

The Living CHURCH



President Ford, the Rev. William Dols, and the Rev. Patricia Park: A special prayer for the new president [p. 5].

RNS

The Philadelphia Ordinations

AROUND & ABOUT

— With the Editor —

In an admirable statement of the prevailing catholic understanding of the eucharistic mystery, the Rev. Claxton Monro, rector of St. Stephen's, Houston, takes issue with the Rt. Rev. John Howe. (His letter is on page 4; please read it now.) The issue is between those who would "locate" (in the sense of focusing) the mystery in the transcendental relationship between worshipers and God above and beyond, and those who would locate it immanently in "the witnessing community inspired by God's love." God is both above-and-beyond and within-and-among, we agree; it's a question of stress and focus. Bp. Howe evidently holds, or is held by, the former of those two understandings, as am I; Fr. Monro by the latter. The stance of the celebrant is one of the ceremonial details which express one or the other of these understandings. If he faces the altar he expresses the traditional "altar centered mystery of the medieval church" which Fr. Monro feels is "hopelessly inadequate to deal with the paganism and unbelief of this age." If the celebrant stands behind the altar facing the people he expresses the contemporary sense that the mystery of our redemption lies in what modern man "is desperately searching for—happy relationships in a community inspired by true human love under God."

Claxton Monro is one of the Episcopal Church's most effective evangelists and his parish is a mighty stronghold of faith and spiritual regeneration. Moreover, most of the liturgical experts are on his side of the issue. I am loath to disagree with them but I must. I think they are wrong in their "location" of the mystery. Undoubtedly, modern man today—like ancient or medieval man yesterday or our epigoni of tomorrow, is "desperately searching for happy relationships in a community inspired by true human love under God," and I am sure that when our Lord instituted the blessed sacrament he envisioned, among other things, such a community. But he teaches us clearly what is the first and great commandment—to love God first and foremost and then, as a consequence of loving God, our brothers and sisters because they are God's children. St. Thomas Aquinas had it exactly right: "The communion of men with God is the communion of men with one another." *N.B.* the order: he did *not* say "the communion of men with one another is the communion of men with God."

If the Angelic Doctor is right, the currently prevailing understanding of the eucharistic mystery, as expressed in the new liturgies and articulated by Fr. Monro, is wrong, because it "locates" the mystery in the man-with-man relationship ("true human love under God") rather than in the God-with-man relationship.

All Christians know that the Beyond is the Within. If I hear Christ's teaching rightly, the eucharistic experience is meant to lead us into the Within by way of the Beyond, rather than the other way around. When at the eucharist I meditate upon hymn 197—"Let all mortal flesh keep silence"—I experience a profound sense that this is what it's all about, and I don't want anything like "They'll know we are Christians by our love" replacing it.

To say "but isn't it a matter of both-and?" helps not at all. It is a matter of whether the first and great commandment, as Jesus calls it, is really first with us.

The following letter, from a layman in a western diocese, will explain itself. He writes:

"If you will be so good as to publish this letter, perhaps it will help not only us but others who share our problem. The problem is that our priest has been to counseling school, where some psychologist taught him that body contact is great balm for the spirit. So it may be—in the form of a hand gently laid on an arm; such contact can be eloquent testimony of love and concern. But a ham-handed psychologist can't be expected to understand anything so civilized.

"My women are at the point where they are reluctant to have our priest call at our home, let alone call on him at a time of sorrow, because of the ordeal of kissing, squeezing and hugging they will have to endure.

"Tell the clergy to keep their hands to themselves. The Gospel alone is balm enough."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged _____ \$19,681.50
 Receipts Nos. 14,994-15,211, _____
 July 22-Aug. 9 _____ 3,359.15
 \$23,040.65

The Living Church

Volume 169

Established 1878

Number 9

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

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

Robert L. Hall,† Milwaukee, president; the Rev. Dudley J. Stroup,† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,† Milwaukee, secretary; the Rev. Kenneth Trueman,† Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.
 *Director †Member

EDITORIAL AND BUSINESS OFFICES
 407 E. Michigan St., Milwaukee, Wis. 53202
 TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

DEPARTMENTS

Around and About	2	Letters	3
Books	12	News	5
Editorials	10	People and Places	15
Feasts, Fasts, and Ferias	11		

SPECIAL NEWS FEATURE

The Philadelphia Ordinations	7
------------------------------	---

THE KALENDAR

September

1. Trinity XII / Pentecost XIII
2. The Martyrs of New Guinea [*Labor Day*]
8. Trinity XIII / Pentecost XIV
12. John Henry Hobart
13. Cyprian, B. & M.
14. Holy Cross Day
15. Trinity XIV / Pentecost XV
16. Ninian, B.

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Prayers for Schools

There is a great gap in both the Green Book intercessions and those in the recent Prayer Books. We have missed the largest group of employees in our nation and one of the most distinctive institutions of American culture. There is nothing about school in our intercessions.

In the days of the 1549 Prayer Book, educational efforts were a part of the church and thereby included in the whole state of Christ's church. Today we might subsume schools under government, but that misses private schools, parochial schools, and much of higher education. Some critical educational writers today might include school under "the poor and oppressed." Certainly we need to pray for the tremendous problems of schools. In an age of educational ferment and in a nation where education is so important, this oversight is excusable only because schools are taken for granted, yet so controversial that it is difficult to write collects or intercessions for them without seeming to side with one issue or another and without sliding into the temporarily current jargon of educational dialogue.

The enormous area of American life known as "education" should be normally prayed for in the weekly eucharistic intercession of the First and Second Services. I wish that some of our kids were praying for their schools, their teachers, and their peers. I think we already pray for school committees, school boards and administrators under the rubrics for those in the authority of government, but this is stretching the point and I'm not sure that we consciously do that.

(The Rev.) STEELE W. MARTIN
Christ Church

Quincy, Mass.

Alcoholism

In a news item on June 30 concerning the Rev. David A. Works' desire "for a positive involvement of the religious communities in the work of combatting alcoholism," it is not made clear precisely what he wishes such communities to do. As an alcoholic who received much assistance from priests, my parish church, and monastics, I should like to say that religious communities need a better knowledge of alcoholism before they can equal the success of Alcoholics Anonymous with individuals. Priests and devout laymen are too apt to depend on prayer and faith, to expect sudden conversions and transformations—which do occur, but seldom, alas!

A religious community *did* make me sober, but the method is not applicable to most addicts. I had become as great a glutton for

religious observances as for drink. So, living first in a monastery guesthouse and then as a novice in a convent, I credited daily mass and the divine office with erasing my craving for alcohol. Unfortunately, my self-respect diminished and my burden of guilt increased. I did not have the support of other recovering alcoholics, since I was ordered to keep my past a secret. And the flaws of an alcoholic personality as well as my being old for a novice, made trouble. My dreams of being a glorious example of faith transforming a sinner vanished. I did not receive the grace to become a penitent in the style of St. Margaret of Corona. Moreover, the Superior never trusted me, although I never drank.

The end was a disaster for me. After five years, still a novice, I was dismissed. The story is too long to tell, but I found myself wandering across the country, an old woman, with a very small social security income, a suitcase of hand-me-down clothes, my personal possessions gone, no longer a member in good standing of any church, and unable to derive comfort from prayer. The orders had stripped me of everything and thoroughly discredited me—who would believe me against the word of holy people?

I'm sober, but for what? My order left me little to go on with. My present state of being an outcast and of feeling abandoned by God himself often seems intolerable.

NAME WITHHELD

Green Book Error

It is a pity that it is so much harder to establish a fact than for that fact to be replaced by someone's doubtless well-intended but inaccurate and unscholarly substitution of "something just as good"—which is so often what the Green Book offers us.

The case in point is so simple that a child can understand it. For more than three hundred years after George Herbert died, we knew the date of his burial (March 3), but not the date of his death. At long last, from Bernard Blackstone's *Ferrar Papers* (1938) and the Hutchinson edition of Herbert's poems (1941), the date could be fixed as March 1. I have myself examined the relevant manuscript letter and have no doubt that March 1 is indeed the date.

And in normal life, that would be the end of the story. But not in the new calendar in the Green Book, where Herbert is given the date of February 27. For myself, I can see nothing wrong with having another Welshman share St. David's day—and better Herbert, whose father was Welsh and his mother a descendant of the line of Prince Wenwynwyn, than some upstart.

No one has yet explained to me why February 27 was chosen—although I have heard the date was first used in the South African Prayer Book.

Now all this is bad enough—and bad scholarship, I'd say; but recently my sister sent me a copy of *Saints Galore* by David L. Veal, and he comes right out and says of George Herbert "Died February 27, 1633."

But what of the other changes that have been made in the Green Book, where error is less patent and less readily demonstrated?

In the meantime, all of you who love George Herbert, keep in mind that he died at 4 p.m. on March 1, no matter what the Green Book says! Documentary evidence available for doubting Thomases. But let's not stray too far afield, or I may be led to ask why we read about the Transfiguration on Quinquagesima.

AMY M. CHARLES

Greensboro, N.C.

Ordination of Women

What happened in Philadelphia deserves canonical action under the provisions of law in regard to the trial of a bishop(s).

Either this church is a society governed by law or it is not. Lack of law means chaos. This action will, in the opinion of many sober minded people, including those in favor of the ordination of women, bring about a chaotic condition in this church that will, eventually, cause its dissolution.

In the matter of the ordination to the sacred ministry of this church, it is the whole church that acts. Bishops act in and by the authority given to them by this whole church. Whenever any number of bishops act contrary to this authority they are acting on their own personal authority and on no other. We do not consecrate a bishop to give him personal power.

(The Rev.) GEORGE R. CLARK
St. Mark's and St. Peter's

Chester, S.C.

In light of the much reported recent ordination of 11 "women priests" in our church, it would be good to remember that

Do Your Sermons Have Middle-age Sag?

Here's a new wrinkle—SELECTED SERMONS. A complete sermon for each Sunday. Thoughtful, bible-based sermons, especially contributed by such outstanding preachers as:

The Rev. Dr. David H. C. Read (Presbyterian)
The Rev. Dr. Robert V. Moss (U.C.C.)
The Rev. Edward McKenna (Roman Catholic)
The Rev. Dr. Jack Jarman (Disciples)
The New Archbishop of Canterbury (Anglican)
The Rev. Dr. John R. Claypool (Baptist)
The Rev. Dr. Benjamin Garrison (Methodist)
The Rt. Rev. John M. Allin (Episcopal)

The price? \$6.50 a year—less than 12¢ a sermon. October 1974 to October 1975. Fill in the coupon below, write a check and mail it now.

