

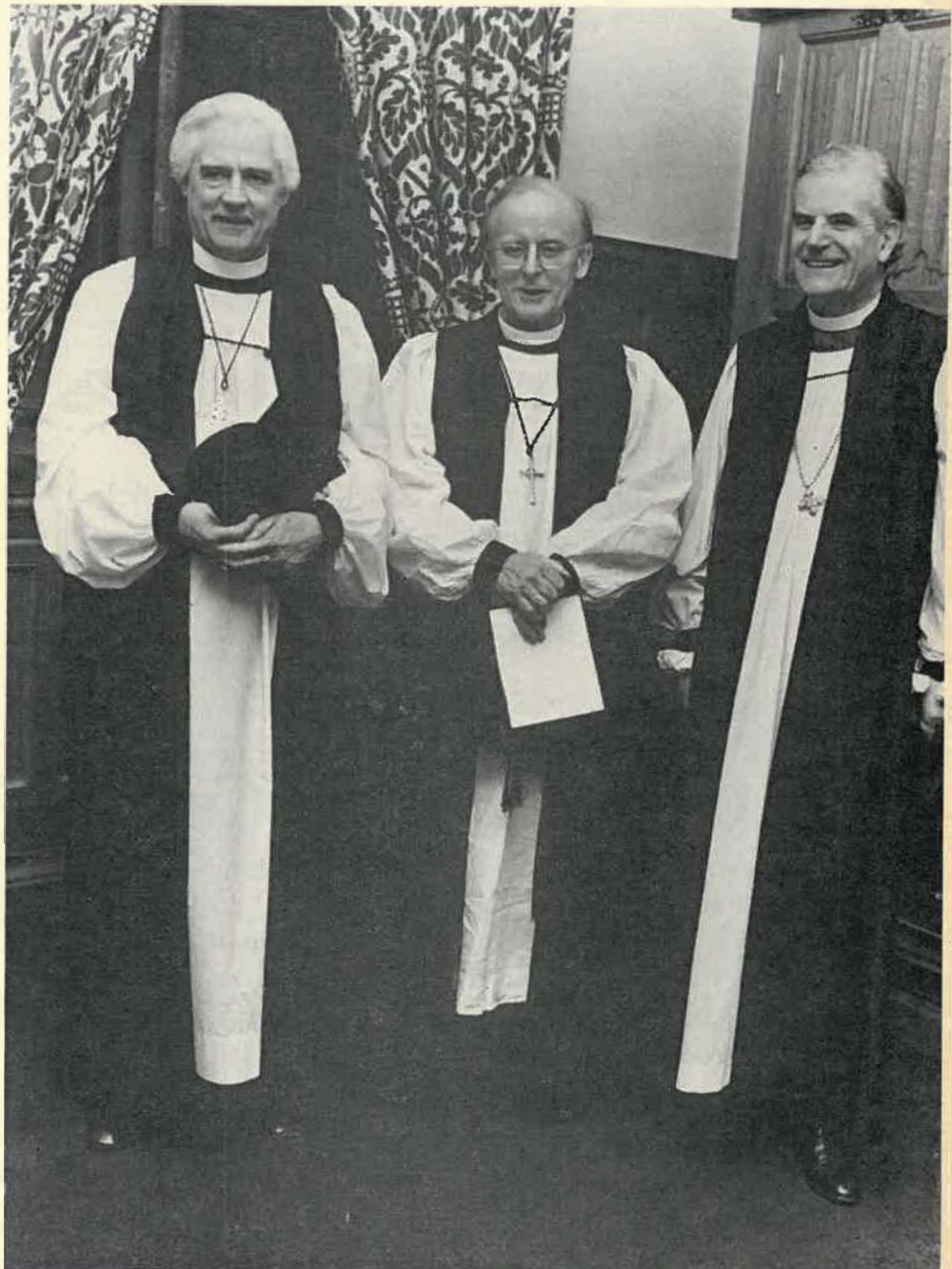
The Living CHURCH

Continuing Education

—*F. K. Morris*

A Moral Question

—*Sterling Rayburn*



RNS

Bishop Gerald Ellison of London (left), Archbishop Coggan, and Bishop Arthur Stockwood of Southwark before Dr. Coggan's first speech as Archbishop of Canterbury in the House of Lords [p. 6].

AROUND & ABOUT

— With the Editor —

In its issue of Dec. 23 *Newsweek* reported Richard J. Daley's decision to run for a sixth term as mayor of Chicago. Among those who implored His Honor to do this was a delegation of thirty pastors who visited him and sang to him an old gospel song, "Must Jesus bear the cross alone?" I sang that song in Methodist Sunday school back in the days when Calvin Coolidge reigned in the land. As I remember the words, the hymn asks if Jesus must bear the cross alone and all the world go free, and then it answers that, no, there's a cross for everyone and there's a cross for me.

I have no problem with good Christian men wanting Richard Daley to serve another term as mayor. But I ask: What on earth did they have in mind singing that song to him: that being mayor of Chicago is some kind of cross in the image of the Cross of Christ? If so, it's passing strange.

I feel the same discomfort with such political piety that I have with public prayers before the kickoff of a football game. I know, St. Paul counsels us to pray without ceasing, but he said nothing about such prayer being public and a good deal less than nothing about turning such "prayer" into a blast for the American Way of Life, offered in the Name of "the Greatest Competitor who ever lived." I guess what ails me is that I like some things straight and unmixed: among them politics, prayer, and football.

For those who absolutely must have mixes, I would suggest the following

recipes with the thought that they couldn't possibly be less appetizing than those referred to above:

Politics with a strong dose, not of pietistic hymnody but of Decalogue; prayer with one shot of privacy, two shots of charity, and a twist of common sense; and football with no nonsense whatever about character building, patriotism, and the Greatest Competitor who ever lived. Football is a spectacle of beautiful violence in the tradition of the Roman arena. It is an amoral substitute for war and it provides for its *devots* (of whom I am chief) an opportunity for emotional catharsis in which one works off what Mrs. Mary T. Baker Eddy so aptly describes as malicious animal magnetism. Like good brandy, it should be taken absolutely straight and savored for what it is. The only possible mix or additive for football with any grace of congruity at all is honesty. A warning here: If you mix football with honesty and then add anything else, such as prayer or preaching, you may make yourself and others violently sick at the stomach. Don't mess around.

Some ponderabilia in a letter from a friend: "There is an awful lot of nonsense, so it seems to me, being talked by these clergy ladies. One of them spoke in our parish the other day. Among other things she said that the feminine qualities of warm-heartedness, sympathy, etc., are needed in the priesthood. I never understood that these qualities were exclusively

female. She also said that Jesus recognized the female characteristic of God when he gave the parable of the woman who rejoiced over the lost coin which she had found.

"These women talk about their anger and bitterness. Are anger and bitterness qualifications for priesthood? Are we to be guided by their frustration in deciding this matter, or by the Holy Spirit?"

In a postscript, he asks whether perhaps the best way to deal with feminine theology is to bypass it, then comments: "The great need today is a theology of a new dimension, the dimension of the Holy Spirit, because the only alternative to this dimension appears to be global suicide. Population is too great for the planet. The pressure to produce goods and services for the increasing population threatens to suffocate the biosphere. The seeming inability of human beings to live together makes war the more inevitable. The monopoly by the Arabs of oil, which is essential for conventional weapons, increases enormously the pressure to use nuclear weapons which surely marks the ultimate step to extinction. *Therefore*, the church must put first things first and lead the world into the dimension promised by Jesus—the Holy Spirit. Division is the mark of our age. Unity is the grace of rebirth."

There is deep and true insight here to our condition and to what we, the church, must put first and do first. But *how*? Or must we simply cast ourselves upon the mercy of God, trusting him to show us how and then to enable us to take the step?

I share the feeling of this reader and many others that we (and I mean us—me too) are anxious and troubled about many things, like Martha, but they aren't the first things.

If the Lord will get us reoriented in this new year, facing the right way and doing the first things first, it will be a year of transfiguring and revolutionary grace.

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$5.20 a month for a four-week month, and \$6.50 a month for a five-week month, but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each. Send orders to:

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wisconsin 53202

Our Washington correspondent reports that at a recent meeting of the standing committee of the Diocese of Washington a proposal was being discussed (ultimately passed, alas) to recommend that the bishop ordain deaconesses to the priesthood without waiting for General Convention to authorize it. A priest of the diocese, the Rev. John Abraham, brought a portable telephone to the meeting. On it he purportedly carried on a conversation with God, who obviously favored the resolution. Fr. Abraham terminated the conversation by saying "Thank you, Ma'am."

Sometimes it's a comfort to realize that one is not on the same side of an argument with somebody else.

At least I have always found it so:
Benedicamus Domino.

