

The Living CHURCH

***JESUS AS GOD — An
Ecumenical Perspective***

Peter Day • page 8

Restore the Athanasian Creed

Editorial • page 10

AROUND & ABOUT

— With the Editor —

A reader of *Newsweek* in a letter to the editor of that magazine recently made an arresting statement. The magazine had featured star baseball pitcher Nolan Ryan on its cover and reader Franklin T. Bull of Atlantic Beach, Fla., commented: "I'm sure some felt it inappropriate that an athlete was featured on the cover . . . but, unfortunate though it may be, athletics seems the only field in America that consistently rewards talent and punishes incompetence."

Is it really so? I've been trying to think of some other field of endeavor, of significant size and importance, in America today in which talent or achievement is consistently rewarded and non-performance consistently non-rewarded even if not necessarily punished. I just can't come up with anything. Can you?

Perhaps this is one of the questions that belongs in the nation's self-examination as we begin our spiritual preparation for the Bicentennial.

Something Coleridge said about prayer and something Saint-Exupéry said about love need to be brought together. Coleridge: "Prayer is the effort to live in the spirit of the whole." Saint-Exupéry: "Love does not consist in gazing at each other but in looking together in the same direction."

Coleridge's dictum is by no means a complete definition, but it says something that would have to be included in any complete definition of prayer—or definition of complete prayer. In this high conception, to pray is to accept God's invitation to sit down beside him and share as much of his vision of the whole as we possibly can, and then to live joyfully in the spirit of that whole—i.e. in loving and eager acceptance of God's will as this is revealed in the course of events.

What Saint-Exupéry says of love, that it is a looking together in the same direction, is of the very essence of unitive prayer in which God and the person praying look in the same direction. We cannot so pray except as we love God, not for what we hope to get from him but for himself. We shall not even want to live "in the spirit of the whole" unless we so love God that we want only what he wants.

Some Christian savant, Johannes Kepler as I recall, used to exclaim rapturously

as he went about his work: "O God, I think thy thoughts after thee!" That is about the last word in prayer, at any rate in this present life.

To N.C.:

I agree. There is always the danger that in becoming earnestly and morally religious one may become a self-righteous prig. But can we ever undertake any step forward without risking a pratfall? I wonder if you are familiar with this devastating (but not totally just) comment by Bertrand Russell: "In his youth, Wordsworth sympathized with the French Revolution, went to France, wrote good poetry, and had a natural daughter. At this period, he was a 'bad' man. Then he became 'good,' abandoned his daughter, adopted correct principles, and wrote bad poetry."

If the religion we embrace is aimed at our own sanctification as its goal rather than at the glory of God it will have some such effect upon us as becoming "good" had upon Wordsworth. It follows, then, that no religion at all is better than bad—that is, essentially egocentric—religion. But of course as a Christian I don't think that is our only choice. To decide to live with no religion, "without God in the world," because that seems the only way to avoid the consequences of bad religion is too much like cutting off one's feet to avoid the necessity of wearing shoes. What we have to understand is that if we are indeed created for God's glory, to seek and strive for that glory to the forgetfulness of self is to come into our own true being: to find ourselves in God by thus losing ourselves to self, and that is what St. Augustine expressed so beautifully: "Thou hast made us for thyself, and our hearts know no rest until they find their rest in thee."

The choice is among (a) no religion, (b) bad religion, and (c) finding our true selves, in God.

Words Fitly Spoken

I know a little about the past and I know next to nothing about the future—in contrast with some other members of my profession.

Arthur Burns, Chairman of the Federal Reserve Board

The Living Church

Volume 171

Established 1878

Number 8

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 E. 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. Crag,† 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.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starsel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horatick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-376-5439

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. Mark W. Hein, circulation manager.

DEPARTMENTS

Around and About	2	Letters	3
As Others See It	11	News	5
Editorials	10	People and Places	14

ARTICLE

Trinity, Incarnation and the Ecumenical Movement	Peter Day	8
--	-----------	---

THE KALENDAR

August

- 24. St. Bartholomew the Apostle/Pentecost 14
- 25. St. Bartholomew the Apostle, transferred
- 28. Augustine of Hippo, B.
- 31. Trinity 14/Pentecost 15

September

- 2. Martyrs of New Guinea

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief sources 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: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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.

Dream of a Meeting

The other night I had a dream; perhaps I should call it a vision. I saw you, or perhaps it was the president of the Society for the Preservation of the Book of Common Prayer, or someone who is unable to address God otherwise than in Elizabethan English. The person whom I saw was moving toward the gates of heaven with considerable trepidation and concern as to his reception there. But on his arrival, the gates flew open and God appeared with a great smile of welcome and understanding and picked you up in his arms saying, "My child" with great love and affection. All you could do in your confusion was to stutter, "Do you . . . really . . . love me?" and by the mercy of God, you were never permitted to remember that you should have said, "Lovest thou me?"

(The Rev.) MARTIN P. DAVIDSON
Prior, American College
Oratory of the Good Shepherd

Catonsville, Md.

May the dream come true. In that blessed consummation we hope that, taught by the Scriptures, by Lady Julian of Norwich, and by Thomas Cranmer, we shall not fail in courtesy to God. Ed.

No Women Priests Yet

I do not understand why it is so difficult for some people to accept the fact that there are at present no women priests in the Episcopal Church.

The godly opinion of the House of Bishops in reference to the Philadelphia "ordinations" is an expression of the magisterium of the church. The bishops have a right and obligation to teach the faith, and "to drive away from the church all erroneous and strange doctrine contrary to God's Word." Surely their position on the invalidity of the Philadelphia "ordinations" is an effort to protect the church from a theological position harmful to the nature of the church, of the ministry and of ordination. It is appalling that "liberal" theologians and churchmen would support a theory of ordination which borders on magic, and which they themselves denied many years ago. It happens to be a theory supportive of their position, but theology by convenience, or canon law by convenience, is irresponsible.

Whatever status the Philadelphia 11 may have, it is certain that they are not Episcopalians, and not priests of and in the Episcopal Church. The ceremony in Philadelphia was not an ordination of this church, for this church, in this church, and by this church, but an act outside. A priest must be in communion with a bishop, and not one of these women is in communion with any diocesan bishop. They and the bishops who

laid hands on them are, in effect, founders of their church. There is no such thing as "ministers-at-large." And even if they are, they must at some point be reconciled either with the Episcopal Church or some other, which may mean by ordination, conditional ordination, or some act of allegiance and regularization. Until then, not one of them is a priest in, of, for, with, this church.

(The Rev.) RICHARD CORNISH MARTIN
St. George's Church

Washington, D.C.

Needed—Some Moral Theology

Are there no moral theologians left in the church? All this juvenile patter about "obeying one's conscience" displays an abysmal ignorance of moral theology. Of course one must obey one's conscience. But for heaven's sake, see to it that one's conscience is informed. It is quite possible for conscience to be misinformed, ignorant, or just plain wrong. And any conscience that opposes the church definitely needs some change of direction. The very opposition is *ipso facto* an indication that it is suspect.

Has the church forgotten this?

(The Rev.) RALPH J. SPINNER (ret.)
Cherokee Village, Ark.

Vocation and "Rights"

On this, my 22nd anniversary of being made deacon, I wonder, as a result of recent discussion of deaconesses' "right" to be ordered priest—or priestess—did I have a "right" to demand ordination to priesthood: have I the "right" to demand consecration as a bishop?

It all seems to come to the difficulty of American Episcopalians to understand the meaning of the three orders of the sacred ministry. Good and devoted men, to say nothing of women, are blocked from non-stipendiary "perpetual" diaconate because we still do not know the ministry of deacons and instead, give additional responsibilities to lay readers quite out of context.