SEABURY BOOKSTORE 815 Second Avenue, New York, N.Y. 10017	
Enclosed is my check or money order for \$6.50. (\$7.50 in Canada; \$8.50 overseas.) Please send me a full subscription to SELECTED SERMONS, Oct. 6, 1974 to Sept. 28, 1975.	
LC9	
Name _____	
Address _____	
City _____	
State _____	Zip _____

Save up to 50% with
CUTHBERTSON
CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2
For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

TRACTS

Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS
MOREHOUSE-BARLOW CO.**

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

Use the
**CLASSIFIED
COLUMN!**

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 20-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 20¢ a word for a single insertion; 18¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.00 for any insertion. See details on page 15 or contact The Living Church Advertising Department.

even bishops cannot perform ecclesiastical acts contrary to the mind and intention of the church. If and when they do, they no longer act as bishops of the church but as schismatics.

Unless strong and effective disciplinary action is taken against Bishops DeWitt, Corrigan, Welles and Ramos, they will not have succeeded in ordaining "women priests" but in having created a sect of the Episcopal Church. The one, holy, catholic, and apostolic church has no "women priests."

(The Rev.) JOHN M. HAAS
Fribourg, Switzerland

How to conduct an ecclesiastical insurrection:

1. Choose as your leaders bishops who are invulnerable to disciplinary action—three retired prelates who cannot be deprived of their jurisdiction since they have none, and one Latin American Ordinary immune from meaningful censure by reason of geographical remoteness and ethnic background.

2. Choose the middle of the summer to make your move. Effective resistant action is difficult to muster when most of the clergy and laity are on vacation.

3. Wait until the new Presiding Bishop has just taken over. He probably is just finding out where they keep the paper clips in his new office.

4. Pick an issue so divisive as to effectively divert attention from what you're really doing—destroying the structure and polity of the Episcopal Church.

5. Finally, wrap yourself in the convenient cloak of "Christian conscience" and let the end justify the means.

Niccolo Machiavelli, thou shouldst be living at this hour!

(The Rev.) WILLIAM S. REISMAN
St. Philip's Church in the Highlands
Garrison-on-Hudson, N.Y.

Disagrees with Review

As the author of an introduction to the thought of Teilhard de Chardin which was fairly reviewed in TLC, I am appalled by the unfair and shabby treatment given to Alice V. Knight's new book, *The Meaning of Teilhard de Chardin, A Primer*, by your reviewer, Jane Keddy [TLC, June 16].

Based on her successful use of Teilhard's approach in her work of Christian education for more than a decade now, Mrs. Knight has written a book which skillfully blends the elements of biblical and human history and science with Teilhard's personal reminiscences and citations from his work in a way that gives life and charm to what might otherwise be a difficult subject for the average person to tackle. Within the range of what she has undertaken, she gives, I believe, a true summary of Teilhard's meaning.

What your reviewer seems to have missed is that Mrs. Knight clearly labels her book as "a primer," designed only to lead the reader into the real substance of Teilhard's life and thought. This she has done very well. But Jane Keddy has simply used it as an occasion to express her own difficulties and objections to Teilhard's thinking as she conceives it. If this is her aim, she would do better to confront Teilhard directly or take issue with one of the many leading theologians and scientists who have expounded and defended his work in depth.

That your reviewer has not herself grasped

the true nature of Teilhard's vision is evident by her (all too common) misconception that his theology is built on science and rationalism when, in fact, Teilhard's *interpretation* of science and history is clearly inspired by his personal vision and faith in God's self-revelation in Christ.

Alice Knight's book deserves to be reviewed for what it is and for what it so graciously offers to one who is making a first approach to a difficult and controversial subject, instead of being kicked aside in an argument with which no mere book review could possibly come to grips.

(The Rev.) MICHAEL H. MURRAY
Diocese of Southeast Florida
Miami, Fla.

TLC, July 7

TLC of July 7 was one of the bonuses I've enjoyed early this summer. How did you manage to secure three outstanding pieces in one single issue? I'm referring to Fr. Goodrow's "A Parish Reaches Out," and to Fr. Porter's "The Gift of Summer," and to Fr. Simcox's editorial on "... theology of Power." Many other parts of that issue are equally fine, and I've selected these three to illustrate the great value of TLC, and also to thank those people for their articles.

NAME WITHHELD

The Eucharistic Mystery

I speak as the rector of a city parish where our largest Sunday congregation uses the New Liturgy with folk hymns and instrumental accompaniment.

What interests me is the statement by the Rt. Rev. John Howe [TLC, July 21], that a "shortcoming in the experimental liturgies" is the fact that "they achieve only a meagre sense of mystery."

He is right in discerning the decrease of the mystery of eucharistic worship. However, the church seems to realize that at this time God intends this change.

Even the Roman Catholic Church, which now requires the priest to face the people as he celebrates, and which now allows laymen to assist in the administration of the sacrament, must know it is involved in reducing the mystery at the mass.

The truth is that the altar centered mystery of the medieval church and the Bible-pulpit centered mystery of the Protestant churches are both hopelessly inadequate to deal with the paganism and unbelief of this age.

Now, again, it is the witnessing community which God is raising up to convert the pagan and edify the Christians. For it is in the witnessing community inspired by God's love that modern man finds what he is desperately searching for—happy relationships in a community inspired by true human love under God. So it is here that the mystery will be experienced in the decades ahead. And eucharistic worship will be more an act of thanksgiving for the discovery of God's love in the fellowship of the church, than an act of wonder at what the priest is doing at the altar as he leads the congregation in consecrating the elements.

(The Rev.) CLAXTON MONRO
St. Stephen's Church
Houston, Texas

| See "Around & About," p. 2. Ed.

The Living Church

September 1, 1974
Trinity XII / Pentecost XIII

For 95 Years
Serving the Episcopal Church

THE COVER

The New President

Gerald R. Ford's first public appearance as the nation's 38th President was at the 10 a.m. service of Aug. 11 at Immanuel Church-on-the-Hill, in the chapel of Virginia Theological Seminary, Alexandria, Va., The President, an Episcopalian, and his family have made Immanuel their parish church since 1955, although their membership has remained at Grace Church in Grand Rapids, Mich. Mr. Ford was accompanied by his wife, Betty, and their 17-year-old daughter, Susan. The Rev. William L. Dols, rector, preached a sermon calling for "picking up the broken pieces" and like Lazarus "to rise up, to return from the dying season, to awaken to a new day filled with other possibilities, to join together and turn to an agenda of hard needs in our land that have been waiting these many months to be addressed and met." The Rev. Patricia Park, a deacon and assistant to the rector, conducted the liturgy and read special prayers for the new President and for the Nixons.

The Rt. Rev. John M. Allin, Presiding Bishop, sent the following telegram to Mr. Ford on the day he took the oath of office:

"Please know of my prayers for you and your family and our country. May God guide, strengthen and bless you in your offering of special leadership and service to the people of this nation and in the world. I remember with special gratitude and pleasure your kindness in coming to greet me on the day before my installation at the reception held by Sonny Montgomery."

NCC

Dismissed Executives Receive Compensation

A statement, drafted by a committee headed by the Rev. W. Sterling Cary, NCC president, and named to negotiate with the five NCC executives whose "early retirement" was announced in June, was provided on request by Claire Randall, NCC general secretary who had announced the "retirements." Mrs. Randall confirmed that the termination date is set for Nov. 30, 1974, although the men are free to leave sooner if they secure other employment. The "early retirements" were described by Mrs. Randall as action

taken to make way for a more "open" style of administration around her office, and the June announcement said the reorganization of administration would be completed by January 1975. The negotiating committee's statement gave no details of the arrangement, but said, "No one will suffer loss with reference to salary, maintenance of pension provisions at full strength and participation in fringe benefits until the date of full retirement."

The five men, all over 61 years of age, were expected to seek other employment, and it was learned from sources close to the negotiations that new employment would effect continuing salary payments from the NCC. If new employment is not obtained, it seemed likely that terminated executives will receive full salary for one year and 50 per cent for each year thereafter up to the age of normal retirement (65). NCC salaries are not published. Should a new job not pay as much as is currently received, it was learned that some NCC compensation will be made. Some see the arrangement as meaning the men could, in effect, remain on the council staff after Nov. 30 in non-active capacities until they reach 65.

MICHIGAN

Some Clergy Oppose Homosexuality Statement

Adoption of a statement that seems to condone homosexuality, by the executive council of the Diocese of Michigan, has stirred some clergy of the diocese to organize an effort to get it rescinded.

By a vote of 13-7 the council last May adopted a resolution which reads, in part:

"The church should take steps to create an atmosphere of openness and understanding about human sexuality and particularly about homosexuality. . . . All ministries, professions, and occupations should be open to otherwise qualified people whatever their sexual orientation. . . . The church's concern for individuals . . . should lead it to speak publicly for repeal of all laws which make criminal offenses of private, voluntary sex acts between mature persons."

The Rev. Michael Schulenburg, rector of St. Paul's Church, Flint, said that at the meeting of the council he said: "Scripture will simply not allow us to say that the practice of homosexuality is all right."

Another member of the council, the

Rev. F. Plummer Whipple, tried unsuccessfully at a later meeting to persuade the council to rescind the original motion, declaring: "The church is open to all sinners, but not to the extent of condoning their sin. This is a time for stout hearts, not bleeding hearts."

It is the announced purpose of the protesting group to go "over the head" of the diocesan executive council to the diocesan convention.

Fr. Schulenburg told *The Flint Journal* that he is against allowing gay liberation groups to use church buildings. "If the homosexuals said they were like Alcoholics Anonymous and wanted to fight alcoholism, okay. But for gay liberationists to say 'We want to justify this' won't do it."

MUSIC

Commission Names Coordinator

The Standing Commission on Church Music meeting at Virginia Seminary, Alexandria, announced the appointment of Dr. Alec Wyton as coordinator for the work of the commission. Funding for this position was made possible by action of the 64th General Convention.

