

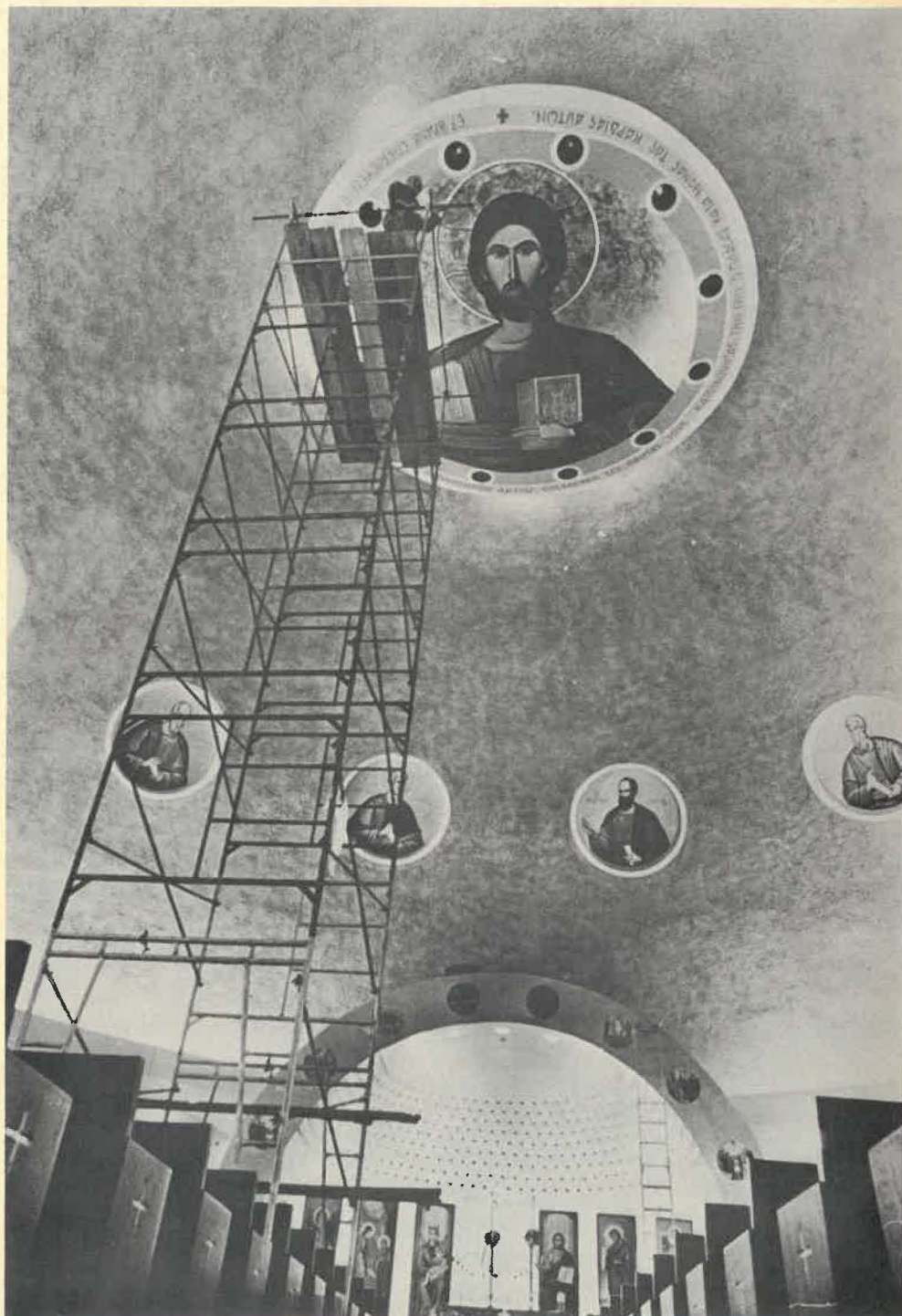
The Living CHURCH

**IMAGE,
ICON, IDOL:**

**Our Pictures
of Christ**

. page 8

High on a scaffold in the Greek Orthodox Annunciation Church in Cranston, R.I., Constantine Youssis affixes an icon to the ceiling. The 56-year-old Greek Orthodox artist has about 50 churches to his credit in the U.S. including Syrian, Russian, Greek and Armenian Orthodox and Byzantine Rite Catholic churches.



AROUND & ABOUT

— With the Editor —

It is gratifying that St. Mary Magdalene is now in our church's trial calendar and that a collect, epistle, and gospel are provided in *Lesser Feasts and Fasts* for her commemoration (July 22).

The choice of a gospel lection (St. John 20:1, 11-18) seems admirably right: it focuses upon this Mary as a witness of Christ's resurrection. I say "this Mary" because all the Marys who figure in the gospel saga are confusing. As they present themselves to us in the text they are not wearing those handy name tags that we use in all gatherings today (except in church, where they would be supremely helpful, for we are not all like old Spooner who used to say "I can't remember your face, but I never forget a name").

Most of us have grown up with the idea that Mary Magdalene is the sinful woman of Luke 7:36-50, but that's just a guess that can be good stuff for the pulpit. We are told that "seven devils" had been cast out from her (Luke 8:2). But these evil spirits could have been spirits of bodily infirmity; it need not be assumed that they were spirits of unchastity or anything like that.

Evidently, however, there was something wrong with her at the outset, and Jesus healed her, and she became a very important human figure in the establishment of the church. She shared in the work of Christ's mission before the crucifixion; went with him on his last and fatal journey to Jerusalem; stood at the foot of his cross; came to the tomb to anoint the body; carried the news of the empty tomb and the message of the angels to the Eleven; and was, in John's account, the

first of the disciples to witness to the Resurrection.

I cannot read the account of the risen Lord's appearance to her in John 20:11-18 without feeling that in the divine plan this woman was specially appointed to be a primary witness, just as one gets the feeling that Simon Peter was somebody special in God's plan. If, as some people today argue, women were simply non-entities in the early apostolic church, and if Jesus himself could not rise above the male-chauvinistic conventionalities of his time and place, how do we account for his appearing to Mary Magdalene (especially since she was a woman with a history of either grave sin or grave sickness) and charging her with the commission to report the Resurrection to the brethren?

Why did God choose another Mary to be the mother of his Son? Only God knows. So with the choice of Peter to be the rock man. So with the choice of Mary Magdalene to be the messenger of the Resurrection. It is well for the church, in commemorating God's chosen vessels, to note with emphasis the ultimate inscrutability of these divine choices and appointments. God did not choose Mary Magdalene because she was eminently qualified for her particular mission and ministry; he made her qualified because he chose her.

Come to think of it, that is the secret of the Most High in his calling of anybody to be or do anything. He never calls you because you're the best person around for the job. He calls you, then makes you the best one around; unless, of course, you short-circuit the business.

Words Fitly Spoken

As for "Maker of . . . all things visible and invisible [in the Prayer Book version of the Nicene Creed], this becomes unbelievably [in the proposed new version] "Maker of . . . all that is seen and unseen." It is almost embarrassing to point out that "invisible" is not the same as "unseen," nor is "seen" the same as "visible." Patty Hearst is unseen but certainly not invisible. The other side of the moon is visible but not seen. "Unseen" in the context of the Credo and creation seems to connote a problem of bad lighting in the universe or astigmatism in the believer or sneakiness on God's part. But "invisible" was always used in order to connote a non-metric, nonphenomenal, spiritual depth to reality which is not merely *unseen* but *unseeable*.

Dante Germino, in *National Review* (May 23)

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THE CALENDAR

July

- 20. Trinity 8/Pentecost 9
- 22. St. Mary Magdalene
- 24. Thomas a Kempis, P.
- 25. St. James the Apostle
- 26. Parents of the Blessed Virgin Mary

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

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Letters

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.

The Holy Spirit's Gender

Re your item [TLC, June 8] concerning Bishop DeWitt's truly startling statement about old-time references to the Holy Spirit as feminine:

Bishop DeWitt may be confused into thinking that because in Latin the first declension in -a is routinely feminine (with a few exceptions), therefore Greek nouns in -a are also all of that first and feminine declension. *Sophia*, e.g., is first declension feminine; *pneuma*, the word used for the Holy Ghost, is not feminine, but third declension neuter, along with a whole family of neuter -ma nouns (like chroma, systema, gramma, soma, etc.).