One studies for the *sacred ministry*, to whichever order the church calls us in Christ. Until we understand and accept that we are not really ready to decide on women in priesthood or episcopate, are we?

(The Rev.) KALE FRANCIS KING
Northeastern Montana Parish
Glasgow, Mont.

Papal Infallibility

As one who is frequently involved in official Anglican-Roman ecumenical meetings, I have been mildly surprised by the Roman reluctance to discuss the dogma of papal infallibility, as I have been utterly astounded by the depth of Anglican naiveté, on the part of clergy and laity, on the same subject.

It comes, therefore, as a sign of some hope for maturity that TLC [June 29] has at least introduced the matter.

The Roman Catholic clergyman who wrote your article (who should, by the way, be informed that the head of his church has both the courtesy and the wisdom to refer to that institution, whilst dealing with Angli-

around-the-world artistry!
Gold • Silver • Brass • Bronze

ALTARWARE

Finest domestic and hand wrought metalware. Chalice, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 632-4300

ORDER BUNDLE COPIES NOW!

This is the ideal time to introduce THE LIVING CHURCH to your parishioners.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs only \$6.20 a month for a four-week month and \$7.75 a month for a five-week month (31 cents a copy), but the purchaser pays 35 cents a copy. Additional copies cost only 31 cents each.

Send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

cans, as the *Roman Catholic Church*), makes an intriguing statement: "Only two papal decrees are recognized with certainty as *ex cathedra* definitions—the Immaculate Conception defined by Pius IX in 1854 and the Assumption defined by Pius XII in 1950."

I would proffer three questions:

(1) What is the reverend gentleman's authority for this statement?

(2) Would he exclude the definition of papal infallibility in 1870 from this category?

(3) Would not an infallible decision be necessary to distinguish infallible from non-infallible pronouncements, in order to guard against error?

If the ecumenical dialogue is to be more than a joint Sunday school picnic in depth of meaning, it is vital that the dogma, which, with the Roman claim to universal jurisdiction, is properly viewed from *both* sides as the essential difference between the two churches, be thoroughly explored and discussed with intellectual honesty and integrity.

(The Rev.) EDMOND T. P. MULLEN
Holy Trinity Church

New York City

AUTHOR REPLIES:

Fr. Mullen is right to correct my lapse in speaking of "Catholics" when referring to those in communion with the Bishop of Rome. I so generally say "Roman Catholic" even when speaking to members of my own communion that I had to check the article to see that he was right.

(1) I am unable to document the statement that only the two Marian dogmas are recognized with certainty as *ex cathedra* statements. When I was in seminary in the

1940s the Marian dogmas, canonizations, and the approval of major religious orders were given as the only cases in which the papal prerogative of defining infallibility had been used. Those textbooks are so out of date for a Roman Catholic that I have thrown them away long ago. I can only pass on the firmly held impression that no Roman Catholic theologian of repute would now include anything in the list except the Marian dogmas. My article was read before publication by nationally known Roman Catholic ecumenists and seminary professors. None of them questioned that statement, though one of them was unhappy with my analysis of the present problems with the dogma of the Immaculate Conception.

(2) The dogma of papal infallibility was defined by a council and not by a pope and cannot therefore be considered an *ex cathedra* definition.

(3) I can only repeat my conviction that there will be no more formal dogmatic definitions by pope or council. I am willing to predict that the church of the future will be more modest in her claims

(The Rev.) PHILIP S. KAUFMAN
The St. Benedict Center

Madison, Wis.

So It Was Wigs!

The statement of the Rev. Peter E. Van Zanten, in TLC of May 11, and quoted in a letter from Mr. Samuel D. Milburn in the issue of July 13, in which he says that the whole trouble with the Anglican and the Episcopal Church is the Book of Common Prayer, reminds me of a recollection which

the late Bishop of Tennessee, Bishop Gailor, wrote about in his *Memories*. He was telling of a visit to Lambeth Palace, in 1906, as the guest of Archbishop Davidson. Bishop Gailor says: "Last night the Archbishop told me that all the troubles came upon the church when the archbishops ceased to wear wigs, e.g.—from Cranmer to Tillotson there were no wigs—then wigs begin and end with Victoria and the Oxford Movement, since which time there has been trouble, and no wigs."

(The Rev.) MARTIN D. GABLE
St. Martin in the Fields

Atlanta, Ga.

Frustrated—(Aren't We All?)

I'm frustrated! For once in my life I'm not sure how to react to one of your editorials—the one entitled "Don't Let Them Take It Away!" [TLC, June 1]. I empathize with you and I am chagrined at the same time.

In all honesty I can say with you ". . . I dearly love and cherish my church's Authorized Version of the Bible and her Book of Common Prayer . . ." and all the rest. There are some biblical phrases that just don't come off in any of the modern versions as they do in the Authorized Version and yet I am thankful for the straightforward simple modern American English of *Good News for Modern Man* for communicating the sublime simplicity of the gospel. I'm glad we can use both and other versions when appropriate.

By the same token the 1928 Prayer Book which I have used and worshiped with in English, Dakota Sioux and in Spanish editions is a majestic though archaic rite. Not all that is majestic and archaic is bad. There are occasions when that is just what is called for. Still I find a great deal in the Green Book and the Zebra Book that is sound catholic worship in a tongue understood by the people. We use it nearly every Sunday in the form of Eucharist II with a folk mass setting that is both dignified and native to our Afro-American community.

I feel that "special belonging" to the Episcopal Church in all these varieties. The only thing unAnglican in such eclecticism is when *any* of these rites is done badly or irreverently. I have heard the Prayer Book services read as though the officiant or celebrant were rattling off the stock market quotations from the daily newspaper. Likewise I have experienced the newer rites done as though the congregation were only a "sensitivity group" or a Gestalt therapy ensemble. Neither way is appropriate for any of the forms of our still "incompatible liturgy." Thank you for publishing Fr. Boone Porter's sensible articles on good contemporary usage applicable to any of our authorized rites.

(The Rev.) WILLIAM D. STICKNEY
St. Stephen's Parish

St. Louis, Mo.

Charismatic Renewal

I feel I must reply to the Rev. Poland F. Miller's letter [TLC, July 27] concerning charismatic renewal. I am happy enough to be known as a "glossalalist" and I certainly thank God for the gift of tongues; but there is, oh, so much more to charismatic renewal than just tongues. If folks in Fr. Miller's area involved in the "charismatic movement"

Continued on page 13

**A SPECIAL OFFER
FOR NEW SUBSCRIBERS**

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares—who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 weeks' subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name _____

Address _____

City _____ State _____ Zip _____

The Living Church

August 24, 1975

St. Bartholomew the Apostle / Pentecost 14

For 96 Years

Serving the Episcopal Church

MASSACHUSETTS

Bishop Defied, Chides Priest and Congregation

Two of the Philadelphia 11 took the part of priests at a celebration of holy communion in the Church of the Messiah, Woods Hole, Mass., at the invitation of the rector, the Rev. Charles L. Hoffman, in spite of a warning from the Rt. Rev. John M. Burgess. The intention to do this had been known for some time and had been approved at a parish meeting.

The women, the Rev. Carter Heyward and the Rev. Suzanne Hiatt, have sought to be licensed as priests by the bishop.

Bishop Burgess warned the congregation that the planned service would be in violation of the will of the bishops of the church and of a decision he and the standing committee had made to abide by the bishops' decision until the 1976 General Convention; that it would be in violation of the declaration of conformity with the doctrine, discipline, and worship of the Episcopal Church made when the church became a parish in 1856; and that the rector would be violating the oath of obedience that he took when he was ordained in 1969.

In a letter written to the parish and its rector after the service, the bishop noted Mr. Hoffman's knowledge of "my reluctance to resort to the canons."