Dr. Wyton will serve in a capacity similar to that served by the Rev. Leo Malania for the Standing Liturgical Commission.

The new coordinator, who begins his work immediately, has held numerous distinguished positions including organist and choirmaster of the Cathedral Church of St. John the Divine, New York City, adjunct professor of School of Sacred Music, Union Seminary, and head of the organ department, Westminster Choir College, Princeton, N.J. He has composed anthems, service music, and organ music and has given recitals, lectures and workshops in most major cities in the United States and England.

Members of the Music Commission, who came from 14 dioceses, include the Rt. Rev. Harold L. Wright, New York, the Rt. Rev. Donald Davis, Erie, the Ven. Frederic P. Williams, Indianapolis, the Rev. Canon William M. Hale, Western Massachusetts, the Rev. Norman C. Mealy, California, the Rev. Sherrod R. Albritton, Virginia; Mother Mary Grace, CSM, New York; Miss Marilyn Keiser, Western North Carolina; Mr. Franklin Coleman, Connecticut; Dr. Robert Fin-

ster, Colorado; Mr. James H. Litton, New Jersey; Mr. Jack Noble White, Central Gulf Coast. Archdeacon Williams is chairman of the commission.

Three appointed consultants to the commission are Mr. Raymond F. Glover, Virginia, the Rev. Marion J. Hatchett, South Carolina, and Dr. Ronald Arnatt, Missouri.

Frs. Mealy, Albritton, and Hatchett are on seminary faculties.

Close collaboration with the Standing Liturgical Commission regarding music settings and singability of liturgical texts in the revision process, encouraging the writing of new music for liturgical use, setting up diocesan and regional courses and conferences on church music are among the tasks of the music commission as outlined in Title II, Canon 6 of the new section of the national canons adopted at the last General Convention.

The music commission was also directed by General Convention to prepare a report on hymnal revision for submission to the next General Convention.

ECUMENISM

Positive View Stressed In New Zealand

The five-denomination (Anglican, Congregational, Associated Churches of Christ, Methodist, and Presbyterian) Joint Commission on Church Union in New Zealand says, "It is now inconceivable that the churches could return to anything akin to denominational isolation." This positive view was stressed at the commission's first meeting since the negative vote on church union by the national Anglican Synod.

The commission noted that by the end of 1973, 33 Anglican, 9 Congregational, 9 Associated Churches of Christ, 108 Methodist and 100 Presbyterian "units" were involved in cooperative ventures, a large total in a nation of 3 million inhabitants.

Scores of parishes are now based on recognized union schemes, and with the strong possibility of a new "cooperating parish" constitution being authorized by the end of 1974, the commission envisages that "a substantial Anglican involvement at local levels" will strengthen this pattern. The commission has asked that clergy appointed to combined congregations be schooled in the "traditions and expectations" of the other denominations involved, and for the inclusion and explanation in corporate worship of various denominational traditions as a normal part of parish life.

Between now and the time when the Anglican Church reviews its decisions in 1976, joint committees will continue to work on legislation for union, on new styles of mission, the multi-racial church and the place and ministry of women in the church.

BRIEFLY...

■ The Associated Church Press (ACP) has moved its national headquarters from Chicago to Media, Pa. ACP is an organization of editors and publishers of predominantly Protestant periodicals with some Anglican, Orthodox, and Roman Catholic members. The full-time executive secretary, Dr. Dennis E. Shoemaker, announced the change. THE LIVING CHURCH is a member of ACP.

■ The Rt. Rev. Robert Wolterstorff, Bishop of San Diego, took part in the service of consecration of the Roman Catholic Auxiliary Bishop of San Diego, the Most Rev. Gilbert Espinoza Chávez. The ceremony was held in the city's Convention and Performing Arts Center.

■ The University of Notre Dame is purchasing 29,500 volumes from the library of the Episcopal Divinity School, Philadelphia, which is in the process of merging with the Episcopal Theological School, Cambridge, Mass. Approximately 30,000 volumes are being retained by PDS. When the books have been moved from Philadelphia to South Bend, Ind., the N.D. library will have a total holding in religion and church history of 130,000 volumes.

■ Repairs to the 105-year old church of the Good Shepherd, Hartford, Conn., closed since the first of the year because of structural damage, would cost more than \$1 million, engineers said. Built on wooden piles on marshy ground, the church is sinking into the subsoil. It was built and endowed through a bequest which is tied up in stocks and other investments which cannot be withdrawn without lengthy legal problems. It may become necessary to tear the building down and erect a more simple structure, church officials said.

■ *The (New) Witness*, successor to *The Witness*, edited for many years by the late Rev. William Spofford, will resume publication later this year. The Rt. Rev. Robert L. DeWitt, resigned Bishop of Pennsylvania, is editor of the new publication. Chairman of the board is the Rt. Rev. John E. Hines, retired Presiding Bishop.

■ The president of the University of Notre Dame, writing in a recent issue of *Newsweek*, suggested that any future President of the U.S.—"before he is elected and in order to get elected"—let the voters know who will share administrative leadership of the nation with him. The Rev. Theodore Hesburgh, CSC, said he believes that there exists a "sizable list" of people who form a "kind of

national informal leadership in America" and who would be best suited to "take on the rebuilding task in Washington and throughout the nation." He named no names but did suggest qualities these leaders should possess such as: unquestioned integrity, intelligence, humanness, and a lack of "hunger" for political office or status. Fr. Hesburgh said "everyone would recognize a good list of such people," noting they would come from all ages, backgrounds, regions, and areas of experience.

■ A U.S. Census Bureau survey on birth expectations indicates the two-three child family trend of recent years is the wave of the future. The 1973 survey showed more than three-quarters of white wives 18-24 plan to have two or three children, whereas there are fewer young black women planning to have two or three children. Only one in ten of the young wives of all racial groups combined expect to have four or more children. Major support for the study report was provided by the National Institute of Child Health and Human Development, U.S. Public Health Service, Department of Health, Education, and Welfare.

■ Gov. John West of South Carolina, an elder of the Presbyterian Church in the U.S. (Southern), vetoed a bill that would have restored capital punishment in the state. "I cannot accept the premise that man can end a life that God has created . . .," he told the legislature. "Reinstitution of the death penalty would not, in my opinion, . . . serve as a deterrent to crime, but would rather be a return to a barbaric savage concept of vengeance which should not be accepted, condoned, or permitted in a civilized society."

■ Some Episcopalians who are inmates of the Federal Correctional Institution at Sandstone, Minn., recently left the prison to participate in a retreat at Shepherd's Inn, in Finlayson, Minn. The project was initiated and carried through by Harold C. Fait, Jr., a lay reader of the church who works at the Sandstone institution as a teacher.

■ The Church of the Resurrection in Bucharest, Rumania—the only Anglican church left of the 12 that formerly existed in Russia and Communist Eastern Europe—is in danger of being lost. According to a report made by the Rt. Rev. John Satterthwaite, Bishop of Fulham and Gibraltar, in the quarterly publication of the London-based Anglican and Eastern Churches Association, extensive repairs are needed to its roof and the cost is beyond the resources of the local community. Bishop Satterthwaite said it would be sad indeed if this last remaining church inside the Eastern bloc were to be lost and appealed to churches, chaplaincies, individual Christians and well-wishers to rally to its aid.

The Philadelphia Ordinations

A large number of comments and responses to the ordination of 11 women to the priesthood [TLC, Aug. 18 and 25] have been received by THE LIVING CHURCH. We present here statements, and reports of events resulting from the July 29 ordination.

Diocesans Forbid Priestly Role

In accordance with the Presiding Bishop's statement that the ordinations of 11 women in Philadelphia on July 29 were uncanonical and irregular, and that "under the canons, diocesan bishops are bound to restrict any deacons receiving such ordination from exercising priestly functions," each of the eight diocesan bishops under whose jurisdiction the women fall—some of whom favored the idea of ordaining women in principle—has informed the women that they cannot exercise priestly functions.

The eight bishops responded as follows:

The Rt. Rev. **Philip F. McNairy**, Bishop of Minnesota, a strong advocate of the ordination of women, deeply regretted having to prevent the two women in his diocese, Jeanette Piccard and Sister Alla Bozarth-Campbell, from functioning as priests. He reluctantly wrote to them requesting that they refrain from doing so. Bishop McNairy said that although he feels the Episcopal Church has been "long overdue in having the ordination of women to the priesthood," he was "opposed from the very beginning to the idea of the service [ordaining the 11 women], which would bypass clergy and laity of the church."

The Rt. Rev. **Ned Cole**, Bishop of Central New York, who has endorsed the idea of ordaining women "if the canons of the church allowed it," pointed out that "the canons specifically state that 'no deacon shall be ordained priest unless he be first recommended by the standing committee of the diocese to which he belongs.'" None of the 11 women had received such a recommendation. Bishop Cole suspended Betty Bone Schiess of Syracuse after she was ordained with the other ten.

The Rt. Rev. **Robert B. Hall**, Bishop of Virginia, had asked his diocesan stand-

ing committee for permission to ordain Alison Cheek, subject to the fulfillment of canonical requirements. After five hours of deliberation the committee had rejected the proposal, and Bishop Hall accordingly has asked her not to exercise priestly functions until the Philadelphia ordinations are reviewed by the House of Bishops.

The Rt. Rev. **Robert R. Spears, Jr.**, Bishop of Rochester, suspended Merrill Bittner "at least until" his diocesan standing committee has advised him how to deal with her ordination. Miss Bittner said she has "no intention at the present time to function in the priestly role."

The Rt. Rev. **George Rath**, Bishop of New Jersey, suspended Nancy Wittig, and the Rt. Rev. **Lyman C. Ogilby**, Bishop of Pennsylvania, has asked Suzanne Hiatt not to perform any priestly duties. Miss Hiatt has said she will comply with the request.

The Rt. Rev. **Arthur Vogel**, Bishop of West Missouri, said he would suspend Katrina Swanson if formal charges were made by at least seven persons in the diocese, and he predicted that the charges would be filed.

The Rt. Rev. **Paul Moore, Jr.**, Bishop of New York, has been out of the country since before the ceremony, but the Suffragan Bishop, the Rt. Rev. **J. Stuart Wetmore**, said he would recommend the suspensions of Marie Moorefield, Carter Heyward, and Emily Hewitt.