From New Testament grammar and usage, therefore, there is better evidence for neuter than for feminine! And it must be admitted reluctantly that many mistaken people consider the Holy Ghost to be an *it*. (Personally, I greatly prefer "Holy Ghost" to "Holy Spirit"; but then, I like our Anglo-Saxon heritage.)

Finally, perhaps Bishop DeWitt is thinking of the vast field of "wisdom (*sophia*) literature," where of course the emphasis is upon Wisdom and *her* concerns.

(The Rev.) WILLIAM X SMITH
Media, Pa.

The Bishop Brown Case

In a letter [TLC, June 15] the Rev. Sydney H. Croft says, 'Apparently the church needs to return to the days of William Montgomery Brown and its forthright handling of that affair. Called to account for his heretical behavior, he was forced to resign and deposed from the apostolic ministry.'

Before we return to those days, it would be well to clear away some mists with which half a century of lapsed time has shrouded them. In the first place Bishop William Montgomery Brown was not forced to resign, for he had already done so of his own free will 13 years before he was tried and deposed. In the second place it is not at all clear that the handling of "that affair" was as forthright as the Rev. Mr. Croft supposes.

Bishop William Montgomery Brown was a man of extraordinary vision, energy, and ability, who undertook and almost accomplished great things. But even a casual reading of the convention addresses and official diaries of his term in office shows that his judgment was increasingly flawed. While he could still recognize and acknowledge his own illness he called for a coadjutor; and shortly after his successor was elected and consecrated, he resigned his jurisdiction in 1912 at the age of 57. It appears that, cast off from his moorings, he drifted further and further astray. He was deposed during the

General Convention of 1925, and he died in 1937.

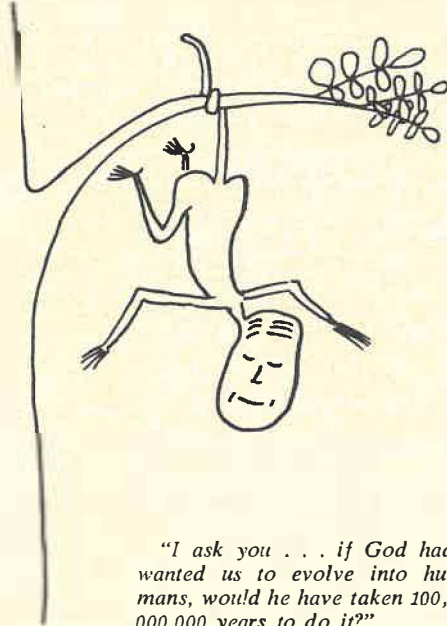
As recently as 1971 THE LIVING CHURCH chose to publish a reminiscent article by a priest who knew and ministered to the aged eccentric in his last lingering years. The writer said of that deposition: "It was a silly business, the most absurd event that ever happened in the Protestant Episcopal Church in the United States of America."

There have been some mighty absurd happenings in the PECUSA, and I'm not sure that the trial and deposition of poor old Bishop Wm. M. Brown was ever really the front-runner among them; and if it was, it has probably been overtaken by now. But the conquest of compassion by exasperation was neither good nor effective in 1925; and it's not likely to be any better 50 years later.

(The Rev.) JOSEPH B. TUCKER
Historiographer, Diocese of Arkansas
Camden, Ark.

Response

In response to the statement by Dr. Robert E. Terwilliger [TLC, May 18]: "If God had intended women to be priests, it wouldn't have taken us 1900 years to find out," Reader R. S. Harris of Spartanburg, S.C. submits the following:



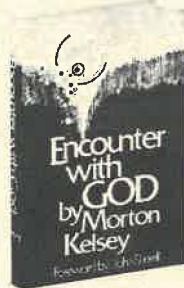
"I ask you . . . if God had wanted us to evolve into humans, would he have taken 100,000,000 years to do it?"

Two Letters

Two letters from friends show such imagination and good sense that I would like to share them with your readers. The first is from a young layman in Western Massachusetts, Benton H. Marder, Jr. The other is from W. H. Auden, the poet, written a few weeks before his death.

From Mr. Marder: "I have belatedly come to the truth that the ordination of women may well be the working of the Holy Ghost. Not what you think, mind you; it may be God's way of cleansing and purifying his church. If the General Convention does vote in 'the notion,' the Episcopal Church will have cut itself loose from *the* church. And

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this is all to the good of *the* church. With this vote will be swept out the apathetic, the ignorant, the heretic, the shortsighted, the greedy, the willful, the ungodly in heart. All these will go the way of the Episcopal Church, which will, of course, no longer be what she was. It will be a time of both sadness and gladness. It will mean that we no longer have the name, the prestige, the churches, the seminaries, the schools, the numbers, the wealth and all that goes with it. But those of us that remain with the one, holy, catholic and apostolic church will remain of our own free, informed will. We will have the opportunities that we have allowed to slip by in the past. We will have the chance to reclaim the doctrine and discipline of the church. We will have the chance to reform the polity of the church so that deacons will be truly deacons, priests truly priests, and bishops truly bishops—backed by a body of informed, thinking, expressive and active lay people. We will have a chance to do a decent job of educating our children in godly principles. The same applies to men standing and accepting the call of God; they will have the chance of decent preparation. Yes, we will have the chance to revise the BCP in a truly catholic and evangelical manner. We will have the chance to build churches in a manner fit for the worship of God our King. And, most important, we will have the chance to preach the gospel unhampered by questionable connections.”

From W. H. Auden: “My own church preoccupations are concerned with liturgical reform, of which I am a fanatical opponent, and two reforms which I consider urgent, but nobody is doing anything about, namely, confirmation and sermons.

“Brought up on 1662, I never realized until recently why there were riots when Cranmer introduced a vernacular liturgy. When all this reform nonsense started, I think we Anglicans should have done the opposite of the Roman Catholics and said: ‘Henceforth we will have the Book of Common Prayer in Latin (there happens to be an excellent translation).’ It seems to me that the rite, as distinct from the ministry of the Word, is the link between the dead and the unborn. This requires a timeless language which, in practice, means a dead language. This, until recently, Roman Catholicism, the Orthodox Church, Orthodox Judaism and Islam understood.”

Such understanding surely gives weight to Bishop Gore’s assertion that the lay order differs from the clerical order only in function—not in status.

(The Rev.) ROBERT C. HARVEY
All Saints’ Church

Bergenfield, N.J.

The Presiding Bishop

In TLC of June 8, some of the Presiding Bishop’s remarks to the Executive Council were published, and they were brought to our attention by our rector.

At one point, Bishop Allin said, “Forgive me for that speech.” We want to go on record as not only forgiving him, but joining the council in support of him and his remarks. What we saw standing before the council was a man exhibiting as perfectly as possible the “proper balance” of stating his own convictions and concern for those who may disagree with him. We do not say this because he is a personal friend of the

rector, but because we are growing increasingly impatient with those who demand to be heard and at the same time “harden their hearts and minds” to those who sincerely want to listen, but also be heard.

We consider it important to listen with one’s heart as well as one’s mind. We consider it important to be so open to others that their thoughts may be intermingled with ours, and ours with theirs. We believe “self-centeredness” is the curse of mankind, and that the arms of the cross cancel out the big “I.”

We consider it important to give ourselves to one another, and we, the rector, wardens, and vestry of this parish, consider it important to give thanks that the church has at her helm a Presiding Bishop who is unafraid to express his human emotions against the unfair attacks on him and his office, while at the same time continually spending himself in the act of reconciliation.

WILLIAM J. FERGUSON, JR.
Clerk of the Vestry

The Church of St. Michael and All Angels
Anniston, Ala.

Tugboat Parable Extended

I much enjoyed “The Parable of the Tugboats” [TLC, June 15]. Mr. Jones and I both enjoyed watching the Queens’ docking operations, and the figure is a good one. He may remember that occasionally the tugboats were on strike, and the great skill of the captain and his pilot brought the great liner to its pier without the tugboats. Perhaps there is another parable here. He may also recall that the smallest tugs usually had the biggest whistles, yet did the least work. They also seemed to have difficulty understanding what was expected of them.

Let’s pursue his parable a little further. Some of the passengers have been on board for a long time—indeed some of them were born on the ship and grew up on it as it went on its various voyages. In recent years these passengers noticed that the vessel occasionally seemed uncertain as to what course it should follow; more recently senior officers began issuing their own bulletins on this topic. Some of them even disputed the accuracy of the North Star.