"Canonical penalties," he said, "are largely the relic of an age when ecclesiastical and civil jurisdictions and procedures were intermixed. Within the fellowship of faith, surely we can seek to discipline ourselves in love . . . More than canons are needed for a fellowship of love; it must include pastoral awareness of the obligation that our fellowship in Christ entails.

"I therefore condemn what you have done, for you have broken the confidence that was placed in you upon your declaration of obedience. As a rector and people, you have exalted your own conscience above the will of the fellowship and have implied that the Holy Spirit has guided

you not to wait until the fall of 1976 when the General Convention has promised to act on this matter. This is spiritual presumption which leads to confusion and disorder."

Because of his race and his work with the civil rights cause, it is sometimes suggested, the bishop said, that he should be more tolerant or lenient with those who are breaking the law in this instance.

"My response is quite clear," the bishop wrote. "The NAACP and the Rev. Martin Luther King were not interested in breaking the law — they were concerned that the law of the land be upheld. In those instances where local laws were broken, it was done with full knowledge of the punishment that would follow and of the constitution that would finally liberate them.

"The advocates of the ordination of women are not confronting people like the governors, mayors, and sheriffs that are unalterably opposed to their position and are using every degrading device to defeat them. They are rather in a diocese of friends who through education, prayer, and canonical procedures are trying to accomplish this same purpose. In spite of the efforts of the women clergy to attach the question of their acceptance in this diocese with the proposal to ordain women as priests, you know that the bishop and convention have again and again expressed approval of the latter. This diocese deserves better treatment than what it has gotten from you. . . ."

Noting that a *Boston Globe* item quoted Mrs. Fran Moore as saying "other parishes in the Diocese of Massachusetts may soon break with Bishop Burgess," the bishop said, "Such uncharitable sentiment negates any good that could possibly come from any actions of conscience and belies Christian stewardship in these difficult times."

LUTHERANS

Ring Believed to Be Luther's Recovered in Tucson

A ring that is believed to be the wedding ring of Martin Luther has been recovered by police in Tucson. It was one of some 90 items that have been missing from the Concordia Historical Institute, St. Louis, since the late 1960s. Tucson police also recovered a silver German coin and a silver medallion believed to have been stolen from the institute.

The Rev. August R. Suelflow, director of the institute, said the items must have been taken "in transit. That is, in moving them from display to vault. A visitor would have had very limited access to them because of our security."

According to a published report, the recovered items were received by police when they were offered to an undercover detective in a Tucson bar for \$5,000. Police arrested Tommy R. Stumbo, 27.

According to Mr. Suelflow, Luther's ring, designed by the reformer for his wedding in 1525, has a large ruby and an engraving that shows the crucifixion, "down to the details of a ladder used by Roman soldiers and the sponge used to give Christ a drink of vinegar."

The institute's director estimated the value of the stolen articles to be "about \$50,000 minimum."

He acknowledged that East German authorities claim that a ring found in Schoenberg in 1964 is the authentic wedding ring of Martin Luther. But, he added, "we've always been fairly confident that ours was the original. However, on something that old, if its pedigree is faulty at all, it is difficult to make a clinching case."

When the thefts began at the institute around 1966, no public mention was made. Mr. Suelflow said the thefts continued until 1968, when the institute notified local police.

BICENTENNIAL

Pennsylvania Church Needs Help

Historic Christ Church, in Harrisburg, Pa., where prominent figures in the American Revolution worshiped, has reported it may not be open to visitors next year unless funds become available.

At least \$189,000 is needed for additional full-time guides and custodians and required renovations and fire protection for the building.

Three paid guides, only one of whom is full-time, now handle about 1,000 visitors a day. But 5,000 to 10,000 daily visitors are expected during the Bicentennial year.

A minimum of 10 full-time paid guides will be needed to handle the crowds.

An architectural investigation has revealed that the galleries of the old church need reinforcements of steel beams, an existing stairway must be made fire resistant, an additional fire-resistant stair-

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 \$25,214.12
Receipts Nos. 16,595-16,698,
July 31-Aug. 6 2,114.74
\$27,328.86

way must be built, and the fire protection system in the tower and steeple must be improved.

Describing the problem of dealing with unruly and thoughtless visitors, Sandra Thornton, Bicentennial coordinator for the church, noted that on this past Independence Day numerous people had to be asked to leave their beer cans and wine bottles outside. Prayer Books and hymnals were stolen and cushions in the George Washington pew were used for chewing gum depositories.

MAINE

Philadelphia 11 Tied to Death of Bishop

The Bishop of Maine has connected the service for the Philadelphia 11 last year with the death of the Bishop of Louisiana in a plane crash on June 24.

In a letter to the 11 women, the Rt. Rev. Frederick B. Wolf wrote: "I do not hold you personally responsible for Iveson Noland's death. However, Iveson Noland would not have died in that plane crash if you had not done what you did in Philadelphia."

The Rt. Rev. Iveson B. Noland was on his way to a meeting of the province presidents and the Presiding Bishop when the crash occurred at Kennedy Airport. Bishop Wolf was one of those at the meeting.

The status of the Philadelphia 11 was one of several items on the agenda of the meeting which had been called to discuss plans for the September meeting of the House of Bishops in Portland.

Bishop Wolf made several other criticisms of the Philadelphia 11. He told them that "the Diocese of Maine is not wealthy, and the church has also spent too much money on you."

Describing what he called "the price the church has paid because of the ordinations last summer," Bishop Wolf referred to a fee "in the five-figure range" for an attorney retained by the church last winter, and a cost of "maybe \$100,000" for the emergency meeting of the House of Bishops held shortly after the Philadelphia service for the 11 women.

"Beyond these monetary costs," the bishop wrote, "there has been the turmoil of anguish caused particularly by some of the women deacons in your persistent defiance of the action of your fathers in God in Chicago when your 'ordination' to the priesthood was clearly [declared] invalid."

The bishop concluded his letter by telling the women that "you are in my prayers."

Dr. William Schiess, husband of one of the Philadelphia 11, wrote to Bishop Wolf: "I suggest that your anger at the 11 courageous women to whom you actually owe so much is probably misplaced

and represents anger at yourself for being totally unable to deal constructively with such an event."

His wife, the Rev. Betty Bone Schiess of Syracuse, said the letter "doesn't speak very well for the kind of leadership we have."

One of the retired bishops who took part in the Philadelphia service said the letter showed "a person overwhelmed by sorrow and a sense of tragedy and he had to let off anger at somebody."

The Rt. Rev. Edward R. Welles added that the letter was "very understandable" and that he had "great sympathy for Bishop Wolf's feeling of sorrow and anger."

CENTRAL NEW YORK

Bishop Names Committee of Investigation

The Rt. Rev. Ned Cole, Bishop of Central New York, has named a committee to investigate events leading up to and including a service of holy communion held in Grace Church, Syracuse, N.Y., at which the Rev. Betty Schiess, one of the Philadelphia 11, was a celebrant. The service was on the anniversary of the illegal ordination for 11 women deacons in Philadelphia last year.

The Rev. Walter N. Welsh, rector of Grace Church, notified the bishop by mail he had granted "a request for the Rev. Donald Read, rector of the Church of the Resurrection, Oswego, the Rev. Betty B. Schiess, and other diocesan priests to celebrate . . . the eucharist on the anniversary of 'July 29.'"

Fr. Read wrote to the bishop stating that "if and when the time should come for Betty Schiess to affirm her priesthood," he would have to support her. "I associate myself with Betty in asking Walter Welsh if Grace Church would be available for this affirmation," he told the bishop.

The bishop said he had asked Mrs. Schiess, Fr. Welsh, and Fr. Read not to go through with the service.

Mrs. Schiess had also been asked by the standing committee "not to exercise any formal public act of a priestly nature."

