

The Living CHURCH

A Parish Looks Ahead

News Feature

The Real Issue at Minneapolis

Francis W. Read

Music Resources

Gordon King

Parish Administration Number

Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

An Episcopal rector in a recent dialogue with a Jewish rabbi stated that nowhere in the New Testament is Jesus called God. Is this true? Mrs. R.H.K.

Let anybody read the prologue (1:1-14) of the gospel according to St. John and judge for himself. It concerns the eternal Word (*Logos*) of God, of whom it is affirmed that the Word *was* God. It declares that the Word was made flesh and dwelt among us. According to this, Jesus is God incarnate. To assert in the face of it that the New Testament nowhere calls Jesus God is verbal gamesmanship. If Jesus is the Word made flesh, God incarnate, he is God. What else indeed could the writer of these words possibly have meant?

There must be many other Episcopalians who like myself feel guilty of hypocrisy sometimes when I say the General Confession at Holy Communion and use words I don't really feel -- such as that the burden of my sins is intolerable. Alas, I "tolerate" them only too well! Shouldn't we be more honest and realistic in the language of our worship? L.J.H.

The language of our worship should be honest and realistic, but let's make sure that we understand it as well. As for "intolerable" -- it's one of those words of Latin derivation which we must understand in terms of its root. It doesn't really mean -- here at least -- what you obviously think it means. It's not like saying "That movie is an intolerable bore." Rather it means "The burden of my sins is heavier than I can carry all by myself, so please help me with it, Lord." Whether or not at the moment we *feel* that we can

carry our guilt load by our own moral strength is not to the point at all. The truth is that we cannot; so whenever you say that the burden of your sins is intolerable you may be sure that you're speaking the exact truth. When we say the confession in the eucharist we do so as guilty sinners, and that fact is quite independent of our feelings. It's like saying the *Our Father*, in which, as C. S. Lewis pointed out, we're really dressing up as Christ -- putting on an act, making as if we were Christ. The Lord teaches us to do this; our pretending to be Christ helps us by his grace to become what we pretend. The same is true of reciting the church's corporate confession; we begin doing it as guilty sinners, and as we do so with sincere hearts the Holy Spirit turns us into penitent Christians ready to receive absolution and forgiveness.

You recently carried a classified advertisement for a publication by and for the "gay" community (homosexuals). In a Christian church publication, why? A.D.D.

A good question, and we asked it thoroughly of ourselves before accepting the ad. We could answer it with a counter question: Why not? Some people of a certain sexual orientation want to get in touch with others of their kind, so they publish a paper and purchase space in TLC to tell our readers of the availability of that paper. If we refuse to sell them the space we deny them freedom to communicate with our readers on the same terms that other people do, which is unjust discrimination. We had then, and have now, no basis for judging that this "gay" publication includes promptings or solicitations to immoral behavior. That would be the only basis consistent with our principles upon which we could refuse to accept the ad. We make a distinction between homosexuality as a condition and homosexual behavior as such. All people have the same right to be heard, and accepted, and loved, by Christians. The homosexual's behavior is subject to moral judgment, but no more so than anyone else's. The governing principle with us, in this case, is the right of all people to be heard, a right which we strongly maintain on Christian grounds.

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January

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13. Hilary of Poitiers, B.
17. Antony, Abt.
19. Epiphany 2

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

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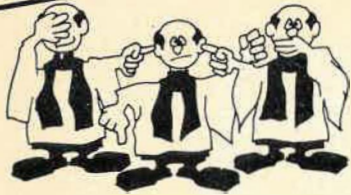
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Letters

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.

Liturgical Reading

This is not just another letter in the series pro and con the Services for Trial Use. This is, rather, a plea to those who use the Services to read more intelligently those parts set out in short lines. Invariably this "poetic prose" is read as the average person reads poetry, i.e., as if the meaning stops at the end of each line. At best it leads to stilted and monotonous reading, with Cranmer's beautiful prose rhythms completely lost; at worst it leads to non-sense or distorted meaning. We hear, for instance:

For us men and our salvation.
He came down from heaven.
By the power of the Holy Spirit.
He was born of the Virgin Mary,
and became man.

On the third day he rose again.
In fulfillment of the Scriptures.
He ascended into heaven.
And is seated at the right hand of the
Father.

We confess that we have sinned against
thee.
In thought, word, and deed.

(The periods indicate the end-stops wrongly observed.)

When these short lines are sung, the meaning is even more distorted as the chanting fits the lines and not the sense. It disintegrates, as the hymn book warns that chanting often can, "into careless reiteration of a fixed mechanical rhythm unrelated to the meaning of the words." The Liturgical Commission should have remembered that in hymn singing congregations are irresistibly drawn to a full-stop at the end of each line, making no attempt to carry over thought and breath into the next line when necessary. Haven't the commissioners winced at "O saving victim opening wide"? And "Thy kingdom come on bended knee"? And the like?

GWENDA FENESEY

Bridgeton, N.J.

A Ray of Light

TLC of Oct. 27 carried the story of the decline in the membership of the Episcopal Church. This is a repeat of the information published the last few years. We would like to share a little good news to cast a little light in the midst of the gloom.

Our parish has experienced just the opposite from the reported statistics. During the past four years we have administered holy baptism to 48 persons, presented 59 for confirmation, and added by transfer and reactivation 101 persons. This may not sound like much of a record, and probably would not be so in an urban or suburban area. But, our parish is located in the boonies. It is a

country parish located on U.S.1, and I-95 in north central Virginia, 15 miles in either direction from the nearest population center. What makes this growth significant is that the people are coming to Aquia Church from Alexandria, Arlington, Manassas, Woodbridge, Occoquan, Quantico, Fredericksburg, and neighboring counties. Some travel 75 to 100 miles round-trip to make church on Sundays. They pass perhaps fifteen other Episcopal churches on their way to Aquia Church. Our program is family oriented, with a regular schedule of family visitations, regardless of where they live. The church school uses the Teal Curriculum, and the services are strictly Book of Common Prayer. Since we have no community, we bring the parish family together once a month for a pot luck luncheon following the 11 o'clock service.

Thanks for letting us show a little ray of light.

(The Rev.) W. D. BOYD
Aquia Church
Stafford, Va.

Needed: More Love

I am saddened by the state of dialogue about liturgical change in the Episcopal Church. Specifically, I am saddened by the narrow, vitriolic comments and accusations used by both sides of the liturgical spectrum, i.e., the devotees of the 1928 BCP and the devotees of the SFTU et al. I find a lack of patience, understanding, and love from both sides.

I honestly believe it need not be this way. Much is to be gained from open, honest, trusting communication between both sides. Frankly, I find positive value in both forms of worship and use both in my parish to offer a balanced worship for "all sorts and conditions of men." It does not need to be "either/or," but can be "both/and."

Historically, the function and goal of worship is to "make us as one with our Creator." This goal transcends all narrow bickering about words and form. I realize this will not ultimately settle matters liturgical—but it is a good place to start. I pray God will be with us in the ensuing months so that with patience, understanding and love we may discuss and decide the future of our liturgy.

(The Rev.) DAVID DUNNING
St. Stephen's Parish
Seattle, Wash.

Work Ethic

There is so much that is true in what "The Challenge of Advent" [TLC, Dec. 8] has to say, that it is a pity the author falls prey to fuzzy thinking and bad economics in his castigation of the work ethic and the right to private property.

In the first place it is difficult to know exactly what Mr. Gurdak means by the work ethic, and more difficult to understand how, if one does not work, one can have anything to share.

Moreover, if there is no right to have property how can a man presume to give away or share what is not his?

True indeed, all a man is and has, is—or should be—“at the disposal of the Lord from whom it comes,” but that same Lord has never denied his right to have it—only his selfish use of it. What a man has is the fruit of what he is; the denial of those fruits is the denial of personhood.

The conflict, always present, between society and our Lord is over the uses of both personality and fruits; the evil is in regarding those fruits and the struggle to attain them as ends in themselves, rather than as means of further service to the Lord from whom they come.

LUCY MASON NUESSE

Knoxville, Tenn.

Krumm-Allin Exchange

There have been some inquiries about exactly what was said in the exchange between me and the Presiding Bishop at the meeting in Mexico concerning the hope he expressed that when and if a new Prayer Book is adopted there might continue to be some use made of the 1928 Prayer Book. I have now heard the taped record of this exchange, and I believe the exact words may be of interest and significance to your readers. Here it is:

Bishop Krumm: (responding to Bishop Allin's—"is that helpful, Bishop?") I'm trying also to think what it may mean if it's reported in some of our parishes in which there's been just determined resistance to any use of Trial Rites on the plea that they will never have to use it, and that they can continue in that congregation to use the 1928 Prayer Book and never have anything to do with the Trial Rite. I wonder if you would be willing to say, as a further clarification, that you did not mean to imply that the new Prayer Book would not be the normal service book of this church, and that you did not mean to imply that experimental use of the Trial Rite Services was unimportant in preparation for that development.

Bishop Allin: Would be quite willing to say that.

Bishop Krumm: If that's said, then I think the idea that everyone is going to use pastoral discretion is helpful. But without that's being said, I see myself in real trouble in one or two places.

Bishop Allin: What you have said is precisely what I've been trying to say, and that's what I mean when I say I look forward to the new book, which will be the Book of Common Prayer for this church.

I do hope you heard what John Krumm said. I really am trying to say that. I am not trying to reinforce resistance.

(The Rt. Rev.) JOHN M. KRUMM
Bishop of Southern Ohio

Cincinnati, Ohio

Chauvinism or Chivalry?

Never have I felt more excluded than when reading the article by Bp. Brown, "Chauvinism or Chivalry?" [TLC, Dec. 1]. One of the difficulties with the generic use of "man" and the use of "he" to mean "he and/or she" is that it is never precisely clear when women are being excluded and when they are being included. I thought that "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt 10:38)

and "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24) included both men and women. Apparently one bishop thinks otherwise: "There is something repulsive about a female figure, naked and nailed to a cross. . . ." (I would imagine there is something repulsive from a human perspective about *any* figure nailed to a cross—beyond that I find no reason why the crucified female should be any more repulsive than the crucified male.) The validity of the crucifixion for the entire human race lies precisely in the fact that Christ assumed a human nature (*not* in the fact that that human nature happened to have a male body).

If the bishop makes Christ's maleness significant, he will be propagating some new form of Apollinarianism (denying the complete humanity of Christ). The church's answer to Apollinarianism was that what had not been assumed could not be redeemed (*i.e.* in order to redeem the complete human person—body, soul, and spirit—Christ had to assume a complete humanity, while of course not compromising his divinity). If only a man standing at the altar can be "for one solemn moment of truth . . . one with a naked . . . figure nailed to a cross," the natural conclusion would seem to be that women cannot be redeemed because they were not included in the dying figure on Calvary.

CAROLYN M. CRAFT

New Haven, Conn.

How often in the past have we objected to something—an idea, an action, a statement, etc.—without being able to state clearly our reasons, our only objection being a deep inner feeling that there is something wrong. All along, I have had this inner feeling about the ordination of women; that there was something inappropriate about it, something I couldn't quite put my finger on.

Then I read Bishop Brown's marvelous essay [TLC, Dec. 1] where he asks: "Is there an issue at the feeling level which has not been faced?" He explains in theological terms why he feels the ordination of women is inappropriate. In the same issue of TLC, a statement issued by four theologians from the University of the South was quoted: "We believe that there is now a consensus among Anglican theologians, that there are no convincing theological reasons upon which to base opposition to women's ordination." I only hope that Bishop Brown's very convincing (at least to me) theological reasons will bring some change in the consensus.

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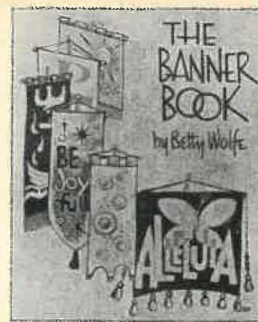
Anent the sluffing off of the Philadelphia 15 to the Massachusetts Congregationalists [TLC, Dec. 8]: I'll pay the freight.

(The Rev.) CHARLES R. ALLEN
Kilmarnock, Va.