The Living Church

Volume 170 Established 1878 Number 3

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

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

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

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

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

DEPARTMENTS

| | | | |
|------------------|---|------------|----|
| Around and About | 2 | Editorials | 12 |
| Books | 5 | Letters | 3 |
| News | 6 | | |

SPECIAL FEATURES

| | | |
|----------------------------|------------------|----|
| Continuing Education | Frank K. Morris | 9 |
| Worship — A Moral Question | Sterling Rayburn | 10 |
| As Others See It | | 13 |

THE KALENDAR

January

19. Epiphany 2
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, D.M.
23. Phillips Brooks, B.
25. The Conversion of St. Paul
26. Septuagesima/Epiphany 3
27. John Chrysostom, B.
28. Thomas Aquinas, P. Friar

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

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

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

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

January 19, 1975

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.

Fasting

The point about instant coffee is that it reminds one of non-instant coffee. The thing in common between instant and non-instant coffee is coffee itself. This relationship can teach us a lesson about what may be called instant fasting.

Some bishops are urging members of the Episcopal Church to fast on certain days every week now, instantly. These bishops appeal quite properly to the Christian tradition in which fasting is an essential element. They even specifically name the kind of food from which to abstain, viz., meat. But this part of the Christian tradition is largely unknown to the great majority of Episcopalians and one cannot remember when there has been a public and formal request and exhortation by bishops to the members of the Episcopal Church to fast for any reason.

The reason given by these bishops for fasting now—*instant fasting*—is to help relieve the multitudes of starving people all over the world. It is sad that the bishops do not, cannot, say: "Brethren, our accustomed and regular fasting which is part of our prayers is now more necessary than ever in order to help feed those who have little or nothing to eat. Our familiar discipline over our eating and drinking on Fridays which unites us to Christ on the day of his crucifixion can also unite us to our brethren everywhere in the world who perish with hunger."

Let us not think that only bishops are guilty in this matter. I, for one, have never fasted regularly for Christ's sake nor for my brother's sake, and thus prayed more deeply and effectually. Let us remember that, when the hunger problem of mankind has been solved and all men eat as well as Americans do now, it will still be part of the Christian religion to fast regularly, not instantly.

(The Rev.) ELWOOD BOGGESS
Hoosick Falls, N.Y.

But Why the Apostasy?

Re Clifford E. B. Nobes's "Apostasy or Challenge?" [TLC, Dec. 15]: As is often the case, Fr. Nobes has set up his straw man and pounded him into chaff, thus satisfying his need to defeat someone for what is wrong. Even his reference to Madison Avenue techniques is made to fit his preplanned end, no cost—no reward.

As for the Madison Avenue approach (this is my straw man), the technique is to suggest an end and then show how to reach it: Drive this car, wear this garment or cosmetic or jewelry, and your success will be assured.

That is what the church has done for centuries. The real question is "Why doesn't it work anymore?" Those for whom fasting

RESOURCES FROM FORTRESS

PROCLAMATION:

AIDS FOR INTERPRETING THE LESSONS OF THE CHURCH YEAR

SERIES A EASTER

John H. Snow and
Victor Paul Furnish

\$1.95

PENTECOST 1

Morris Niedertal and
Andre Lacocque

\$1.95

PENTECOST 2

Donald Macleod and
J. T. Forestell

\$1.95

PENTECOST 3

Bruce Vawter and
John H. Elliott

\$1.95

THE FORTRESS BOOK FOR LENT 1975 INTO THE WILDERNESS

Dialogue Meditations on the Temptations of Jesus

Hubert F. Beck and
Robert L. Otterstad

\$2.75



FORTRESS PRESS

2900 Queen Lane
Philadelphia, Pennsylvania
19129



CANTERBURY SUMMER SCHOOL

- Ecumenical
- International

July 17-29, 1975

Canterbury, England

Theme: "GOD, MAN, AND PRAYER"

Housed in modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!

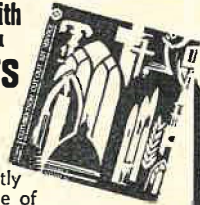
OPTIONAL TOURS: HOLY LAND
AFRICA SAFARI
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

150 Greeves St. Phone 814/837-9178 Kane, PA 16735

Save up to 50% with GUTHBERTSON CUT-OUT KITS

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



92 Page Color Catalog Mailed Upon Request



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

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

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

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

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

before mass led to a "universal force and energy penetrat[ing] their inner being" have not stopped fasting. But for those in whom nothing happens and has not happened, why fast? Why mass in fact?

The question all the Fr. Nobeses of the church need to ask themselves is why does nothing happen for so many. The question does not imply that something is wrong with those for whom the church "works"—whether it is the church as it now worships or as it once worshiped. Rebellion against authority is against authority that fails to produce. Men and women do not give up the parts of their personal practice which enhance their lives.

Fr. Nobes is challenged, all right. How does he convey to his fallen away (or never there) sisters and brothers what it is about the Gospel that makes his life such a joy?

In Maoist China the goal of the discipline is understood, desired, and at least a step has been taken towards its achievement. Either the church is just as successful as Mao—each has eliminated those who won't go along—or Nobes's article is a confession of failure on the part of the church. It is the presentation of the goal—not the regulations—that is weak. As Jesus discovered, you can get killed for trying to say what that goal (Gospel) is.

JOHN CLARK

Poughkeepsie, N.Y.

On Aging

Your reflections and quotations in "Around and About" [TLC, Dec. 15] interested me. Perhaps you will also be interested in these quotations from C. G. Jung:

"A human being would certainly not grow to be 70 or 80 years old if this longevity had no meaning for the species to which he belongs. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.

"From the middle of life onward, only he remains vitally alive who is ready to die with life, for in the secret hour of life's midday the parabola is reversed, death is born. We grant goal and purpose to the ascent of life, why not to the descent?"

MARGARET BROWN

San Diego, Calif.

Justice for Mary

Even the pope recently called Mary "the first" among our Lord's disciples. James B. Simpson's article, "The Simple Majesty of Mary" [TLC, Dec 22], does not do Mary full justice.

Fr. Simpson states that after we see Mary on Easter morning discovering the empty tomb, she seems to disappear. I quote the following from Hastings' *Dictionary of the Bible*, p. 287: "The next occasion on which we meet with Mary is at the foot of the cross (John 19:26). The only remaining notice of her in the New Testament is contained in Acts 1:14, where she is mentioned as continuing in prayer and supplication with the apostles and the other women and the brethren of the Lord."

According to footnotes in *La Bible de Jerusalem*, not only was Mary one of the women who assembled with the 11 disciples and the brothers of Jesus in the upper room

(Acts 2:1-12), but she was also in this same group who were together on Pentecost, when tongues of fire rested on each one of them and they were all filled with the Holy Ghost (Acts 2:1-4).

MARJORIE CESINE NELSON
All Saints' Church

San Diego, Calif.

Clerical Salutations

Your question of some months ago [TLC, Aug. 11], regarding a general salutation to the clergy, male and female, raises both serious and mirthful thoughts.

On one side of the coin, the rector in my childhood parish often used the Christian Science prayer (which, of course, you know):

"Father, Mother God, loving me,
Guide my little feet unto thee."

At the time it raised no questions in the minds of us children. Indeed, it all seemed quite natural and appropriate. I would have some difficulty, even today, in rejecting it.

On the other side of the coin, however, and mindful of Voltaire's advice to Catherine of Russia that "there is comedy in everything—even in tragedy," I cannot help sending you the following lines:

If "Reverend and Dear Sir" must be
Our salutation's dernier cri,
And "Reverend and Dear Madam" ought
To stand, by equal right, for naught;
How strange and odd it now will be,
Since sex has bowed to parity,
And male and female can't be taught,
To tell a child what God hath wrought!

(The Rev.) CLINTON H. BLACK, JR.
Lower Waterford, Vt.

Illegal "Eucharists"?

In TLC of December 29, you refer to "Another Illegal Eucharist," and in the text you state that Christ Church, in Oberlin, Ohio, was host to an illegal celebration of the eucharist.

I object to this terminology. Since the meetings were celebrated by females, they were not eucharists, either legal or illegal. What they were only God knows, but we who believe the catholic faith know that they were not eucharists, since they were not celebrated by a priest or bishop in the apostolic succession.

Furthermore, your use of the word "deacon" in referring to females is not correct. A deacon is an ordained man (male). A deaconess is quite another thing: a woman set apart to serve in submission and obedience.

(The Rev.) ROY PETTWAY
Church of Our Saviour
Atlanta, Ga.

51% Votes

The letter from Canon Becker [TLC, Dec. 29] stating that "effective democracy or community does not come about by a 51% vote" struck a responsive note. It has been proven time and again in our own parish that any important matter needs a "substantial majority" of the vestry behind it, preferably not less than 8-1. The alternative to such a meeting of the minds is "a lot of division," to quote the Reverend Canon.

BOB CODY
Kissimmee, Fla.

MY CHURCH WAS A MENTAL HOSPITAL. By Ward A. Knights, Jr. Pilgrim Press. Pp. 123. \$5.50.