If the investigation committee believes there are sufficient grounds for presentments for Mrs. Schiess, Fr. Welsh or other diocesan clergy who participated in that service at Grace Church, the bishop said, "they are to make such presentments to me."

When Mrs. Schiess entered seminary, the bishop said he "committed" himself to ordain her "only as far as the canons allowed." She understood this position, he added.

"The Episcopal Church ordains and commissions her ministers," Bishop Cole stated. "We are not a congregational church, but a corporate, catholic body.

I promised to ordain persons for that body and I as an individual, regardless of my personal wishes, cannot act above and beyond the authority which comes to me from this branch of the one holy catholic and apostolic church."

WASHINGTON

Fr. Wendt: 11 Women "Should Have Been on Trial All Along"

Some of the Philadelphia 11 hope to be brought to ecclesiastical trial, according to the rector of the Washington parish where six of them observed the anniversary of the Philadelphia service.

At the Church of St. Stephen and the Incarnation, five of the women concelebrated the eucharist and one baptized an infant.

"Hopefully, a presentment could be made against them," said the Rev. William A. Wendt in an interview. "They have been ignored. They should have been on trial all along but the church and the bishops stepped around that one very carefully. If they came to trial, it could all hang out. They want to go to trial. Their lawyers want to go to trial."

But he added, "I doubt if the bishops and clergy will ever let them come to trial. Then they'd have to recognize them."

The anniversary service was attended by about 400 people, most of whom were women. Standing at a patchwork-covered altar taking the part of priests were the Rev. Mesdames Alison Cheek, and Jeanette Piccard and the Rev. Misses Suzanne Hiatt and Carter Heyward.

Earlier in the day, the Rev. Betty B. Schiess of the Diocese of Central New York baptized an infant, saying to the congregation: "It makes me feel so good."

Mrs. Piccard said that in the past year she has been "very fulfilled, though not as much as I would had we been able to celebrate communion without all this hoopla each time."

Fr. Wendt, who preached at the communion service, is appealing a guilty verdict of the diocesan ecclesiastical court for having permitted Mrs. Cheek to celebrate in the church last year.

NEWARK

Philadelphia 11 Mark Anniversary

Meeting at the Church of the Redeemer, Morristown, N.J. (Diocese of Newark), six women, taking the part of priests, concelebrated the eucharist, marking the anniversary of the illegal ordination of 11 women deacons to the priesthood last year in Philadelphia on the Feast of SS. Mary and Martha.

The women in the anniversary service were the Rev. Mesdames Alison Cheek,

Jeannette Piccard, and Nancy Wittig, and the Rev. Misses Merrill Bittner, Carter Heyward, and Suzanne Hiatt.

Miss Hiatt and Miss Heyward are members of the faculty with priestly functions at Episcopal Divinity School, Cambridge, Mass.

Mrs. Wittig resigned as curate of St. Peter's Church, Morristown, last year citing "a significant lack of confidence" in her on the part of the parish. She said she could no longer submit herself "to the gross confusion . . . because of the toll on my health." Her husband is a minister in the United Methodist Church.

Mrs. Cheek has been invited to join the staff of the Church of St. Stephen and the Incarnation, Washington, D.C.

HOMOSEXUALS

Integrity, Inc. Elects First Officers

Integrity, Inc., the national organization of Gay Episcopalians, has elected a slate of five national officers to guide the organization, which is still in its first year.

Co-presidents are James Wickliff of Chicago and Ellen Barrett of New York City. Co-vice-presidents are Kate Jones of California and Dan Fee of Boston. Secretary is Bob Diehm of Chicago. The new officers began serving on July 1.

Co-officers for the first two positions were elected with a view to providing for both a male and a female in each post.

Ellen Barrett is a recent cum laude graduate of the General Theological Seminary and expects to be ordained deacon in December. She has been active in Radicalesbians, Gay Liberation Front, and other Gay organizations.

James Wickliff has been active in Peace Corps training, directing faculty research, and teaching. He has been influential in organizing the first national convention of Integrity, featuring an address by Cambridge theologian Dr. Norman Pittenger, at the Cathedral of St. James in Chicago in August.

Kate Jones is a 45-year-old lesbian mother and librarian at the University of California, Dan Free is a student at Episcopal Divinity School in Cambridge, Mass. and hopes to be ordained as an openly Gay priest. Bob Diehm holds a juris doctorate and has served as treasurer of several Episcopal parishes.

WEST VIRGINIA

Cambodian Refugees Now in Residence

Two Episcopal priests spearheaded the drive that brought nine refugees to a new home in Martinsburg, W.Va.

The Rev. Charlie McNutt, rector of Trinity Church, called the response to the

call for aid the "best way to express love and concern in a practical way to people who need it." Ten congregations and numerous other organizations responded to the call.

According to the Rev. Roger Henshaw, the only negative response was due to the unemployment situation which is 10% in the area. Fr. Henshaw, rector of Zion Church, Charles Town, was active in Florida resettling Cuban refugees in the 1960s.

The new residents in Martinsburg are a Cambodian family of eight and a 22-year-old bachelor. The men had been electricians in the American Embassy in Pnam Phen. All are living in a large house owned and loaned by the Christ Evangelical and Reformed Church and cleaned by members of the city council.

Community aid also came from the precinct fire fighters who repaired the roof of the house that had been vacant for several years. Four physicians have volunteered free care for the family. Attorneys are ready to offer legal aid. Many other citizens, well-to-do and less fortunate alike, contributed house furnishings, clothing, and cash.

The refugee-electricians are already at work in the Cambodian Appliance Repair Shop established in a garage behind their new home.

Resettlement of the nine newcomers was arranged by Church World Service through the Presiding Bishop's Fund for World Relief.

Three families in St. Jude's Church, Valparaiso, Fla., have refugees living with them and the parish itself is sponsoring a family.

In Seattle, four congregations are doubling up to aid two refugee families—St. Peter's and Trinity Churches, and St. David's and St. Dunstan's Churches.

Refugee resettlement officer for the Episcopal Church is Miss Isis Brown, whose office is in the Episcopal Church Center, New York.

CHINA

American Priest Criticizes Worship Service

Reporting on a Sunday service in a protestant church in Peking, the Rev. David Hunter, an Episcopal priest formerly with the National Council of Churches, said a daughter of George Bush, U.S. representative in China was baptized by one of the two Chinese ministers conducting the service.

Dr. Hunter was on a tour with a group of "political activists" sponsored by *The Guardian*, a radical publication which has enjoyed entrée in China. Currently, he is on the staff of the Council on Religion and International Affairs.

Others on the tour included Mrs. Hunter, the Rev. and Mrs. Lamer Gible of

the Church of the Brethren, and Elvin Byler, a Mennonite, of Lancaster, Pa.

Although Mr. Bush, a former congressman from Texas and later U.S. Ambassador to the U.N., holds the rank of ambassador with the U.S. Foreign Service, he is not known as the U.S. Ambassador to China but as chief of the U.S. liaison office in Peking, since China and the U.S. do not have formal diplomatic relations. He is an Episcopalian.

Mrs. Hunter, a former missionary in China, interpreted the service which, Dr. Hunter said, was comparable to morning prayer with communion but no sermon.

He expressed considerable disappointment with the over-all orientation of the service, saying that in a country where "social relevance is paramount, this service had no social relevance at all except for one of the scripture lessons which was the parable of the good Samaritan."

He described the familiar hymns as "dismal, other-worldly."

The attendance, he said, was 15, with five Chinese in the congregation.

Most reports of the limited religious activity in China indicate that believers generally meet in homes.

RHODESIA

Black Nationalists: Out-of-Country Talks with Premier a Must

Rhodesia's black nationalist movement has hardened its conditions for constitutional talks with the white minority government of Ian Smith.