Regarding your editorial, "No Strings—Just a Receipt": I agree that another denomination cannot settle the question of the validity of the Philadelphia ordinations for us, and I doubt that any thinking Episcopalian would be influenced by their decision. It seems to me, however, that even jokingly to suggest that the women or the bishops

Continued on page 19

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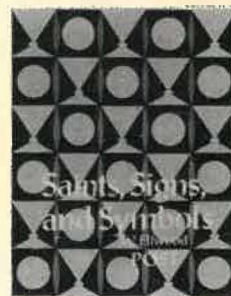
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CHURCH OF ENGLAND

Worship and Doctrine Control Lifted by Parliament

More than 400 years of parliamentary control over details of the Church of England's doctrine and worship ended when a measure giving the church permanent authority to determine its doctrine and to order its worship without constant recourse to Parliament was passed.

The final stage came in the House of Commons, which passed the Church of England Measure by 145-45. The measure was approved earlier by the House of Lords and needs only the Royal Assent by Queen Elizabeth, and this, in modern times, is considered a formality.

Dr. Michael Ramsey introduced the measure in the House of Lords just before he retired as Archbishop of Canterbury.

In the House of Commons, the legislation was introduced by Terence Walker, Second Church Estates Commissioner, one of a group which manages the church's millions of dollars worth of assets.

Mr. Walker, an active member of his own parish in Bristol, reiterated the argument advanced by Dr. Ramsey that the church's right to order its own worship was not incompatible with the continuance of the "Establishment" as the experience of the Church of Scotland (Presbyterian) has shown.

He also stressed that since the Church of England is entering fresh negotiations on a multilateral basis with all the major churches, the question of worship is bound to occur. The measure, he said, settled the question of authority to choose which service is to be used.

The decision will be made by the parish priest and the parochial church council jointly. If they disagree, the parochial church council would be able to insist upon the use of the 1662 service or some authorized alternative which would have been in use in the parish regularly for at least two of the past four years. (This was a reference to the alternative forms of service which have been used in the Church of England on an experimental basis since 1965.)

Mr. Walker also pointed out that clergymen and some authorized lay ministers had to take an oath or make a declaration of assent to the doctrine of the formalities of the Church of England before they could be appointed to certain offices or

exercise such functions as taking services. At present, Parliament settles the form of those declarations. But the measure passed by Parliament transfers that task to the church's General Synod.

He added that one of the fears expressed about new services was that they would in some way change the doctrine of the Church of England. But, he said, the measure makes clear that any new services must be neither contrary to, nor indicative of, any departure from the doctrine of the Church of England. The measure found a balance between the role of the church and the role of the state in a continuing partnership.

One of the main arguments in the House of Commons against presentation of the measure to the Queen for Royal Assent came chiefly from right wing members of the opposition Conservative Party.

But Mr. Walker had a solid support from left wing members of the ruling Labor Party, of which he is a member.

EPISCOPAL CHURCH

Commission on Structure Meets

The standing commission on the structure of the Episcopal Church met recently in St. Louis with all but one member present. The Rev. John Coburn, president of the House of Deputies also attended the sessions.

Committees of the commission on executive function, legislative function, judicial function, and regional groupings had met earlier. In preparing for their reports, these committees had sent letters and questionnaires to bishops, deputies, triennial delegates, Executive Council members, diocesan chancellors, and others to secure their views on various issues.

The commission will distribute throughout the church copies of a preliminary report containing the principal items to be presented to the 65th General Convention in 1976. Comments will be requested of those receiving the report and will be considered in the drafting of the commission's final report.

Items approved by the commission for listing in the preliminary report include:

✓ Recommendation that a joint committee on nominations for Presiding Bishop consist of one bishop, one clerical and one lay deputy from each province, the bishops to be elected by the House of Bishops upon nomination of the bishops from the respective provinces and the

clerical and lay members to be elected by the House of Deputies upon nomination by the respective provinces. Nominations for Presiding Bishop are to be reported to a joint session at General Convention which will be open for discussion of the nominees and at which additional nominations may be made by bishops and deputies from their respective provinces.

✓ Recommendation that two members of the Executive Council be elected by each province, one a bishop or presbyter, and the other a lay person, the provincial representatives be elected for the same terms as those members elected by General Convention, that provincial members be elected on a rotating basis in the same manner as members elected by General Convention are elected and hold office, and that should General Convention meet biennially each member of the Executive Council would serve a four year term.

✓ Recommendation that the committees on Constitution and on Canons of the two Houses be combined into a joint standing committee on Constitution and Canons which not only would meet during General Convention but in the interim to consider in advance of General Convention proposed amendments to the Constitution and Canons.

A majority of the commission was of

NEWS FLASH

Fr. Malania, Dr. Weatherby on Buckley's *Firing Line*

Two churchmen who stand on opposite sides of the issue of Prayer Book revision will be guests of William F. Buckley, Jr., on his television talk show *Firing Line*. The program is being taped on January 13 and will be shown on the educational channel on either the 19th or 26th of January. Viewers are asked to consult their local TV listings.

One of the participants in the discussion is the Rev. Leo Malania, who is co-ordinator of Prayer Book revision for the Episcopal Church. Mr. Buckley's other guest is a professor of English at Vanderbilt University, Dr. Harold Weatherby, one of the founders and leaders of the Society for the Preservation of the Book of Common Prayer.

the preliminary opinion that there is no necessity for a judicial council or other national body to interpret the Constitution and Canons, but the preliminary report will solicit further opinions from the church at large as to whether such an interpretive body is needed.

The final meeting of the commission is scheduled for Nov. 20-22.

ORDINATION OF WOMEN

Canadian Bishops Reject Proposal for Individual Action

Anglican Bishop John Bothwell of Niagara, Ontario, could not secure a seconder in the Canadian House of Bishops when he moved that individual bishops be allowed to ordain women priests for their own dioceses. He had to withdraw the motion.

The bishop charged his colleagues with dragging their feet and said that one day he might be tempted to ordain women unless action is taken soon.

He said that he was frustrated by two days of discussion that ended in a decision to study the matter further, "without a set time limit." He added that he had every sympathy with the four U.S. bishops who ordained 11 women priests last July in Philadelphia.

Bishop Bothwell proposed that one or two Anglican dioceses in Canada ordain women on an experimental basis, arguing that if the experiment "were not of God, we need not ordain more and those priested would be gone in a generation." This also was rejected.

CANADA

Anglican Bishop Opposes Church Union

The Rt. Rev. Hugh Stiff, rector of St. James' Cathedral, Ont., said that he will have to "get out" of the church if it accepts a plan of union which would merge it with the United Church of Canada and the Disciples of Christ. Bishop Stiff told the semi-annual meeting of the Canadian House of Bishops that he "could not possibly vote for" the plan as it now stands.

The plan of union is scheduled to be put to a series of votes beginning in June. The United Church and the Disciples of Christ appear to be in favor of the union, but Anglicans have cooled toward it.

If approved the merger would produce a new church of some 3 million members.

Bishop Stiff told newsmen that he believes Anglicanism has something unique to offer "in the Christian spectrum," and this should not be allowed to disappear.

"I think classical Anglicanism is on the upswing just now and must be preserved," he said.

Bishop Stiff is concerned about the role of bishops in the proposed new church and is not prepared to accept women as priests.

All the bishops who spoke in an hour long debate at the meeting reaffirmed their dedication to the cause of Christian unity, but several said the plan of union was "beyond redemption."

The Rt. Rev. John Bothwell, Bishop of Niagara, predicted the plan would be defeated in a referendum.

The Bishop of the Yukon Territory, the Rt. Rev. John Frame, said organic union of any kind was "impossible to achieve," and said that the Anglican church is in a turmoil over many issues. He said that in this situation it seemed unwise to move into something totally new.

The Rt. Rev. Tim Matthews, Bishop of Quebec, said that if the plan is rejected at the Anglican General Synod next June, "it will be impossible to convince the press and general public that we are not turning down union itself."

The Anglican dilemma was outlined by the Primate of the Anglican Church of Canada, the Most Rev. Edward Walter Scott, who reminded the bishops that Anglicans invited the United Church to enter negotiations and pressed for a specific union plan.

Some Dioceses Ignore Guidelines on Children's Communion

Some Anglican dioceses are practicing discrimination by refusing to administer communion to baptized children who have not been confirmed, members of the doctrine and worship committee of the Anglican Church of Canada have charged.

"There is no consistency in what we are doing," declared the Rev. Peter Davison of Vancouver, B.C. "We accept members of other churches at communion without being confirmed, yet we don't accept Anglican children without confirmation."

He said baptized children who may be allowed by the bishop to receive communion in one diocese—according to the House of Bishops guidelines adopted in 1973—often find themselves excommunicated when they move with their families to another diocese where the bishop does not follow the guidelines.

According to the 1973 statement, baptized children may receive communion before confirmation with the consent of the bishop and parish priest, and if the child attends church with parents or an adult sponsor.

Several other members of the committee—those who believe baptism and confirmation should be brought together in one rite—supported Mr. Davison.

However, others backed the Rt. Rev. Vicars Short of Saskatchewan and the Rt. Rev. Roy Gartrell of British Columbia,

who say the church isn't ready for a new rite and that the bishops want a continued role in the service of confirmation.

More than one member said the committee was representative of the church—divided, with little likelihood of consensus. The debate came during discussion of the text for a booklet which would serve as a study document on Christian initiation.

Bishop Gartrell said the study document, as the committee received it, was heavily weighted toward unification of baptism and confirmation—a concept he held, that neither bishops nor the church membership at large is ready to accept at present.

"Let's not make this study guide the same as the study guide on church union," pleaded the bishop who, charged that the guide for union of the Anglican Church with the United Church of Canada and the Disciples Church is weighted so much in favor of union that it has been dismissed.

NEWS FEATURE

A Parish Looks Ahead

When the Rev. Robert Kooser, who is in charge of St. Peter's Church (Oakland), Pittsburgh, was invited to the White House, it was with the understanding he would be willing to discuss a recent survey the congregation conducted through a public relations firm.

Dr. Theodore Marrs, Episcopal layman and physician serving on President Ford's staff, interviewed Mr. Kooser to learn of the opportunities open to St. Peter's and how they could be coordinated with presidential support.

St. Peter's is in Pittsburgh's Civic Center area surrounded by Carlow College, the University of Pittsburgh, Carnegie-Mellon University, Mellon Institute, and the Carnegie Institute with its new Scaife Art Galleries. The last census indicated approximately 25,000 residents in the neighborhood. The church itself is considered an almost literal bridge between the predominantly black Hill district and the Civic Center.

The public relations firm made random telephone calls to 354 listings, of which 139 could not be completed due to changes of residence—itsself a significant sampling. In the calls, the interviewer asked for an evaluation of St. Peter's and its clergy, and for reaction to program ideas offered for consideration.

Four areas of interest emerged from the queries: community counseling service, outreach to the elderly, youth guidance, and a community center available on a 24-hour basis.

St. Peter's Church was built in 1852 in downtown Pittsburgh. When the streets were realigned in 1901, the church was taken down and moved to its present site. Now, realignment of a different sort

seems inevitable, for out of some 25,000 residents, only 40 or so call St. Peter's their church.

Numerous agencies have been using St. Peter's Church, rectory, and undercroft. For example, a methodone center has operated out of the rectory; the Pittsburgh Laboratory Theater has used the parish house; the next door Juvenile Detention Home and Court has used the undercroft where children have found model kitchens for home economics training and model shops for carpentry work.

Under Mr. Kooser's leadership, the question of an older church in a changing urban locale with shifting population and shrinking congregation, is being faced. St. Peter's has deep roots but it has lost its high visibility.

St. Peter's is seeking to find high visibility again in a skeptical community, using the missionary tool of a continued personal contact through which religious values can be communicated, not only as a way of thinking, but as a way of living.

(The Rev.) RICHARD W. DAVIES

WORLD HUNGER

250,000 Contribute to Hunger Drive

The goal of 250,000 Americans fasting for one day to show concern for the world's starving people was reached and probably exceeded, according to Oxfam-America, one of two relief agencies that called for the fast.

A member of Oxfam also predicted that the target of \$100,000, money contributed to the organization in lieu of meals, would be surpassed.