At first reading, this book appears to be unpolished, but therein lies its effectiveness. The tone is conversational; the atmosphere is "rolled-up shirt-sleeves"; and the reader finds himself the confidant if not counselor to the author. This must be what it *feels* like to be the chaplain of a mental hospital.

The overworked staff, limited funds and unsympathetic legislatures are all there, but Dr. Knights makes the plight personal in relating how one "does what he can" in the institutional context and among the very human people who serve there. Even in the most poignant anecdotes, a sense of humor (not taking one's self too seriously) ferments and leavens.

Dr. Knights also wrestles with the concept of the chaplaincy, less successfully I think. The difficulty arises from the



model he uses. A mental hospital just is not a church. A local congregation is, at least, a voluntary group who hold a common theology and ecclesiology. Hospital patients do not fit this model. The chaplain is not their man but of the institution. Neither is there the belonging which rises from denominational ties. Dr. Knights has this latter kind of linkage but the patients do not. For these reasons he begins and ends asking: "So what is a chaplain anyway?"

Finally, religion is not primarily a therapy. When a person is able to know his personal relationship to God and creation, other relationships fall into place, but God and religion are not techniques for gaining mental health. Without a sacramental understanding, perhaps a chaplain will always find himself, despite years of specialized professional training, a paramedic among medical professionals.

(The Rev.) DELBERT L. ACHUFF, JR.
Church of the Incarnation
Great Falls, Mont.

BEAST OR ANGEL? Choice That Makes Us Human. By René Dubos. Scribner's. Pp. xiv + 226. \$8.95.

A wise man has written a delightful book. René Dubos, professor emeritus at The Rockefeller University, is a microbiologist and experimental pathologist. His scientific work and his writings have received many awards, among which is the 1969 Pulitzer Prize.

"The progressive passage from instinc-

tive reactions, which are animal in nature, to willful actions has always involved painful choices and decisions. It is through these choices and decisions that humanity progressively emerged from animality," says Dubos (p. 66).

He shows that it is the closeness of human association and the willingness to investigate the promise inherent in change that have contributed to humanity. "There have always been timid souls who believed that adaptation to the future would be difficult, painful, and perhaps impossible. . . . The best sedative in periods of political agitation and concern about technological innovations is a strong dose of history" (p. 119).

"By taking to the road, literally and figuratively, our ancestors exposed themselves to conditions that have enabled them to evolve both biologically and socially and that enable us now to continue exploring and developing the potentialities of the human species" (p. 143).

In a simple, clear style the author's chapters range far, from Neanderthal man to microbes to urban living and to man's memory of Paradise.

Since a reviewer must never give away the plot, I refrain from telling the amazing conclusion that Prof. Dubos gives. I remember, however, my amazement when Fr. Schillebeeckx (Erasmus Lectures, 1971), from entirely different sources, gave the same point as one of his conclusions about man. A young man used the same quality as his armor last February to save five companions from death one night on a high mountain ledge in a storm of -85° to -100° . Then, using the same armor, he debonairly went with death.

It's something that we all could have if we could only believe that God has created a universe that works and that captivity has indeed been led captive.

JANE L. KEDDY
Wakefield, Mass.

Books Received

LOVE IS AN EVERY DAY THING, Colleen Townsend Evans. Revell. Pp. 128. \$3.95.

LET MY PEOPLE LIVE, Dagobert D. Runes. Philosophical Library. Pp. 73. \$5.00.

YOUR RETIREMENT: How to plan it, and how to enjoy it to the fullest, Herbert Askwith. Hart Publishing Co. Pp. 160. \$7.50 cloth, \$2.95 paper.

LIFE IS SOMETHING ELSE, Elsie Gibson. Pilgrim Press. Pp. 142. \$6.50.

THE MIRACLE OF THE HOLY SPIRIT, Charles L. Allen. Revell. Pp. 64. \$2.95.

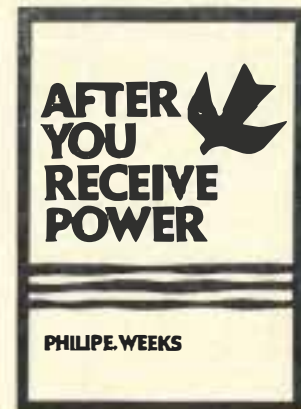
LIGHT MY CANDLE, Anita Bryant and Bob Green. Pp. 159. \$5.95.

A MIRACLE A DAY KEEPS THE DEVIL AWAY, Pat Boone. Revell. Pp. 156. \$4.95.

PROCLAMATION: Aids for Interpreting the Lessons of the Church Year—Series A, Advent, Christmas, Samuel Wylie, John L. McKenzie; Epiphany, Merrill R. Abbey, O. C. Edwards; Lent, Charles W. F. Smith, Helmut Koester. Fortress. \$1.95 each.

TWO TIMELY TITLES

The charismatic movement and church renewal . . .



Is the charismatic movement merely a present-day phenomenon? Is a genuine religious revival really taking place? Does the baptism in the Holy Spirit offer a valid option for the Christian? Can the Holy Spirit be a reality in our lives?

In *After You Receive Power*, the Rev. Philip E. Weeks, who has been eminently active in the spreading charismatic movement, addresses himself to these questions. Firmly believing that the Holy Spirit is effecting a renewal in the Church, he considers the spiritual growth that should take place after receiving the baptism in the Holy Spirit, and ponders the changes that occur in our lives as a result of this encounter with the Lord.

(paperbound) \$2.95

On dealing with Death . . .

SISTER DEATH

The Very Rev. O'Kelley Whitaker,
Dean, Cathedral Church of St. Luke,
Orlando, Florida

Sister Death has as its thesis the necessity for seeing death as the continuing process of Birth/Life/Death/Resurrection which is experienced in Jesus Christ.

The author presents the possibilities of death as a positive experience in the life of a Christian, rather than as a purely isolated negating event. His approach is essentially devotional and theological, and is aimed at helping one prepare for and face one's own death, accepting it as a fact of ongoing life.

\$4.50

At your bookstore or

MOREHOUSE-BARLOW
14 East 41st Street
New York 10017

The Living Church

January 19, 1975
Epiphany II

For 96 Years
Serving the Episcopal Church

1974

Top Religious Stories Named

The challenge to religion to offer moral leadership in solving the inter-related world problems of hunger, energy, population, and inflation was the top religious news story of 1974. The ten top stories, chosen by news and photo staffs of Religious News Service, were:

1. Moral challenge to religion to respond to the needs of humanity in a world crisis brought on by food and energy shortages, population growth, and inflation.

2. Alleged ordination of 11 Episcopal female deacons in Philadelphia and ecumenical implications.

3. Evangelization—theme of the 1974 Synod of Roman Catholic Bishops; a massive evangelical congress in Lausanne; the World Methodist Council; and numerous locally based groups.

4. Acceleration of Middle East tensions with Arab terrorist attacks and Israeli military reprisals; unsteady course of peace efforts; arrest of Melkite Catholic Archbishop Capucci of Jerusalem by Israel; Palestine Liberation Organization recognized at United Nations.

5. (tie)

a. Religious protests to human rights violations in South Korea, the Philippines, Chile, Brazil, and Soviet Union.

b. Coup in Portugal, leading to freeing of colonies in Africa and start of dramatic shifts in white ruled southern Africa.

6. Diverse religious concern over patriotic-spiritual tone of U.S.; national morality as related to Watergate and Nixon resignation; West Virginia textbook conflict; Wounded Knee trials; abortion; amnesty/clemency for draft resisters.

7. Mother Elizabeth Seton designated first U.S. Roman Catholic saint.

8. Dissension intensified in Lutheran-Missouri Synod.

9. Installation of Dr. Donald Coggan as Archbishop of Canterbury.

10. Lutheran-Roman Catholic theologian agreement on papal primacy.

Other developments and events placing high were:

✓ *The Exorcist*, the film and repercussions.

✓ Dr. Lawrence Bottoms, first black Moderator of Presbyterian Church, U.S. (Southern).

✓ Collapse of coalition government in Northern Ireland.

✓ Discussion of the future of U.S. foreign missions as a result of inflation and views of Third World Christians.

✓ Continuing growth of charismatic movement.

✓ Vatican detente policy with Communist countries; Cardinal Mindszenty out as Primate of Hungary.

✓ Divorce and remarriage issue for Roman Catholics.

CHURCH OF ENGLAND

Dr. Coggan Debates Issue of Capital Punishment

The Most Rev. Donald Coggan chose the debate on the reintroduction of capital punishment to make his first speech in the House of Lords as Archbishop of Canterbury.

Dr. Coggan, by virtue of his position as Archbishop of York, has been a member of the House of Lords since 1961. As the new Archbishop of Canterbury, he remains a member of the House.

[The Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester have permanent seats in Parliament's House of Lords. Twenty-one of the remaining diocesan bishops also sit in the Upper House and they do so according to the dates of seniority as diocesan bishops. When a vacancy arises, it is filled by the senior diocesan bishop without a seat and the vacated See is placed at the end of the list of those awaiting seats.]