In two African capitals, United Methodist Bishop Abel Muzorewa of Salisbury announced that the African National Council of Rhodesia, which he heads, will not negotiate with the Smith regime unless the talks take place outside the country.

The council is an umbrella organization for various liberation groups and political groups seeking to win majority control in Rhodesia, where 250,000 whites now rule 5.5 million blacks.

In Dar-es-Salaam, Tanzania, Bishop Muzorewa said that the ANC was ready at "any time" to meet Mr. Smith in Pretoria, South Africa. There would be no talks in Rhodesia, which he described as a country "ruled under a state of emergency (and) where we are viewed as enemies of the present regime and vice-versa and where we cannot really express ourselves."

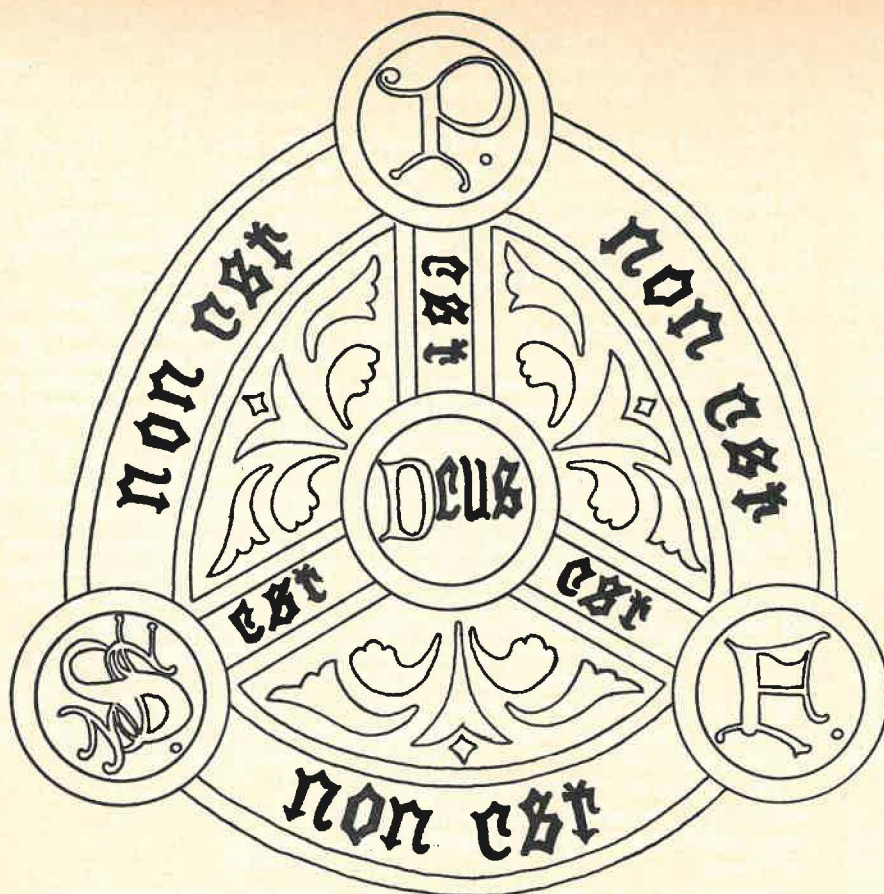
The bishop made a similar announcement in Lusaka, Zambia.

The Methodist Church leader was in Tanzania for a meeting of ANC leaders, some of whom cannot enter Rhodesia for fear of arrest.

At the end of the ANC sessions, Bishop Muzorewa said that ANC would give the Smith government three months to come

Continued on page 12

TRINITY INCARNATION and ECUMENICAL MOVEMENT



Christology is a live issue in the ecumenical movement. Differing concepts cannot be explained or wished away.

By PETER DAY

One of the problems of religious news in the secular media is the tendency of newspapers and television to concentrate on the areas of religious life which impinge on secular affairs. If a church or interchurch group speaks up on public issues, it is only reasonable and natural for the media to report such matters, which are of interest to a wider audience, and to report more briefly, or even to ignore, questions of faith and doctrine.

Then again, when a newspaper does enter into the field of doctrine, it is likely to deal with the new and the startling, rather than to report that people continue to believe what they believed in the past. That is the very meaning of the word "news."

Thus, we have been treated to some

remarks attributed to the Rev. John S. Spong by the Richmond, Va., *Times Dispatch* some months ago [TLC, Feb. 16]. He was quoted as saying: "The Bible never says that Jesus is God. . . . It would be inaccurate both historically and theologically to portray the Christian position as asserting that Jesus is God."

A more complete statement of Mr. Spong's position may indicate that the issue is not what some of his critics thought it was. When we speak of the one self that we know as God the Son, it is true to say that Jesus is God; but when we speak of Jesus's two natures—divine and human—orthodox theology insists that the two natures were not combined or mingled in the Incarnation, but that the one person was truly and completely God and truly and completely man. Thus, under whatever name we speak of the one divine person, it is proper to attribute to that one person the characteristics of each nature—a principle known as *communi-*

catio idiomatum in technical theology—if we wish to avoid appearing to mix the two.

Christology has recently been a live issue in the ecumenical movement. Its most representative organs, the World Council of Churches, the World and National Councils of Churches, have dealt with the subject in the past few years and have come up with results that appear to be quite different in terminology and emphasis from the remarks quoted in the *Times Dispatch*. From its foundation, the World Council made as its basis of membership the statement, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior." Though this statement is an important act of witness to a truth that lies at the heart of Christian faith, it was only a beginning toward the expression of the experience of God in Christ as Christians around the world declare it in the creed "commonly called the Nicene." The statement that Jesus is

Peter Day is the Ecumenical Officer of the Episcopal Church.

TY, ATION e ICAL IENT

God is true, but it does not mean that "Jesus" and "God" are simply interchangeable terms. "God is Jesus" is a different statement and one which is not supported by the New Testament, the experience of the church, or the creed.

Accordingly, the World Council, at its New Delhi Assembly in 1961, decided that it should say something more about the theological foundation upon which its membership stands. The basis was amended to read as follows:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill their common calling to the glory of the one God, Father, Son, and Holy Spirit."

It wouldn't take much more development to confess the Nicene Creed in its entirety, and perhaps some day the World Council will do so.

From its inception in 1946, the National Council of Churches of Christ in the USA defined itself as consisting of "communions which confess Jesus Christ as divine Lord and Savior." More recently this basis also seemed to the member churches to be less than they were able to testify together about the God in whom they together believed, and at the Dallas,

Texas, General Assembly in 1972, the NCC revised its basis to say:

"The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the Council seeks to bring churches into a life-giving fellowship and into common witness, study, and action to the glory of God and in service to all creation."

Thus, the National Council advanced three years ago to an explicit confession of the Incarnation and an implicit confession of the Trinity.

It seems that both around the world and in the USA, there is among Christians an overwhelming preponderance of faith in the Triune God and in Jesus as God made man. The doctrine of the Incarnation was difficult to harmonize with the great affirmation of Judaism, "Hear, O Israel, the Lord our God is one Lord." And yet the experience of the early church as indicated in many passages of the New Testament was that Jesus and his heavenly Father were one. As the Roman writer Pliny the younger (A. D. 62-113) remarked, the Christians sang hymns to Christ as God. Pliny got the point which occasionally seems to be missed by modern students of the Bible.

If one wishes to treat these doctrines as puzzles, there is a wealth of information about the different heresies that sprang up in ancient times around efforts to define the oneness and yet threeness in which God revealed himself to the people of the new covenant. The Jehovah's Witnesses of today, reading the New Testament literalistically, assert that it is inaccurate to say that Jesus is God. On the other hand, the United Pentecostal Church International holds to the position

that the name of God the Father is Jesus. Alas, neither group is eligible for membership in the National Council of Churches.