Participation was greatest on college campuses and in communities where churches endorsed the fast.

The second sponsor of the fast was Project Relief in Providence, R.I.

Coming on the heels of the World Food Conference held in Rome, the fast coincided with renewed efforts by churches and religious agencies for massive response to the famine threatening whole populations in at least 32 nations.

"People can make a difference on an individual level," said Fred Davis, a student leader at Tufts University. "I don't think this fast will shake the world but you can only take one step at a time."

WASHINGTON

Committee Takes Stand on Ordination of Women

By a count of 5-2, with one abstention, the standing committee of the Diocese of Washington voted to approve duly qualified deacons for ordination to the priesthood regardless of sex and to recommend to its bishop, the Rt. Rev. William F. Creighton, that they be ordained without

waiting for the 1976 General Convention to rule on the issue.

The resolution, adopted in closed session following an open meeting of church members last month, also states "that if any deacon is not ordained priest within six months after such recommendation, the standing committee must once again determine whether to recommend said deacon to the bishop for ordination to the priesthood should ordination still be sought."

About 150 of the diocese's 58,000 baptized members turned out for the open meeting held in St. Alban's Church. Women outnumbered men two to one. Thirty-seven people spoke to the ordination issue.

Those who spoke to the issue included a parish priest, who called the measure illegal, divisive, uncharitable, and counter-productive; a woman, who asked, "What is the point of recommending a woman to the bishop for ordination when he has made clear that he will not do so before 1976?"; a priest, who reminded the meeting that the standing committee is not supposed to make policy and would be overstepping itself in offering this resolution and acting upon it; and another, who feared that it "all boiled down" to the immediate gratification of the desires of those particular ordinands as against the unity of the church.

Other speakers included a layman, who pointed out that the consensus of the meeting has nothing to do with the legality of the question even though the standing committee would seem to be basing

its actions on the outcome. A woman made a plea for female ordination; a priest called for unilateral action by the diocese; a parish priest cited the growth of the church in Africa and elsewhere and insisted we will have "to look to women for the priesthood, for we don't have enough men"; a woman, determined to have her infant son baptized by a female priest, said he can't wait until 1976; and still another equated the ordination issue with racial discrimination.

The Rev. John Abraham of St. John's, Georgetown, brought a telephone with him on which he purportedly carried on a two-way conversation with God, obviously favorable to the resolution, in conclusion to which he said, "Thank you ma'am."

Bishop "Welcomes" Resolution

An article in the *Washington Post* quoted Bishop Creighton as saying he "welcomes" the action of the standing committee but would continue to await formal approval by the next General Convention before ordaining women priests.

The *Post* account reported that "the bishop has said, however, that should the 1976 convention fail to sanction women priests, he will then proceed with ordaining women in defiance of the national church."

A call to the bishop's office brought the
Continued on page 21



Caroline Rakestraw, center, executive director of the Episcopal Radio-TV Foundation, accepts an award in recognition of the production of a tape cassette recording of the entire Bible. The award was presented at the annual Bible Week luncheon in New York City by the Laymen's National Bible Committee. With Mrs. Rakestraw are Ralph P. Davidson, left, publisher of *Time* magazine and luncheon chairman, and Alexander Scourby, the reader for the cassette tapes.

MUSIC RESOURCES

for priest, choirmaster, organist

By GORDON KING



From time to time, priests call me to ask various questions about music as related to the church. It struck me that quite a few clergy may not be aware of some of the resources available. This, then, is a list of some guides and services that I have found useful.

While there have been many new settings of the eucharist published in the past few years, especially of the Trial Services, most churches still use the first, second, or fourth services in the hymnal, I would guess. There is an organist's edition available for each of these. The advantages to the organist are the larger type which makes them easier to read, a separate book for the service which eliminates having to turn back and forth in the hymnal, a setting of the Benedictus which is not found in the hymnal, and an excellent preface for the Merbecke and Marialis settings (1 and 4) by Canon Winfred Douglas. These two are published by H. W. Gray, now part of Belwin-Mills (Melville, N.Y. 11746). The Willan is a publication of Oxford University Press (200 Madison Ave., New York City 10016).

Every priest who expects at any time to have music in his parish should have in his library the excellent books put together by the Joint Commission on Church Music during the 60s. *Ideals in Church Music* was written by Leo Sowerby on behalf of the Commission. It discusses the history, purpose, and philosophy of music in the church. Seabury Press is the publisher. *Music for Funerals* and *Music for Church Weddings* give brief discussions of what is considered appropriate for both occasions and continue

with specific lists of organ and vocal music that might be used. Both are published by Belwin-Mills (H. W. Gray). Although somewhat dated, *Service Music Lists*, handled by the same publisher, gives appropriate choral music for every Sunday in the church year as well as special festivals. The Sundays in Pentecost would not be appropriate, of course, with the new Lectionary. All the JCCM books are brief and inexpensive.

The *Episcopal Choirmaster's Handbook* lists several appropriate hymns for days in the church year as well as suggestions for worship habits, notes on the canticles, an outline of the Festival of Lessons and Carols, and other reference material. The book is published yearly and begins with the first Sunday in September. Hymns for both Prayer Book and Trial Use lectionaries have been selected. This is an excellent, up-to-date resource for choosing hymns and canticles. Send \$5.00 to: Handbook Foundation, 524 Fourth St., Sauk Centre, Minn. 56378.

A handy and inexpensive collection of sixteen hymns not contained in the Hymnal 1940 is titled *Trial Music for Contemporary Worship*. The music ranges from William Billings' "When Jesus Wept" to Vaughn-Williams' "The Call," and also includes some contemporary and folk hymns. The music is all worthwhile and the best part is the price: 20 cents per copy or \$15.00 per hundred — paperback, of course. The Diocese of Massachusetts (#1 Joy St., Boston 02108), which published this little gem, is currently preparing a one volume list of hymn suggestions for the entire three year eucharistic lectionary. The Church Army also publishes lectionaries, settings of canticles, Passions, music for the eucharist and for Holy Week. Write to: The

Church Army in the USA, 815 Second Ave., New York, N.Y. 10017.

By the way, if you are interested in saving some money on your music purchases, you should consider music outlets such as Crescendo Music Service in Dallas. Your church pays \$10.00 per year as a membership fee, then receives a 25% discount on almost all music, which is quite a saving. You would need to buy at least \$40.00 worth of music each year, needless to say, for this to be worthwhile. Also, this is not the place to go if you want music in a hurry. An order generally takes three or four weeks, sometimes more. There are several companies such as this one around the country. Crescendo's mailing address is P.O. Box 28218, 75228.

Another booklet that should be helpful to clergymen has recently been published by the American Guild of Organists and may be obtained by writing to them at 630 Fifth Ave., Suite 2010, New York 10020, and enclosing \$1.00. It is titled *The Work and Compensation of the Church Musician* and discusses such topics as duties, contracts, and salaries.

Finally, if you would like to save money on records, and especially if you live in a small town whose record store doesn't carry much in the line of classical music, there are several companies, especially in New York City, that specialize in handling records through the mail at a savings of 20 to 40%. I have always found L & M Mail Mart in Hicksville, New York (12108), to be very reliable. There are many other good ones. Consult a New York Times (Sunday edition) for addresses. Everyone is probably familiar with the excellent recordings on Argo and London by the Choir of King's College, Cambridge. They have numerous recordings out containing music and services from all seasons as well as Haydn masses, Palestrina motets, and so on. Consult the Schwann catalog for a thorough listing.

Gordon King is organist and choirmaster of All Saints' Church, Fort Worth, Texas.

THE REAL ISSUE AT MINNEAPOLIS

By FRANCIS W. READ

Since the Holy Catholic Church is a living, growing organism rather than a fixed and rigid organization it follows that the Holy Spirit may yet lead and direct her to open to women the sacred priesthood which hitherto has been reserved to men. All of the arguments against women priests which seem so convincing to so many within the church may thus be invalidated through the Spirit's intervention.

There is the ever present danger, however, of mistaking contemporary secular pressures for the voice of the Holy Spirit. And so St. John's warning to "believe not every spirit, but try the spirits to see whether they are of God" (1 John 4:1) is as timely today as when it was first written.

Is the present agitation in the Episcopal Church for the ordination of women to the priesthood and the episcopate truly the voice of the Holy Spirit telling us to take this step, or is it rather the pressure in ecclesiastical circles of contemporary secular movements aimed against what is sometimes called sexism? This question must be squarely faced by the bishops and deputies to General Convention before voting on the issue at Minneapolis in 1976. Indeed, it must be faced by the

The Rev. Francis W. Read is a retired priest of the Diocese of California, and is also a member of the State Bar of California. He has served as chairman of the Legal Committee of the American Church Union and is West Coast editor of the American Church News.

whole church so that Convention may have the benefit of a grass roots assessment as to whether the spirits are truly of God.

Indications so far are that rather than facing up to the question the Episcopal Church is reacting to it emotionally. This is true of the words and deeds of most of the proponents of the ordination of women and of many who have written and spoken in opposition thereto. It is true also of a vast number of communicants who have remained inarticulate on the matter. As a result, attention of the church has not been focused on the real point at issue.

It is priesthood which is at issue, and not a nondescript "ministry of the Word and sacraments" such as is found in the Protestant denominations. It is not just the abstract concept of priesthood as a form of ministry but the Catholic priesthood — the historic priesthood of the one, holy, catholic and apostolic church of Christ.

Bishop Allin's projected church-wide study of priesthood and sexuality will be of value in sharpening the issue only as it differentiates between a denominational priesthood which is primarily subject to the legislative enactments of a particular religious body and the catholic priesthood which transcends definition and is unalterable by any single communion, province or national church claiming to be catholic. If a denominational priesthood were involved, there would be no question about the ordination of women save its advisability. But since it is the catholic

priesthood which is involved, the possibility of the Episcopal Church taking such a step by unilateral action is also a point at issue.

That holy orders as conferred in the Episcopal Church are catholic and that the only priesthood this church knows is the catholic priesthood can be ascertained with absolute certainty by careful perusal of the Preface to the Ordinal (Book of Common Prayer). Appeal is made to the ministerial order which dates back to the time of the apostles and catholic order alone meets this test. The requirement of Episcopal ordination or consecration makes this doubly sure, for it is not required for any other form of Christian ministry save the catholic. The ordination formula itself speaks with great plainness. Ordination is not as a minister or priest of the Episcopal Church, but as a priest in the church of God (Book of Common Prayer). This must be construed in the light of the mention of forgiving and retaining sins (a prerogative claimed by no other form of ministry except the catholic priesthood) and the description of the church in the Creeds and Offices of Instruction (Book of Common Prayer) in such a way as to make it abundantly clear that the reference is to the one, holy, catholic and apostolic church of Christian history. My own ordination certificate states that I was ordained "according to the due and prescribed use of the Protestant Episcopal Church in the United States of America and in conformity with the canons thereof . . . as a Priest in the



"A consensus of all catholic Christendom would be required."

One, Holy, Catholic and Apostolic Church of God."

The further fact must be mentioned in this regard that the Archbishops of Canterbury and York in their reply to Pope Leo's Bull "Apostolicae Curae" identified the priesthood of the Anglican Communion as the same sacrificing and absolving priesthood claimed by Rome, and disclaimed any intention on the part of the Church of England in the 16th century or thereafter to institute any new or different order of ministry. This is conclusive evidence that ours is the catholic priesthood.

An unquestionable attribute of the catholic priesthood (up to this time at least) is its maleness — which may or may not have theological significance. Regardless of any theological reasoning to explain the fact, the apostles ordained by Christ were all men, they ordained only men to succeed them and their successors perpetuated an all male priesthood. The fact that it was so constituted and has so remained through nearly two thousand years of Christian history attests to this attribute of maleness being an essential characteristic of the catholic priesthood — of its very essence.