In due course the crew also formed several groups, each issuing pronouncements. All sorts of odd uniforms appeared, and the ship’s orchestra extended its repertory considerably. Waitresses appeared at supper, although this clearly contravened existing shipboard regulations. The order of the evening meal began to undergo subtle changes, and crew members delegated to ring little bells at certain special times had trouble figuring out what they were supposed to do.

Finally delegations of officers, crew and passengers got together and decided that when the ship reached New York they would have a big meeting to decide what they would do next. The various factions had radioed ahead for tugboats sharing their particular views. All of this was announced to the passengers.

When they finally made port (in 1976), quite a number of the passengers concluded that the people running the ship didn’t know what they were doing. These passengers disembarked and boarded another ship which seemed to them superior in every way to the one they had just left.

THOMAS W. STREETER
Allamuchy, N.J.

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CANADA

Women's Ordination Affirmed; Union Dropped

Delegates attending the 27th General Synod of the Anglican Church of Canada, in Quebec City, passed a motion reaffirming the principle of ordination of women to the priesthood. The vote was laity 88-18; clergy 75-30; and bishops 26-8.

A number of bishops who voted for the measure said that it did not commit anyone to action or implementation—it was just a simple reaffirmation of a 1973 General Synod action. Six of the eight episcopal “no” votes came from the Province of Rupert's Land.

However, affirmation is one thing, enabling legislation in the provincial synods is another. The four synods — British Columbia, Canada, Ontario, and Rupert's Land—have individual constitutions, canons on ministry and orders, rules and courts.

General Synod also adopted a measure reaffirming the appropriateness for women “qualified for the priesthood to be ordained at the discretion of diocesan bishops acting within the normal procedures of their own jurisdictions and in consultation with the House of Bishops.” The vote was laity 95-9; clergy 86-19; bishops 27-7.

The bishops from Rupert's Land, who voted for this motion, specified that they thought it gave sufficient “protection” in regard to provincial synods.

This is considered important by many because the constitution of the Synod of Rupert's Land has a provision whereby the synod must ratify a General Synod decision in order that it be effective in the local jurisdiction.

Thus the motion could be defeated by the provincial House of Bishops. Also, there could be enough votes in the same house to defeat or postpone any enabling legislation, which is necessary, because the provinces have almost sole jurisdiction in regards to canons on holy orders and the requirements and processes for ordination in each province. And what powers the provinces do not have, the diocesan synods do, especially concerning the laity.

Agreeing that no person should be penalized as a result of the acceptance of the principle that women should be admitted to the priesthood, synod adopted the following resolution:

“No bishop, priest, deacon, or lay per-

son, including postulants for ordination of the Anglican Church of Canada, should be penalized in any manner, nor suffer any canonical disabilities, nor be forced into positions which violate or coerce his or her conscience, as a result of General Synod's action in affirming the principle of the ordination of women to the priesthood.”

Ecumenism, Plan of Union

Union talks which have been going on and on between the Anglican and United Churches for years, and, since 1969, with the Christian Church (Disciples of Christ), received a jolt. Delegates rejected the Proposed Plan of Union. In deciding that the plan was “not an acceptable basis of union,” they followed the lead of the House of Bishops which, last January, called the document unacceptable.

The question of the Plan of Union came to synod following a weekend of ecumenical experiences. Delegates were guests in French-Canadian Roman Catholic homes. On Sunday they received communion with their hosts where, in many instances, Anglican priests either celebrated with their host-priests or helped administer communion at the masses.

An ecumenical service and dinner were the closing events of the weekend. Young Anglicans and Roman Catholics planned the service, which was held at Laval University.

Observers seemed skeptical of synod's reaffirmation of its commitment to seek union with the United Church and the Disciples Church—and “with other Christians.”

The Anglican and United Churches have been discussing union for 32 years. The talks, which were initiated by the Anglicans, carry an estimated price tag of \$300,000 to date.

The Plan of Union was placed before the three churches for study in 1973. The United, and Disciples Churches agreed to accept the episcopate and a compromise was reached on other theological points. The document was to have gone before all three churches in referenda but the House of Bishops ruled it was unacceptable.

A recent survey of Anglicans showed nearly 75% of the clerical respondents welcomed the bishops' statement and half of the lay respondents agreed with them.

Synod action has, in effect, redefined union negotiations, which are now to be

on a basis similar to that of the Anglican Roman Catholic International Consultation.

Prayer Book Revision

In the area of liturgical matters, synod gave its approval to two alternatives to the eucharistic rite now in the official Prayer Book: one, which is known as Episcopal Service 2; the other, English Series III, which is one of the trial rites of the Church of England. Each diocesan bishop has authority to allow or disallow the use of either of these alternative rites.

The Canadian Prayer Book contains a rubric like that in the American BCP restricting the right to receive the holy communion to persons already confirmed or ready and desirous of being confirmed. There was a proposal that this traditional rubric be deleted and replaced by one declaring: “All baptized Christians who, with reasonable understanding, reverently and penitently seek to partake of the Holy Communion are entitled to do so.”

Synod referred this proposal back to the Standing Committee on Doctrine and Worship. By so doing, it refused to take the kind of action required by its constitution to amend the Book of Common Prayer.

Others

Synod asked that no new policies or actions relating to native people be developed which do not grow out of consultation with them. Synod also voted to support native people in their efforts to obtain justice.

Delegates rejected a proposal that synod meet every three years instead of the present two-year schedule. Had the measure carried, the power of the National Executive Council would have been greatly expanded.

A proposal to divide the Diocese of Newfoundland into three dioceses was approved.

From Here?

The Primate of All Canada said as the synod ended that it had been an assembly of joy and sadness, but the spirit of cooperation had been “tremendous.”

The Most Rev. E. W. Scott expressed his personal regrets to officials of the United Church and the Disciples Church as they had the task of informing their churches of the Anglican decision on union.

The archbishop asked the synod: “Where do we go from here?”

No clear answer was heard.

OHIO

Priest Convicted of Disobedience; Invites Women Again

Only 48 hours after he was found guilty by an ecclesiastical court of disobeying his bishop by permitting two of the Philadelphia 11 to celebrate in his parish, the Rev. L. Peter Beebe and the women repeated the acts that led to the verdict.

As the rector of Christ Church, Oberlin, looked on, the Rev. Alison Cheek and the Rev. Carter Heyward concelebrated at a Sunday service.

Mrs. Cheek also preached. She said "I will never accept ecclesiastical discipline because I have been ordained as a priest of God and will act out my priesthood."

She asserted that "the church's House of Bishops has shown utter disregard for our priesthood and contempt for women."

The ecclesiastical court of the Diocese of Ohio, composed of five priests, declared in its unanimous verdict that Fr. Beebe had disobeyed a godly admonition of the Rt. Rev. John H. Burt, Bishop of Ohio, when he permitted the two women to celebrate in his church last year.

It recommended that Bishop Burt admonish the rector and tell him not to repeat the violation. The court prescribed the minimum sentence.

Despite the guilty verdict, the court devoted almost three of its nine-page decision to commentary on what it called unjust canon law.

Although the court said that "in a strict sense" the issue of the validity of the service for the Philadelphia 11 was not "specifically relevant to the charges against Fr. Beebe," it declared that church laws that prohibit women from the priesthood are "unjust, inequitable, and unfair."

The court also said that the "essentially unjust" exclusion of women from the priesthood and the sincerity of Fr. Beebe "greatly mitigated" the seriousness of his offenses.

The canons set no timetable for Bishop Burt to administer the admonition and he may choose to take no action until next year, at which time the court recommends that the admonition be lifted following General Convention.

NAMIBIA

Another Bishop Expelled

The Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland, who is a strong opponent of apartheid and a champion of black majority rule in Namibia, was ordered out of the territory on short notice.

His wife, Cathleen Anne Wood, an American citizen, received a separate deportation notice.

A similar notice was served on Rolf

Friede, a West German, who is director of the Christian Center in Windhoek, capital of Namibia.

No reasons were given for the orders, which were issued by the territory's all-white Executive Council.

The council, under the direction of the government of Pretoria, administers the 318,261-square mile region in defiance of the United Nations and the International Court of Justice.