In his speech, Dr. Coggan told his peers: "Let there be punishment of the most severe kind for those who murder defenseless women and children, or who hold to ransom those whose way of life or thought they happen to oppose. But leave the final judgment of death in the hands where final judgment rests and where forgiveness can alone be found."

New Bishop Will Trim Costs of Office

A bishop-elect of the Church of England believes it is about time for bishops to rid themselves of expensive ecclesiastical accoutrement and strive for more simplicity in formal dress and life style.

Bishops, said Dr. John Vernon Taylor, should stop trying to keep up with the "ecclesiastical Joneses" in expensive apparatus and should dress as simply as possible.

Dr. Taylor, 59, secretary of the Church Missionary Society for 11 years, will be consecrated Bishop of Winchester on Jan. 31.

In a booklet, "Enough is Enough," to be published on the eve of his consecration, he points out that a sterling silver pectoral cross costs about \$216, whereas an enterprising bishop, he says, can buy a pectoral cross for \$1.20 in London's Carnaby Street shopping area.

He said he had consulted with a firm of ecclesiastical outfitters and learned to his dismay that episcopal dress could cost more than \$1,200.

He has no intention of laying out that sum, he said, and, instead, he will wear an episcopal cape of woolen material made for him by a group of Anglican nuns. His crozier will be a genuine shepherd's staff presented to him by the widow of a bishop, and his pectoral cross will be made of wood from Jerusalem. His episcopal ring is a hand-me-down from his father, who was Bishop of Sodor and Man from 1942-54.

Dr. Taylor also intends to use part of the huge bishop's house at Winchester as guest quarters for clergy and will live in what were once servants' quarters.

The church, he says in his booklet, must aim for simplicity and mobility, and be prepared to scrap its old institutions where they are a burden on church life.

Head of Community of the Resurrection Dispensed from Vows

Father Hugh Bishop, 67, a famed Anglican monk of the Church of England, disclosed during a BBC broadcast from London that he had been dispensed from his vows.

Once barred "forever" by Rhodesia because of his support of that nation's black population, he had earlier resigned as father superior of the Community of the Resurrection at Mirfield after leading it for nine years. He had been a member 34 years.

Fr. Bishop freely admitted his increasing agnosticism in the BBC program and his sense of need for a close human relationship with someone with whom he could share everything. He was granted a dispensation of vows by Dr. Arthur Michael Ramsey, former Archbishop of Canterbury, in his capacity as "Visitor of the community."

Trinity Offers Properties for Sale

Trinity Parish, New York City, is offering for sale 10 of its 24 commercial properties in lower Manhattan.

The vacancy rate in the 24 buildings had risen less than 1% a few years ago to 13% last year. The 1975 rate is predicted to be 26%.

Although the properties up for sale have been assessed at \$7.8 million, the church is asking \$14.6 million for them. There have been five offers for specific buildings but all offers were too low, according to Camp Mason, deputy director of parish services.

Since 1972, the parish's net income from its real estate operations has declined by more than \$500,000.

Mr. Mason reported that Trinity has had to cut its annual budget from \$6.2 million in 1972 to approximately \$4.8 million for 1975. Real estate operations provide the parish with 75% of its annual revenue.

Among properties being offered for sale are a three-story bank and office building, a two-story office and garage building, a 16-story office building, and a lot with a gas station facility.

CENTRAL NEW YORK

First of "Philadelphia 11" Receives Parish Call

The first of the eleven women illegally ordained as priests last July 29th in Philadelphia has received and accepted a call to a regular parish position.

The Rev. Betty Schiess has been named an associate to the rector of Grace Church, Syracuse, N.Y., an inner city parish where she has been a member for a number of years.

The vestry called her to the position over the objection of the Bishop of Central New York, the Rt. Rev. Ned Cole, who in a letter to the rector, the Rev. Walter Welsh, advised that Mrs. Schiess "is not recognized as a priest by the bishop and therefore is not licensed to officiate."

Mr. Loomis Goode, junior warden, commented: "Certainly we listen to the bishop and take his recommendations very seriously, but parishes often call someone who is not recommended. As I understand it, a parish is autonomous in this respect."

Fr. Welsh told THE LIVING CHURCH that Mrs. Schiess was definitely called by the parish to serve as a priest, but said that the actual terms of her work and the duties assigned to her will be worked out "one step at a time."

It is understood that she will occasionally substitute for the rector in performing priestly functions such as celebrating the holy communion.

As Fr. Welsh sees the issue, it is "a matter of the principle of personhood as over against the principle of procedures."

In an interview with the Associated Press, Mrs. Schiess, 50, said, after receiving the call: "I didn't think I'd be this excited but it feels just great. They really need me. I'm delighted at the authentic nature of the whole thing."

No Grounds for Trial, Committee Tells Bishop

In a letter addressed to the Rev. Betty Schiess, the Rt. Rev. Ned Cole of Central New York advised her that the committee of investigation, appointed to determine if there were grounds for an ecclesiastical trial as a result of her participation in the illegal service of ordination in Philadelphia last July, has found "no grounds."

The committee said that since Mrs. Schiess was not at the time recommended by the standing committee, nor certified by her bishop, both of which are prerequisites to ordination to the priesthood, there was no ordination.

At most, the committee concluded, her conduct represented an unsuccessful attempt at ordination without canonical requisites.

As to whether there was a violation of the rubrics of the Book of Common Prayer, the committee cited the House of Bishops' meetings in Chicago and in Mexico which declared the ceremony performed July 29 (in Philadelphia) ineffective.

Finally, the committee found no basis for trial on the basis of a violation of the vows undertaken by Mrs. Schiess at the time of her ordination to the diaconate.

The findings of the committee were in keeping with the intention of the previously expressed desire of Bishop Cole and the standing committee to regularize the ordination of women to the priesthood and episcopacy as soon as it is authorized by the canons of the church.

ROMAN CATHOLICS

Many Favor Return to Latin in Liturgy "in Some Way"

More than three-fourths of the respondents to a poll taken by *Our Sunday Visitor*, national Roman Catholic news magazine, said they favored a return "in some way" to Latin in the liturgy, according to OSV editor, Dick Scheiber.

At the same time, most of the 3,000 respondents—77% of whom voted "yes" on the return of Latin to the mass—said they did not desire a return to the Tridentine (traditional) mass, but "a choice between a Latin mass or one in the vernacular."

Mr. Scheiber said the 77% figure "doesn't tell the whole story," adding that

"hundreds of readers took the time and trouble to write letters explaining their votes and to make other appropriate comments."

Noting that *Our Sunday Visitor* does not recommend or endorse changes in the liturgy, one way or the other, Mr. Scheiber said, "We simply felt people might like to express their opinions on something very close to them—their form of worship."

He observed that a "surprising number" of older people endorsed the mass in English and many young people called for Latin in the liturgy.

In the voting, which covered the ages from 12 to 80 years and those born in the church and converts, there was a strong tendency toward a combination Latin-English mass.

OSV also reported that many respondents "want to hear again the familiar Latin hymns" and that many churchmen have been and remain "disturbed" by the fact that changes in the liturgy were made "without consultation with the laity."

The editor said the magazine's only recommendation is "that those in charge of the official liturgy of the church at least read the article, acknowledging the poll's results, then draw their own conclusions."

NEVADA

St. Jude's Plans to Enlarge

St. Jude's Ranch for Children, Boulder City, Nev., was established in 1967 by the Rev. Herbert A. Ward as a non-profit home for neglected, abused, abandoned children.

Because of continued support from people across the country and the success of the recent annual Nite of Stars gala in Las Vegas, plans are at last being made to enlarge the present quarters in order to provide places for more children in need.

The 1974 gala produced a profit of \$64,000 for the home.

Fr. Ward and three members of the Anglican order, Sisters of Charity, are the staff of St. Jude's. They are aided by three volunteer counselors, all college graduates, who live in cottages with the children.

Present enrollment at St. Jude's includes children not only from Nevada, but from California, Louisiana, New Jersey, and Utah.

PROVINCE VII

Stewardship Leaders Meet in Dallas

Representatives from every diocese in Province VII met in Dallas for a three-day stewardship workshop sponsored by the development office of the Executive Council staff in New York. Outside ob-

servers from the Anglican Church of Canada and from the Dioceses of Nicaragua, Olympia, Panama and the Canal Zone, also attended the sessions.

The conference, which featured four successful stewardship models, was rated by most of the participants as being 80% effective. A few rated it 100%.

One priest said that he "felt that the workshop was very beneficial to me and therefore will be beneficial to our diocese."

A layman said: "After watching the church in the 1960s on a collision course with financial disaster and receiving zero stewardship help from the national church to try to prevent it, I had despaired of any but locally-generated stewardship training as offering our church its due in this vital part of our Lord's kingdom. Then came the Dallas meeting . . . which was a marvel of its kind."