Although the unity of the Holy Catholic Church was broken — outwardly at least — by the great schism of the 11th century and has not since been restored, this essential characteristic of the catholic priesthood has been respected by the communions, provinces and national churches comprising catholic Christendom. Even the Church of Rome, which has presumed to add to the catholic faith by unilateral decree the dogmas of papal infallibility, transubstantiation and the bodily assumption of the Blessed Virgin Mary, has not undertaken to tamper with the essential nature of the catholic priesthood. Those who see the requirement of celibacy as contradicting this statement are reminded that this is a matter of discipline only, that Rome has never refused to recognize the

validity of the orders of married clergy on the grounds of their marital state, and that there are even married clergy subject to papal obedience — Eastern rite Uniats. Only a single Anglican diocese — Hong Kong — which is detached by political conditions from the national church of which it is a constituent part has undertaken to modify the catholic priesthood by the supposed ordination of women thereto. Not only is the Diocese of Hong Kong out of step with world-wide catholicism throughout Christian history — the result of such ordinations is open to serious question.

No segment of world-wide catholicism makes an exclusive claim to the catholic priesthood. Rome recognizes the validity of Orthodox orders, certain of the Orthodox churches recognize Anglican orders, and Anglicanism recognizes both Roman and Orthodox orders. There is also mutual recognition of orders between Anglicanism and the Old Catholic Communion and such national manifestations of Catholicism as the Philippine Independent Church. Being the exclusive possession of none of them but being shared in common by all of them, no one segment of the Holy Catholic Church can alter, by unilateral action, the essential nature of the catholic priesthood.

It is the very competence of the Episcopal Church to open the catholic priesthood to women which must be squarely faced at Minneapolis in 1976. Regardless of what General Convention may decide, the fact remains that a legislative body established for the internal governance of the Anglican dioceses in this nation and their foreign missions is not a General Council competent to determine matters of catholic faith and order. If it undertook to open the priesthood to women, General Convention would be acting *ultra vires*, that is, beyond its power. It has no more authority to take this step than it has to amend the Nicene Creed or specify other elements than bread and wine for the eucharist.

Since General Convention has no competence to expand the catholic priesthood by admitting women thereto, it follows that women ordained in accordance with

its *ultra vires* action would not be catholic priests, whatever we might call them. And the possibility must be faced of the loss of the catholic priesthood by the Episcopal Church. Certainly women later elevated to the episcopate would be unable to convey valid catholic orders even to those eligible to receive them.

It is true that although its maleness is of the essence of the catholic priesthood by virtue of the fact of its institution and the further fact of 2,000 years of Christian history, the ordination of women thereto is not forever foreclosed. It is only unilateral action by one segment of a divided Catholicism which is an impossibility. As was observed at the outset, the Holy Spirit may yet speak to the church and tell her to modify this essential attribute of priesthood and admit women thereto. But—and this is of the utmost importance, a consensus of all catholic Christendom would be required before this step could be taken.

The Holy Spirit does not play favorites, speaking to Anglicans only and ignoring Rome and the East. Only as he speaks to the whole catholic church can the voice be truly his. How a consensus of Catholic Christendom can be obtained despite our numerous divisions is a perplexing question. But if the Holy Spirit is truly speaking to the catholic church and telling her that women should be ordained to the priesthood he will find a means of overcoming this seeming barrier to united action.

Of course there are those in the Episcopal Church who play down her catholic nature and portray her as a Protestant denomination with full and complete authority in all matters—including faith and order. What has been said above will obviously be shrugged off as irrelevant in such quarters. But among the larger body of Episcopalians who acknowledge the catholic character of the church there are many who seem to favor (on emotional grounds, perhaps?) a unilateral decision authorizing the ordination of women. Rational thought should reveal to them the inconsistency of this position.

This is the issue the church must face in preparation for Minneapolis.

Meditation on the Wedding Day of a Young Clergyman

By HUNSDON CARY, JR.

This is your wedding day. In a few hours your marriage service will begin with these words: "Dearly beloved, we are gathered together here in the sight of God and in the face of this company, to join together this man and this woman in holy matrimony." Less familiar are the last words of the service (those which conclude the blessing) which breathe a prayer that you "may so live together in this life, that in the world to come ye may have life everlasting."

The opening note is a reminder that in marriage every couple stands before God and a company of people as they enter upon what can be the most exciting venture which can come to any child of God.

The closing note causes us to ponder that what you, through the grace of God, make of this venture will be reflected not only in the quality of life you experience in this world, but also in the life beyond this world.

So it is that the full dimension of Christian marriage is seen not simply in terms of the here and now, nor even in terms of this mortal life, but rather as set against the reality of life everlasting. One is reminded that Reuel Howe's insight into holy baptism—that "much more is begun than is completed"—is equally true of holy matrimony.

Looking to the completion, the fulfillment, if you will, of what is begun in you this day, I would share with you these thoughts.

Do not think of the years ahead as simply loving each other. Love many

things together: music, recreation, literature and, above all, our Lord and his church. How well I remember the day the present Queen of England was married. I sat glued to the radio as the Archbishop of Canterbury read the service of our great Anglican Church. Then he spoke in this fashion: Remember, Philip and Elizabeth, to think always of your love as a triangle. The two of you represent the base; above you is God. The more you are drawn upward to him, the more you will be drawn together. The more you love God, the more you will love each other.

Think for a moment, also, of this truth: that, in the hands of God, your marriage cannot be broken. "Those whom God hath joined together let no man put asunder." You will have your problems, your sorrows, your doubts, your anxieties and, yes, even your quarrels. But the same God who joins you together has the power to hold you together. And no power under heaven can break that union. You can whisper to each other or shout it forth for all to hear: We will never lose each other now. By the will of God we belong to each other "till death us do part." And you do!

And now may I add this personal word to each of you:

A _____, the role of a clergyman's wife is not an easy one. You may not believe it now, but there will be moments when you will know real loneliness and frustration and, perhaps, more than a tinge of jealousy because you cannot share your husband's life as fully as you would. There will be times when it will appear that anyone in his parish can make an appointment with him more readily than you. When those hours come, remind yourself that your responsibility is not to be a curate, a curio or even a con-

juror up of solutions for parish problems. Your job is to make your home what the marriage service calls "a haven of blessing and of peace," a home in which the quiet assurance of your faith in God becomes for your husband a bulwark which he will find nowhere else.

T _____, let me caution you not to allow your ministry to take precedence over the life of your family. Many earnest, dedicated men, whether they be priests or laymen, learn this the hard way. Some never learn it. It is so easy to rationalize that the many demands upon you must keep you constantly on the go. You and I know that this is true. But we must set limits, remembering, as someone has put it, that if we fail our wives and our children we can seriously question what we have accomplished with our lives.

Finally, I want you to hear the words of a wedding sermon written by one of the most articulate and heroic Christians of our generation. From his cell in a Nazi prison, a few months before his execution, Dietrich Bonhoeffer spoke of marriage in these words: "Live together in the forgiveness of your sins, for without it no human fellowship, least of all a marriage, can survive. Don't insist on your rights, don't blame each other, don't judge or condemn each other, don't find fault with each other, but take one another as you are, and forgive each other every day from the bottom of your hearts."

From the first day of your marriage until the last your rule must be: "Receive one another . . . to the praise of God."

Such is the word of God for your marriage. Thank him for it, thank him for bringing you thus far. Ask him to establish your marriage, to confirm and hallow it and preserve it to the end. With this your marriage will be "to the praise of his glory." Amen.

The Rev. Hunsdon Cary, Jr., is rector of Bethesda-by-the-Sea, Palm Beach, Fla.

EDITORIALS

Let the Council Reconsider

The Executive Committee of the Episcopal Church at its last meeting [TLC, Jan. 5] made a decision which seems to say that when it is considering a case in the field of social responsibility in investment it will listen to only one side.

The council has a special committee which represents it, and the Episcopal Church as a whole, in deciding how to use "proxy power" to influence corporations to employ business practices which conform to high moral standards. The goal of such action is to promote human welfare and justice. At its December meeting one of the councilmen proposed that when a company's operations are under critical review by this church the company should be invited to send a representative to speak to the council, so that council can receive presentations from both sides of the case. The motion was voted down. It was alleged, among other things, that the adoption of such a practice would imply lack of confidence in the integrity of the committee whose business it is to investigate such cases and recommend church action. In other words, if you want to know what the company's position on an issue is don't ask it—ask your committee.

Whenever this kind of touchiness is expressed it creates a suspicion in the minds of others that what lies behind it is a reluctance to let both sides of a case be fairly heard. Frankly, that is how we hear this particular decision. We cannot see what possible harm could result from listening to somebody who speaks for management, and it is easy to see how much good could result from it in some cases.

We hope that the council will reconsider and reverse this decision. Until it does so the record will have to show that it is not willing to listen at first-hand to "the other side of the case."

We Bow to Economic Necessity

We must all bite the inflation bullet together, and the time has come when this magazine must do the inevitable. As of February 15, 1975, the price of a one year subscription will go up three dollars, to \$15.95. Proportional increases in bundle-plan subscriptions, multiple orders, and two and three year subscriptions will go into effect at the same time.

For the past several months it has cost us more than \$18 to produce a one year subscription for which we charge \$12.95. The difference between cost to the subscriber and cost to us has had to be made up by contributions from friends and supporters who recognize that THE LIVING CHURCH exists not to make a profit but to serve the need for a free, objective, weekly newsmagazine serving the Episcopal Church. We shall continue to ask for such help and know we shall get it.

However, there comes a point in the inflationary spiral at which a non-profit service must ask the beneficiary to pay more for what he gets if the service is to survive; and survival is a major consideration with us these days. At the outset of 1975 we received whopping increases

in our costs for printing, press work, and materials. The \$18-plus figure quoted above as the actual cost to us of producing your one year subscription is already out of date; it's a 1974 figure, not 1975.

Is there any way that we can perform our service at lower cost to us, hence to our readers? We rack our brains looking for ways to economize. We are often asked why we don't move from a weekly to a bi-weekly publication schedule. The answer consists of several facts. One is that if we were to make that change we should have to maintain our present staff without reduction, so no saving there. Another is that to provide the reader with as much material as he now gets for his money we should have to make the bi-weekly issue substantially larger, so there would be little saving there. Finally, this is a news magazine, and on a bi-weekly schedule much of our news would be completely old hat by the time it reached the reader.

As it is, in the course of a year the reader receives some 900 pages of material that cannot be cheaply produced. We have no sense of guilt in asking him to pay \$15.95 for it; it still costs us more than that to produce it.

There is a grace period. If you want to renew at the old rate you may do so, before February 15th. Whatever you want to order now, be it a one, two, or three year subscription, or a multiple order (full price for the first one, two dollars less for each other one in the same order), or the bundle plan, you may still get the present rates.

Our readers are intelligent people who know well what the economic score is today—for them and therefore for us. It's tough all over, and when we ask for your understanding we know that we have it.

We Revive the Question Box

With this issue we initiate a new-old feature which will be known as "Our Readers Ask." It's old because in past years we have had it under another label. It's new in the way that a revival is new. It will appear occasionally as a substitute for "Around & About."

In it we shall speak to questions that are of general interest and importance to churchpeople. Feel free to ask any that you think are in that category. Questioners will be identified only by their initials, or as *Name Withheld* if requested.

Nobody at this office is Dr. Answer Man and sometimes we may field a question by tossing it out to our readers, among whom are many wiser and more learned than we.

We ask that people refrain from asking questions which call for moral judgments upon other people, or interpretations of motives, or readings of hearts. If you want to know why somebody else has said or done something ask him or her, not us.

From past experience we know that we shall not have the space or the competence to answer all questions put to us, but we shall do our best, enjoying the effort and hoping that you do too.

The ACC Secretary Reports

*John Howe

This article is in favor of general synods, but not just any general synod. Occasionally I have claimed that in my five years or so as secretary to the Anglican Communion I have been present at more Anglican synods in different parts of the world than anyone else who has ever lived! This is probably true, but there is no merit in it unless something has been learnt from the experience. In fact, as general synods (provincial synods, general conventions—their names vary a little) are the supreme councils and lawmaking bodies of the Anglican churches, they are very significant indeed.

In my experience no one disapproves of a synod when it does something they like. If it does something else then they may denounce committees, which is a different thing, or they may grumble, which is anybody's right, but seldom do they suggest a plausible alternative. After all, neither a vatican nor local autocracy is for them.