A citizen of South Africa but British-born, Bishop Wood, 54 is the third head of the Diocese of Damaraland to be expelled in the past seven years. The diocese itself encompasses the entire territory of Namibia (South West Africa).

His immediate predecessor, the Rt. Rev. Colin Winter, a British subject, was expelled in 1972, with three of his associates, for supporting Ovambo tribesmen in a strike against a contract labor system.

In 1968, the Rt. Rev. Robert Mize, an American citizen, was ousted from the territory for opposing South African apartheid policies.

Several weeks ago, Bishop Wood and the heads of two Lutheran churches in Namibia had accused the white-dominated government of blocking efforts to make a legal investigation into allegations of intimidation during the 1975 January elections.

In a separate action, the bishop had called on South Africa to set a date for handing Namibia over to an interim government. South Africa says it plans to free Namibia. The bishop wanted to know when.

If definite plans are not announced, Bishop Wood said at the time, a situation of "confrontation and violence" will result.

THE PHILIPPINES

Church Leader Dies

On June 16, a priest, considered to be one of the great modern-day missionaries of the Episcopal Church, died in St. Luke's Hospital, Manila, after a long illness.

The Very Rev. Wayland Stearns Mandell, 62, a native of Seattle, spent his entire ministry among the Filipino people. As a deacon in 1938, he joined the faculty of the Catechetical School and Seminary in Sagada, Mountain Province, The Philippines. He was ordained to the priesthood there in 1939 and the following year became acting warden of the school.

Fr. Mandell, who was a prisoner of war of the Japanese from 1942-45, was named warden of the school shortly after WW II ended. In 1947, the school was moved to Manila under the name of St. Andrew's Seminary and Fr. Mandell became its dean in 1950.

In 1962, he was appointed executive director of the Joint Council of the Episcopal and Philippine Independent Churches, a position he held until his death.

LOUISIANA

Acting Bishop Named

Shortly after the sudden death of the Rt. Rev. Iveson B. Noland [TLC, July 13], the standing committee of the Diocese of Louisiana named the Rt. Rev. R. Heber Gooden acting bishop.

Bishop Gooden, 65, who resigned from his See of Panama and the Canal Zone at the end of 1971, a position he had held for 26 years, has been assistant bishop in Louisiana since 1972. He had resigned his jurisdiction in order that the Episcopalians in Panama would be free to elect their own bishop.

Bishop Gooden has his office in Shreveport.

WASHINGTON

Verdict Appealed to Standing Committee

Attorneys for the Rev. William A. Wendt filed an appeal with the standing committee of the Diocese of Washington asking that the guilty verdict rendered against the priest by the diocesan ecclesiastical court be overturned [TLC, June 29].

By a 3-2 vote, Fr. Wendt was convicted for disobeying his bishop by allowing one of the Philadelphia 11, the Rev. Alison Cheek, to celebrate Holy Communion in his parish, the Church of St. Stephen and the Incarnation.

The appeal was based on what Fr. Wendt's lawyers consider to be "inadmissible legal errors" in the majority decision.

Edward C. Bou, one of the attorneys, said they are "hopeful that we may end up with a lay court instead of a mixed lay-cleric court." The court that found Fr. Wendt guilty was composed of three priests who gave the majority opinion, and two lay attorneys, who filed the minority opinion.

Mr. Bou said he thinks there is a "very good chance of winning the case in a retrial."

EPISCOPAL CHURCH

"Admonition" Improper Sentence

The ecclesiastical courts for the trials of the Rev. William A. Wendt and the Rev. L. Peter Beebe have both recommended improper sentences accompanying their findings of "guilty," according to the Rev. Francis W. Read.

A sentence of admonition is not authorized by the canon law of the Episcopal Church, he stated.

Fr. Read, chairman of the legal committee of the American Church Union, said: "A sentence of admonition was formerly allowed by the Constitution and

Canons, but was specifically removed in 1967 and 1969, respectively, by the General Convention. The rationale for this removal, contained in the *Journal of Special Convention II* (p. 391), held 'admonition . . . as not being properly a sentence, but, rather a pastoral activity inherent in the bishop's office. . . .'

According to Fr. Read only three sentences are authorized: suspension, removal, or deposition.

"Since there has been no renunciation of the ministry by either Fr. Wendt or Fr. Beebe, a condition precedent for a sentence of removal," Fr. Read said, "a sentence of either suspension or deposition is the only one that can be imposed."

"Even if the diocesan canons of Washington and Ohio permit such a sentence, they would be in conflict with those of General Convention which take precedence," he said.

"It is a sad commentary on the ecclesiastical learning of the members of the courts and their advisers," Fr. Read commented.

ECUMENISM

ARC Covenant in Georgia

The Bishop of Georgia and the Roman Catholic Bishop of Savannah signed a covenant to pursue work that has already been started on national and international levels by Anglican Roman Catholic commissions, especially the statements prepared by the Anglican Roman Catholic International Commission (ARCIC).

Working together, the Rt. Rev. Paul Reeves and the Most Rev. Raymond W. Lessard prepared and signed a document agreeing to "promote serious dialogue between our two dioceses" in the spirit of national and international dialogues between our churches; to "encourage all our congregations to enter into covenant relationships with one another," recommending common prayer together and study together, especially the ARCIC Windsor and Canterbury statements; and to "inaugurate a prayer cycle" for the diocesan congregations "so that each day we can pray for one another in an ordered way."

Joint Pastoral in Massachusetts

A two-day ecumenical conference sponsored by the Episcopal and Roman Catholic Churches in Boston focused on the major statements approved by the Anglican-Roman Catholic International Commission (ARCIC).

In his keynote address, Archbishop William W. Baum of Washington, D.C., said, "We are under a divine imperative to take every possible step to eliminate the obstacles . . . standing in the way of full union of all Christians."

Held at Trinity Church and Emmanuel



Bishop Paul Reeves of Georgia (right) signed a covenant with Bishop Raymond W. Lessard of Savannah recommending common prayer and study for their diocesan congregations.

College, the conference was led by the Rt. Rev. John Burgess, Bishop of Massachusetts, and Humberto Cardinal Medeiros of Boston, who issued a joint pastoral in recognition of the "common desire of our communities for increasing unity for our two communions."

Archbishop Baum said the conference is "the kind that should—must—take place around the nation if we are to pursue the purposes to which we are committed."

In a wide-ranging discussion of the ARCIC's Windsor and Canterbury statements on ministry and the eucharist, the archbishop said that Christian unity is the "will of God" and that division among Christians is a "scandal."

Bishop Burgess and Cardinal Medeiros, in their joint pastoral entitled, "Bless These Beginnings," noted that the two Christian communions have spoken separately for 450 years. And the opportunity to speak together was attributed to the Holy Spirit "working in our day to bring together that which is broken and to reunite those whom the events of history have separated."

Conference findings will be sent to central headquarters of both bodies—Canterbury and the Vatican.

Mixed Marriage Guidelines Set in West Virginia

An official set of guidelines for marriages between Episcopalians and Roman Catholics has been approved for a one-year trial use by the Rt. Rev. Wilburn

C. Campbell, Bishop of West Virginia, and Roman Catholic Bishop Joseph H. Hodges of Wheeling-Charleston.

Drawn up at the suggestion of the Religious Unity Commission of the Wheeling-Charleston Diocese, the guidelines, now out in pamphlet form, are the result of two years of preparation by four Episcopal priests and three Roman priests.

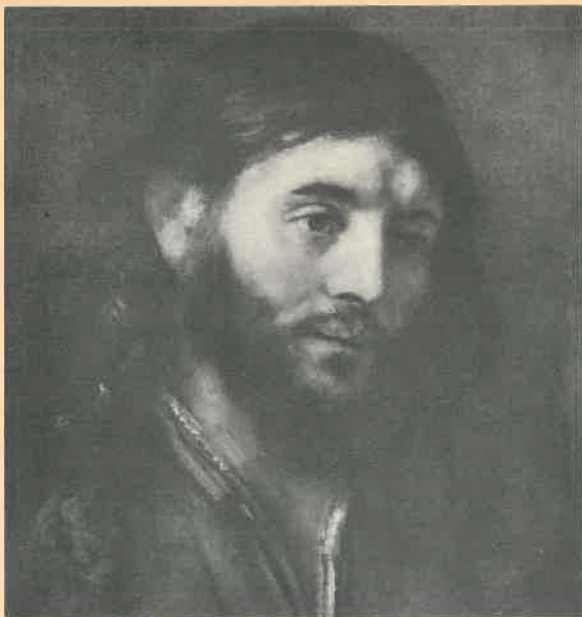
Bishop Campbell said he and Bishop Hodges know of no other set of guidelines drawn up for Episcopal-Roman Catholic marriages. "If we had been aware of any we certainly would have used them instead of writing our own."