Bishop Ogilby Expressed Opposition

In a letter to all members of his diocese, dated July 19, the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, stated that he supported the Christian conscience of persons projecting the ordination, that he was persuaded that the projected ordination of 11 women would be theologically *valid*, though *irregular* in terms of the current ecclesiastical polity and structures of the Episcopal Church, that he would *not* participate in the projected ordination since he did not believe that was the way God would have him proceed with that cause at that time, and that he had *not* given his consent to or approval for having the ordination in the Diocese of Pennsylvania.

On July 26 he sent another letter to members of the diocese expressing his "deep concern" over continuing reports that the proposed ordination would occur in the diocese "despite the request of the Presiding Bishop that such ordination not be held," and his own statement of disapproval to all who had indicated that they would participate. The July 26 letter also "informed" all clergy "that their participation in any way in such ordination, or their allowing any of the women deacons, who may be so ordained, thereafter to perform any priestly duties will likewise be conducting themselves in violation of the Constitution and Canons of the church. Further . . . they must realize that if they do so conduct themselves they will be subjecting themselves to such appropriate action as may later be determined by the church."

On July 29 Bishop Ogilby repeated the statements of his July 26 letter, said he had informed the bishops intending to participate that they would be acting in violation of the Constitution and Canons of the church, and said that he would uphold the Constitution and Canons, in full consultation with the Presiding Bishop, and as advised by the standing committee and Chancellor of the Diocese of Pennsylvania. The July 29 letter further stated that he had taken steps "in accordance with the Canons to restrain the Rev. Suzanne R. Hiatt from exercising priestly duties, and if she refuses" he would initiate action to suspend her in accordance with the Canons.

In a pastoral letter dated August 1, Bishop Ogilby stated that in full consultation with and support of the standing committee and the Chancellor, he had obtained assurance from the Rt. Rev. Robert L. DeWitt that because of his participation in the ordination he would not exercise his holy orders as bishop, priest, and deacon in "this jurisdiction at least until the next meeting of the House of Bishops." Bishop Ogilby stated that since the Rev. Suzanne R. Hiatt took steps toward ordination to the priesthood without the necessary canonical consent of the standing committee and her bishop, he had assurance from her that she would refrain from exercising priestly duties until her status had been clarified. Further, Bishop Ogilby stated that he had

admonished the Rev. Paul Washington of the Church of the Advocate (in which the ordination took place) for violating Article VIII of the Constitution—the Declaration of Conformity to the Doctrine, Discipline, and Worship of the Episcopal Church.

Other Bishops' Views

Prior to the ceremony, the Rt. Rev. **Robert C. Rusack**, Bishop of Los Angeles, declared that the service would be "one of open defiance to the doctrine, discipline and worship of the Episcopal Church," and he said that the House of Bishops would have to bring the bishops "to account" if they pursued the "uncanonical action" of ordaining.

The Rt. Rev. **William C. Frey**, Bishop of Colorado, commented that he was "surprised and saddened" to learn of the ordinations, and that they could "only bring unnecessary pain and anguish to the body of Christ (the church), because however one feels about the issue itself, it is an action taken outside the laws that one has sworn to uphold."

Two Episcopal bishops who have supported the ordination of women to the priesthood declined to participate in the ordinations of the 11 women in Philadelphia because of the uncanonical nature of the ceremony. The Rt. Rev. **Dean T. Stevenson**, Bishop of Central Pennsylvania, who chaired the committee that recommended approval of the priesting of women to the 1973 General Convention, said, "I do oppose the idea of several bishops without jurisdiction and without the authority of the church taking this very important matter into their own hands." He noted "that . . . the priest bears responsibility to speak and act for God in Christ in his body, the church. The priest is bound to do that which the church intends in full loyalty to the Lord's church. A priest is one under the authority of the church and acts as one who gladly accepts the authority."

The Rt. Rev. **Francisco Reus-Froylan**, Bishop of Puerto Rico, who voted for the ordination of women at the 1972 meeting of the House of Bishops, said, "I gave it a lot of thought and concluded that by attending such a procedure I might do more harm than good. It is, after all, a violation of the constitution of the church. It may actually result in setting back the movement to ordain women." Bishop Reus-Froylan described the four bishops who took part in the Philadelphia ceremony as "well-known liberals" who are "very committed men, strongly espousing causes they believe in, and with a keen sense of social justice for minority groups and mankind in general."

The Rt. Rev. **William L. Hargrave**, Bishop of Southwest Florida, said in a memorandum to all clergy of the diocese, and sent to the diocesan standing com-

mittee and Chancellors of the diocese that "the ordination of the 11 women to the priesthood . . . is contrary to the Constitution and Canons of the church and the action of General Convention. Any clergyman of the church who allows any of these persons to perform any priestly function in his cure will be conducting himself contrary to the Constitution and Canons of the church. It must be clear that the issue here is not the ordination of women to the priesthood but the maintenance of good order and discipline in the church. This letter is to inform each and all of you in the Diocese of Southwest Florida that no person ordained under these circumstances will be granted a license or any permission or consent to perform any ministerial function within this jurisdiction."

The Rt. Rev. **Paul Reeves**, Bishop of the Diocese of Georgia, said in a letter to the clergy of his diocese: "My opposition to the ordination of women to the priesthood is so well known that I feel I must make it clear that the issue now confronting the church is *not* whether women should (or can) be ordained to the priesthood. The clear issue is the arrogant violation, by three bishops and eleven deaconesses, of church order and discipline. . . . What has been done is a violation of canon law, a flagrant flouting of General Convention action and of an agreed position on "collegiality" adopted by the House of Bishops, and a repudiation of the principles—democratic and episcopal alike — we accept regarding church government." Bishop Reeves went on to say that "the pleading in 'An Open Letter' issued by the three bishops is that 'this action is . . . intended as an act of obedience to the Spirit.' The same pleading has been made by the proponents of nearly every schism and heresy that has vexed the Christian church." Bishop Reeves further said: "Disciplining of the deaconesses will be the responsibility of their several bishops. . . . Speaking with sorrow, and with the realization of the gravity of what I say, at this time I believe all the participants should be deposed. Otherwise I believe this repudiation of authority will be the signal for any and all who dislike any element in their ordination vows, their baptismal vows, in canon law or in accepted order, to go their individualistic sectarian ways with impunity."

The Rt. Rev. **Harold Barrett Robinson**, Bishop of Western New York, sent a letter to Bishops Welles, Corrigan and DeWitt on July 23, stating that he voted against the ordination of women at the last General Convention largely because he was opposed to a unilateral move by the Episcopal Church when the larger church, especially the Roman Catholic and Orthodox brethren, had not approached accord. He further stated that the then-proposed ordination defies not only the sister communions, but also the

very church that had authorized the three bishops to exercise episcopal ministry. He also stated that the issue in the then proposed ordination is not the ordination of women but that of authority. Following the ordination Bishop Robinson sent a letter to all members of the House of Bishops stating that he was charging the bishops with having "willfully broken their ordination vows to uphold the discipline of this church and asking for their deposition under Title IV, Canon 1, Sections 4 and 6."

The Rt. Rev. **Charles T. Gaskell**, Bishop of Milwaukee, in a letter dated August 1, to be read in all parishes and missions of the diocese on the first Sunday after its receipt, said that the willful action of Bishops Corrigan, DeWitt, Ramos and Welles "was a total defiance of church order and discipline, a flagrant abuse of their own authority and power as bishops. The supposed ordination took place in open violation of innumerable canons and of the bishops' own consecration vows to 'uphold the doctrine, discipline and worship' of the church. As the Presiding Bishop has stated these bishops having exceeded their authority are now subject to disciplinary action. This may range from censure to deposition." Bishop Gaskell's letter further stated that the "bishops holding jurisdiction were of one mind in their efforts to dissuade our brethren from the proposed action. Having failed in this they are now unanimous in their censure of the event," and gave the following "godly admonition" to the clergy of the diocese: "You are expressly forbidden to invite or permit the four bishops and eleven deacons involved . . . to officiate in any ministerial capacity within this diocese until this order is rescinded."

Two Canons Express Differing Views

The Rev. Canon Jeffrey P. Cave, precentor of Washington's National Cathedral, has stated that he is "absolutely" in favor of the ordination of women to the full priesthood. "I just don't see it as a big thing because the priesthood isn't ours anyway, and to share it with women is just as natural as to share holy communion now with children."

While Canon Cave stated that the "canonically irregular" ordination of the 11 women was as "defiant" an act for the Episcopal Church as Martin Luther's nailing his 95 theses on the Wittenberg church door was for the 16th century Roman Catholic Church, he said he thinks the Philadelphia ordinations "will have very little repercussions beyond the walls of the Episcopal Church."

Canon Cave went on to say that he agrees that the action is not "theologically justifiable." He said that the "unfortunate problem at the moment is that this kind of action on the part of three retired

bishops, acting as mavericks, has serious consequences for the overall health of the church. But the more practical problem is that it is going to create a great deal of unhappiness and frustration, both on the part of many women aspirants for the priesthood who have not yet gotten to the point where they are either going to force the issue or accept their secondary role by waiting in the wings and for the more conservative members of our church, some of whom are hanging onto the idea that there cannot be women priests for strictly emotional reasons, others . . . feel having women priests jeopardizes our relationship with the Roman Catholic Church.

"It could be that through some means or other it might prove very beneficial to the church. . . . Maybe this kind of an act will force some people out and will encourage other people to not only dip their toes in the water but jump in themselves and say that the Christian religion is alive, the Holy Spirit is alive, and these women helped in reminding us of that."