Synods and councils are as old as the church. Forms differ as the church has been afflicted by division and as it has been blessed with growth across the boundaries of countries, cultures and races. The form now prevailing in almost every part of the Anglican world is an elected, representative gathering of bishops, presbyteries and lay people who exercise the ultimate autonomy of the province. Usually they meet as one body though the orders, or at least the bishops, have a right to vote separately. Lesser synods—such as diocesan or regional—may well have significance and authority for making local regulations, and usually they have their own style. But that is a separate subject.

Our system of general synods began in the USA 200 years ago and grew throughout the world in the last century and this. One part of the church learned from another and from the past. (It is quaint to find that in the new edition of *The Oxford Dictionary of the Christian Church* reference under "Synodical Government" begins and ends in 1969/70 with the establishment of the general synod of the Church of England. As I write, only the general synod of the Indian Ocean is more recent.) You have but to listen to the synods today to re-



BISHOP HOWE

alize the enormous amount of experience that exists in one part of the church and another, and, as yet, how little use we make of it. This experience relates not only to what does work but also to what does not.

Neither such experience as this, nor the power to love and to think in synod is acquired overnight. I have known people who thump their fists if there is not, to their mind, perfect government by a new synod in a year or two. I doubt if something really good can come in less than a lifetime; and even so, is it not wonderful that so much that is so good can come so soon?

A general synod is not a committee. It is the means of a church's ultimate expression of the present will of Christ. Despite all the failures and misuse, it is not a debating chamber, but the voice of a living church's wisdom and prayers, and the probability is that both of these have their roots among people in the parishes. Many years ago I heard some oriental prelate refer in a speech, after the manner of his kind, to "our holy synod." Very florid, I thought. I have changed my mind. I do not recall what his synod was, but I now know what I think any synod must aspire to be, and that is "holy."

Superficial experience of general synods tells you they are loaded with red tape, party bickering, points of order, parliamentary attitudes, and representa-

tives donning pious faces as they creep out for a coffee. Many of them would be surprised to know that one of the great subjects of the first Lambeth conference was what should be the nature of Anglican synods. Some would be surprised to know that Anglicanism has probably found the answer to that question. Most would agree, however hesitantly, that somehow there is more to a synod than meets the eye. I suggest that "something" is the incarnation itself. This I might have enlarged on, but I have found an article that does the job better. The subject was the approaching Synod of Rome, but it could apply to any present-day synod. The writer is Fr. Corbishley (*Tablet*, Oct. 19, 1974, page 1021):

The effectiveness of the church's message will be directly proportionate to the sincerity of the desire of the Synod's members to see Christ "incarnated" in whatever situation may arise. Christ, after all, became incarnate, as a matter of history, in a Palestinian milieu, speaking not Latin but Aramaic, preaching to farmers and fishermen in a style they would best understand, attending a temple or a synagogue liturgy, even instituting the abiding memorial of his love in a Jewish context. To convert a Graeco-Roman world the teaching of Christ has to be translated into contemporary philosophical language and embodied in a different cultural style. Today, the plea is that that same message be translated afresh into a non-European, non-western idiom to suit the African, the Indian, the Chinaman, the Pakistani, the South Sea Islander and the rest. The church's claim to be catholic implies this.

The autonomous church of the Anglican Communion encompasses many nations and races. This aspect of its catholicism or universality is a ground for representative or general synods. Representation is absolutely inevitable in churches of thousands or millions. But next we must ask, on what basis is choice of representatives to be made? For me the right principle was established in the course of a discussion a few years ago—as it happens, in Rome again, but it could have been anywhere. The gist of the matter is this.

The representative (bishop, priest or lay person) should know the mind of his (or her) constituents, and should also himself have a capacity for constructive thought. At the synod the representative should give the view of his constituents if no one else does so. He should also make any additional point in his own name, if he considers he has something significant to add. Using his own judg-

The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council with headquarters in London.

Christian Education Materials

By SUSAN M. CLARK

Christian education materials from Morehouse-Barlow continue to look better and better. Attractive in layout, concise in content, the following paperbacks will serve well as resource books.

Evidently this publishing company has stumbled upon the key which unlocks the treasure of Sunday mornings. Rather than turn this time into a frantic attempt to cram words and commitment into our children, Sunday is now viewed as primarily a liturgical experience. When we follow this rhythm we are all more able to find our parts in the pattern. This view, far from downgrading education, puts it into a perspective with which lay teachers and children may profitably cope. Whenever the community gathers it carries on its business through language and traditions. As these are encountered in the course of Sunday morning, education most naturally takes place.

Thus Morehouse-Barlow offers:

Prayers for Sunday, by Madeleine L'Engle (pp. 37, \$1.25). A small book of prayers that follows the path of a young child as she approaches Sunday morning with her family. There are prayers that describe getting ready for church, participating in the various parts of the eucharist, and then going out into the world again. This is a resource for those responsible for the ministry of the Word for children, also for parents who increasingly realize the essential part they play in their children's preparation for the eucharist. Gently written and illustrated.

Everyday Prayers, by Madeleine L'Engle (pp. 26, \$1.25). A companion book to the above, this booklet notes everyday experiences in the life of a child and then briefly puts these experiences into words which describe our relationship with God. If one sees prayer as natural as breathing, this will be a most useful collection.

New Testament Pictures (\$7.95). Sunday school pictures can be interesting. These 11" by 16" color illustrations of New Testament stories will please many. Gone are the sentimental bathrobe figures who so soulfully and beautifully adopt tableau positions. Also absent is the cartoon approach to illustration. These pictures tell several aspects of the story

Susan M. Clark is chairman of the Department of Christian Education of the Diocese of Milwaukee and Coordinator of Christian Education, Christ Church, Whitefish Bay, Wis.

under consideration at the same time; i.e., the father waving goodbye to his son, the son trudging along the path until at last he ends up in the pig sty, then the son on the long, long road back to his father's welcoming arms. Especially appealing is the sensation of tracing a path through a maze as one follows the figures through the story. Eleven illustrations from *Christmas and Epiphany to Philip Baptizes the Ethiopian* for ages through the upper elementary grades.

The Banner Book, by Betty Wolfe (pp. 64, \$5.95). This could be called the complete banner book. An hour's study of its 64 pages would give one enough basic information profitably and comfortably to construct an outstanding banner with any class, nursery through adult. The written material is sufficient and brief, the many examples of lettering, spacing and shapes are worth any number of extra words. An excellent resource; no more words needed.

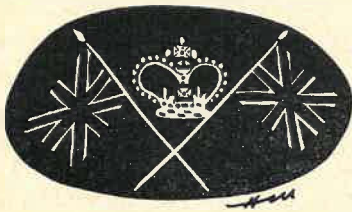
Saints, Signs, and Symbols, by W. Ellwood Post (pp. 89, \$3.95). As with the above, this booklet should be included in any resource library whether for church school or altar guild, for liturgy committee or just for the enjoyable pursuit of information. The material ranges from Christ the King, the evangelists and apostles, through many saints to monograms, crosses, the church year, and much more. The drawings are in black and white with traditional colors listed. The meanings of colors, flowers, and other symbols are noted; the varieties of crosses, nimbi, and emblems are illustrated. Brief accounts of the saints accompany their emblems. Most probably one copy will not be enough for any library.

Praise the Lord, by James E. Haas (pp. 32, \$2.25). This is the third booklet of celebrations by James Haas and this time he turns his considerable talents toward the teenagers. Mr. Haas's sensitive feel for liturgical expression and knowledge of what kinds of questions young people may be asking is evident in this collection of worship-study outlines. The preparation time (which does not mean gathering banners, sacred vessels, and prayer books) draws on the input of lawyers, social workers, popular songs, depending upon the theme of the celebration. This input is then expanded and enriched in the light of biblical tradition. Thus a celebration in the making and its enactment take several sessions. Some of the 11 themes encountered and suggestions for their development are: law, freedom, loneliness, death, hope. A sense of liturgy would be a prerequisite for the youth leader.

ment with responsibility and integrity, he will then cast his vote in consideration of three factors: the view of those he represents, his own insights, and the debate to which he has listened. "Failing that," said my companion, "we may as well vote by post."

Perhaps there is a touch of the ideal about this, but not much, as the last sentence shows. I have met plenty of people around the world who are recognizable by this standard. And some important conclusions follow from it. The point is made that we have to be prepared to be represented, or we are ungovernable—in some senses incapable of expressing the incarnation. There is no profit in adding more and more people until real discussion becomes impossible. I have known a synod where, because of numbers, speeches were restricted to three minutes or even less.

Membership of synods is not only for those who have ample time, or only for scholars, let alone professional academics. Nor, I believe, is it for retired ecclesiastics who will not have to implement the decisions. Fundamentally membership is of those who know the thought and experience in their own area, who are aware



that Christ's church is universal, and also can think for themselves. Every synod faces the danger of government by the uninformed or by the over-specialized. Our procedure supposes also that there is discussion and that the discussion is followed by decision. To meet too often is likely to turn synods into debates; to meet too seldom is likely to rush doubts into decisions.

Again, the principle manifested is not simple democracy. The aim at least must be to arrive at agreement together in Christ (a principle some African and Pacific Island Churches appreciate well), not just to get a majority decision for "our side." (We must talk about "sides" some other time.) The means may have to be a rather unbiblical "one man one vote," but the purpose is to express the corporate nature of the body of Christ, of which, one and all, we are members, though all have not the same office.

As you listen to our many general synods, and as you try to think about them, and their linking of the ideal and the totally human, so you realize how much the Anglican future depends on them. Under God, I find that future not too discouraging.

ANIMAL NATURE AND HUMAN NATURE. By **W. H. Thorpe.** Doubleday-Anchor. Pp. 435. \$12.50.

"It is dangerous to show man too clearly how much he resembles the beast without at the same time showing him his greatness. It is also dangerous to allow him too clear a vision of his greatness without his baseness. It is even more dangerous to leave him in ignorance of both. But it is very profitable to show him both" (Pascal). With that introductory quotation, W. H. Thorpe sets the scene for an extensive and detailed analysis of animal nature and human nature. By "nature" he is referring to the qualities of anything which make it what it is, including the character and disposition of the beings discussed.

Thorpe is emeritus professor of animal ethology at the University of Cambridge. He himself has, over many years, contributed much to our understanding of animal nature in particular. In this book he brings together not only the findings of his own scientific investigations, but also those of a large number of scientists who have expanded our knowledge of the intricate and sophisticated complexity of animal behavior at all levels.

Throughout Part I, which is devoted to the animal world—its development, organization, and progression—there are numerous reviews, many of them very detailed and illustrated by drawings, of specific scientific studies which have elucidated the incredible degree of organization and complexity of animal life. For example, vocal communication in birds are reviewed at considerable length. From one of Thorpe's own studies there is reconstructed, on a musical scale, the antiphonal songs of two members of a pair of birds of a well-studied species. Numerous other examples of animal behavioral organization and sophistication are reviewed. It will astound most readers to learn of the highly developed and purposeful diverse actions of such lowly organisms as the sea anemone and the crab. The inescapable conclusion is that animal life and animal nature display responses and abilities of a remarkable degree of development and organization. Indeed there is much evidence that many of the higher animals display abilities which approach, and perhaps exceed, those of which man is capable.

Part II, "Human Nature," is introduced with a quotation from Alfred North Whitehead: "The distinction between man and animals is in one sense only a difference in degree. But the extent of the degree makes all the difference. The Rubicon has been crossed." In this section Thorpe first considers man as part of the animal world, then explores the attributes

which make him uniquely different from the animals. It is in the development of the conviction that man is fundamentally a religious animal possessing a soul with a responsiveness to the supernatural that Thorpe's conception of man's uniqueness becomes clear. What emerges is the idea of the unique value of the human person as a child of God, made in the divine image, and destined to an eternal life in fellowship with God. Furthermore, Thorpe sees Christianity as a moving, living, developing faith with a message of central value for mankind in this era of perhaps his greatest crisis. He maintains that among the world religions only Christianity shows signs of being able to meet the demands of a scientific world view cognizant of revolutionary biology; and only Christianity can serve a mankind fully conscious of its past and of the evolutionary possibilities of its future.