Bishop Hodges said the guidelines "represent putting together Episcopal and Roman Catholic traditions in a mutually agreeable form in writing, and what we put in writing we abide by."

Citing the sections on responsible parenthood and religious education of children as examples, the bishop noted that although some dioceses still require the Roman Catholic partner to promise in writing to bring up children in that faith, the guidelines "leave this up to the individual conscience."

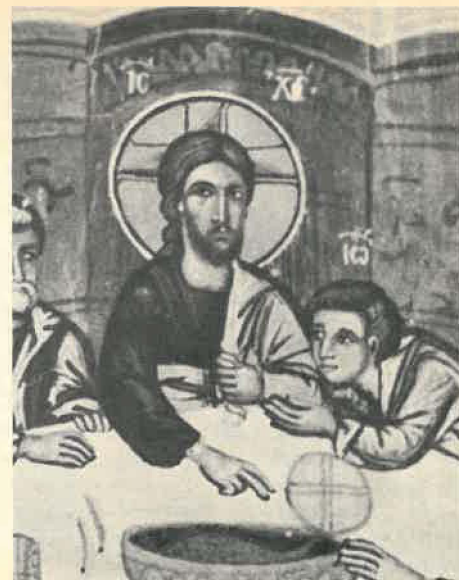
Other practices covered in the guidelines, such as holding an interreligious marriage in an Episcopal Church and obtaining a dispensation to permit the Episcopal priest to receive marriage vows, have been covered in the past by the Roman priest's obtaining a dispensation.

Bishop Hodges noted that some priests have been reluctant to ask for such dispensations and suggested that the availability of the guidelines in writing may remove that reluctance.



Metropolitan Museum

Rembrandt's "Christ".



Byzantine fresco found in Cyprus.

IMAGE, ICON, IDOL: *Our Pictures of Christ*

**The image of Christ can be an idol
to block . . . the vision of Christ
in the Gospels.**

By TED TAINTON

To the publisher of the evangelical magazine, it seemed a splendid idea. To indicate the eternal presence of Christ, the immediacy of his call, use a cover picture of Jesus in modern dress. He tried and rejected workman's clothing and student casuals and finally chose the suit and tie of the modern city dweller, retaining the beard and long hair of conventional iconography—how else would one know the figure was Jesus?

To our eyes, trained in Sunday school, a bearded figure requires flowing draperies and sandals to "read" as the Christ. Bearded figures otherwise, especially when young, are ambiguous.

The Sunday school picture owes something to Byzantine icons, but a good deal more to renaissance art. The short beard and the shoulder-length hair may have been borrowed from the icon, but the enormous eyes, the lined face, the severe expression were rejected. As the art of oil painting moved across the face of Europe, each nation drew, within the convention, its own Christ. There is the dark young man with silky hair and olive skin of South Italy, a not unlikely offspring of the smoothly curved, dark eyed Italian madonna. There are Rembrandt's Dutchmen, and Dürer's Germans, blond of hair and sparse of beard and just a little feminine. On these, north and south, as on the law and the prophets, hang all the Sunday school pictures of our experience—those well-laundered Christs standing in green fields surrounded by laughing chil-

dren in "The-Costumes-of-All-Nations" as if ready for a pageant. For American taste, the features tend to be aquiline, like the ubiquitous Sallman painting, even when a determined liberalism presents Christ as an Oriental or an American Indian or a Black.

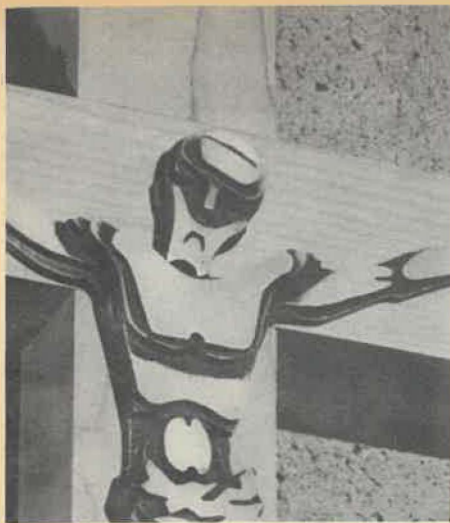
Given the iconographic hair and beard and the required benign expression, we have learned to see Christ in the dress of any distant, more primitive or romantic clime, but it is as difficult to see him in ordinary city clothes as with a shave and a haircut. Christ with an umbrella is an impossibility.

The publisher's idea, like so many ideas that are symbolically meaningful, was a disaster in realization. One glance at the picture should have killed the project. Jesus looked like a Y secretary trying to be "with it" and still dress appropriately for a board meeting.

Why should modern dress make this difference?

The painting of the renaissance made no effort toward historical accuracy. Soldiers and officials, merchants and sailors, were painted as the artist might have seen them by glancing out his studio window. But Christ and his disciples were always clothed in some amorphous robes, not Palestinian perhaps, but without any precise date or place. Pilate may appear on canvas as a renaissance judge or officer but Jesus clothed in the brocade doublet

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Crucifix in a Detroit church.

rist

of Henry VIII would shock the eye, just as he would in a double-knit sport coat and flared plaid pants.

But—in all logic—why?

We do not know what Christ looked like. A time-spanning camera which, fortunately, is not likely to be invented, would undoubtedly disturb us, not so much by what the photograph would show, as by the images it would immediately cancel: the photomontage of all that we have imagined or has been imagined for us on canvas, the stage, or the screen.

The picture of a short, bronzed Palestinian with a hooked Hittite nose and Jewish side-curls, a curly black beard covering the lower half of his face, who preached (I'm assuming a time-spanning tape recorder here) in rhythmic shouts (how else do you preach to a multitude without a PA system?) could be accepted as one possibility but could we accept it if we knew it to be the only true picture? Consider the possibility (as possible as any other) that Christ strongly resembled Yassir Arafat.

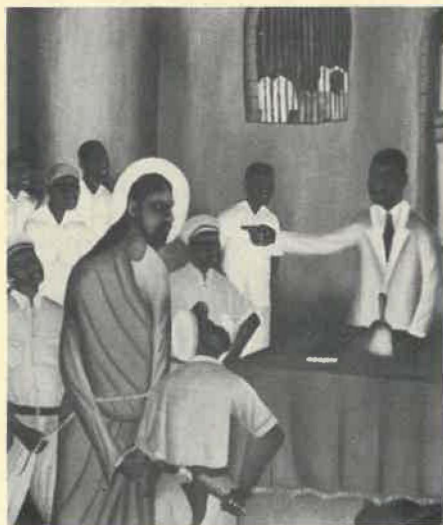
Where, then, would be the very English Christ of Holman Hunt (the one with the lantern, knocking at the barred door), or the Dutch Christ of Rembrandt seen at the Supper at Emmaus, the Italians of Michelangelo, Leonardo and Titian? Where, for that matter, would be the hollow eyed Byzantine?

Seeing him with the present eye, as a contemporary, we might exclaim with his friends and neighbors, "Is not this the carpenter's son? An estimable fellow no doubt, but more than that—well, really!"

Putting Christ in a business suit confuses our traditional image of the bearded, long haired western European with our image of certain of our contemporaries. The immediacy becomes uncomfortable. It is because he has stepped out of the icon and become a person.

A person is himself. An icon can be anything we want it to be. When we speculate about what Christ would say to our time, somehow it always lends authority to what we would say if we were bold enough. It becomes a simple matter to "follow Christ."

