. D. John Senette is curate, St. Paul's, Albany, Ga.

The Rev. C. Allen Spicer, former rector of Emmanuel Church, Chestertown, Md., is dean of Trinity Cathedral, Easton, Md., and administrative assistant to the Bishop of Easton. Address: Box 1027, Easton (21601).

The Rev. George Zabriskie, former staff member, Episcopal Theological School, is a canon on the staff of Christ Church Cathedral, St. Louis, Mo. Address: 1210 Locust St. (63103).

## CLASSIFIED

### IN MEMORIAM

**THE REV. WALTER E. BENTLEY** passed to higher life June 9, 1962; rector-emeritus of St. Stephen's Episcopal Church, Port Washington, New York; founder of the Actor's Church Alliance.

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### POSITIONS OFFERED

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**HELP WANTED:** Cottage Mothers—young, active, social work, teaching, or nursing background preferred. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

**HELP WANTED:** Couple—clergy or lay, who are willing to be cottage parents for boys' cottage. New work, needs energetic, innovative couple who love kids and enjoy work. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

**MARRIED PRIEST,** Catholic, pastor, Evangelist teacher; wanted for small parish in midwest. Full details. Reply Box A-899.\*

**WANTED:** Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.\*

**WANTED:** Locum tenens to serve approximately three months. Write: Trinity Parish, Box 2246, Reno, Nev. 89505.

**WANTED:** Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.\*

### POSITIONS WANTED

**INTERESTED PASTOR** seeks parish or mission that is Catholic. Loves people and pastoral ministry, 45, single, one dependent. Catholic priest, Evangelical preacher, Orthodox teacher. Reply Box F-901.\*

**ORGANIST-CHOIR DIRECTOR** available for full-time church position. Would consider ¾ position with teaching opportunities. Adele Haritonoff, 52 Ridge, Central Islip, N.Y. 11722, (516) 234-6307.

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**ORGANIST CHOIRMASTER,** Churchman, thirty years experience, desires to relocate in Miami area of Florida. Reply Box S-898.\*

**PRIEST** desires change. Rector or assistant. Temperate climate. For resumé write Box E-897.\*

**PRIEST** and pastor desires new parish. Conservative. Emphasizing sacramental and pastoral life of parish. Area preference open. Reply Box O-886.\*

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

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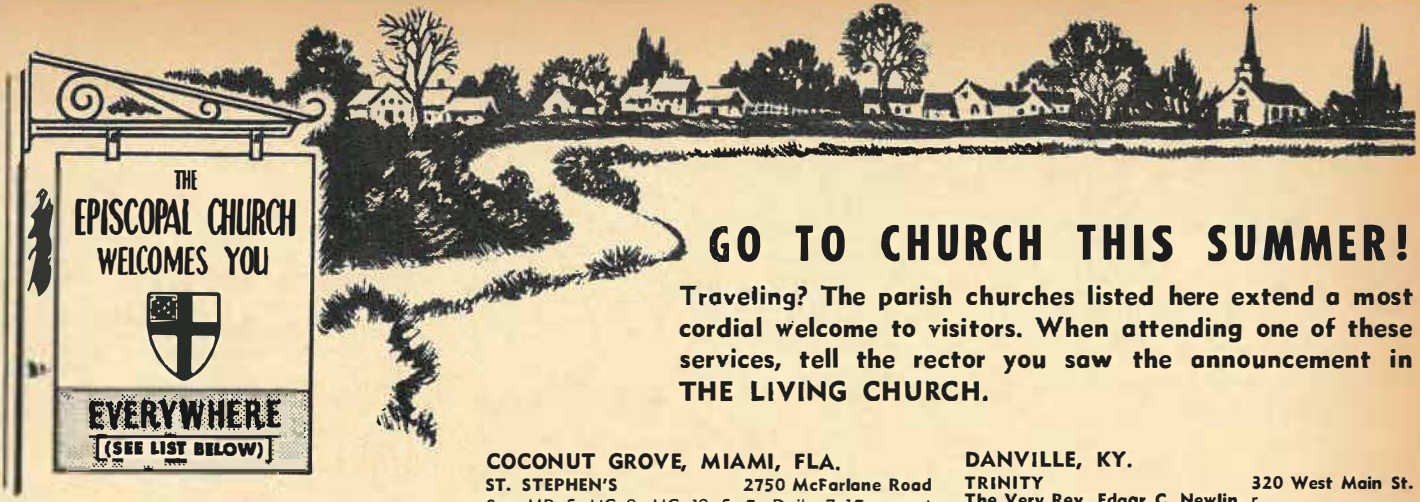
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Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerox, the Rev. Fred R. Bartlett  
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