So man evolves with possibilities and potential unknown to the lower animal world, bestowed upon him by virtue of his relationship with God. Thorpe points out that never has the human race had greater opportunity than now to rise above itself and to bring the human spirit to new levels of transcendence. "All creation and all time are bound up, like the pages in some vast volume, in God," he says. We must, to fulfill our potential, be inspired by that same vision that moved Dante to see the awesome truth contained in this mystery. At least a glimpse of this profound truth is perceived in the author's detailed and provocative account in this book. It will be instructive and enlightening reading to anyone who expends the mental effort and discipline required to grasp what is being said.

ROGER DEAN WHITE
Rochester, Minnesota

THE AMERICAN WOMAN: WHO WILL SHE BE? By **Mary Louise McBee** and **Kathryn A. Blake.** Glencoe Press. Pp. 164. \$5.95 cloth, \$2.95 paper.

This anthology was compiled from a conference on the American Woman at the University of Georgia. Individual papers deal with women in American history, women's mental health and economic problems, the changing image of women in advertising, and others. These entries are serious, well documented papers which could be useful in study groups. Women's studies? The skeptics will be interested in Margaret Mead's foreword to the collection:

"It would be reckless and premature to suggest that there should not be women's studies, women's organizations, and specific objectives for women. It is important that those who are in a disadvantaged position in a special time and

place should themselves be the major movers for change—whether they are women, Blacks, Chicanos, youth, or the elderly. But it is also important to realize that each disproportion in the privilege or participation of any group provides a complementary handicap for some other group."

ANNE HEADLEY
St. Matthew's Church
Hyattsville, Md.

THE HOLY SPIRIT. By **Norman Pittenger.** Pilgrim Press. Pp. 128. \$5.50.

Norman Pittenger, theological educator of generations of clergy, has written a "persuasive" on the doctrine of the Holy Spirit; and a balanced perspective it is and a corrective against exclusive and possessive tendencies among Christians.

All too often the Holy Spirit is looked upon as a possession by the church when the need is for the church to be possessed by the Holy Spirit. In the present decade the tendency among some Christians is to neglect the corporate body of the church as the indwelling place of the Holy Spirit and to see the Holy Spirit almost exclusively in terms of the charismatic movements with its highly individual and eccentric expressions. This too is put in perspective by Dr. Pittenger.

He demonstrates to this reviewer's complete satisfaction the necessity to include in any understanding of the Holy Spirit that Spirit's operation in the entire cosmos (the Lord and giver of *all* life), in the natural order (where it is neglected almost by everyone) and in the realm of history—in addition to the more familiar emphasis in the church and in the individual's spiritual life.

Dr. Pittenger has written a "small" book on a big subject which few Christian theologians have tackled. The lack of the development of a large literature on this subject makes for a poverty of literary resources and development. Hence a "large" book is an impossibility, unless a spiritual and theological giant is quietly working in our midst.

Dr. Pittenger wisely recognizes that "too much reconstruction is going on, too many doctrines to be reconceived, too much material at hand for this task for anybody to presume to present a new 'system' of Christian thought." He has written not only a "persuasive" but a "corrective" to the exclusive emphases of this moment. It will not give much pleasure to those who see the Holy Spirit as primarily, if not exclusively, at work only in the personal realm of the twice born Christian.

But if they, along with the rest of us, will read it, our hearts and minds will be enlarged and the greatness of God will

begin to make our human pretensions of spiritual superiority receive their comeuppance. The humanistic centering of the Holy Spirit in man (and woman) will be seen for the near heresy it is.

(The Rev.) JOHN BAIZ
Calvary Church
Pittsburgh, Pa.

MARTIN BUCER AND THE BOOK OF COMMON PRAYER. By E. C. Whitaker. Mayhew-McCrimmon. Pp. 183. \$10.25.

Here's a book recommended highly, Martin Bucer's *Censura* in print again after 400 years! Every Anglican priest could profit by reading it carefully at least once, then keeping it for occasional reference. It is Bucer's commentary to



(presumably) Archbishop Cranmer regarding the 1549 Prayer Book, and Whitaker has done an adequate job of clarifying several questions about the original manuscripts.

The work is in Latin with an English translation; and the arrangement is that of facing pages so one can quickly catch the Latin for additional clarifications while reading the English, or conversely read the Latin and catch Whitaker's English translation of it.

Bucer's theology itself was marked by the reform movements of his time; he's a mixture of Catholic and Protestant thinking. Some of his observations will cause Anglo-Catholics to mutter unkind thoughts, but others will cause Protestants to squirm. So it's fun reading as well as truly informative and insightful. Bucer comments helpfully on the Prayer Book, and that's helpful to the reader.

It was once thought that Bucer had a significant influence on the 1552 Prayer Book; that estimate has been moderated of late. But this little book can increase one's appreciation for all Prayer Books, especially those of the Anglican traditions and particularly right now during our current efforts at liturgical renewal and Prayer Book revisions. This book is really worth having, even at its high price.

(The Rev.) PAUL Z. HOORNSTRA
Grace Church
Madison, Wis.

SIN AND THE NEW AMERICAN CONSCIENCE. By William A. Emerson, Jr. Harper & Row. Pp. 116. \$5.95.

Everybody ought to read this book. It is an incisive analysis of two things: (1) The predominant sins of American society as the author sees them, and (2) the

evidence they give of a new American conscience in formation.

The author is a media specialist—a journalist. In *Sin and the New American Conscience* he deals with a catalogue of social sins. He lists violence, (big) business, politics, blacks, women, and sex as the sources, objects or generators of current sin.

There is one glaring omission. As we all have our blind spots, so he almost totally overlooks the contributions made by the media to the fabric of sin (my naive personal conviction being that Madison Avenue secretes or excretes more sin-ogenic forces per square foot than any place outside of hell). Yet in the section on business ("Ethics and Idols"), the advertising and public relations game gets off almost scot free. Of course, by the same omission they get no credit for contributing anything to the emergence of a new American conscience either.

Emerson's writing is faultless, fluid, and flamboyant in style with a catholicity of taste, appeal, and example. With the exception of the omission noted above, it is one of the finest books I have read in a long time.

There is nothing cynical or doomsdaying about this little gem. The author sees in the current state of sin in America the seeds of a new conscience which will make the United States a far more sensitive, perceptive, and moral nation. Though this is not overtly stated, the implication is that we are on our way as a people to becoming truly Christian.

P.S. for preachers: This book is full of all kinds of quotable goodies—a regular cookie jar of quotes.

(The Rev.) M. JOHN BYWATER
St. Paul's Church
Quincy, Fla.

LUTHER: A BIOGRAPHY. By Richard Marius. J. B. Lippincott Co. Pp. 256. \$8.95.

It has been said that in order to do a really comprehensive and accurate biography of the reformer Martin Luther, the author of such a work would have to possess the combined talents and knowledge of a linguist, historian, theologian, political scientist, and sociologist. Richard Marius apparently lacks some of these attributes and *Luther: A Biography* reflects his inadequacies.

What the author does possess is a knowledge of history and he presents an interesting and authentic account of the times before, during, and after which Luther lived, times which included social and political, as well as religious, turmoil.

Feudalism was ending in Europe and as capitalism began to take roots the peasants found themselves part of the economic system. With a share of the wealth and the ability to move upward came power and a quest for enlightenment and knowledge. At the same time dissatisfactions with the church in Rome, which maintained political as well as re-

ligious influence throughout Europe, also began to crop up. Because of its moral corruption the priesthood had been treated with disdain for a long time; the papacy was suspect as it exacted money for various and sundry religious reasons for the coffers of the Holy Roman Empire, money which otherwise would have flowed into national treasuries. And a spirit of nationalism was pervading the peoples of Europe, eroding the unquestioning loyalty to Rome that had characterized an earlier age.

Thus in 1517 when Luther composed and publicized his satiric 95 theses regarding the sale of indulgences he caused more of a furor than he ever anticipated. As Marius points out, the world was ready for a "reformation." Martin Luther happened to be in the right place at the right time. Though his intention had been simply to bring Rome to its senses regarding the sale of indulgences, a practice Luther felt was directly contrary to the doctrine of grace as bestowed by God, he suddenly found himself an extremely popular figure. As he gained notoriety Luther felt a compulsion to examine his positions and beliefs on many other religious issues with the result that today the issue of indulgences has become obscured and his convictions about the doctrines of faith, grace, justification, the papacy, and many more, have become the high points of the reformer's differences with the Roman Catholic church of his day.

Marius writes, "Now when he was asked to explain himself, he had to keep asking other questions of his assumptions, translating his convictions about the nature of true religion into a coherent commentary on church teachings and practice. The process continued to the end of his life."

As the years went by Luther published hundreds of papers. Marius spends several chapters examining some of Luther's more important tractates: *On the Papacy*



in Rome, Address to the Christian Nobility of the German Nation, Babylonian Captivity of the Church, and Freedom of a Christian. In analyzing these documents, however, the author applies too much conjecture as to what motivated Luther and a skepticism, even agnosticism, permeate his diagnoses of the impact these treatises may have had on the world today.

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of agnosticism throughout the book, in the last chapter Marius reveals his personal and deep antagonism toward Christianity. His subjective experiences with churches during the turbulent 60s influence much of his thinking not only about Luther but about Christendom in general. Consequently the credibility of his assessment of Luther's impact on history up till modern times is undermined for this Lutheran reviewer.

RITA BURFEIND
Grafton, Wis.

THE BIBLE BELT MYSTIQUE. By C. Dwight Dorough. Westminster. \$7.95.

The brush arbors of the camp meetings that began with the Great Revival of 1800 have given way to the piney woods churches on the red sand roads of the deep south. The circuit riding preacher has become the traveling evangelist with a portable "tabernacle" and a sound system but neither his message nor the infidelities he attacks have changed very much.

In *The Bible Belt Mystique*, Dr. Dorough half admires his subject (which was part and parcel of his own boyhood) and half condemns it. He sees the mind of the south as a frontier mentality, held to the frontier simplicities of violence and sex, liquor and religion, by Bible-thumping preachers whose inherited anti-intellectualism wins them fortunes in the grubby dollars of "the unsuccessful middle class."

The brush arbors gave a ferment of excitement to the frontier. They brought together all classes of an agrarian society. Today's evangelists illustrate a kind of downward mobility in their congregations, a group described by an editor of *Look* in a 1969 article as resembling those seen in the reception room of a charity hospital. The evangelist offers them a service—and then exacts a high price.

The author quotes Walter Hines Page who names the three "ghosts" that haunted the south in his day: "The Ghost of the Confederate dead, the Ghost of religious orthodoxy, and the Ghost of Negro domination." They are scarcely changed, only grown a little thinner, since Page wrote in 1882. The current textbook squabble in West Virginia is one of a continuing series which indicates that these are still the verities of the passed-over and forsaken. Dr. Dorough implies, but does not say, that as the passed-over and forsaken become fewer and fewer, these "Ghosts of the Past" will vanish. His task, as he sees it, is to point out that there is such a thing as the "Bible belt mystique"; that it has deep roots in the Southern past; that it is the source of much that is good and enduring and of much that is narrow and hard and, finally, that one cannot really be separated from the other.

(The Rev.) TED TAINTON
Eugene, Ore.

THE MOST REVEALING BOOK OF THE BIBLE.

By Vernard Eller. Eerdmans. Pp. 214 plus chart and outline. \$3.95 paper.

Eller has a remarkable knack of making difficult subjects easily understood. "Making sense out of *Revelation*," the sub-title of his book, is exactly what he does. It makes better sense than anything I have read on this subject, although it leans heavily on Mathias Rissi's *Time and History*. He rejects the usual apocalyptic approach, and flatly denies that *Revelation* is a calendar giving clues of what is to happen some day, probably soon. If it were (as most users of *Revelation* have made it out to be), then John and God himself have pulled a tremendous fraud on all those generations which thought it was addressed to them, including the seven churches to whom it brought specific messages from Jesus.

Two passages (13:18 and 17:9-17) do contain the "Nero ciphers" with the intention of pointing to Domitian as "Nero Redivivus." However, these passages and 22:18-19 break the flow of the language, and seem to be a different style. Eller dates *Revelation*, as stated in 17:10, as being written during the reign of Vespasian (about 75 A.D.). During the reign of Domitian (81-96 A.D.) the three passages were added, the last one as a kind of insurance that *no one else* would make additions to the text. It obviously breaks a beautiful hymn, a strong evangelistic appeal for converts.