In a series of dialogues between Episcopalians and Reformed Jews in Richmond, Va., led by Mr. Spong and Rabbi Jack Daniel Spiro, some important understandings were arrived at, although Mr. Spong frankly asserted that differing concepts of the Christ remain as a difference between Jews and Christians that cannot be explained or wished away. And yet, as Rabbi Spiro said, the Jewish Scriptures have been translated into a thousand languages or dialects and circulated in uncounted millions of copies—the Old Testament in the Bible of the Christians. In such dialogue, one becomes newly aware of the tremendous debt the gentile world owes to the Jewish people, and the everlasting truth of the *Shema*: "The Lord our God is one Lord."

In the recently published book reporting this interchange, entitled *Dialogue: In Search of Jewish/Christian Understanding* (Seabury Press, pp. 109, \$3.50 paper), the words "in a simplistic way" can be found to fill out the place where three dots appear in the quotation from Mr. Spong. *Communicatio idiomatum* is sound theology, but it does not always constitute good communication between Christians and other monotheists. In the synoptic Gospels and the Book of Acts there is a noticeable lack of terminology that might confuse and repel Jewish listeners.

However, in the ancient Greek world, where philosophy supplied the language of intellectual thought, the church borrowed philosophical terms to express the Trinity and the Incarnation in paradoxes which burst the syllogisms of the philosophers.

To those who lack the Christian experience of God, these doctrines are puzzles, paradoxes, or, at the least, arguments over words. It is only from within this experience that one can write: "It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete" (I John 1: 1-4, NEB).

Dialogue contains a delightful rabbinical tale about a Spanish king who demanded that a scholarly Jew tell him which religion was better—Judaism or Christianity. If you want to know how it came out, get a copy of the book and read it (pp. 99-101).

**"Communicatio
idiomatum is sound
theology,
but it
does not
always
constitute
good communication
between Christians and
other monotheists."**



EDITORIALS

Restore the Athanasian Creed

It was, in our opinion, a mistake for the Protestant Episcopal Church in the United States of America at the time of its birth to reject from its Book of Common Prayer that symbol of faith commonly known as the Athanasian Creed. The time has come to rectify that mistake. We welcome the prospect that it may be restored at the next revision of the Prayer Book, and strongly urge that it be included somewhere in the text of the Draft Proposed Book of Common Prayer to be presented to the 1976 General Convention.

"Somewhere in the text," we say, because we are much less certain that it should be put to liturgical use in any such way as are the Apostles and Nicene Creeds. It should be in the book so that churchpeople will have it before them, become familiar with it, and realize that it is an authoritative statement of the Christian faith as this church has received the same.

The first American bishop, Samuel Seabury of Connecticut, fought unsuccessfully to have it retained in the American BCP. In 1790 he wrote to Dr. Parker, Bishop of Massachusetts: "With regard to the propriety of reading the Athanasian Creed in Church, I was never fully convinced. With regard to the impropriety of banishing it out of the Prayer-book I am clear: and I look upon it, that those gentlemen who rigidly insist upon its being read as usual, and those who insisted on its being thrown out, both acted from the same uncandid, uncompromising temper. . . . And I do hope, though possibly I hope in vain, that Christian charity and love of union will one day bring that Creed into this book, were it only to stand as articles of faith stand; and to show that we do not renounce the Catholic doctrine of the Trinity as held in the Western Church."

Dr. J.N.D. Kelley of Oxford, in his excellent study *The Athanasian Creed* (Harper & Row), remarks that Seabury might have added that by retaining this creed the church would show also that it does not renounce the Catholic doctrine of the Incarnation, and that is a point that seems to us especially in order in the Episcopal Church, and throughout the Anglican Communion, today. The Catholic doctrine of the Incarnation, be it remembered and be it emphasized, is not that Christ's eternal Godhead was laid aside, even temporarily, when he was made flesh and dwelt among us. Christ has both divine and human natures but, declares that creed, he remains "one Christ . . . not by the transformation of his divinity into flesh, but by the taking up of his humanity into God" (*non conversioe divinitatis in carne, sed adsumptione humanitatis in deo*). It is only too evident from recent statements about Christology made by some Anglican clerics and academics, that this truth of Christ's continuing and undiminished deity in his incarnation is either not understood or not believed; certainly it is not affirmed, as it

needs to be if the church is to teach its people, and proclaim to the world, the truth of Christ whole and entire.

When Government Lies, What?

Senator Edward Kennedy has his aides drafting a bill which would declare it a crime for any official of the U.S. government knowingly to mislead or lie to the public. If it ever goes to the floor of the Senate it will never pass, of course. One argument against it would be sufficient all by itself to defeat it, and that is that it would outlaw the deception of potential enemy nations by the government. Freedom to deceive other governments is still generally accepted as a necessary function of national defense. There's a great day coming, no doubt, when that necessity will be no more, but it is hard to imagine the U.S. Congress within the foreseeable future voting on this bill as though that day were already here.

Nevertheless, and regardless of what Senator's Kennedy's particular motive may be in proposing such a law, it will seem to many citizens (us among them) morally meritorious — better as an ideal perhaps than as an idea. It is presently illegal for a citizen to lie to his government. It is not illegal for the government to lie to him, and if the citizen complains that this should be a law that works both ways who will gain say him?

Hardly a day passes now without some new disclosure to the public of unlawful deeds done by the CIA, the FBI, and other agencies of the government, all in the name of national security or defense, deeds which if done by private citizens would be heinous crimes. The effect of all this must be an erosion of trust in the government by the governed, and that trust is as essential to a free society as is the consent of the governed.

Senator Kennedy's truth-in-government bill, if passed, would probably suffer the fate of most efforts to legislate morality. We are told by those who oppose such an approach that the soundest way to deal with lying in government is to leave it to the intelligence of the citizenry to see through the lie when it is perpetrated. That is in fact our only recourse at present; but to be entirely comfortable with it is to court disaster. If it is true that the American people are becoming more healthily skeptical concerning their "servants" in government it is no less true that government is developing constantly improving means and methods of concealing what it wants to conceal, and of manipulating minds it wants to manipulate.

What do we propose, if anything? Nothing new, nothing sure-fire: just eternal vigilance, along with prayer for an increase of people in government who trust the people and whom the people can trust.

As Others See It

Three cheers for Lord Longford, whose book, *Jesus: A Life of Christ*, was the subject of a review by the Rev. Wood B. Carper, Jr. [TLC, July 13].

Lord L.'s purpose is to affirm his faith in Jesus Christ as Savior, and to invite others to receive him as the same. But, alas, Lord L. blithely ignores the many erudite pitfalls "that New Testament scholarship has revealed," Fr. C. is quick to point out. There is the synoptic problem, as well as danger of being too greatly dependent upon St. John's Gospel as a source of biographical details of our Lord's life (such data being fairy tales, no doubt). Therefore Lord L.'s book cannot be recommended by Fr. C. as appropriate reading because of its "simplistic approach."

Some years ago I was one of several speakers at a Bible Club Retreat, attended by many students from the high schools of a large North Carolina city. Among the speakers was a layman who used his time before the young people much as Lord L. has done in print: telling the story of Jesus' life in his own words, "from miraculous birth to resurrection," to use Fr. C.'s words (which might almost suggest that he believes in neither). Without any question this layman had never even heard of the synoptic problem, much less considered it, nor the alleged difficulties in St. John's Gospel. He had simply read the four accounts of our Lord's life and believed what he read, and been blessed accordingly.

But as he worked his way into the many details of the story, as told in the Gospels, numerous errors began to crop up, since he was still young in the faith and had not yet mastered the facts. The young people, however, were as oblivious to the mistakes as he was, and no harm was done, but they were so many that I began counting them, even while still appreciating what he was saying. Before he was through, he had made more than a hundred such errors.