As a contemporary, as a person, he would speak for himself, or as he said, for his Father. Could our ministers of music be quite enthusiastic about a Christ who perhaps disliked Bach? Chances are that he probably would, and would have no use for the organ, Eastern music being constructed as it is. If he were enthusiastic about the ordination of women—and he might be—a section of the church would be offended. If he condemned the ordination of women — and he might — there would go another section. Suppose he had walked on earth in the last decade and said nothing about Vietnam; or spoken of Kent State as he did of those Galileans whose blood Pilate mingled with their sacrifices? And let us suppose that he celebrated his supper at a restaurant booth with coffee and doughnuts? And then it might be that his working life would be spent with Batten, Barton, Durstine and Osborne or Merrill, Lynch, Pierce, Fenner and Smith instead of in a village carpenter shop. He might have sat at table with bureaucrats and tax accountants and used the vocabulary of his hosts: "at this point



Bazile, "Christ Before Pilate" (Haitian).

in time," "counterproductive," "parameters" and "the bottom line."

But no! He wouldn't! He couldn't!

The last exclamation gives it all away. Like his own contemporaries, we will not allow the Lord of the universe to be other than we consider suitable. If we are pacifists, he must be a pacifist, but if we are militants, then so must he be. If we are "into" Zen and Eastern mysticism, then of course these must be the true sources of his teaching. If we are practical down-to-earth Americans, then he must be, complete with an American flag in his lapel.

But how shall we see the Father unless we see Jesus Christ? ("He who has seen me. . .") And how shall we see the Christ, when we insist on seeing only the image we have created? The image of Christ can also be an idol to block effectually the vision of Christ in the gospels. The wars of Christians on the field, in cathedrals and seminaries, are wars of images.

In the language of the recent past, everyone is trying to "hang his trip" on Christ. This applies to ecclesiastical and theological authority as well as the social activist and Jesus freak. No one has the right. We are required only to be attentive; to see him as Scripture presents him, because we have no other authority; to "read, mark, learn, and inwardly digest" as the collect for the second Sunday in Advent or the fourth Sunday in Epiphany commends.

All that has been said will not prevent the hand of the artist or the mind of the worshiper, the theologian or the novelist from creating images of Christ, sometimes in the business suit of Bruce Barton's *The Man Nobody Knows* and sometimes in revolutionary sabots and carrying the red card of the Socialist Workers Party. The mind of man cannot avoid creating images but as soon as the mind is seduced by an image of its own making, it has created an idol.

It may be just as well if from time to time we encounter an image that offends us, provided it is created honestly and not intended to offend. The shocking image is a prophylactic against the deadly, and most Anglican, sin of smugness. Like most prophylactics, it may be distasteful. The God who spoke to Job out of the whirlwind was not the friendly old companion of Job's palmy days, just as the stern Byzantine Christos Pantokrator is not the big brother of the Jesus freaks. Each is an image and each tells a truth. None tells the whole truth. How can it? But images are not less valuable for that.

We know their value because we cannot think or pray without them. Every word or phrase, as Aristotle knew, conjures up an image in our minds. The danger lies, not in the graving of images, but in bowing down and worshiping them. The mystery of God-in-man is too vast to be more than hinted at by any image we are capable of conceiving.



The Orders of Christian Priesthood

By RAYMOND L. HOLLY

In the discussion of the Christian priesthood which the proposal to ordain women has provoked, one line of thought has not received a great deal of attention, so far as I know. What is it that the orders of presbyter and of bishop have in common, that they should share in being termed "priesthood"? I suggest: a markedly different origin from that of the order of deacon.

In English versions of the New Testament the word "deacon" occurs only in the first verse of Philippians and in I Timothy, where it is widely agreed that the Greek word is used in the technical sense indicated by the English word "deacon." The same Greek word is translated "minister" in many places—for example, Mark 10:43 and Colossians 1:23.

Although Luke, to the best of my knowledge, never uses the Greek word for "deacon," he does use related words in the account of the selection of the seven in the sixth chapter of Acts, which is traditionally regarded as the origin of the office of deacon. In the first verse,

the dissatisfaction of the Hellenists was that they thought their widows were neglected in the daily "diaconate." In the second verse, the twelve apostles said, "It is not right that we should give up preaching the word to 'diaconize' tables." They went on to say in the fourth verse, "But we will devote ourselves to prayer and the 'diaconate' of the word." There seems little doubt that the writer of Acts intended us to understand that this was the origin of the diaconate, and that the diaconate arose from the apostles' delegating a certain part of their function to the seven.

The origin of the apostolate itself is more involved. We often think of the post-resurrection appearances of our Lord, in which the divine commission was given to the apostles (Matt. 28:16-20), or the earlier post-resurrection appearance when he breathed on them (John 20:19-23), as the beginning of the apostolic office. It is true that, since our Lord's resurrection, part of the apostolic office is to bear witness to his rising from the dead (Acts

1:22); but it is also true that the office is older than this particular function. Early in our Lord's public ministry, he had selected from the whole body of his disciples twelve, "whom he named apostles" (Luke 6:13). Luke makes it quite obvious that it is this same body which continues to function in the early church. Compare the names listed in the sixth chapter of his gospel and those in the first chapter of Acts. Judas is lost and Matthias is added, but the apostolate remains.

It is when we consider the presbyterate—the most numerous order of the ordained ministry—that we have the greatest difficulty in finding its beginning. Most people who have thought about it probably think that the presbyterate, like the diaconate, arose from the apostolate by delegation. Another point of view is possible.

In the New Testament, "elders of the Jews" or "elders of the people" appear very early and often, but the first use of the term for officials of the Christian

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church is in Acts 11:30, when the elders of "the brethren who lived in Judea" received the relief sent from the church in Antioch. In the fourteenth chapter, in verse 14, Barnabas and Paul are, for the first time, definitely called "apostles"; in verse 23, they appoint (or ordain) elders in every church that they had founded. Throughout the next chapter, the elders of the church in Jerusalem are associated with the apostles in the Apostolic Council.

Here is something remarkable. Suddenly we find it taken for granted that when Barnabas and Paul found new congregations, they will ordain elders for them. And back in Jerusalem, there is a body of elders which is functioning and well-recognized — apparently the model which these missionary apostles were following. Where had this group of elders come from? Is it really reasonable to think that they had, like the deacons, been formed by delegation from the apostolate, but unlike the deacons, without the event being recorded?

Many biblical scholars, feeling the force of this argument, declare that the seven in Acts 6 were the first elders, not the first deacons. An argument from silence—the absence of the explicit use of the word "deacon"—favors their point of view; but likewise the use of related words, which may be rendered "diaconate" and "diaconize," favors the traditional argument. If another origin of the presbyterate could be found, it would (at least to me) be preferable.

There is such an origin, not in Acts, but in the earlier book by the same author, the Gospel according to Luke. In chapter 10 (after the designation of the twelve apostles in chapter six and their mission in chapter nine), "the Lord appointed 70 others, and sent them on ahead of him, two by two." They are given no title, but the number recalls the 70 elders of Israel appointed by Moses (Exodus 24:1; Leviticus 11:16, 24). The writer of I Timothy 5:18 refers to elders the same quotation from Deuteronomy 25:4 which our Lord uses in his charge to the 70 in Luke 10:7. The mission of the 70 is the origin of the presbyterate. The elders of the church in Jerusalem were, in the beginning, those of the 70 who were still alive.

This is an idea which has been around for a long time. Matthew Henry, the non-conformist expositor, in about 1710 refers to it, without endorsing it, in his commentary on Luke 10. In the chapter of *The Apostolic Ministry* (1946) entitled "The Ministry in the New Testament" by A. M. Farrer, there is a presentation of it. Dr. Farrer, it is true, regards the seven of Acts 6 also as presbyters; but such a point of view would merely add force to the thought that the diaconate was not instituted by our Lord, as were the other two orders.

If the mission of the 70 in Luke 10 is indeed the origin of the presbyterate,

then the diaconate is of apostolic (and ecclesiastical) origin, but both the presbyterate and the apostolate are of dominical institution. This distinction may be indicated by the form of ordination. Why, otherwise, would it be the case that a deacon is ordained by a bishop alone?—whereas a priest is ordained by a bishop and a group of presbyters, and a bishop is ordained by a group of bishops. Only a deacon is admitted to the order by a single bishop. Both orders of dominical institution are entered through co-option by a group of those already in the order (although, of necessity, in both cases a bishop presides and leads in the act).