The Rev. Canon John H. Heidt, currently living in Oxford, England, responded to the Philadelphia ordinations with an open letter to the participating bishops. Canon Heidt asks the bishops, "to what ministry are you intending to ordain these women? There is little biblical evidence one way or the other as to whether or not it is appropriate to ordain women. We must rely on precedent, moral insight and theological argument. I for one think I can understand something of the arguments on both sides of the debate. But what is crystal clear from scripture is that before all things we must practice and encourage love among one another, especially among those who are of the household of faith. Yet you seem to be ordaining people for the purpose of encouraging anger, hatred and dissension. How will I be able to receive pastoral ministrations from people who have not been ordained for a ministry of reconciliation but for a ministry of division and antagonism? How can I receive communion from the hands of those whose ministry has been given them not for the purpose of maintaining community but of fomenting disunity, a ministry which does not have for its purpose the building up of the body but of tearing it apart, a ministry which, in the literal meaning of the words, is not sym-bolic (throwing together) but dia-bolic (throwing apart)? Of course the ordained have frequently practiced a ministry which has encouraged dissension more than reconciliation but seldom if ever before have people been ordained with a public declaration of such an intention."

Canon Heidt concludes by asking, "What about the women you are ordaining? . . . It seems that you have used these women as a tool for turning your private beliefs into a public battle."

Roman Catholic Reactions

Dr. Joseph T. Skehan, president of the 400-member National Association of Laity (NAL), an independent Roman Catholic lay federation which has frequently voiced sharp criticism of church policy and members of the hierarchy, has hailed the "Christlike example" of the 11 Episcopal women who were ordained in Philadelphia. In a statement released in Bloomsburg, Pa., Dr. Skehan said: "Opposed by forces of habit and discrimination, these 11 women deacons, both married and single, have with courage and dignity steadfastly prepared to answer the call to serve the Christian community as priests. Their quiet fortitude and their . . . ordination provide Christlike example to the whole Christian community." Dr. Skehan predicted that the scheduled appearance of Betty Bone Schiess of Syracuse, N.Y., one of the 11 women ordained, at the NAL convention in Washington in October "now as a married woman priest will inspire Catholic laity to redouble their efforts to reduce ecclesiastical discrimination within the Catholic Church."

The Catholic Standard and Times, Philadelphia archdiocesan weekly, declared editorially that the ordination of the 11 Episcopal women as priests is not strictly an internal Episcopal Church matter, rather that it affects Roman Catholics for two reasons: "First, recent conversations between Catholics and representatives of the Anglican-Episcopal communion on the ministry mean that any action regarding the ministry in either church is going to have profound implication in the other communion," and secondly, "one manifestation of the women's liberation movement within the Catholic church—as in other churches—has been the proposal that women be ordained to the priesthood—and the ordination of 11 women as Episcopal priests is going to give added currency to such a proposal."

It further stated:

"While we see no intrinsic impossibility to the ordination of women as priests, since an all-powerful God can raise to the priestly dignity any human being he wishes to raise to such an office, we do see real extrinsic difficulties to the ordination of women to the priesthood.

"First, since we believe that the deposit of revelation was closed with the death of the last Apostle and since neither the Apostles nor their successors for almost 2,000 years have interpreted revelation as admitting the ordination of women to the priesthood, we think that the practice of two millennia in not ordaining women is at least a negative indication of God's will.

"Second, while it may be an argument more from piety than from proof it seems

unlikely to us that God would have withheld from the Blessed Virgin Mary participation in a priestly office which would be open to other women at other times.

"In brief, if Christ had intended that women be admitted to the priesthood, it seems likely that we would have known before 1974."

Eucharist Cancelled at St. Stephen's

The Rev. Alison Cheek had been scheduled to celebrate the eucharist at St. Stephen and the Incarnation Church in Washington, D.C., on August 4, but the Rt. Rev. William F. Creighton, Bishop of Washington, ordered that she not be permitted to do so.

Bishop Creighton said in his letter to the Rev. William A. Wendt, rector of the church, that he sympathized with the idea of having women serve as priests but that present circumstances should influence St. Stephen's to suspend the plan. Bishop Creighton explained, "There are sufficiently serious canonical and theological questions about the ordination [of the women] . . . to require clarification, and I'm especially anxious not to retard the movement toward the ordination of women by premature actions."

Fr. Wendt complied with Bishop Creighton's order, but cancelled the celebration of the eucharist at the 10:00 a.m. service in protest. Fr. Wendt said, "I and my fellow priests are inhibited from celebrating the eucharist by the inhibition against our sister priest, Alison Cheek."

Mrs. Cheek preached the sermon and was applauded four times in the course of the service. She said in her sermon that the Philadelphia ordination ceremony was irregular but "the coming of women into full consciousness is something radically new to the church . . . [and] new laws [have] become appropriate. . . . The House of Bishops has the opportunity to embrace something radically new, the opportunity to take moral leadership in our church . . . I would invite them to enter fully into this tradition . . . in a spirit of Christian charity, in simple human decency and justice, and in congruence with the gospel of Christ."

After the sermon Mrs. Cheek, Fr. Wendt, and the Rev. Frank Durkee (of St. Stephen's) prepared the bread and wine and invited the congregation to stand around the altar as if they were going to celebrate the eucharist. Fr. Wendt, Fr. Durkee and Mrs. Cheek then removed their vestments and conducted a prayer service instead. At the conclusion of the service Fr. Wendt and the Rev. Loren Mead, of St. Stephen's, hoisted Mrs. Cheek onto their shoulders and carried her about the church to the applause of the congregation. The congregation then gathered around her and sang "Amazing Grace" and "We Shall Overcome."

EDITORIALS

Gangway for the 11th Century

We welcome and endorse the views of the Evangelical Education Society of the Episcopal Church on the subject of liturgical revision. In the current issue of that society's journal, *The Evangelical Outlook*, the text of the Holy Week services provided in *Services for Trial Use* is sharply, but we think justly, criticized for its theology.

The editorialist notes that STU's service for the "Lighting of the Paschal Candle" on Easter Eve "offers a theory of the atonement that was popularized by Anselm in the 11th century. The script of this revision of the Prayer Book asks Episcopalians to believe that the Lord Jesus 'paid for us the debt of Adam's sin.'"

The comment is sardonically headlined: *Avant Garde Steps into 11th Century*. So it seems. Concerning the archaic atonement theology the Rev. Dr. Clifford L. Stanley, Emeritus Professor of the Virginia Seminary, is quoted as saying: "It seems a bit narrow and archaic. I have a very strong feeling that in the Incarnation and the Atonement there was a divine action which gave human beings a new chance, that provided an open road for the human enterprise, indeed a new hope for mankind. But the thinking of how this took place has never been 'pinned down' by a church council, or declaration of the people of God. There are many ideas about this central action of God. But they are all analogies, figures, ideas. They cannot be thought out in a particular theory or form of words, and when we try we get into trouble."

If it be argued that the proposed Episcopal rite corresponds to what the Roman Catholic rite for Easter Eve asserts or implies theologically we must answer that Anglicans ought not to let their theological thinking be done for them by anybody except themselves.

If this Easter Eve rite is included in the next edition

of the Book of Common Prayer the Episcopal Church will indeed be stepping boldly into the 11th century as the 20th century draws toward its close. And that, as somebody in *Alice in Wonderland* ought to have said, is progress with a capital P and a merry hum.

Churchpeople and Moral Integrity

Several weeks ago a man who has given twenty years, full time, to a counseling service, one not sponsored by the church, and who therefore is not a novice, shared some of his bewildering experiences with the sorts of people he sees, day in day out.

He was not unduly concerned about the situations which clients found themselves struggling with; for, as he said, the situations, as such, would be considered commonplace to any counselor or, indeed, to any conscientious parish priest. His concern arises out of attitudes he detects all too frequently in the minds of church people — Episcopalians, yes, and Methodists, Baptists, and so on — who seem not to have any sense of responsibility in matters ethical. While admitting and complaining about troubles with husband, wife, family, employers, employees or community, they seem unable to understand, not only that their conduct has brought them into their miseries, but also that such conduct, much of it aptly described as bizarre, is simply wrong.

These people, seeking ways out of their troubles, see little if any need for change in patterns of behavior because they seem incapable of seeing anything wrong with them. Here, again, one might think that this attitude would be commonplace. People who are disturbed, distraught, might tend to see things askew; and one might expect to find in the population at large many people who have not been taught to know that wrong conduct is not only troublesome but in itself wrong. If these points are granted, however, a disturbing question remains.

The people who so startle this counselor are not those from the general, untutored population, but rather those with the same attitudes who have strong, solid, continuing church background and affiliation. These are not the alienated, the disaffected, of whom he sees his due share. These, on the contrary, attend their churches, regard themselves as "communicants in good standing." Yet they seem never to have heard of right and wrong conduct, however motivated, of sin, of guilt, of repentance, forgiveness and newness of life, of restitution. Nor have they any apparent awareness of the relation between church membership and that quality of life, made possible by God's grace and buttressed by prayer, scripture, sacrament and fellowship, so long understood as distinctively Christian.

The question: *Not*, what is wrong with these people? But, what is the meaning of church membership; and what does the church teach; and how can the teaching be more effectively done?

(The Rt. Rev.) GEORGE M. ALEXANDER
Bishop of Upper South Carolina

The Key

Have the eyes fed too long
Upon the two-pronged Cross,
The black blades of death obscuring
The God-charged paradox?

Intrinsic terror numbs
The attuned eye and ear
And all speech uplifted falls
Below the level of prayer.

But staring is rescued . . . the gibbet
Assumes the shape of a key
Turning, turning the things of time
To the eternal scheme.

Unlocking of the truth
Casts darkness from our sight. . . .
The vista, — The Light-Maker making
his Son's new light.

Elizabeth Randall-Mills

BACK-TO-SCHOOL MONTH

By the Rev. H. BOONE PORTER, JR.

Because so many young people are fortunately attending schools and because there are so many parents, the beginning of the school year touches most of us. It certainly makes itself felt in church, with the hustle and bustle after the quiet summer months. New faces suddenly appear in church and in Sunday school, and many old faces reappear. Will the services of worship also reflect this renewed vitality and reawakened interest? Will they fulfill the expectations of those who are beginning the year with enthusiasm? Yes, they will if clergy, choir leaders, altar guild members, Sunday school directors, and others have sat down and done some serious homework. If the choice of hymns, topics of sermons, and other such matters are left largely to chance or to custom, it is unlikely that the challenge and opportunity of September will be met.