No matter. What does matter is what happened after his presentation was ended. A goodly number of young people were moved to take Jesus Christ as Savior for the first time in their lives, and some were moved to tears from a new appreciation for what he had done for them on the cross, and from concern for the lost multitudes who do not yet know him. It is of such ingredients that missionaries are made.

If Fr. Carper and those who think as he does were to approach a watermelon

in the same way that they come to the Bible, they would analyze the pigments in the skin and pulp for shades of greenness and pinkness, respectively; count the seeds to see how many were black and how many were still white, and the relative positions of each; take specimens of skin and pulp for analysis and photographing under microscopes of various powers; determine the many chemicals in the juices; identify and isolate the strontium and other harmful agents lurking within; and run a host of other such tests. Thus distracted, and the melon thus destroyed, they would never enjoy it, God's purpose for watermelons in the first place.

The significance of our Lord's choosing his apostles from the "ignorant and unlearned men" (Acts 4:13) of Galilee rather than from among the scholars in Jerusalem does not seem to have registered on many within our church. The apostles' necessary qualifications were not formal education, but that they be filled with the Holy Spirit (Acts 1:8), and that "they had been with Jesus" (Acts 1:21,22; 4:13). Thus equipped, the unlettered fisherman St. Peter could preach with power in Jerusalem and lead thousands to salvation by faith in Christ Jesus (Acts 2); he could boldly stand before the Sanhedrin and tell them off (Acts 4); and he could preach the Gospel in the very stronghold of the Roman occupation,

Caesarea, converting the whole house full of people listening to him (Acts 10).

Learning of course has its place, as is shown by our Lord's choice of a highly educated man, Saul of Tarsus, to be his apostle to the Gentiles, one who could successfully match wits with the sages of Athens (Acts 17), and even ask to plead his case before Nero himself (Acts 25:11). Yet he knew the relatively secondary place of great learning in the Christian process because of the spiritual sterility of the intellectual approach, and he damned it out of hand accordingly (I Cor. 1:18-29). He then went on to remind his sophisticated friends in Corinth that they had not been converted by listening to his "excellency of speech or of wisdom," but by the simple preaching of Jesus Christ and him crucified, which approach he had been careful to use in order that their faith "should not stand in the wisdom of men, but in the power of God" (I Cor. 2:1,2,5). And who is better qualified to set these matters in their right relationship than one of the calibre of St. Paul?

God grant that the leaders of our church may in due time get back to doing, and get us all back to doing, what the church was called into being to accomplish in the first place: simply to present the Good News about Jesus Christ—who he is, and what he has done for us—telling it to lost men and women of all ages and in all places, in order that they too may experience the saving grace of God.

Meanwhile, three more cheers for Lord Longford!

(The Rev.) WARWICK AIKEN, JR.
St. Luke's Church
Eden, N.C.

Sonnet: Ordination

Because our Father Adam was betrayed
And prelapsarian Innocence was defiled
By Mother Eve, whom Lucifer beguiled,
Divines, the Schoolmen, Fathers have inveighed
Against her kind as though another Maid
Had not delivered us our Saviour mild.

And so it is that women are reviled
Because our Mother Eve once disobeyed
God's ordinance. Still woman's place remains
Between the two: Eve's sin and Mary's son,
A son delivered with Eve's childbed pains
Through whom the sin of Adam was undone.

For all the fervent *aves* we beget,
We women are God's foster children yet.

Maxine Turner

to the conference tables or face the possibility of armed confrontation.

The bishop accused the Smith government of trying to eliminate the ANC by training black "provocateurs" to break up meetings. He said such agents were responsible for the trouble that led to 13 deaths in Salisbury last June.

MP Calls for Execution of Methodist Leader

Ian Rees-Davies, a member of the Rhodesian Parliament for the ruling Rhodesian Front Party, has called for the execution of United Methodist Bishop Abel Muzorewa, president of the African National Council.

Addressing the Rhodesian House of Assembly, Mr. Rees-Davies said the ANC was "an evil, criminal organization which should be banned and its leaders executed." He also charged that the organization was being financed by Iron Curtain countries.

D. Fawcett Phillips, another MP of the Rhodesian Front Party, said it has become "obvious that the ANC, far from being the leaders of the African people, is nothing more than a pack of political wild dogs, seeking to devour everything the average citizen possesses."

He accused the ANC of plotting treason "inside and outside the country," and said the time had come for arrests and trials of the organization's leaders. According to Mr. Phillips, ANC leaders have advocated terrorism and planned "the downfall of the government."

EVANGELISM

Gideons Received \$2 Million Faith Fund

Gideons International, which distributes about a million copies of scriptures every 27 days, met its increasing costs—30% for last year alone—with a special Faith Fund drive that brought in \$2 million.

Although the Gideons are known primarily for placing Bibles in hotel rooms, the organization distributes copies of scriptures on college and university campuses.

Statistics indicate that the average life of a Gideon Bible in a motel room is seven years, but for hospitals, the figure is less than four years.

Since the organization's founding in 1908, the Gideons have given away more than 150 million copies of the Bible.

THINGS TO COME

September

29-Oct. 2: Annual Conference of Diocesan Liturgical and Music Commission chairmen, Ocean City. Diocese of New Jersey is host.

BRIEFLY...

■ After the 1974 General Synod of the Church of England cut its grant to the World Council of Churches by \$2,400 as an expression of disapproval of the controversial Program to Combat Racism, rectors of two London churches formed a WCC Fund to replace that money through private subscriptions. They raised \$1,920 and sent it to the council. On the recent anniversary of the decision to cut the grant, Bishop John Trillo of Chelmsford, handed a check for the remainder, \$480, to the Earl of March, chairman of the WCC finance committee.

■ The vestry of All Saints Church, in Pasadena, informed the Bishop of Los Angeles that the visit of the Rev. Jane Hwang of Hong Kong to celebrate the eucharist in that parish "was a success beyond our greatest expectations." In their letter the vestry members said: "Few events in recent years have brought such an outpouring of parishioners, such a reception of enthusiasm and inspiration. . . . In conversation after conversation, young and old, men and women, said afterwards what an electric, memorable, spiritual moment it had been when the Rev. Jane Hwang broke the bread and blessed the wine. It was, above all, a celebration of women set free."

■ The Diocese of West Texas will meet Sept. 3 in Christ Church, San Antonio, to elect a coadjutor. A slate of four to six names will be presented by the screening committee. Any others who were nominated by the May 1 deadline may also be nominated at convention. The coadjutor will work with Bishop Harold C. Gosnell for at least a year and possibly longer before the bishop retires.

■ The 14th annual conference of Episcopal historians met near Portland, Oregon, with 24 dioceses represented. At one of the eucharists at the conference a chalice said to have been used by a Presbyterian chaplain in George Washington's army was used. Next year's meeting will have a Bicentennial theme, and will be held at Princeton University.

■ "West to Freedom," a 30-minute film strip depicting the role of ethnic groups in the development of American liberty, is being prepared by the Anti-Defamation League of B'nai B'rith with a grant from the American Revolution Bicentennial Administration. The soundtrack will feature folk songs and classical music.

■ Federal officials are investigating an outbreak of anti-Semitic activity in Milwaukee, Wis., that has included death threats to rabbis and vandalism at every synagogue on the city's west side. U.S. Attorney William J. Mulligan has an-

nounced that "violations of the civil rights statutes will be investigated and if sufficient evidence is secured, will be vigorously prosecuted."

■ A federal gun control law banning the manufacture, importation, sale, and ownership of handguns and handgun ammunition, "except for use by law enforcement officers," was urged by the American Jewish Congress. The agency, in a statement submitted to a U.S. House subcommittee, supported the virtually complete ban on handguns contained in companion bills introduced by Sen. Phillip A. Hart and Rep. Jonathan Bingham.