It thus would appear that the ordination of women to the diaconate is a question which can be resolved by the church according to its convenience, since the orders of deacons was instituted by the church itself for its convenience. If the church finds it convenient, for sociological and psychological reasons, to admit women to the diaconate, it need not be considered pertinent that the deaconesses

of the early church were not deacons, in the sense, for instance, of having the liturgical functions of deacons in the eucharist, or of being counted among the seven deacons which at one time were considered necessary to a well-constituted diocese. In fact, sociological reasons have been most prominent in the arguments advanced for the ordination of women. It was a very similar type of argument that brought about the diaconate in the first place—a group alleging discrimination in the daily ministrations.

The ordination of women to the presbyterate or the episcopate (as the apostolate has been called since the second century) is an entirely different question. If these orders are masculine, we lack the authority to alter their character. The church did not institute these orders, according to the view which we have suggested, and can do nothing to change them. The episcopate and the presbyterate take their character from their institution. They were instituted directly by Jesus Christ.

Ballade: On a Theme of St. Augustine

Life was so good: spring sparkled in the air
And freshly greened the glowing countryside
Which basked in the sun; and everywhere
It was as if with life preoccupied
All living creatures with each other vied
To voice the rapture which their hearts did thrill.
And back and forth the echoes amplified:
"The answer's love—love and do what you will."

Life seemed so good: appearances were fair
Until I look'd and saw the underside:
A rabbit tangled in a man-made snare,
Awaiting death, exhausted, terrified.
Oh God, I thought, must that be crucified?
The strongest to survive must kill:
All evolution surely has denied
"The answer's love—love and do what you will."

Was life then bad? The thought assailed me there
That nature knew not love but love defied:
The strongest fought and grabb'd the best; nowhere,
It seemed, was sex with love identified.
And even where love could be verified
It too was ground in God's remorseless mill.
Indeed the very universe belied
"The answer's love—love and do what you will."

Prince of Heav'n, when upon my knees I cried
To You, I heard your voice so small and still,
And to me it consistently replied:
"The answer's love—love and do what you will."

John Ford

EDITORIALS

In Memoriam: Iveson B. Noland

Eulogies are seldom delivered at burial services in the Episcopal Church, and we think this normal policy is a very sound one. We have made it our normal editorial policy not to eulogize church leaders when they die. What we are about to say is not really intended as a eulogy, if by that is meant simply a speaking-well of the departed, but rather as a recognition and tribute to a bishop, friend, and brother who died in the line of duty. Bishop Iveson B. Noland of Louisiana, president of the Fourth Province of the Episcopal Church, was on his way to attend a meeting of the presidents of the provinces when the plane in which he was riding crashed, killing him and almost all on board [TLC, July 13].

Presiding Bishop John M. Allin speaks for us all in his statement: "The Episcopal Church and the religious community have suffered a grievous loss. Iveson Noland was an outspoken and committed leader of his church, both in his Diocese of Louisiana and in the 18 dioceses of the Fourth Province, which he served as president."

Bishop Noland was a churchman who combined within himself a sane and strong traditionalism with a capacity for growth and acceptance of change in continuity with that which has been received from the past. Truly expressive of his mind and spirit was something he said some years ago, in an interview with the news-weekly of the Roman Catholic Archdiocese of New Orleans, in which he described his philosophy of ecumenism. He said: "I used to think God was an Episcopalian. It was shattering to find out that he is not. We all hope that some day there will not be any Episcopalians—there will be one great Christian body. I don't expect to live to see that, but I intend to use everything God gives me to bring it about."

It is not at all extravagantly eulogistic to say that characteristically, in all that he did, Bishop Noland intended to use everything God had given him to bring about what he believed God wills for the church and the world. More than that can hardly be said of any Christian.

We would express our deep sympathy, and that of all our readers, to Bishop Noland's family and to the people of the Diocese of Louisiana in their sore bereavement, thanking God for his life and witness and praying that he may go on from strength to strength in the life of perfect service.

Of Christian Witness

The funeral brought the many pieces of a pastoral mosaic together. My direct relationship with the dead woman had been limited to a few minutes of prayer when I gave her absolution and holy unction. With her husband there had been several short conversations, until that particular Tuesday afternoon, when compelled by pressing

need, he found the courage to ask me to help him with the burial plans when his wife should die. An affirmative reply broke a wall of fear and loneliness, and the sad story of terminal cancer was quickly told. There was also the admission of neglected church relationship in the face of impending death.

The first part of the task was soon done—a simple form of confession, an act of contrition, then the last anointing with the oil of unction. The woman had to be roused from a deeply sedated sleep. Her eyes first puzzled at the clerical collar. Fear and guilt were there. Then a thin, weak smile claimed her face as long-forgotten words and ritual opened a closed door. "Thank you, Father," she said, as she reached beyond the temporal priest to the heavenly one so long denied. She embraced his life, and two days later she departed this one.

The real beginning of this story was not on the day of my pastoral service, nor indeed did it at first have anything to do with clergy. It started with the Christian faith of two other persons—with the patient in the next bed, a seriously ill woman, and her husband. It had been ministry to this couple which had so frequently brought me into that hospital room for prayer and communion. The "real beginning" was the witness of the personal devotion and prayer life of this couple. They prayed, not only when the priest came, but they prayed without him, and without a sense of embarrassment for their show of faith. But more important, they included in their prayers that other couple—the dying woman and her frightened husband. It was this quiet witness of love and faith in God that began in those two others the rekindling of a faith forgotten. It was only in the lively faith of two Christian people that priest and the church ever had a chance to reunite two lost sheep with the Good Shepherd of all souls. The surviving husband expressed it all in a note he sent to me: "You helped in leading my wife toward her Savior, Jesus Christ." The "you" in this case does not rightly refer to the priest, but to the couple who witnessed so lovingly for Christ.

Christian witness has a multitude of faces. It can rear up churches, hospitals, schools, or social services in his name. It can pass two-penny tracts on street corners, or shout his name from pulpit or marketplace. It can go to far-away places, or to city slums, or to the suburban golden ring. It can speak ten thousand tongues. It can teach little children, or type the weekly bulletin, or sing in the choir, or scour pots in the parish kitchen. It can even go to seminary and learn theology. It can suffer or laugh redemptively. It can be solemn eucharist. It can be prayer spoken from the heart. The results are the same. Some lost sheep, some wandering souls, some questing, frightened people are led toward their Savior, Jesus Christ.

(The Rev.) THEODORE R. GRACIA
Christ Church
River Forest, Ill.

As Others See It

I have been sent a letter which begins, "Dear Coalition Liaison Person." By baptism I am known to God as George but others will have us persons. Such is not the language of the font but of 1984 and the church should be against it. Unfortunately, it was an agency of the church which sent that letter.

There is no certain telling whether the decline of a language is prelude to the decline of a civilization or *vice versa* but they have a way of holding hands. The more a culture is demoralized, the more obliged is the church to speak morally and the more illiterate a culture becomes, the more literate the church is obliged to be. That is her responsibility as the guarantor of true humanism. We invoke the Holy Spirit against the dehumanizing influences of secular humanism. All this applies to the liturgy. The liturgy is the work of the people and if the people work deliberately at it they can grow into their full human stature or wholeness, which is a new word for holiness.

In Rosemont we have long tried the new liturgical ways, using the new services in parishioners' homes and at high mass, even publishing new music for them, knowing full well that we are part of the church catholic and not a "confessional church" forever bound to amplification of the apostolic faith in the form of Ninety-Five Theses or a Westminster Confession or even, for that matter, all the ordinances of the Book of Common Prayer. The more we make the Prayer Book the *sine qua non* of our faith, the closer we are to losing our catholicity. We are catholics who happen to be Anglicans and not Anglicans who happen to be catholics. Some of the liturgical changes

make this clear. Add at once, however, that the Prayer Book is unsurpassed evidence of what kind of catholics we are. It becomes this with a rhythm and humanity impossible for tongues chopped up by our generation to equal. The infelicitous parts of the new services make the Incarnate Word sound like a pedant and a sentimental one at that. One blushes at the poesy of "this fragile earth, our island home," and is unconvinced that the God who heard the *Te Deum* sung mightily at Agincourt is happier now that we say, "You are the Lord: we acclaim you." And I hope to be buried with the words, "Whosoever liveth and believeth in me shall never die"; I shall haunt any priest who intones, "Everyone who has life and has committed himself to me in faith shall not die for ever."