Once these three passages have been removed from the text nothing remains, Eller says, to fix the message for any one time or place. It is no longer an exhortation to endure persecution, although it does constantly insist on the necessity Christians being *faithful witnesses* just as Jesus was a *faithful witness*.

In the synoptic gospels, Jesus preached that the end-time (eschaton) was beginning. John sees it as beginning with the cross and resurrection and lasting until the parousia—all Christian history takes place within the end-time. The John of *Revelation* describes the flow or meaning of history as seven seals, again as seven trumpets, again in a freehand sketch, and yet again as seven bowls. These are four concurrent descriptions of history, not 28 consecutive events. A final battle never develops and the Lamb never fights because he has *already* won the victory by his death and resurrection and nothing is allowed to be greater than that. When God says "It is over," Satan's world simply collapses.

Revelation makes sense, according to Eller, as long as you don't try to make a calendar out of it: Jesus Christ is the only one able to make sense out of history (5:1-14), which even a Christian cannot. The real power of God which can overcome what the world calls power is faithful, self-sacrificing love.

Revelation is an artistically symmetrical
Continued on page 23

LETTERS

Continued from page 5

be "donated" to another denomination is a bit much. They are a part of the Episcopal Church whether we agree or disagree with what happened in Philadelphia.

Until this question is settled by General Convention I feel the women should abide by the decisions of their bishops, but if they choose to do otherwise that is between them and God. Judge them I will not, but I prayerfully hope that their talents and spiritual dedication not be buried and lost to the Episcopal Church.

MRS. HENRY VETTER

New York City

My first reaction to your editorial ("No Strings—Just a Receipt") was a very hearty "hear, hear!"

I do hope, though, that those involved take your editorial in the humorous spirit in which it was written, as far as I can tell. I must say it did "make my day."

One would hope, however, that our church can show how catholic she is; i.e., can we Episcopalians live together in a relatively healthy atmosphere of peace, or no? One wonders how the cause of unity in the body of Christ was served by uncanonical "service" in Philadelphia and the subsequent "services" officiated by the lady deacons. (I say "services" with quotation marks as I question that they were offerings to the glory of God!) Contrary to popular opinion (possibly), there are those of us who hear the news of another uncanonical "service" with disgust rather than with joy. Whatever happened to humility and "love and charity with our neighbor"?

Perhaps the litany says it best: "That it may please thee to bring into the way of truth all such as have erred, and are deceived; We beseech thee to hear us, good Lord."

FRANK WITT HUGHES

Conway, Ark.

But we weren't joking. We were (and still are) offering the Philadelphia 15 to the Massachusetts Congregationalists, in the hope of making everybody happy. Ed.

Ecclesiastical Wheel Spinning

I am becoming increasingly concerned about the way the church seems to be spinning its wheels and not going anywhere. It seems that the medieval theological dialogue concerning the number of angels on the head of a pin is being perpetuated by the incessant arguing among the various factions about women's ordination, Christian initiation, prayer book revision, etc., etc. I am not saying that there should be no concern regarding this, but I think it has become an unbalanced obsession which threatens our perspective of mission.

Forgetting, and thoroughly confusing the laity which are the majority, the clergy hurl charges and counter charges at each other, rather than going on with the mission our Lord commanded Peter: "Feed my sheep."

The burning issues of social, cultural, moral and economic problems which face the world today are being almost completely ignored, at least judging by the content of the letters to TLC, as well as most of the

editorials and features of this magazine.

Never before in the history of the world have the problems facing God's people been so acute as they are today. God reveals himself in the progressing history of men, yet the church as Christ's presence in the world fails to be a "judge to the nations," fails in its prophetic role to announce to the leaders of the world that the present world trend of economic, social, and military power play will lead to doom and destruction.

Let us proclaim God's sovereignty in a world gone mad, and let us go on with the business for which we were ordained: "To feed God's sheep."

(The Rev.) ANTHONY W. VAN HAM

St. Anselm's Church

Lehigh Acres, Fla.

A Question of Priorities

Judging by volume of correspondence printed, TLC's recent suggestion that the Episcopal Church unite in a program to help feed the world's hungry was met with a storm of silence. No dent, however, was made in the continuing correspondence dealing with ordination of women and Prayer Book revision.

Nor has there appeared any spate of editorials, correspondence, or articles about this year's Pentagon accomplishments in initiating the Trident submarine and B-1 bomber programs—which ultimately can cost taxpayers over \$100 billion, certainly even in our world of military extravagance and incredible human suffering, a record boondoggle.

Nor has TLC, following closely the tradition of the holy catholic church, seriously dealt with the increasing threat of stock-piled nuclear weapons of which we have about 7,000 targeted and ready for instant use. A puzzling number, that church people might well question, for it is more than we really need: in an all-out exchange, it would take only a few hundred virtually to destroy our civilization.

Are not the dismal prospects of millions starving or ignited by nuclear holocaust Christian concerns? Do they not rank in importance with ordination of women and Prayer Book revision as subjects for Christian thought and action?

In a sense, they appear to be related. Liturgy, for instance, by root meaning is the work of the people. Facing world prospects of death and destruction, perhaps it is about time to go to work, to stop wrangling over the 1928, First, and Second Services—to begin to employ them. There seem to be enough adherents of all three to justify printing them in a Common Book, drawing straws, if need be, to see which comes first. Then use them: Masses for the world's suffering, masses that we come to our senses before the weapon-monsters we have bought with our taxes come to life and destroy mankind.

Before printing the 1975 Common Book, liturgical experts taking a closer look at the world should, in desperation, invite composition of new and strong intercessions. Strong intercessions for children all bones, and eyes, and swollen bellies, and for sad-faced suffering parents watching their children starve. Strong intercessions for peace, for the courage to wage peace, to let our leaders know we are no longer content with summit meetings that proudly announce the continuance

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of nuclear terror and extravagance.

And stop writing scholarly letters about the ordination of women. Face up to it. Have not our bishops, not ordinarily venturesome, twice agreed in principle that women should be ordained? And cannot this be a saving development in a world of male militarists and nationalists? Who in this world threatens our existence, men? Or women? Who in the church gives most to the world's needy, cares more, exhibits more compassion? Men's organizations? Or the women of the church? Who comes closer to Christ's teaching to feed, clothe, and shelter the poor? The followers of Dorothy Day? Or the Prayer-Book wranglers? A recent survey of men and women legislators suggested that women are "less on the take," basically more virtuous, overwhelmingly committed to a moralist conception of politics, with public good the primary objective. Will not those who give birth, when ordained, provide the leavening that will save their children and ours from fire and starvation?

If we cannot face up to the problems of holocaust and/or world revolution of the unfed millions, will we not be the last evil people on earth? Thereafter, if God will that there is a remnant, will they not ask, "But what did our church do during the years of multiplying bombs and population? The years when the rich grew richer, and the poor poorer, and millions began to starve? What did Christians do?" And the only answer? "They squabbled!"

(The Rev.) HOWARD W. LULL
Church of the Ascension

Parquesburg, Pa.

We agree with all of the above except the penultimate paragraph, in which Fr. Lull suggests that because women are more Christlike than men they should be ordained priests. The premise is incapable of verification and the inference drawn from it does not properly follow: priesthood is not a caste for the spiritual elite. For the rest, it seems to us that our correspondent is right about our twisted priorities in the church today. *Nostra maxima culpa!* Ed.

The Amarillo Meeting

Your editorial [TLC, Nov. 17] concerning the Amarillo meeting of the Chairmen of Diocesan Liturgical Committees evokes from me more "Nein" than "Ja."

Those present were not representatives. They were heads of diocesan liturgical committees who have met annually for several years and were joined this year for the first time by heads of diocesan music committees. They were persons officially sent by their dioceses for the purpose of communicating with members of the Standing Liturgical Commission. The views communicated may have been just their own, or those of the people of their dioceses, or perhaps just of their bishop. . . . Nobody asked and nobody told. They met, and in small groups they discussed for many hours facets of Prayer Book revision. Input summaries from every group were shared and then given to the Standing Liturgical Commission as well as the resolutions adopted by vote of the chairmen.

The participants seemed to operate on the assumption that they were simply expressing their varied views to the Standing

Liturgical Commission and were not in any way trying to alter "the vaunted flexibility and optionality which was to be a part of the gleaming new treasure." They did not act like they considered themselves "a grim threat to die-hards to get with it or else." For that matter, they did not seem to consider themselves to be a threat at all.

As a "non-official" person having shared the conference with these people, I assure you they know well that "hosts of Episcopalians, 'on the basis of trial use to date,' do not recommend the same things at all." They simply said what they recommend "on the basis of trial use to date." I can say "Ja" to your statement that "the findings of the Amarillo conferees were highly selective."

All bishops were notified of the meetings. All known chairmen of diocesan liturgical and music committees were notified. The Standing Liturgical Commission was notified and was asked to let all its members (including, I suppose, the editor of *THE LIVING CHURCH*) and all of its consultants know of the gathering. If the Society for the Preservation of the Book of Common Prayer "knew nothing about it until after it was over" as you state they have told you . . . sensitivity training, anyone?

You are right. . . . "The people who passed those resolutions at Amarillo do not represent the Episcopal Church as a whole." They know they don't! The Standing Liturgical Commission knows they don't! But they do represent themselves (and perhaps others).

(The Rev.) JAMES L. CONSIDINE, JR.
St. Nicholas' Church

Midland, Texas

Deacons and Deaconesses

Re the editor's reply to the Rev. Clarence R. Waldron, Jr. [TLC, Nov. 17]: If the editor of *THE LIVING CHURCH* sincerely deplors the uncanonical, unauthorized, Philadelphia behavior of three recalcitrant inactive bishops, consistency demands recognition that "deacon" is a masculine term in the Book of Common Prayer, that a change in its gender is a revision, requiring *two consecutive* General Conventions. The preface to its ordinal requires "a *man* of virtuous conversation" before a bishop can "admit *him* a deacon," and "the Form and Manner of Making Deacons" has several references to ". . . deacon . . . *he* . . ." (This recognition does not exclude the ancient ministry of deaconess from the diaconate, admitted at long last by recent General Conventions of the Episcopal Church, as the much deserved merit *earned* by a host of noble women proud to labor under a *feminine title*.)

ELIZABETH W. JONES

Los Angeles, Calif.

Mrs. Jones is entirely right about the Constitution and Canons, and our surrender to the uncanonical usage is uncanonical; I hope not unconscionable, in view of the intent — which is to avoid using terms that needlessly offend some people. Ed.

All things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves; and they are all simple to anyone who does all three.

Brother Lawrence

NEWS

Continued from page 8

following statement from the Rev. Charles Perry, canon to the ordinary:

"The bishop welcomes the resolution of the standing committee approving the ordination of women to the priesthood [no reference to the six-month duration of their recommendation of specific candidates stipulated by the committee, or to their proposed action if the bishop did not ordain them within that time] but has affirmed his previous statement that 'it is not my intention to actually ordain women to the priesthood until there is authorization by the church for such ordination.'"

Canon Perry said that the remark credited to the bishop by the *Post* as to his future actions should the 1976 convention fail to authorize it, was made about two months ago in an interview by CBS at which the *Washington Post* reporter was present.

"At that time," Canon Perry said, "the bishop said he expected the 1976 convention to authorize such ordination, but if it didn't, he believed that a number of bishops in this province [III], including himself, would go ahead and ordain women to the priesthood anyhow. This was his prediction then, and he does not deny it now."

DOROTHY MILLS PARKER

ALABAMA

"The Bakery," a Special Kind of Ministry

A retired Episcopal priest living in a tiny apartment in Birmingham, believes cookies, games, birthday cards, and a willingness to listen to another person's troubles without moralizing add up to a special kind of ministry.

"There's just not enough kindness in the world. But maybe I can add a little to it," the Rev. Albert C. Baker, 70, said to Walter Bryant, a staff writer with *The Birmingham News*.

Fr. Baker is more or less retired and serves on the staff of Church of the Advent.