One area in which it is almost always possible to attain a higher quality is that portion of our services of worship devoted to Bible reading. Deacons or priests reading the Gospel and lay persons reading lessons or Epistles will always do so more clearly and forcefully if they understand what they are reading and have in mind one or more things to be emphasized. This part of the liturgy will be upgraded if the clergy and lay people who read passages can sit down together and talk about what these passages mean. When readings come from one biblical book for a series of Sundays, the purpose and message of the entire book can be helpfully considered. Participation in such discussions will also help the choir leader or organist to find suitable hymns. In parishes which follow the very desirable practice of correlating the teaching of the Sunday school with the preaching in church, the Sunday school teachers will benefit by this same process. Taking the Bible readings seriously lays on the priest the obligation of preaching regularly about the passages which are read, or at least of alluding to them in a significant way during his sermons on most Sundays. In fact, however, he will discover that the periodic discussion of the passages with lay readers and others will greatly assist him in choosing sermon topics that are of interest to his people.

It should be borne in mind, however, that such periodic discussions are a dangerous thing to start! The participants may very well become so interested that

they will demand a regular on-going adult class dealing with the books of the Bible read in the liturgy each year. Such a class presents a serious professional challenge to a rector. Many, however, would feel that this is an extremely suitable and productive use of their time and energy. To teach the word of God is, after all, one of the basic functions for which they were ordained. In many congregations there is a lay person who is well able to undertake the responsibility for organizing such a group, arranging times of meeting, assigning topics to different persons to discuss, and so forth. In congregations fortunate enough to have a perpetual deacon or deaconess, he or she would often be ideal to lead this.

Lessons, Epistles, and Gospels are not the only biblical material used in worship. Psalms and canticles are obviously important parts of Morning Prayer, but Episcopalians often forget their suitability for the eucharist as well. The use of a



Psalm between the Bible readings is indeed one of the oldest and most universal parts of the eucharistic liturgy. It can be announced immediately after the reading and the congregation can remain sitting. It may be recited either responsively, or antiphonally from one side to another, or it may be said in unison. Likewise, it may be sung in a variety of ways. If three readings are used, a Psalm may come after the Old Testament and then a canticle after the Epistle. In this case, standing for the canticle would seem more appropriate. Which Psalm should be used?

In the new lectionary in the Green Book, two Psalms or portions of Psalms are given for each Sunday and feast. It is suggested (page 472) that the first Psalm listed be used as an introit at the beginning of the service and the second be used as a gradual after the first reading. In fact, it is permissible to use them at other points as desired, as they are only optional suggestions. Or other Psalms

may be chosen instead. Within the Prayer Book, the Psalm or Psalms given with the starred readings for Sundays are likewise often appropriate with the Epistle and Gospel. In many cases, a congregation will wish something that is longer than the selection in the Green Book but shorter than the selection in the Prayer Book. If the congregation is not accustomed to the use of Psalms, I would suggest that no attempt be made to follow a lectionary. Instead, short, familiar, well-loved Psalms, such as Nos. 8, 23, 24, 100, or 122 can be used repeatedly so that people come to know them and enjoy them. In some cases, the same short Psalm might commend itself for use without variation for a series of Sundays. This can be especially helpful if the congregation is going to learn to sing Psalms.

Psalms especially associated with Holy Communion, such as Nos. 16, 36, 43, or 63, will readily commend themselves for frequent use at early service. Similarly with canticles, if the *Jubilate* is chosen for use during the next dozen Sundays, the congregation can learn to sing it reasonably well to two or three different settings. Then the *Benedictus* with its reference to John the Baptist can appropriately be used every Sunday during Advent. At Christmas and Epiphany one would probably want a hymn or carol, but then one can return to a canticle in the "Green Sundays" following Epiphany.

Why bother with Psalms and canticles, especially when there are so many good hymns in the *Hymnal*? The answer is very simple. Hymns lend themselves to variety but Psalms and canticles lend themselves to repetition, memorization, and deepening meaning over the years. The rhyme scheme and the sing-song meter of ordinary modern hymns lose their dignity with too-frequent repetition. Most metrical hymns furthermore are quite unsatisfactory for recitation without music. When recited, the words of many perfectly good hymns become mere doggerel.

Biblical poetry, on the other hand, is quite different. Its irregular wording and its suggestive but sometimes puzzling phrases lend themselves to many moods and many occasions. When they have been used so often that worshipers know them well, they become a remarkable vehicle for Christian worship. Certainly, the conspicuous place given to Psalms and canticles in Morning Prayer has been a major reason for the popular affection for this office. Those of us who recite the offices daily know how well the canticles wear after having been said literally thousands of times. There is no reason why this strand of worship should stand in an either/or relationship to the sacramental devotion of the eucharist. An adequate and catholic liturgy is one which gathers together all of the main strands of worship into a harmonious unity. This is the kind of comprehensive liturgy to which the church should summon its people every Lord's Day.

GOD'S MOVING SPIRIT. By T. Ralph Morton. Morehouse-Barlow. Pp. 103. \$2.50, paper.

God's Moving Spirit is another book in the growing list of those trying to discover what is wrong with the church. It is a book which deserves to be studied. It opens abscesses and prods consciences.

The book opens with some general thoughts on change. Change is inevitable. We need it in order to obtain almost everything we desire, but it often brings some things we don't count on. The author describes some of the choices people now are making in their daily lives and religious activities to bring about some of these changes.

Dr. Morton presents a very sympathetic description of some of the more famous alternatives people are choosing as they turn away from common church styles—the Iona and Taizé communities. However, his best contribution is a look at most people's favorite alternative—the choice to leave the church entirely and become “churchless Christians.”

If the book is good in pointing out what is wrong, it is rather short in offering help to those who would like to see the church survive. The author's final goal seems to be contradictory. He claims that people want Jesus, fellowship, and unity; but he also says that the church of the future should not offer dogmas or creeds about these things. He realizes that people want something solid enough to provide real vision, joy, and hope; but what he offers is rather painfully like what the church has already been receiving—an endless search for new ways and a senseless disregard for some ancient ones. It may happen that the church of the future will have to discover once again that there is no saving Jesus without a dogma of incarnation and that there is no hope of fellowship with God and with all men without a dogma of trinity.

Dr. Morton fails to see that the hidden life of God among men must not only be lived in daily life, but also thought out in creed, expressed in song and art, and acted out in the drama of worship.

(The Rev.) M. FRED HIMMERICH
St. Paul's Church
Watertown, Wis.

REDEEMER NATION: THE IDEA OF AMERICA'S MILLENNIAL ROLE. By Ernest Lee Tuveson. Chicago University Press. Pp. 238. \$3.95, paper.

The predominant millennialist character of our American enthrallment to “Manifest Destiny” has been little understood. Walter Lee Tuveson, professor of English at the University of California, Berkeley, has greatly clarified our understanding of the religious components of

our expansive optimism, which he fittingly calls our “Manifest Millennial Destiny,” through his two substantial studies, *Millennium and Utopia*, and this more recent *Redeemer Nation*. His tracing of the origins, development, and pervasive impact of our American brand of millennialism from Jonathan Edwards in colonial times to the present provides a needed supplement to H. Richard Niebuhr's excellent earlier work, *The Kingdom of God in America*.

Now that the apocalyptic interpretation of history is again to the fore in some quarters, this Phoenix paperback edition of Prof. Tuveson's work is timely, giving a fuller historical context to current eschatological concern. His differentiation between a variety of apocalyptic views helps clear up the confusion about tenets of the premillennarians versus those of the postmillennialists. Tuveson prefers the term *Millennarian* for the former, those who believe the *Parousia*, the Second Coming of Christ, must precede the Millennium. The term *Millennialist* he reserves, as in its original meaning, for the less literalistic view held by the major portion of American Protestants, that the millennium will come first, before the *Parousia*. Those holding to this view conceive the church's task to be the building up of the Kingdom of God here and now on earth in preparation for Christ's coming again.

This millennialist interpretation marked a radical break with the traditional Augustinian position that the Kingdom, or City of God, would come only transcendently at the end of time. American millennialism developed a progressivist and historical interpretation of the Revelation of St. John the Divine, of the Book of Daniel and other apocalyptic prophecies. It was able to absorb and transpose such potent and heady notions as the myth of the westward course of empire: the superiority of Germanic, and especially Anglo-Saxon peoples; the sifted and selected American contingent of these being God's Chosen People for the accomplishment of his millennial purposes; that God had reserved the New World, and particularly the North American continent, as the predestined place for the bringing in of the millennial kingdom. Millennialism also gave solemn meaning to such evils of society as war and slavery, the national calamity of the Civil War, natural catastrophes, etc., these being fulfillments of Revelation's prophecies of woes and judgments. As Prof. Tuveson points out, nothing so eloquently expresses this American millennialist vision as does the still popular “Battle Hymn of the Republic.”

Tuveson effectively traces the manifold influences of this millennialist faith upon

such varied aspects of our national life as the westward migration, nationalist fever for the annexation of new territories, denominational home missions, church-founded schools and colleges, social reform activities (anti-slavery, temperance, the legal Sabbath, prison reform, etc.), the Social Gospel movement for Kingdom building through social reconstruction, foreign missions, and even our technological advances in agriculture and industry. Its broad secular impact, Tuveson believes, is still being felt as a sort of civil religion, giving a crusading religious cast, also, to American foreign policy. Characteristic of this latter mentality is the utterance of Woodrow Wilson, quoted on the frontispiece of *Redeemer Nation*, “America had the infinite privilege of fulfilling her destiny and saving the world.”

Prof. Tuveson's research gives considerable substance to the vital point of his book, that is, that American millennialism tended toward exaltation of America as the world's “New Messiah.” Needed, however, is a finer discrimination between a proper and profound sense of Christian mission and the ebullience of messianic chauvinism, born of the exuberant optimism of the era. Tuveson's concluding word, at the end of his intriguing essay on Mark Twain's *A Connecticut Yankee in King Arthur's Court*, recognizes our need of a sublime vision lest we perish: “Modern man is, it seems, faced by the final challenge of history: create the millennium, or go down into the lake of fire.”

(The Rev.) ROYDEN C. MOTT
St. Luke's Church
Knoxville, Tenn.

THEOLOGY AND CHRISTIAN ETHICS. By James M. Gustafson. Pilgrim Press. Pp. 315. \$8.95.

The fourteen essays which constitute this volume were previously published between 1966 and 1972. They appeared in various journals and collections of essays by assorted authors, often on specific issues or topics. It is good to have them in one volume.