The church in the Dark Ages was not a nostalgia museum of old gold from the past. It was a nursery of future life, guarding good things in the Christian hope that a morning would come when men would once again be able to speak of glory. So here in Rosemont we shall try the many ways of saying God—studying everything from the Greek texts to the Jerusalem Bible and using the various liturgies—but I am obliged to see that the children learn the joy of those Prayer Book cadences which mark us as prophets and not communicators. They will also learn Anglican vesture, choral tradition and literature. And no child will be taught to say "We believe" until he has learned to say along with Donne and Hooker and Keble and Temple, "I believe."

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

Israel

Oh Israel, your sins are numberless,
As are your sacrifices. You have known
Confusion, vacillating faithfulness,
Uncertain harvesting of seeds long sown
In grainfields where you served one God. Such men
Have led you, that other men, unaware
Of prophets or their purposes, again
And yet again, have stripped your grainfields bare.

But seeds are nothing if not latent strength
That shoots aloft one season or another—
When tended well, through weeding, rain and sun—
And comes to a golden harvest, at length,
When each man is a keeper of his brother,
And all men's gods are known to be but One.

W. R. Rockwood

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Books



THE KARMA MACHINE. By Michael Davidson. Popular Library. Pp. 285. \$1.25.

The uniqueness of *The Karma Machine* lies in its principal character—a system rather than a person. The novel portrays an encapsulated world of perfection, so perfect that it is programmed to allow sufficient imperfection to prevent social entropy. It is a world created by self-proclaimed scientist-messiahs, organized according to the pattern of a Huxlean *philosophia perennis* and modern cybernetic theory, and inhabited by 144,000 of those chosen by computerized intuition to be fit to dwell therein.

The author masterfully creates the system from strands of almost every one of today's more popular religious cults. Buddhism, Hinduism, sectarian Christianity, scientific humanism, alpha-wave Zen meditation, and even some elements of catholic Christianity are all intricately woven into the fabric of the ultimate society. Mr. Davidson's concern for his system, however, is not complemented by an equal concern for his characters. There are none. All inhabitants of the ultimate society, including the protagonists, are functions rather than people: the inhabitants of the rest of the world to whom the

reader is introduced are types rather than people. Thus, when the system is challenged, when the fatal flaw is discovered, there is no one to care. Even the protagonists, when they reject the system, fail to transcend their ultimate characterization as functions.

Worlds created of, by, and for functions (and, it should be added, books about such worlds) end not with a bang, but with a whimper.

THADDEUS J. GURDAK
St. Luke's Church
Madison, Wis.

THE NAMING OF PERSONS. By Paul Tournier. Harper & Row. Pp. 118. \$5.95.

In the continuing theme of his previous writings of the inalienable value of the human person, Swiss theologian Paul Tournier, M.D., has given us an insight into what's in a name in a powerful and disarmingly imaginative way.

One must admit the promise of the book was limited (the title?) but once with it, there was no putting it down. So much we take for granted day by day has very deep personal meaning and you find yourself with new insights into the meaning of names. A moment's reflection on

Abram becoming Abraham; Jacob, Israel; Simon, Peter; and Saul, Paul; opens a new dimension. When we name something, says Dr. Tournier, it becomes *real* and we know it. By a name the soul is identified forever. This is personhood and the whole concept defies definition. The name is not only a symbol of the person—it is the person.

The scriptural references are numerous: "A name which is above every name—that at the name of Jesus every knee shall bow"; "Where two or three are gathered together"; "Peter and John before the Sanhedrin"; "By what power or name have you healed the cripple—by the name of Jesus the Nazarene."

What's in a name? Read this book. It is most helpful.

(The Rev.) TALLY H. JARRETT
St. Peter's Church
Del Mar, Calif.

THE CHRISTIAN PLANNING CALENDAR. Morehouse-Barlow. \$2.75.

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CHURCH MUSICIAN available. Dedicated, experienced, and highly competent church musician (organist and choirmaster) available for full or part-time position in greater New York area. Best references. Contact: Personnel Office, 22nd Floor, 74 Trinity Place, New York, N.Y. 10006. (212) 426-6677.

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PRIEST, loves God and His Church but computer gives no replies, near broke but faith there is a church someplace. Reply Box K-211.*

PRIEST, 48, single, academic interests, desires institutional chaplaincy or parish assignment. Especially good with elderly. Reply Box H-215.*

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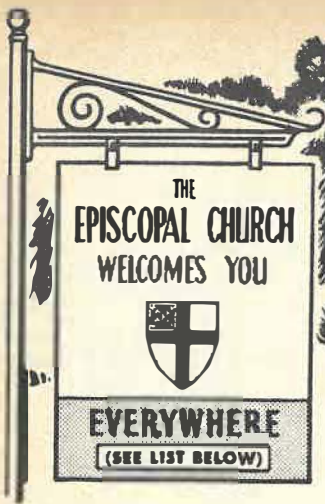
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THE LIVING CHURCH



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

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

LOS ANGELES, CALIF. (Hollywood)

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

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8, 10; Wed 9:30

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deltch, 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

ALL SAINTS'

1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy
Hour Sat 4:30-5:30

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,
8-9

DANBURY, CONN.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily
10; HC Wed, HD, IS & 3S 10

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;
YFP, Young People's Fellowship.

WASHINGTON, D.C. (Cont'd)

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon
Ward Ewing, Rev. Canon George Kontos; Dorothy
West, Christian Ed; Thomas Foster, organist and
choirmaster
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays
HC 12:10, 7 Fri & Sat

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6. Daily

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

BELLEVILLE, ILL.

ST. GEORGE'S High & "D" St.
The Rev. John G. Barrow, r
Sun HC 8 & 10; Wed 9:30; Sat 5:30

CARBONDALE, ILL.

ST. ANDREW'S 406 West Mill
R. W. Hallett, r; T. L. Phillips
Sun 8 & 9:30; Sat 5:15

CHICAGO, ILL.

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Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harmon, v
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed
H Eu 9:30; Holy Days as announced

SPRINGFIELD, ILL.

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v
Sun 10 Bible Study, 11 H Eu & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as an-
nounced

SPRINGFIELD, MO.

ST. JOHN'S N. Benton at E. Division
The Rev. George G. Greenway, r; the Rev. Neal J.
Harris, the Rev. H. Ben McCoy
Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7;
Thurs 10 & 7

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8, 10, 6 H. Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine bet. Atlantic & Beach
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Schupeltz, P.D.
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat
7; others as anno

BRICK TOWN, N.J.

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Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

HELMETTA, N.J.

ST. GEORGE'S 56 Main St.
The Rev. John J. Wesley Vanaman, OSL, r
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

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

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't
Sun 10:30; Tues 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdys 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun, 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; HC Tues, Wed, Fri 8; Sat 9:30; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
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Sun Masses 8:30, 9:30 Sung Mass; Tues & Thurs 8; HD as anno; C by appt

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

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Sun Eu 1 followed by Happy Hour

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11; Mon thru Fri MP 8, HC 8:15; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30

TRINITY PARISH

The Rev. Robert Roy Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
HC 1:05 Daily

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

The Living Church

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

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. Stanley P. Gasek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

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VALLEY FORGE, PA.

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

CHARLESTON, S.C.

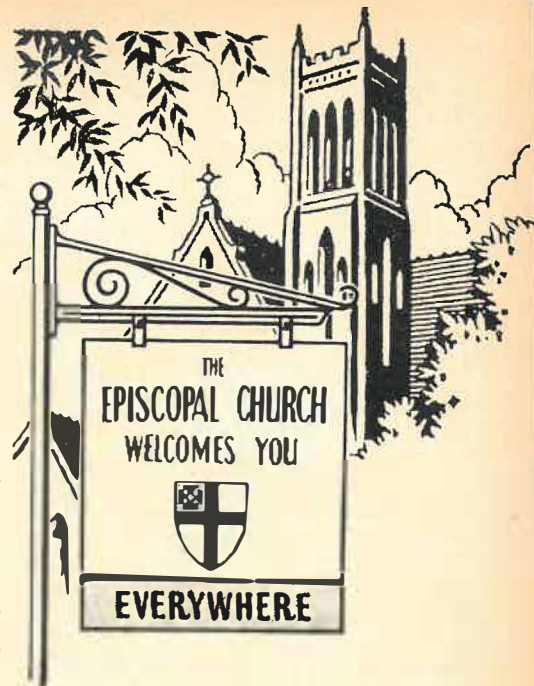
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

FORT WORTH, TEXAS

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



HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 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

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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