EPISCOPAL CHURCH

Committee on Priesthood and Sexuality Meets

A second meeting of the Presiding Bishop's ad hoc committee on priesthood and sexuality was held at the Episcopal Church Center, New York City, to continue discussion of these two subjects begun last fall.

One goal of the group is "communication of resources" so the church will be informed about the issues concerning the church's ministry which will come before the Minnesota General Convention.

A part of the meeting was spent in making a list of suggestions for material to be included in two books or "mosaics"—short essays on the themes, priesthood and sexuality, to be published this fall.

The Rt. Rev. John M. Allin said the ultimate goal of the committee is not to publish two mosaic volumes but to provide a way "to move the church forward to its destination." The task of the committee, he added, is not to determine the destination.

Bishop Allin invited anyone interested to suggest resources and submit articles for consideration to the Rev. F. Reid Isaac, Seabury Press, 815 2d Ave., New York, N.Y. 10017.

In addition to a number of Executive Council staff people, those attending the meeting included the Rt. Rev. John T. Walker, the Rev. Paul M. Washington, and the Rev. Dr. Robert E. Terwilliger.

SOUTH AFRICA

Different Faiths Join in Political Protest

Christians, Moslems, Hindus, and atheists have joined in a common endeavor in Capetown—a vigil of prayer and fasting on behalf of South African political prisoners.

The Rev. Des Adendorff, director of the Urban Planning Commission of the Methodist Church in South Africa, noted the ecumenical nature of the vigil at St. George's Cathedral, Capetown.

Each day of the vigil and fast, special prayers are said for one prisoner. On the day that Mr. Adendorff made his comments, the prayers were for a Mr. Ahmedbawa, 21, a Moslem and a student at the University of Natal's medical school, who was detained in September.

"I have written to his family during my vigil," Mr. Adendorff said, "pointing out that we both believe in an Allah who is a just God and who will not withhold his justice from his children forever."

At one stage of the vigil, Owen Cardinal McCann led 14 priests in a concelebration mass for detainees and prisoners, at St. Mary's Roman Catholic Cathedral.

In a pastoral letter, the cardinal denounced "the evil of detention without trial," and called on authorities to apply "normal democratic procedures" to detainees.

The vigil of prayer and fasting at St. George's Cathedral, which began early in the Advent season, was scheduled to continue until all the detainees were released or brought to trial.

PUBLICATIONS

Episcopalian Circulation Up 50%

The circulation of *The Episcopalian*, national publication of the Episcopal Church, increased by 50% in 1974. From a subscription list of 100,061 in December, 1973, circulation rose to 140,000 at the beginning of December, 1974, and was expected to reach 153,000 with the January, 1975, issue.

Henry L. McCorkle, editor-in-chief, claimed that the 1974 increase was "the best in religious journalism." He also predicted that 200,000 families will be served by the publication by the end of the year.

Mr. McCorkle said the increase in circulation "indicates the turnaround in acceptance of the church's monthly journal and solid response to the new format, new style, and new editorial directions."

The magazine received a one-year-only subsidy of \$150,000 for 1974 from the 1973 General Convention, which then left the matter of future subsidies to Executive Council decisions.

An attempt was made at the December council meeting to give the magazine \$50,000 in 1975, through a budget transfer in the communications office funds.

The proposal was voted down after discussion in which the Rev. Robert Parks, council member and chairman of council's communications committee, said the 1973 General Convention had ap-

BRIEFLY...

■ Lindley M. Franklin, Jr., national church treasurer, is holding \$37,000 of the original \$50,000 in treasury bonds which were purchased as bail for those arrested at Wounded Knee, S.D., in 1973. Bishop Walter Jones of South Dakota has used \$8,000 worth of bonds and retained \$5,000 for emergencies. There have been no defaults so far, Mr. Franklin reported late last year. Eight cases are now pending in the courts.

■ The 1975 meetings of the Executive Council are scheduled for Feb. 18-20, May 14-16, Sept. 16-18, and Dec. 16-18. The December date had to be advanced a week because of a conflict with the World Council of Churches' meeting. The Executive Council meets, normally, at Seabury House, Greenwich, Conn.

■ The Rt. Rev. John Burgess of Massachusetts, who will have retired by 1976, has resigned as chairman of the Episcopal Church's bicentennial committee. Succeeding him as chairman is the Rev. John Coburn, president of the House of Deputies and vice-chairman of the Executive Council. The committee is developing resources and programs for the church's part in the country's bicentennial observance.

■ The City of New York has filed an intent to appeal a ruling that the Episcopal Church Center, 815 Second Avenue, is exempt from taxes. Attorneys for the church have been waiting introduction of the actual brief before going to court to ask that the municipal case be dismissed. From time to time, the city tries to tax properties of churches and religious organizations but it has been overruled in several recent cases.

■ The Rev. William A. Jones, Jr., rector of St. John's, Johnson City, Tenn., has accepted his election as Bishop of Missouri [TLC, Dec. 29]. It is expected that the consecration will be held in Christ Church Cathedral, St. Louis, about the middle of May.

■ For the first time in its history, the Missionary Diocese of Polynesia (Province of New Zealand) has elected a native son as bishop. Archdeacon Jabez Leslie Bryce will succeed Bishop John T. Holland who retires next month.

■ Bishop John Henry L. Phillips of Portsmouth (England) plans to retire at the end of July when he reaches 65. At the recent diocesan synod, the bishop said he was "beginning to feel the strain" and that it was "right to make way for a younger man." He became head of the diocese in 1960.

Continued on page 15

**Study trips,
for the clergy
and the laity,
can benefit
any parish.**



Modern chapel, Christ Church College, during lecture at Canterbury Ecumenical Summer School.

Continuing Education

By FRANK K. MORRIS

A decade or two ago "religious education" meant running the Sunday school for ever-growing crowds of youngsters. The modern life style and birth rate now give us a diminishing or static growth rate in church schools, but adult education in the church has become increasingly important, especially the modern phenomenon known as "continuing education." In order to do an effective task, a priest cannot assume that his seminary training, good though it is, will be adequate for the changing

The author of this article, a Lutheran pastor, is American representative of the Canterbury Ecumenical Summer School in England and the Salamanca Summer Institute in Spain. He can provide further information about any program referred to in his article. Address: The Rev. Frank K. Morris, 150 Greeves St., Kane, Pa. 16735.

situations of today's and tomorrow's world five or ten years after ordination. Lay persons, though catechized, confirmed and reasonably well informed, may not assume they are "trained Christians" merely as a result of regular church attendance and participation in occasional adult discussion groups.

All sorts of "in-service training" programs are offered to clergy and laity by various institutions, religious and secular. The now famous clinical training programs for pastors in counseling and hospital work are perhaps the best known. From all indications, in many fields and professions continuing education is here to stay and the church's leadership will rapidly become outmoded if it neglects to keep itself abreast of the times through occasional refreshers, short courses and mini-sabbaticals which take little time from parish duties and pay big dividends in greater effectiveness.

Some dioceses and many parishes include funds for the continuing education of clergy and some lay leaders, and more will do so. It is always money cast on the waters, returning with interest added.

For more than a decade North American church people have had some excellent opportunities for continuing education in foreign places where world leaders in the ecumenical scene can be heard and met and where one can mingle with Christians of many nations. For both clergy and lay folk, an enlarged outlook results, benefiting any local parish.

One of the best known and longest running of these study opportunities in an historic foreign city is the Canterbury Ecumenical Summer School which occurs annually the last two weeks of July in the shadow of Canterbury Cathedral, England, on the campus of Christ Church College. The Archbishop of Canterbury has been a regular lecturer, and North Americans of many religious persuasions, but chiefly Episcopalians, have attended in great numbers. It is expected that two sessions of this program will be offered in future years to accommodate all comers.

In 1974 a new Salamanca Ecumenical Summer Institute was begun at

the invitation of the John XXIII Center (Asociacion Ecujenica Juan XXIII) of the Pontifical University in Salamanca, Spain, also held in July, and in its first year attracted a sizeable group of Americans including many Episcopalians. Spain may seem to be an odd site for an interfaith gathering but in fact it proved to be ideal. Aside from its delightful climate and favorable monetary rate, the director of the Ecumenical Center, Fr. Jose Sanchez-Vaquero, and the Spanish hierarchy, are eager for ecumenical contacts in a country where these are few, and welcome this international gathering, now an annual affair, with open arms. Lectures are in English and the roster of lecturers includes, beside ranking Spanish churchmen and scholars, European leaders from the World Council of Churches and elsewhere with a heavy dependence on British personnel. The Dean of Studies at Salamanca is the Rev. Canon Dr. Raymond Hammer, professor of doctrine at Queens College, Birmingham, England. The Rt. Rev. Ronald Williams, Bishop of Leicester and chairman of Anglican-Lutheran conversations, will lead daily Bible studies at the Institute in 1975.