Charles M. Swezey, who gathered them, has written a lengthy and informative essay about the thought and method in ethics of the author of the pieces which appear in *Theology and Christian Ethics*; it serves as an introduction to the book. Given one of Gustafson's continuing concerns for the context of ethics, it is somewhat curious that Swezey has omitted giving the reader even a few paragraphs about the intellectual and spiritual biography of Gustafson.

Inasmuch as these essays have all appeared before, it is not appropriate to attempt to review them selectively or as a whole in this format. It is pertinent, however, to try to say briefly why this is a significant book. James Gustafson has devoted his academic career to a meticu-

lous attention to the contexts in which persons as actors making moral decisions are to be viewed. What is at stake in understanding persons as actors is difficult to determine. The range of concerns and questions which come before persons for possible action is enormous. Gustafson is devoted to identifying these variables which so greatly affect human decision making.

The essays which appear in *Theology and Christian Ethics* evidence the hard elementary work required of the ethicist simply in order that he have before him in a reasonable and clear fashion the data with which he purports to deal. Especially useful are his discussions of

BOOKS

what is involved when an ethicist—or a clergyman or layperson, for that matter—has recourse to “specialists” in his ethical argumentation. His view of the function of the theologian or ethicist, or indeed the ordinary Christian, as “participant” in his cultural context is important and useful.

The book is divided into three major sections: “Perspectives on Theological Ethics,” “Some Substantive Issues,” and “Ethics and the Sciences.” In the second section there are several lucid and important discussions of the place of scripture and tradition(s) in the decision-making process. The entire third section has great pertinence to today (Gustafson is deeply aware of the ephemeral nature of some of the ethicists’ concerns), especially perhaps his discussions of what is “normatively human.”

The book has an exhaustive bibliography of Gustafson’s writings from 1951-1973. Not only will students of ethics welcome this collection, it can be used most profitably as well, I believe, by clergy and laity.

(The Rev.) ROBERT M. COOPER
Nashotah House
Nashotah, Wis.

THIS HEBREW LORD. By John Shelby Spong. Seabury. Pp. 190. \$5.95.

Mr. Spong’s purpose is to recover an understanding of Jesus free of what he believes are the disfigurements of Greek philosophy and true to the earthy and lively Hebrew inheritance. He asks for less religion and more Christianity. The total effect is a dated reminder of the post-Robinson writing of the 60s, practically devoid of that genre’s critical sophistication.

The reader will be dismayed by dilettantish generalizations about faith and practice, Old Testament theology, and the constant identification of the beatific vision with escapism: “Religion has tend-

ed to repress joy.” “It is difficult to find in the Old Testament a pious otherworldly Hebrew.” “The Bible is life-centered, not heaven-centered.”

A direct prose is marred by an onslaught of clichés: “The stained glass of our churches shuts out God’s world, with ‘heavenly’ art.” Monks “mortified the flesh, tortured and denied their bodies.” “The Crusades, the Renaissance, the rise of humanism, the rise of physical science, the reform movements . . . and many more produced the modern world.”

Equally hard to appreciate is the book’s sacramental theology: “(By the 13th century) bread and wine could not be used in communion unless blessed and consecrated to be not just bread and wine but ‘body and blood.’ In these and so many other ways, a huge wedge was driven between the sacred and the profane, between worship and life, between God and his world.” We come across a classic Norman V. Peale-ism: “Taste (Jesus’) power—not in some cannibalistic orgy, not even just in a ritualistic communion service—but ‘feed’ on him by being open to that unique Christpower in him. . . .”

The book makes no mention of Eastern Orthodoxy’s synthesis of Hebraic worldliness and totally ignores Marcion, the most significant figure in OT-NT misconceptions. An entire chapter is devoted to the Resurrection without once mentioning Easter or the empty tomb. The Resurrection is interpreted through the raising of Lazarus—the historicity of which the author dismisses—and which, inasmuch as it was solely resuscitative, is definitely what the Resurrection of Christ was not. All this commits the book to two attitudes distinctly un-Hebraic: sentimentalism and historical relativism. The thesis in some ways smacks of the Victorian quest for the historical Jesus. Its intent, however, is more hermeneutical than exegetical and so it is more of a poor man’s Fosdick than a poor man’s Schweitzer. The concluding picture of Jesus is along the line of Renan. Just as Renan, in trying to establish the true “Jesus behind the myth” invented a Frenchman, so does this short book invent a Lord who is not Hebrew at all but an affable middle-American, compared favorably at one point with Jonathan Livingston Seagull, but never accomplishing anything that would affront the physical science of a senior warden. The book’s strength is enthusiasm; its weakness is painful naiveté. It makes demythologization a game the whole family can play.

(The Rev.) GEORGE WILLIAM RUTLER
The Church of the Good Shepherd
Rosemont, Pa.

Books Received

THE WIND HAS MANY FACES, Joan Hutson. Abbey Press. Unpaged. \$3.95 paper.

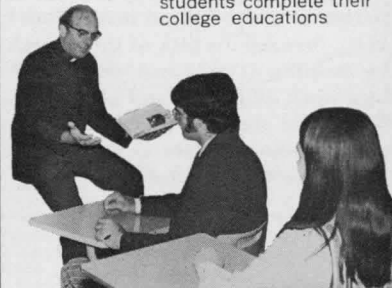
BIRTHQUAKES, Norman C. Habel. Photographs by Lorence G. Collins. Fortress. Unpaged. \$10.00.

SCHOOLS

COEDUCATIONAL

SAINT ANDREW'S

More than 90% of our students complete their college educations



- BOYS and GIRLS—BOARDING and DAY
- ACADEMICS and RELIGION
- CHARACTER and LEADERSHIP

Est. 1905. Episcopal. Fully accredited. Non denominational admissions policy. Excellent facilities and faculties in English, history, languages, sciences, mathematics, art, drama, music, religion, and physical education. Inter-scholastic sports in football, basketball, tennis, baseball, wrestling, golf, and track. Located on 1,000 acre campus on top of the Cumberland plateau midway between Chattanooga and Nashville. Tuition \$2500 (adjustable) per year. For more information call or write Father Franklin Martin, Headmaster. Dept. L.

St. Andrew's School
St. Andrews, Tennessee 37372
615-598-5110

SEWANEE ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School of the
University of the South . . . Est. 1868

Coed boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mt. campus and 200,000 volume library. Full sports program. Summer School-Camp. Write to: Director Admissions, Sewanee Academy, 2504 Tennessee Ave., Sewanee, Tennessee 37375.

ST. MARY'S and ST. JOHN'S SCHOOL

Established 1868 — Episcopal B-7E
Coed Boarding

Grades 7-12. Fully Accredited. Small Classes.
Music, Art, Dramatics, Sports, Pool.

Headmaster, St. Mary's and St. John's
Peekskill, N.Y. 10566

FOR GIRLS

Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write: The Rev. Colley W. Bell, Jr., Headmaster Box B, Versailles, Ky. 40383



Support the Church Schools

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S CHAPEL & EPISCOPAL UNIV. CTR.
 The Rev. James R. McLean, Jr., chap. 814 W. Maple
 HC: Sun 5:30, Wed 12 noon, Thurs 12:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
 The Revs. C. Howe, r; M. Griffith, assoc. r
 Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC Sun 9:30; MP, HC, EP daily
 Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 Ralph E. Merrill, r
 Sun 8, 9:15, 11; Thurs 9:30

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, v & chap.
 Sun 7:30, 9:15, 11, 5:15. Wkdy Mon-Fri

S.I.U. Carbondale
ST. ANDREW'S 404 W. Mill
 Ven. R. Hallett, r; Rev. T. L. Phillips, chap.
 Sun 8, 9:30, 11. Weekdays announced

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign
 The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
 Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Wm. D. White, r
 Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
 Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11

MINNESOTA

UNIVERSITY OF MINNESOTA
UNIVERSITY EPISCOPAL CENTER
 1701 University Ave., S.E.
 The Rev. James A. Diamond, chap.
 The Rev. B. Anderson McCarthy
 HC Sun 10; Ev 4:30; Wed 12:15

MISSOURI

UNIVERSITY OF MISSOURI-ROLLA
CHRIST CHURCH 1000 Main
 The Rev. Joseph W. Carlo, r
 H Eu Sun 7:30, 9

NEW HAMPSHIRE

COLBY COLLEGE New London
ST. ANDREW'S Gould Rd.
 The Rev. Francis B. Creamer, r & chap.
 Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
 The Rev. Leon Plante
 Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 The Rev. Robert C. Francks, c
 Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.
 Sun 10, 7; other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
 The Rev. Donald B. Baldwin, S.T.M., r
 Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
 The Rev. Alex Blair, chap.
 Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
 Anabel Taylor Hall
 The Rev. Gurdon Brewster, chap.
 HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO Suffern
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
 Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden Jr., chap.
 Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
 The Rev. Philip E. McNairy
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
 The Rev. George A. Kemp, r
 Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 795 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap & v
 Sun 10, Wed 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
 Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David W. Pittman, ass't
 Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun 8, 10:30 HC; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10

The Directory is published
 in all

January and September issues.

If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

Positions Accepted

The Rev. **John L. Abraham** is associate rector of St. John's, Georgetown, Washington, D.C.

The Rev. **C. Michael P. Annis** is rector of Trinity Church, 610 E. 4th St., Waterloo, Iowa 50703.

The Rev. **James O. Armstrong** is vicar of St. Luke's, St. Louis County, Mo. Address: Rt. 2, Box 253, Ballwin (53011).

The Rev. **Kenneth G. Beason** is a chaplain in the U.S. Air Force.

The Rev. **Thom W. Blair** is rector of Trinity Church, Copley Square, Boston, Mass. 02116.

The Rev. **Charles R. Brace** is vicar of St. Clement's, Belford, N.J. Address: 304 Church St. (07718).

The Rev. **D. Norman Brady** is rector of St. Andrew's, Winter & Summer Sts., Edgartown, Mass. 02539.

The Rev. **Anselm Broburg** is rector of St. John's, Oklahoma City, Okla. Address: 3008 Pine Rd. (73120).

The Rev. **John E. Butt** is rector of St. Luke's, Niles, Ohio.