### SANTA BARBARA, CALIF.

**TRINITY** State & Micheltorena Sts.  
The Rev. Richard Flagg Ayres, D.D.  
Sun Masses 7:30, 9 (1S & 3S), 11

### DENVER, COLO.

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30  
Mon, Wed, Fri, Sat; Wed 5:30

### DANBURY, CONN.

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

### NEW LONDON, CONN.

**ST. JAMES'** 121 Huntington St.  
The Rev. H. Kilworth Maybury, r; the Rev. John F. Flora III, c  
Sun HC 8, 9:15 (Sung), 11 (Choral)  
Seat and Burial Place of Bishop Seabury

### WASHINGTON, D.C.

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

### ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

### PUNTA GORDA, FLA.

**GOOD SHEPHERD** 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);  
Tues HC 6; Thurs HC 9:30

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

### SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno

### CHICAGO, ILL.

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & HD

### GRACE

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### FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6  
& Thurs 7; C Sat 5-6

### SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced



**CHRIST CHURCH**  
WESTERLY, RHODE ISLAND

### DANVILLE, KY.

**TRINITY** 320 West Main St.  
The Very Rev. Edgar C. Newlin, r  
Sun HC 8:30, MP 11; 1st Sun HC 11

### BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10  
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed  
10, Thurs & Sat 9

### SPRINGFIELD, MASS.

**ST. PETER'S PARISH** 45 Buckingham St.  
Sun Mass 7:30, 9:30; Mon, Tues, Thurs 6:15; Wed,  
Fri 12 noon; Sat 9, 5:30; C Sat 4:30

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### INTERNATIONAL FALLS, MINN.

**HOLY TRINITY** Highways 11 & 71 at 9th Ave.  
The Rev. Frederick K. Smythe, r  
Sun HC 8, 10 (MP 2S, 4S), 12 (1S) Thurs 7:30

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**ALL SAINTS'** 9201 Wornall Road  
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Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8, MP & HC 10; Wed HC & Healing 9

### OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
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Sun Masses 8, 9:15, 10:45 (High)

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Rev. H. A. Ward, Dir.; Srs. of Charity,  
Staff Mass: Sun 10; Weekdays 8

### LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

### RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c  
Sun Eu 7:45 & 10; EP 5:15

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

(Continued on next page)

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
(Serving Neptune & Ocean Grove)  
The Rev. D. Stewart Alexy, r  
Sunday H Eu 8 & 10; Wed 10 & Healing; HD 5:30

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues; & Fri 9:30

## VENTOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

**ST. PAUL'S** (Flotbush)  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, DD., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
HS, LOH; HD 10, 7 HC, Ser; C by appt

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
The Rev. M. Bowman, v; the Rev. D. Riley, ass't  
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);  
EP 4, Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. Donald R. Goodness, r  
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;  
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
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**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9, 10, 11 (High); Ev 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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30  
Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30.

## NIAGARA FALLS, N.Y.

**ST. PETER'S** Jefferson & Second St.  
The Rev. W. Michael Cassell, r  
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD  
HC 10

The Living Church

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank  
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WATKINS GLEN, N.Y.

**ST. JAMES'** U.S. Grand Prix Town  
The Rev. Alton H. Stivers, r  
July-Aug. Sun HC 9; Wed HC 9:30

## YONKERS, N.Y.

**ST. JOHN'S, TUCKAHOE** 100 Underhill St.  
The Rev. Osborne Budd, r  
Sun Ser 8 & 10

## SYLVA, N.C.

**ST. JOHN'S CHURCH** Jackson St.  
The Rev. Reginald Mallett, II  
Sun HC 8, MP & HC 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
Mt. Resurrection Monastery (Soc. of St. Paul)  
Off U.S. Highway 26 near Mt. Hood  
Sun HC 9:30 Daily Office, HC 6:30

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun HC 9, MP 11 1S HC

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isaksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
Sun HC 8, HC 10 (1S & 3S), MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

**ST. PHILIP'S** 142 Church St.  
The Rev. Canon Samuel T. Cobb, r  
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun H Eu 7:30, 9 Family Eu, Sung Eu; Daily HC Mon  
7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat 8:30



## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Daily as announced

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Layer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



ST. BARNABAS CHURCH  
OMAHA, NEB.