Another opportunity for study will be found in Jerusalem this year. Ever since its cornerstone was laid a decade ago by Bishop Stephen Bayne, St. George's College, adjacent to the Anglican Cathedral has had a troubled path. Political troubles in Israel have made a climate in which it found it difficult to realize fully its role as a center in the Holy City for study by foreign visitors, pastors and students. However, in July, Canon John Wilkinson of the college will welcome for two weeks a Summer School of Holy Land Studies organized by the Rev. F. K. Morris. St. George's fine stone building and location just outside the walls of the Old City near the Church of the Holy Sepulchre, make it an ideal site for serious Christians to be more than tourists in the Holy Land.

Americans with isolationist tendencies have been known to ask why it is necessary to go to a foreign country to take a refresher course. The answer is that the Age of Pilgrimage is really not past, and in the jet age with increasing travel to sun spots and great cities, the medieval places of religious pilgrimage are not forgotten. The ancient pilgrimage sites of Canterbury, Walsingham, Jerusalem, Santiago de Compostela, Rome and Chartres enjoy more traffic than ever they did in the days when a pilgrimage earned special spiritual merit. Perhaps there is something inherently Christian about making pilgrimages, if not to pray at the shrine of a saint or martyr, then to enlarge one's contacts and outlook. One thing is certain: when priests and people return to their parishes from a study trip, they make better leaders, and we're all for that!

Worship—

A Moral Question

By STERLING RAYBURN

Everyone (including those who claim to be non-believers) seems to have his subjective and personal "sin list." This is the list of those acts which he considers to be the worst. We are all familiar with that good old American list which reads something like "drinking, dancing, smoking and gambling." Even though Episcopalians are not likely to subscribe to this list, we, being more or less good old Americans, can't help but be influenced by it.

Nevertheless, the Episcopalian's "sin list" will more likely read something like "adultery, murder, stealing, lying, etc.," the content being derived from the Ten Commandments, though the biblical order may get shifted a bit in our minds by our own notions of what is "worst."

Indeed, the Decalogue comes just about as close to being the official sin list of the Anglican Church as any we have. There are lists of vices found throughout the New Testament, and there are the traditional seven deadly sins, but to most of us in the Episcopal Church, when we think of a "sin list" our minds turn immediately to the Ten Commandments. Per-

haps the fact that our Lord gives us a two-fold summary of them, which is also part of our liturgy, strengthens this emphasis we place on the Decalogue.

Now, we all realize that the Ten Commandments come from the Old Testament, and that Jesus has renewed that covenant in his own blood, abrogating much of the old law. But somebody, somewhere, has gotten the idea that this abrogation affects only the "cultic law" of the Old Testament because Jesus sums up all the sacrifices of the old law in his own self oblation: Christ the victim, Christ the priest. It is generally assumed that the so-called "moral law" of the Old Testament still remains in effect.

Indeed, we no longer sacrifice lambs and turtle doves. But neither do we stone adulteresses. Our Lord's renewal of the old law is total.

More important for the issue at hand, we must note that the question of worship is just as much a moral question as is that of personal relations. Nothing brings this into relief more readily than the fact that the Ten Commandments begin with four which deal with cult.

A man said to me not long ago that if we still "did" the Ten Commandments in church (we do, but not as often as formerly) he would be found in his pew

The Rev. Sterling Rayburn is vicar of Holy Cross Church, Cypress Gardens, Winter Haven, Fla.



"It is a sin to substitute morning prayer for holy communion," says the author.

again. I asked him how he excused himself from the Fourth Commandment. It goes without saying that he was not pleased with me.

According to the Gospel of John (20:26), Christians first began to worship on Sunday instead of Saturday the first Sunday after the resurrection. For many years both the Old Testament sabbath and the New Testament "Lord's day" were observed. (Saturday is kept as "the sabbath" to this day in Eastern Orthodoxy, although Sunday is, as it is for the vast majority of Christians, their "big" weekly feast day.) But, the point is, *when* you worship has been a *moral* question for Christians from the beginning, and the consensus has been that the Lord's day of resurrection is to be observed weekly.

Whether the average Episcopalian would call it a "sin" to miss church (without, of course, just cause preventing) I find it difficult to believe that most practicing Episcopalians don't feel some sense of obligation. After all, it is our "bounden duty" and we do have the Fourth Commandment. But, I would also suspect that the average Episcopalian would not find missing church a "real sin." Aunt Harriet or Uncle John wouldn't be caught dead stealing (much less in adultery), but sleeping in on Sunday—that's not so bad. No?

Not even if it violates the Ten Commandments?

Yes, *when* Christians are to gather for worship is a moral question; and *how* they are to worship when they gather is likewise a moral question.

On the night in which he was betrayed Jesus said some words, the vocabulary of which is straight from the cultic material of Leviticus and other Old Testament writings. He uttered these words during the central liturgical feast of the religion of Israel. These facts are no coincidence. He gave us the new law of cult, while making this cult not dependent on a central house of worship as it was in Judaism.

Many scholars today stress that the New Testament scriptures are highly influenced in their content and arrangement by the life of the earliest days of the New Testament church. This should not horrify the catholic Christian. We expect the Holy Spirit to lead us into all truth. But in the present context, this says something very important to me. No matter what the exact relation is between the "historical Jesus" and Jesus as presented in the New Testament writings, it is certain that the New Testament scriptures, even when not describing early church events, are in fact constantly revealing to us a great

deal about current events in first century Christianity.

If the "words of institution" are included in the gospels, it is because the gospel writers were seeking to explain just why it was that Christians were celebrating the eucharist every Lord's day. At every turn in the writings of the New Testament we see it revealed that Christianity has been from the beginning a eucharistic religion. The notion that eucharistic emphasis is later and "catholic" is simply false.

This assertion is ratified by the fact that the picture we get of church life in the earliest nonscriptural material is likewise eucharistic.

And this explains why the universal Sunday worship of Christians up until the Reformation had at its heart the eucharistic offering. One might note that it was not the reformers who instigated the present protestant practice of infrequent communion. All of them, including the later Wesley, were well aware of the place the eucharist holds in normal Sunday worship.

It is too late in history, and too much is known about the centrality of the eucharist, for any Christian scholar or teacher to avoid the fact that the Lord's service on the Lord's day is the gospel norm for all Christians. This is no longer a "catholic-protestant" question; it's just a plain old Christian question.

In the Episcopal Church the longstanding "morning prayer versus holy communion" issue is likewise no longer a "churchmanship" issue. There exists not one shred of gospel or historical justification for continuing the substitution of morning prayer for the eucharist except when there is no priest. Jesus commands us to "do this," and it is time to face the fact that it is simply *immoral* not to do it. It is a *sin* to substitute morning prayer for holy communion. That is the stand I have taken in my own parish, and I would like a little more support from the powers that be.

This is not to denigrate morning prayer. I love the service. I read it daily. It is a beautiful link with synagogue worship which it resembles. It carries us back to medieval monasteries where it was the night office. I hate to see a generation of young people growing up who can't chant the Venite or the Jubilate Deo.

I think it would be wise to sing morning prayer before the Sunday eucharist as is the custom of Orthodoxy. There is also the Green (Zebra) Book permission to use it (with much historical justification) as the ante-communion. I tried this for several months, however, and was not entirely satisfied.

There is really only one answer. It is high time for our bishops to proclaim the very obvious gospel truth that the Lord's service on the Lord's day (barring legitimate excuses) is the norm for each Christian. Jesus says it as bluntly as human language can put it: "Do this."

EDITORIALS

Needed: More Godly Simplicity

We doff our modestly styled biretta to Dr. John V. Taylor, Bishop-elect of Winchester (England), who has declared his resolution to dress and live more simply than has been the wont of most bishops for most of the Christian past (story on page 6).

It is easy for crusading editors, preachers, and reformers to inveigh against episcopal extravagance and luxury living, and we shall not do so. Most bishops whom we know work hard, show an active concern for those of their clergy and laity whose material lot is considerably under their own, and do not simply luxuriate in country-club living. Even so, it has to be recognized that in the Anglican churches especially, and certainly in the American church, the people insist upon elevating the bishop to a station and style of life that conspicuously lacks apostolic poverty; and the presence of this painfully visible gulf between the bishop and most of his flock makes his role as father in God difficult and his role as successor of the apostles implausible.

The bishop needs security if he is to do his work. But he needs also godly simplicity in his whole manner of life and every facet of it if he is to be an apostolic man to both those within and those without the church.

We hope that the Bishop-elect of Winchester will find it possible to stick to his resolution and we can think of no reason why he should not. And we hope he is starting a world-wide epidemic of godly simplicity among bishops — and all Christians whose special temptation is to grandiosity of life.

Generosity Beyond Justice

Americans may be the most generous people in the world, but in several parts of the national body politic there is growing criticism of present programs and demands for future programs of aid to hunger victims in other parts of the world.