The Rev. **A. Leslie Chaffey** continues as vicar of St. Paul's, Philippi, W.Va., but is no longer in charge of St. Matthias's, Grafton.

The Rev. **Randall Chase, Jr.**, is chaplain, Manatee Junior College, Bradenton, Fla. Address: 24 St. Court West (33507).

The Rev. **Henry Crisler** is chaplain, Brooklyn State Psychiatric Hospital, 681 Clarkson Ave., Box 4, Brooklyn, N.Y. 11203.

The Rev. **Arthur D. Crouse** is a counselor at the Listening Center. Address: 1193 Merritt Dr., El Cajon, Calif. 92020.

The Rev. **Daniel F. Crowley** is rector of St. Martin's, County & Rivet Sts., New Bedford, Mass. 02744.

The Rev. **Hugh E. Cuthbertson** is vicar of Grace Church and director of the Highland Educational Project, both in Northfork, W. Va., vicar of St. Paul's, Avondale, and director of the Baley Training Center, Keystone, W.Va. Address: c/o Grace Church, East Main St., Northfork.

The Rev. **Robert N. Davis** is archdeacon and canon to the Ordinary of North Carolina.

The Rev. **Michael J. Downey** is assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis. Address: Box 347 (54935).

The Rev. **William Flanders** has opened Singers' Studio, Washington, D.C. Address: 4614 Wisconsin Ave. (20016).

The Rev. **Denis B. Ford** is curate, St. Andrew's, Tampa, Fla. Address: Box 1097 (33602).

The Rev. **Robert D. Gamble** is vicar of St. Paul's, Box 365, Grinnell, Iowa, and chaplain to Episcopal students, Grinnell College.

The Rev. **William S. Gannon** is headmaster of St. Mary's-St. John's School, Peekskill, N.Y.

The Rev. **John H. Gray** is canon and administrative assistant to the Bishop of Arkansas. Address: Cathedral House, Box 6120, Little Rock, Ark. 72206.

The Rev. **Roger J. Hamilton** is curate, St. Peter's, Freehold, N.J. Address: 56 Manchester Court Apt. G (07728).

The Rev. **James R. Harkins** is resident chaplain of the Community of the Transfiguration, Glendale, Ohio.

The Rev. **Robert R. Hensel** is headmaster of St. Mark's School, Southboro, Mass. 01772.

The Rev. **William H. Hethcock** is associate rector of Christ Church, Cincinnati, Ohio.

The Rev. **Jay A. Hobbs** is chaplain of Virginia Episcopal School, Lynchburg, Va.

The Rev. **Preston B. Huntley, Jr.**, is rector of St. Paul's, Monroe, N.C. Address: Box 293 (28110).

The Rev. **G. Stackley Hurst** is chairman of the experimental ministry in St. Petersburg, Fla. Address: 6965 11th Ave. N (33710).

The Rev. **John I. Jessup III** is rector of All Saints', Concord, N.H. Address: Box 426 (28025).

The Rev. **Robert C. Johnson, Jr.**, is part time vicar of St. Thomas by-the-Sea, Laguna Beach, Fla. Address: Box 7100.

The Rev. **Jerry S. Jones** is rector of St. Mat-

thew's, Newton, Kan. Address: 2001 Windsor Dr. (67114).

The Rev. **James C. Kiefer** is vice president of the Louisiana and Southern Insurance Company, New Orleans, La.

The Rev. **J. Harvey Klein** is rector of Trinity Church, Natchitoches, La. Address: 506 Royal (71457).

The Rev. **Robert L. Ladehoff** is rector of St. John's, Fayetteville, N.C.

The Rev. **E. James Lewis** is rector of St. John's, Charleston, W.Va. Address: 1105 Quarrier St. (25301).

The Rev. **Theodore W. Lewis** is rector of St. Paul's, Hopkinton, Mass., and is continuing his doctoral studies.

The Rev. **Terence E. Lynberg** is chaplain, UCLA, Los Angeles. Address: 900 Hilgard Ave. (90024).

The Rev. **Robert J. Macfarlane** is assistant to the dean of Trinity Cathedral, and assistant chaplain, St. Luke's Hospital, both in Davenport, Iowa.

The Rev. **James S. Massie, Jr.**, is rector of Church of the Covenant, Junction City, Kan. Address: 314 N. Adams (66441).

The Rev. **Michael W. McCann** is rector of Trinity, Hampton, N.H.

The Rev. **Robert McKay IV**, is rector of Christ Church, Bordentown, N.J. Address: 130 Prince St. (08505).

The Rev. **William D. McLean III** is rector of St. Michael's, 647 Dundee Ave., Barrington, Ill. 60010.

The Rev. **John H. McLeester** is rector of Advent, Enfield, N.C.

The Rev. **Ronald Miller** is rector of St. Bartholomew's, Baltimore, Md.

The Rev. **Frank H. Moss III** is rector of St. Luke's, Chester, and Gethsemane, Proctorsville, Vt.

The Rev. **Edward L. Mullins** is associate rector of Grace Church, 1607 Grace Church Rd., Silver Spring, Md. 20910.

The Rev. **Michael Murray** is editor of NET, a publication of the Diocese of Southeast Florida. Address: 525 NE 15th St., Miami (33132).

The Rev. **Harry V. Nevels** is vicar of St. Augustine's Chapel, New York City.

The Rev. **Christopher Nichols** is rector of Christ Church, Gilbertsville, N.Y.

The Rev. **Stephen Norcross**, vicar of St. Michael's, Kingwood, W.Va., is also vicar of St. Matthias', Grafton.

The Rev. **Kenneth L. Ornell** is director of alumni relations, Babson Institute. Address: Box 114, Babson Park, Wellesley, Mass. 02157.

The Rev. **Richard N. Ottaway** is lecturer in management sciences, University of Manchester Institute of Science and Technology.

The Rev. **Gordon R. Plowe** has been rector of St. Mary's, Mitchell, S.D., for some time.

The Rev. **Richard A. Pollard** is rector of All Saints', Tarpon Springs, Fla. Address: 400 E. Tarpon Ave. (33589).

The Rev. **Stephen E. Powers** is a graduate student, General Seminary, New York City.

Retirement

The Rev. **Gordon Cornue**, 306 N. 40th Ave., Yakima, Wash. 98902. He retired last year as rector of St. Mark's, Ritzville, Wash.

The Rev. **William R. Doyle**, rector of All Saints', Tarpon Springs, Fla., retired Aug. 1. Address: 752 Chesapeake Dr., Tarpon Springs (33589).

The Rev. **Horace Lilley**, rector of Trinity Parish, Newport, Md., has retired. Address: Elkton, Md.

The Rev. **Dr. Pierson Parker**, sub-dean of General Seminary and for the past 25 years professor of literature and interpretation of the New Testament, will retire Jan. 1. Address: 337 Harvard Ave., Claremont, Calif. 91711.

The Rev. Canon **Robert E. Merry**, coordinator of communications, Diocese of Pittsburgh, has retired. Address: Box 1295, Duxbury, Mass. 02332.

The Rev. **George L. Stowell III**, vicar emeritus of St. Mark's, North Bellmore, N.Y., retired a year ago. Address: 473 Dogwood Dr., Port Richey, Fla. 33568.

BOOKS

BOOK of Forty Bible Sonnets by eighteen poets. One dollar. Badger Poetry House, 213 W. Mackie St., Beaver Dam, Wis. 53916.

BOOKS WANTED

ANGLICAN Missal, altar edition, used or new. Reply Box H-143.*

PEOPLE and altar missals, American, Anglican and Knott editions, for interested priests. Can also use books on liturgy. Reply Box R-138.*

FOR SALE

EXCEPTIONAL 5-ACRE RANCH. Lake Conchas, New Mexico. Only \$995 per acre. Vacation paradise. Good long-term investment. Easy terms. Free brochure. Ranchos, Box 2004LC, Alameda, Calif. 94501.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

WANTED: Worker priest for small, rural New York State parish. Reply Box G-137.*

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

POSITIONS WANTED

GENTLEMAN, mature, seeks position as housekeeper, church sexton or office manager. Reply Box S-140.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-141.*

PRIEST desires return to pastoral ministry. Parish or chaplaincy. Present work financially rewarding school administration. 39; married; 2 children. Excellent references. Good preacher. Reply Box H-142.*

RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

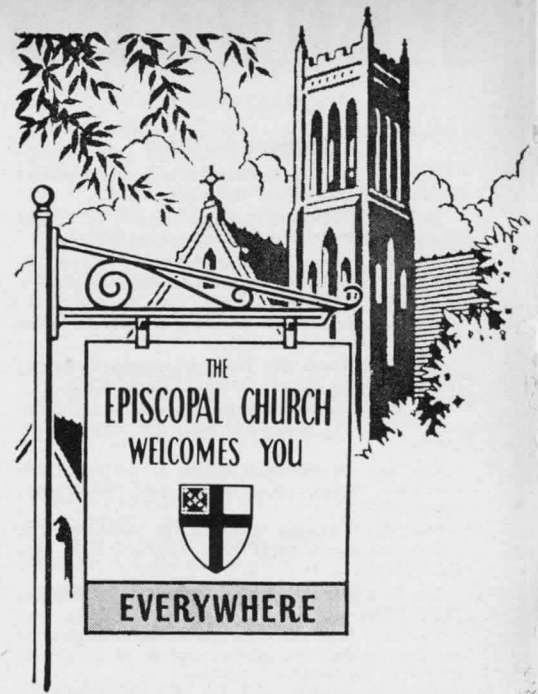
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7 & 8, Service & Ser 10:30; Daily 10; HC Wed, HD, 1S & 3S 10:30; "Weekenders Service" HS & Ser Thurs 7

ST. GEORGE'S 160 U St., N.W.

The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced

ST. PAUL'S 2430 K St., N.W.

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

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, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

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

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

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, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 1S & 3S). Daily 9 MP

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

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30 P by appt. Tel.: 283-6200

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), 5; EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8, HC 8:15; Tues HC & HS 12:10; Wed HC 5:30. Church open daily to 11:30

ASHEBORO, N.C.

GOOD SHEPHERD 505 Mountain Road
The Rev. Thomas Rightmyer, r
Sun 8 HC, 10 HC-MP; daily MP 11:30; HC Saints Days

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street

Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SPokane, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.