Much of his free time is spent in a retirement ministry known as "The Bakery," a nickname his apartment has acquired over the years. The nickname is also a play on words: the cookies he offers to children; the Bible study groups that meet at his home; and the Bible, which is referred to as "the bread of life."

"The Bible teaches that we are to show hospitality," Fr. Baker said, as he opened his door to after-school arrivals, some of whom come from one parent homes.

If a youngster brings up religious matters, Fr. Baker is glad to continue the conversation.

Frequently, there are requests for hospital visitations.

"Naturally, folks should consult their own pastors, but for those who have no pastor or spiritual home, I'm glad to serve," he told Mr. Bryant.

Every youngster who comes by after school has his name, address, and birthdate recorded in the priest's birthday card file. Nearly 2,000 cards for children and adults are sent out every year.

"Some children in broken homes might not otherwise be remembered on their birthdays," he said. These cards have been a part of his ministry since the days of his rectorship of the Church of the Good Shepherd, Barre, Vt., some 40 years ago.

The increased postage rates make the sending of 2,000 cards annually a costly ministry for this retired bachelor priest.

He acknowledges the cost of this, but since he does not smoke, drink, or play golf, he manages.

"Besides, the kids are a lot of fun. And what else is a fellow to do when he retires?" he asked.

SAN DIEGO

166 Commissioned as Lay Readers

College professors, newspaper editors, bankers, industrial managers, realtors, insurance brokers, investment brokers, housewives, and physicians were among the 166 people commissioned recently as lay readers in the Diocese of San Diego. The Rt. Rev. Robert M. Wolterstorff, who officiated, also licensed 44 members of the group to administer the chalice at services of holy communion.

The service was held in St. Andrew's Church, La Mesa, on the first anniversary of the bishop's consecration.

Guest preacher for the service was the Rev. George C. L. Ross, new rector of St. Paul's Church, San Diego. It was from St. Paul's, the mother church of the area, that many of the early lay readers of the last century went out under the direction of the Rev. Henry Bond Restarick to establish new missions. (Fr. Restarick later became the first American Bishop of Honolulu [1902-20].)

The offering taken at the commissioning service was designated for relief work through the Episcopal Community Service of San Diego.

MUSIC

Hymnal Cost May Be "Enormous" in 1980s

The familiar tune for "Joy to the World" is now available in Episcopal Church hymnals, along with 66 other alternate hymns and tunes which the hymn committee of the Standing Liturgical Commission on Church Music has approved for a 1975 supplement to *The Hymnal 1940*.

The committee hopes the new 50-page

supplement will be bound into all copies of the 1940 hymnal after mid-year, when the present stock is expected to run out. The Church Hymnal Corporation would also print separate copies of the supplement.

Hymn committee members are working on a report concerning a new hymnal for the 1980s, to be presented to the 1976 General Convention by action of the General Convention. There is general agreement that one is needed "musically and theologically," but how badly?

"The cost of a hymnal in the 1980s may be enormous," one committee member said. It would almost certainly demand a full time staff coordinator and a tremendous amount of effort, not to mention the cost of new printing and new books.

The new supplement will include a number of familiar hymn tunes which were omitted from the 1940 hymnal, such as the tune for "Joy to the World,"

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EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

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and one for "Joyful, Joyful, We Adore Thee." It will include settings for the Benedictus Qui Venit, new tunes for canticles, eight repointed canticles, and three plainsong canticles. There will also be three early American hymn tunes. The committee has commissioned five well-known American composers to come up with new tunes for five hymns which they feel need them.

Present at the recent meeting of the hymn committee were: the Ven. Frederick P. Williams (Indianapolis), chairman of the Standing Commission on Church Music; the Rev. Marion J. Hatchett (Sewanee); Raymond Glover (Richmond, Va.); Franklin Coleman (Kent School, Conn.); Alec Wyton (New York City), the commission's coordinator; and Judi Brown, Dr. Wyton's assistant.

MINNESOTA

Ministry to Indians Is Uphill Work

The Rev. Leslie Bobtail Bear, who is organizing a congregation for the Diocese of Minnesota, is finding his ministry an uphill task.

Members of the American Indian Movement (AIM) are said to oppose him because they want Indians to return to their life of 100 years ago and to reject Christianity, the "white man's religion."

Mr. Bobtail Bear is convinced that no one can return to the past. "It's a changing world and we've got to cope with it," he said. "But they don't listen."

He entered the ministry through the Dakota Leadership Program which trains Indians. He has been ordained a deacon and is still studying for the priesthood. Work in the field was part of his training. This included study of the treatment of alcoholism.

Much of his present work lies outside the church, although his job description is still being worked on by the recently formed Urban Indian Episcopal Council.

He does a great deal of hospital calling on Indian patients and works with teenagers. At the invitation of juvenile courts in Minneapolis and St. Paul, he works with referees and probation officers in trying to find the best solution for Indian youths in trouble. In addition he delivers food and blankets to the destitute, tries to get the unemployed to agencies that will find them jobs or job training, and tries to help Indians pick up the pieces when their lives are fragmented by urban problems.

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The Living Church

BRIEFLY...

■ The executive committee of Coalition 14 (C-14) has approved a special offering on Feb. 2, from congregations within the coalition to support the work dealing with the teaching of lay people for ministry in the church. C-14 is a group of 13 dioceses (formerly 14) banded together to ask the national church for one total sum of money annually instead of 13 separate grants. The new ministry of the laity — Teach Each A Ministry (TEAM) is under the direction of the resigned Bishop of Alaska, William J. Gordon. Bishop David R. Thornberry of Wyoming is chairman of the coalition's executive committee.

■ The ground work was laid for a national network of professional church youth workers when representatives of 42 dioceses met in Dayton to discuss common concerns and various leadership styles. These same representatives also endorsed a proposed Episcopal Church Foundation student program designed to develop new forms of ministry with youth. The Rev. John McCann of St. Paul's, Kansas City, was named convener.

■ A restoration appeal of \$8.4 million has been launched to benefit Canterbury Cathedral which is crumbling. In addition, its medieval stained glass is threatened by atmospheric pollution. Launching the appeal was the new Archbishop of Can-

terbury, Dr. Donald Coggan, who, as Archbishop of York, saw \$4.8 million successfully raised for York Minster. Of the present campaign, Dr. Coggan said: "If we go to it with a will, I have no doubt that the appeal will succeed." President of the Appeal Fund is Prince Charles, heir to the British throne.

■ Ronald C. Barlow, president of Morehouse-Barlow Company, has appointed Margaret L. Sheriff as editor-in-chief. Miss Sheriff joined the M-B staff in 1967 as curriculum editor and in 1971 was named managing editor. Mr. Barlow said: "Our publishing program will stress things 'educational' in the near future, an area that we know best."

■ Leaders of the Lutheran Church-Missouri Synod recommend the resumption of Lutheran-Episcopal dialogues which had been conducted in this country from 1969 to 1972. The recommendation comes from that church's Commission on Theology and Church Relations. It was a response to a request for a new series of dialogues with Episcopalians from the Lutheran Council in the USA.

■ For the first time in the cathedral's history, an organist was liturgically inducted at St. John the Divine, New York City. David Pizarro, former organist and choir-master of St. Stephen's, Providence, R.I., and renowned recitalist, succeeded Dr. Alec Wyton at the cathedral.

BOOKS

Continued from page 18

cal book. Evil is seen as the mirror-image of goodness and beauty; its strength is in its attractiveness, not its hideousness. God is opposed by Satan, Christ by Antichrist, the Lamb by the Beast, the Holy Spirit by the Unholy or False Prophet, the Beautiful Lady (Church) by the Whore, Jerusalem (actual and heavenly) by Babylon. Babylon, then, is not Rome, but everything that is not symbolized by Jerusalem; it is *this world*.

The book is in fact a gospel, not written from the point in time of the historical Jesus, but from the viewpoint of the End in the multiple meanings of that word. It is a strong evangelical appeal to put yourself on the side of the Lamb.

(The Rev.) JOHN W. ELLISON
St. Paul's Church
Bakersfield, Calif.

Books Received

UNDERSTANDING THE KINGDOM OF GOD, Georgia Harkness. Abingdon. Pp. 159. \$6.50.

DIVORCE AND REMARRIAGE, Dennis J. Doherty. Abbey Press. Pp. 189. \$8.50.

TAKING THE CHRISTIAN VIEW, A. M. Hunter. John Knox Press. Pp. 84. No price given.

THE FUTURE OF SEXUAL RELATIONS, ed. by Robert T. and Anna K. Francoeur. Prentice-Hall. Pp. 146. \$7.95 cloth, \$2.45 paper.

GOD IS A VERB!, words by Marilee Zdenek, action (photos) by Marge Champion. Word Books. Pp. 91. \$5.95.

YES IS A WORD, James W. Angell. Word. Pp. 128. \$4.95.

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ANYONE knowing whereabouts of Rev. John Oren Weaver please contact Philip L. Shutt, Diocese of Springfield, 821 S. 2nd St., Springfield, Ill. 62704.

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RECTOR—for international though avowedly Anglican congregation in important Latin-American capital. Prefer no children. Photo and complete resumé with reply. Box M-165.*

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

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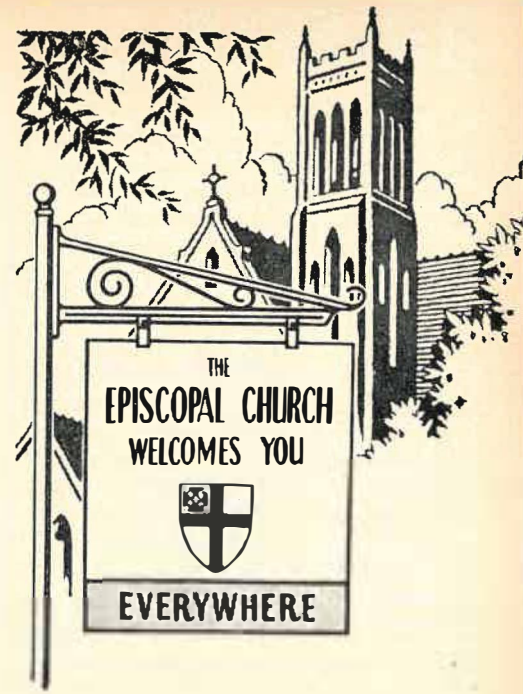
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



BIRMINGHAM, ALA.

ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

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 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; 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

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

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)

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.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spätz, r
Sun 8, 9:30, 11 H Eu & 6; 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 Bedford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

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The Rev. René E. G. Vaillant, Th.D., Ph.D.

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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; Sat 6; 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 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun 8 & 12:15 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

NEW YORK, N.Y. (Cont'd)

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, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

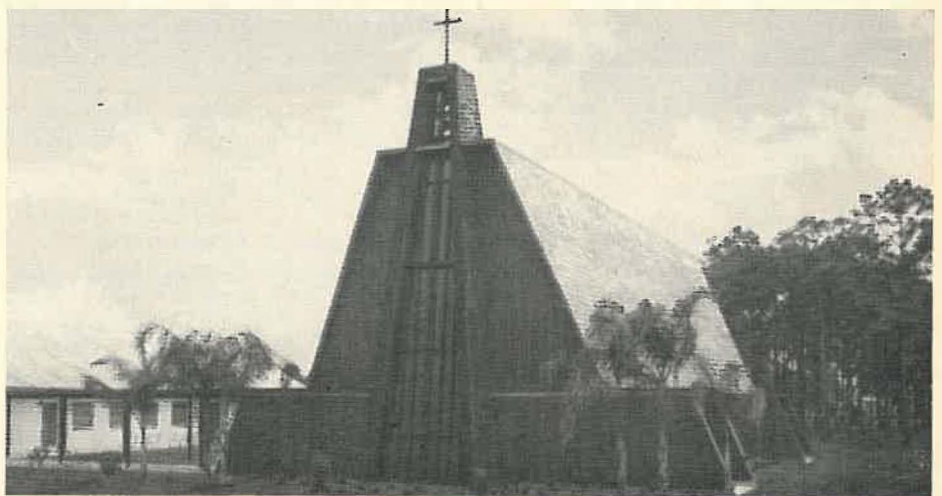
HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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