Some of the resentments being expressed are understandable, and also justifiable if one thinks solely in terms of *quid pro quo* justice. It is asked why this country should send massive food supplies to India, a nation which spent a great deal of money developing a nuclear capability that could have been spent for developing food capability. A good question. Then there are the Arab nations which recently closed subsidized deals for huge supplies of American grain while Americans pay artificially high prices for Arab oil.

And why don't some other agriculturally productive nations do more than they do to help meet the needs of the have-not nations?

These are all reasonable questions, and right ones to put to those others—the Indians, the Arabs, the productive nations. But all such questions are proper only if they remain in the category of questions. They must not be allowed to hamstring effort. If this country must do more than its fair share to feed the hungry then it must do more. If it must feed the men, women, and children of nations whose political leaders hate this nation and

do all they can to discredit it then it must feed them, however politically distasteful the task may be.

When people are starving it is no time for argument, still less for using food as a weapon for economic bargaining or making deals. It is no time for asking whether Uncle Sam is playing Uncle Sucker once again. All such questions can become abominable in the sight of the Lord if they are allowed to affect in the slightest degree our plain and immediate duty as people with bread to spare; and if we are not sure what that duty is we are in a bad way.

Our prayer is that as the world heads into 1975 the people of America will rise above their resentments and their anxieties about their own material cares and will just feed the hungry as best they can. God can use a people that will do that. He cannot use one that will not.

Whitewash in Central New York

We were afraid that some bishops or dioceses to whom the 11 women of the Philadelphia non-ordination belong would do what the Diocese of Central New York has done — but we kept hoping against hope that they wouldn't. Central New York's committee of investigation in the case of Mrs. Betty Bone Schiess has ruled that there are "no grounds" for a trial (story on page 7).

The basis of this judgment — at any rate, the one given to the public — is that Mrs. Schiess has done nothing in violation of the church's canons because the "ordination" in which she participated on July 29th was a non-ordination anyway! As a reason for declaring Mrs. Schiess free and clear from all canonical offense it is preposterous beyond belief. If the canons of the church provide clear and explicit conditions for ordination, and if a person defies those canons and participates in a rite which purports to be an ordination — thereby creating confusion and division and scandal within the church, has he not grossly violated the vow he took when made a deacon "reverently to obey his bishop and other chief ministers who, according to the canons of this church, have the charge and government over him"?

That a grave canonical offense was committed by every participant in the Philadelphia affair is obvious to everybody, and therefore we cannot acquit the Diocese of Central New York's investigating committee of bad faith, evasion, deception, and dishonesty. Its "finding" is a whitewash.

Humility

O loving Master, humble Lord,
Who came to serve ungrateful men,
Make us thy slaves, not for reward,
For joy to wash man's feet again.

Bernard G. Buley

As Others See It

Dear Dr. Simcox:

This open letter is prompted by an editorial of yours in the November 17, 1974 issue of *THE LIVING CHURCH*. It contained an attack which I consider unwarranted, chiefly because it reflects an ignorance of facts. As a result, the differing and opposing views about Prayer Book revision are distorted for all concerned.

As I write this, I have yet to see in your magazine any follow up reference that you bothered to check your facts as a good journalist might be expected to do.

Your attack was on the annual national conference of diocesan liturgical commission representatives held in Amarillo, Texas. You accused the sponsors and others of being bent on the destruction of *The Book of Common Prayer*, and of being guilty of an old political trick. Such is not the case. Therefore, I wish to state some of the facts as I know them, as I understand them. You have seen in person others who were present at that conference including myself, since it was held.

Several years ago Associated Parishes initiated this annual conference, simply because no one else had done so, because of critical attention being given to liturgical matters related to Prayer Book revision plans set forth by General Convention, and because it seemed appropriate to provide a fair and open exchange among those who work in their dioceses with their bishops on liturgical matters.

After initiating and first sponsoring the annual conference, Associated Parishes turned over the annual sponsorship and program planning to the attending representatives from whom an invitation, out of any given diocese might come. A year ago it was held in, sponsored and planned by the Diocese of Oklahoma. Last November, it was held in Amarillo, sponsored and planned by the Diocese of Northwest Texas through their diocesan liturgical commission, with full approval of the bishop who was also present and serving as chaplain.

Associated Parishes keeps but a contingent interest and presence, but does not run the conference. However, for the one held in Amarillo, at the urging of Associated Parishes, the planners specifically included invitation to lay persons from each diocese, to help assure representation

from the laity as well as from clergy.

The diocesan liturgical commission of Northwest Texas, long before the conference was held, did several important things. It sent invitations to all diocesan bishops and to the chairmen of their diocesan liturgical commissions. In addition, instead of working up their own ideas of program, they asked each diocese to submit their own choices as to pertinent issues and subjects which they felt needed continuing priorities. In terms of responses received, and the collation of priorities indicated, the Northwest Texas commission planned the conference agenda.

The entire conference was open. The emphasis upon the concerns coming from diocesan representatives was so strong that, in my opinion, the process for openness was laborious at times. This was true of both plenary sessions and of small groups sessions.

Representatives of the Standing Liturgical Commission and of the Standing Music Commission were there—not to persuade anyone of anything, but to serve as resource persons, to inform the conference as to facts, planning and how to provide continuing response to trial use up to the deadlines before the next General Convention.

The Diocesan Press Service was invited and represented. It was neither appropriate nor of any kind of obligation to invite others such as The Society for the Preservation of *The Book of Common Prayer*, the Foundation for Christian Theology, or *THE LIVING CHURCH*, or others. You objected since such groups were not invited.

Representatives from about 60 dioceses were there. Choices of representation came from the dioceses themselves. This, in my estimation, was a healthy turnout of representation for a week-long event. I know of no one who was turned away. Any diocese not represented would have to account for its own lack of representation.

Your editorial assumed that the recommendation to drop the word "confirmation" in proposed rites meant outright scotching of the finest of Christian sacramental tradition and essential faith and practice. It was not understood this way by me or by many others. Rather, because of the obvious confusion and contradictions in our practice regarding Christian initiation, and because of the implication that

baptism may not be full incorporation of a person as "a member of Christ, the child of God and inheritor of the Kingdom of Heaven" it seemed that dropping the name might help resolve the matter. Perhaps others disagree with me on this.

Since that conference, the House of Bishops in Mexico found their own way, by virtually a unanimous opinion, to assure the full integrity of baptism and yet also provide a continuing approach to confirmation. For one, I accept that and would certainly continue to do so if General Convention certifies the stand of the House of Bishops.

You and I are among those who share enormous responsibility as fellow members of the Standing Liturgical Commission's committee on the eucharist. You and I both share with others in the shaping of recommendations of the texts of proposed rites for Prayer Book revision. We work hard to be responsive to the specific information provided from across the church as the result of Trial Use. You and I are both related to the Standing Liturgical Commission. And yet, at the recent meeting of the committee on the eucharist, held in Chicago, when you and I were both present, to my knowledge you did not even bother to ask any of us there if your editorial opinions were accurately based. At the time of the Chicago meeting, my November 17, 1974 copy of *THE LIVING CHURCH* had not yet arrived. Towards the end of that meeting, serious distress and disappointment were expressed by several members of the committee about that editorial for the very reasons I have outlined here.

A saying that helps check me, which I commend to others is: "Condemnation is easier than investigation."

I request your editorial correction of a bad impression for the sake of all. What's more, if the facts I've stated or if my opinions need correcting, I invite that. But in good will, not the kind of attacking in which you engaged. I hope to see you in February at the next meeting of the committee on the eucharist.

Sincerely,

(The Rev.) SAMUEL E. WEST
Chairman, Liturgics Department
Diocese of Western Michigan;
Member, Associated Parishes Council

The Editor replies:

I'm sorry to have to disagree with Sam West, an old and cherished friend and a splendid priest. Since I've already had my say about the Amarillo meeting I will limit this response to a couple of points which he raises in his letter.

When I wrote the editorial I had before me a press release which came through the Diocesan Press Service. It contained the exact texts of the statements which I criticized. Nobody says that those texts, as quoted, are incorrect. Also, I checked with the Society for the Preservation of

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

CALIFORNIA

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

COLORADO

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

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
Fr. R. Fabian, Fr. D. Schell
Dwight Hall
EP & HC Sun 4:30; Wkdys 5.

GEORGIA

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

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 634 W. Peachtree St.
The Rev. Paul R. Thim, chap.
Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

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

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
The Rev. C. H. Brieant, v & chap.
Sun 7:30, 10, 11, 5:15; Wkdys Mon-Fri

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Donald A. Nickerson, Jr., r
Sun 8, 10:30

MARYLAND

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

NEW JERSEY

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

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

NEW YORK

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

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

NORTH CAROLINA

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

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

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

RHODE ISLAND

BROWN UNIVERSITY Providence
R.I. SCHOOL OF DESIGN
Episcopal Ministry at Brown-RISD
ST. STEPHEN'S CHURCH 114 George St.
Sun, 8, 10; Ev 5:30; Manning Chapel Wed 7:30;
University Church, Sun 11:30

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 796 E. Virginia
The Rev. Earl 'J' Sheffield III, chap. & v
Sun 10, 6; Wed 5

TEXAS A & M College Station
ST. THOMAS—Epis. Student Center 906 Jersey
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA

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

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

WISCONSIN

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
The Rev. G. Randolph Usher, r
Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published
in all

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

the Book of Common Prayer to learn if it had been informed of the meeting and invited to attend. It had not. That was the basis of my charge that attendance at the meeting was "highly selective." Present at it were representatives of the Standing Liturgical Commission and Associated Parishes; not present were representatives of the SPBCP or any other group conspicuous for its opposition to the trial rites. I must reject Fr. West's charge of "ignorance of facts" and of condemnation without investigation.

He and I and many others disagree about what constitutes a "general demolition of the Book of Common Prayer." What some call "destruction" others call "enrichment." I contend that what is being prepared as the proposed next edition of the Book of Common Prayer is not the old book revised as in the past but a new and substantially different book. On this premise it seems just and right to say that the promoters of the new book are bent upon demolishing the old book as most Episcopalians have known, used (and misused), and loved it.

The reported "findings" and official statements of the Amarillo meeting, looked at from the premise just stated, and which premise I hold, seem quite obviously anti-Prayer Book. Let the reader judge for himself.

Fr. West mentions that he and I are both members of the drafting committee on the eucharist, a sub-committee of the Standing Liturgical Commission. I have been criticized by an eminent member of the SLC for my non-supportive attitude toward the trial rites, it being evidently assumed that a member of a drafting committee must approve of what's being drafted. As a minority of one on that committee, I try to be a faithful spokesman for the large majority (of that I am convinced) of Episcopalians who want to see their Prayer Book revised, as in the past, but not replaced by what they find in the Green Book or Zebra Book. I feel no obligation whatever to try to persuade my fellow churchmen that what is being cooked up for them for their next edition of the Prayer Book is nutritious and delicious when I don't think it is. If that's what is expected of me I ought to be fired from the committee because I consider about 90 percent of what's in the Green Book grossly inferior in every way to that of which it is supposed to be an "enrichment," and I won't try to sell it to anybody.

CARROLL E. SIMCOX

The Living Church Development Program

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

Previously acknowledged \$40,634.05
Receipts Nos. 15,813-15,840, Dec. 26-31 7,487.00

\$48,121.05

The Living Church

NEWS

Continued from page 8

proved the \$150,000 subsidy with the understanding that "that would be the wind-up of its subsidization of *The Episcopalian*."

Fr. Parks told council the communications committee has "done nothing . . . that would by implication jeopardize *The Episcopalian's* possibilities" to become self-supporting and independent. But he added that the support group for the magazine has not yet come forward "with sufficient support to make this a certainty."

Council member George Guernsey commented that the 1973 General Convention had asked the Executive Council to provide a national delivery system with *The Episcopalian* in 1974 and, if that was not successful, "to get on with something else" in 1975.

The Rev. Paul Washington, another council member, asked what there would be in the place of *The Episcopalian* if the committee failed to produce a specific plan of communication.

Fr. Parks replied: "We're not offering something in place of *The Episcopalian*. We have . . . done what we can to help it achieve its goal of 10 years ago (of becoming) a self-supporting, independent publication of the church."

The Rt. Rev. John Allin, Presiding Bishop, then told council that although he continued to support the publication, he wanted to move from subsidy to a "position of real interaction." He said he was asking every parish to urge that *The Episcopalian* be used by every vestry member and he pledged to seek funds outside the general program budget.

[In further council discussions on communication, *The Episcopalian* seemed to come in for preferential consideration. There is the matter of a \$122,000 item in the 1975 communication budget marked "printing." This fund would cover costs of printing mass production of letters, leaflets, pamphlets, etc.—communications from 815 on various subjects to church members throughout the country sponsored by the communication office (program).

[It was explained to council that these printing jobs are "up for grabs" (up for bids) by the independent church press "beginning with *The Episcopalian*." It all seemed to indicate that *The Episcopalian* would be allowed to have first acceptance or first refusal on a printing job.]

SCHISMATICS

UEC Consecrates Two Bishops

Two recently elected bishops of the United Episcopal Church (UEC) have been consecrated—the Rev. Troy A. Kaichen, rector of St. Andrew's Church, Petersburg, Va., and the Rev. Thomas J.

Kleppinger, rector of St. Paul's, Falls Church, Va.

Bishop Kaichen is head of the Diocese of Southern Virginia, formerly part of the Diocese of Eastern United States of the UEC and Bishop Kleppinger is Suffragan of the Diocese of Eastern United States, with special responsibility for work in northern Virginia.

The UEC came into existence after some of its leaders broke away from the Anglican Orthodox Church several years ago.

Both groups are comprised primarily of former Episcopalians and others who, for the most part, describe themselves as theologically conservative and desire to preserve the faith and traditions of the Protestant Episcopal Church in the USA and the Book of Common Prayer.

CONVENTION

West Missouri

Following a new format adopted in May, the 85th convention of the Diocese of West Missouri reconvened at St. Andrew's Church, Kansas City, for a one day meeting.

Delegates adopted a resolution recommending the ordination of women within the diocese.

Unresolved friction arose regarding the adoption of a resolution to meet over a



Sunday in 1975, with some priests declaring they would not desert their altars and congregations for such a meeting.

The Rt. Rev. Shannon Mallory and Mrs. Mallory were convention guests. Bishop Mallory showed slides of the work in his Diocese of Botswana, a companion to the Diocese of West Missouri. The bishop also addressed the convention.

Delegates were urged by their own bishop, the Rt. Rev. Arthur A. Vogel, to continue taking offerings throughout the year for the starving of the world. This money would be channeled through the Presiding Bishop's Fund for World Relief, he said.

Bishop Vogel also spoke regarding the new Experimental Outreach Fund designed to challenge congregations towards new and creative projects for the development of lives and people.

CLASSIFIED

FOR SALE

PIPE ORGAN: 2 manual plus pedal, 8 ranks. Reply Box A-159.*

LINENS AND VESTMENTS

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

POSITIONS OFFERED

ASSISTANT: Parish of 1000 communicants, Ft. Lauderdale, Fla., with day school, seeks young priest with some experience to share in full parish ministry. Reply Box M-162.*

PRIEST DIRECTOR needed for diocesan summer camp and to serve growing mission in resort community sharing new church with Methodists. Opportunity for housing equity. State experience. Reply to: Bishop of Milwaukee, 804 Juneau Ave., Milwaukee, Wis. 53202.

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

TWO PRIESTS, rector's administrative assistant, youth work, large southwest parish. Photo and resumé. Reply Box I-163.*

POSITIONS WANTED

CAMP or Conference Center Director. School administrator with 11 years experience seeks new and challenging position as director of camp or conference center. Background in teaching, coaching, administration, public relations and business. Degrees from leading universities. Resumé sent upon request. Reply Box S-166.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider Church-college teaching combination. Reply Box J-161.*

PRIEST, married, 35, evangelical Catholic, said to be a meaningful preacher. Available immediately. Stable, energetic and interested in the Sacramental Life. Reply Box M-164.*

PRIEST, single, inner city church. Box 2169, Denver, Colo. 80201.

SUMMER SUPPLY

IRISH priest-schoolteacher seeks locum for mid-July and August. No exchange possible. Reply to: Rev. D. C. Johnston, 245 Eastfield Road, Peterborough, England.

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

CLASSIFIED ADVERTISING RATES (payment with order)

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

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of The Living Church to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHURCH DIRECTORY

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

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

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

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

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

COCONUT GROVE, MIAMI, FLA.

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

PINELLAS PARK, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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. Spatz, 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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, 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.

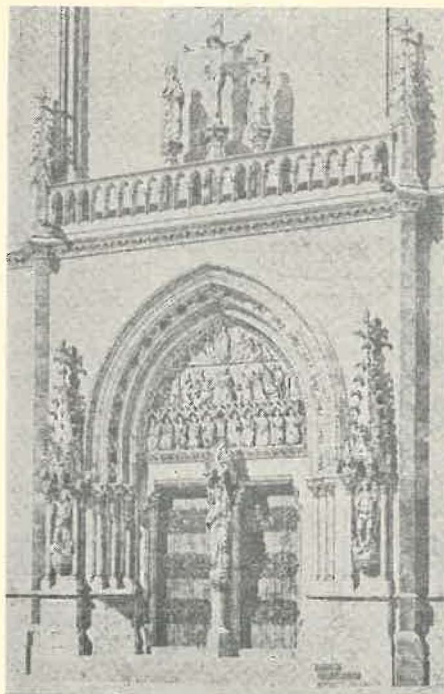
Clergy: Ernest Hunt, r; William Tully, c; Lee Bedford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt



CHURCH OF ST. MARY THE VIRGIN
NEW YORK, N.Y.



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

CHAPEL OF THE INTERCESSION (Trinity Parish)

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

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.

PHILADELPHIA, PA.

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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