■ The board of directors of the Inter-religious Foundation for Community Organization (IFCO) elected the Rev. Ray Schroeder, an American Baptist minister, as president of the organization to succeed Dr. Paul Stauffer. IFCO, which was founded in 1967, is an organization of church agencies and community groups pledged to the economic, social, and educational development of minorities.

■ The 2,521,000 members of the Seventh-day Adventist Church contributed \$347 million last year to further its work, with the major portion of the money coming from the 800,000 Adventists in North America. Per capita giving was high in spite of inflation and political unrest, officials reported at the church's world congress in Vienna. The church, which supports schools, hospitals, and congregations in 189 countries, has conducted disaster relief programs which, for the past five years, have been evaluated at an estimated \$18.5 million.

■ The World Council of Churches has appealed to its 273 Anglican, Orthodox, and Protestant member churches for \$50,000 to support rehabilitation projects in cyclone-ravaged Bassein, Burma's fourth largest city. The Burma Christian Council plans to salvage and repair boats, quays, replace roofs and rebuild mud-walled houses. Ninety percent of Bassein with a population of 200,000, was damaged in the storm.

■ In a recent U.S. press conference, the noted German theologian, Fr. Bernard Haring, CSSR, whose contributions to several Vatican II declarations were significant, said the growing prayer movements are "not evasive" of social problems, but helping those who pray fervently to "see reality" around them. He cannot imagine, he said, prayer without a growing reverence and responsibility toward each human being. The Christian world is in "a very difficult transition from religion by inheritance to faith by choice," he noted, adding that he sees it as a process of integrating faith with life, through prayer, a concept derived from Israelite prophets of the Old Testament.

LETTERS

Continued from page 4

overemphasize tongues, it is grossly unfortunate; they are probably misinterpreting Fr. Bennett, who does emphasize that tongues "comes with the package."

Fr. Miller goes on to say that all Christians, not just charismatics, have shared in the gifts of the Holy Spirit. Yes, of course; and thank God! But what the charismatic renewal seeks to emphasize is the *heightened awareness and marshalling* of the gifts of the Spirit—all of them—among greater numbers of God's people for the empowering of the body for its mission of proclaiming Christ to the world. If we are at all honest, we are going to have to admit that the church has failed miserably in most areas in carrying out the divine commission, and with society becoming less and less predisposed to accept the truth of the Gospel and salvation in Jesus Christ the job is going to become harder and harder. But what is happening now is that the Spirit is enabling more and more Christians to say to the world, "Look—Christianity works!" If we are to win the world for Christ, as he commanded us, it can be only through a total empowering by the Holy Spirit—and not just tongues, but prophecy, knowledge, miracles, healing, discernment of spirits, and all the rest.

Of course, since the "charismatic movement," like the church herself, is made up of human beings, there is going to be a lot of utter nonsense born of ignorance, misdirected zeal, and poor teaching and shepherding. I would say, check for the *fruits* of the Spirit—love, peace, joy, gentleness, self-control, and so on. If they're not there, then I would be leary indeed. But don't, please, suppose that all involved in charismatic renewal are some kind of "lunatic fringe." Most that I know are pretty solid, fine Christian people. And it doesn't stop with speaking in tongues—there is real power to be found there, and I am convinced that basically this is of God and that despite the abuses it will be seen as such by the whole body of Christ.

(The Rev.) JOHN B. PAHLS, JR.
Church of the Ascension on-the-Prairie
Colby, Kans.

Assertiveness

In an editorial [TLC, July 13] you wrote about assertiveness as taught in behavioral science. It appears that your knowledge of the subject comes from a magazine article or a book on women's lib, and this demeans your stature as a scholar.

Contact sports appear to be the most popular pastime of the adult American. There must be a reason for this. I would suggest that most adult Americans see in the sports arena something to do with life. In contact sports there are two allowable kinds of behavior—offensive (aggressive) and defensive. In life most people behave in two manners—aggressive and defensive.

What the behavioral scientists are trying to tell us is that there is yet another kind of behavior—assertive—which falls between aggressive and defensive. (Jesus, to my mind, tried to teach us this also.) In assertive behavior there is no threatening and no covering, rather a positive statement of selfhood as a creature of God.

Pick up a book by Eric Berne and read about "adult" behavior and you'll get a glimmer of what assertive behavior is all about. Maybe this is a specialized language, but if there is nothing wrong in asking theological laymen to learn a specialized theological or liturgical language (BCP) maybe there isn't anything wrong in asking the scientific layman (which is what a theologian is) to learn a specialized language.

(The Rev.) GILBERT E. DAHLBERG, JR.
St. Barnabas Parish
Denver, Colo.

Revision for Whom?

Sally Campbell's "As Others See It" [TLC, July 13] is a simplistic and narrow approach to the very intricate and thorny problem of Prayer Book revision. I am sure that there is hardly a churchman alive who would not agree that the BCP might well be revised, but I would hope that the vast majority would not want to see this masterpiece scuttled. The pertinent question is: Does the proposed Green/Zebra book set forth a worthy replacement to the BCP for this age and the decades to come?

Miss Campbell, in the espousal of the new rites, speaks only of word usage and expression. "Sheep, erring and straying" must go because this image no longer relates to urban personalities. In haste the Roman Church has replaced the beauty and mystery of the Latin language with the vulgar language of the day, and witness her sad plight. Her people are disenchanted, frustrated, unconvinced, and are leaving the church in droves.

Aside from the replacement of the uncommonly beautiful language of the BCP, what might Miss Campbell say about the introduction of the proposed initiatory rites with their 180° change in theology, the removal of the trinitarian formula in the marriage pronouncement in "deference" to non-Christians, and the concerted effort to replace Anglican usage with the new proposed ICET compositions (to cite a few doctrinal abominations)?

Her more dangerous suggestions hinge upon her statement that the BCP and the hymns of an earlier age do not "work for us." Just whom does she include in "us"?

Miss Campbell seemingly speaks from the viewpoint of a younger generation. If her thesis is correct, then we should by now have seen some startling and challenging increases in attendance and membership in our church. But although we have now had these experimental rites with us in the Episcopal Church for some eight years, we still see the membership of our church decreasing each year. Might it be that God is trying to tell us something?

(The Rev.) GERALD L. CLAUDIUS
St. John's Church
Kansas City, Mo.

Is it the Holy Ghost?

Just a few comments concerning Betty Noice's article ["As Others See It," TLC, July 27]. She states that "the Episcopal Church as a body guided by the Holy Spirit is slowly but inexorably moving toward the acceptance of women in the priesthood." That the church seems to be moving toward having priestesses by action of General Convention few would deny, but that this action is prompted and guided by the Holy Ghost as

is implied is certainly a matter open to different interpretation.

In the same paragraph Mrs. Noice makes reference to "the coming wholeness in the priesthood," i.e., the addition of priestesses. The suggestion is being made that the only Priest we have has not shared a whole priesthood with his church. Really now: that the catholic priesthood has not been whole up to the time of priestesses is an astonishing and absurd assertion not worthy of print.

Finally Mrs. Noice says, "When I entered seminary in 1969 . . . I expected to learn why priests must be male. I found no reasons . . ." I would only suggest that because she did not find any explanations for the male priesthood in an American seminary is certainly not a valid reason for assuming that there are none.

EDWARD GETTYS MEEKS
Columbia, S.C.

Oversight

In giving permission to reprint my letter in "As Others See It" [TLC, July 27] I assumed you would acknowledge its source, namely *The Colorado Episcopalian*, April 1975.

(The Rev.) BETTY NOICE
Gunnison, Colo.

Our oversight; our apologies to TCE. Ed.

SCHOOLS

FOR BOYS

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

FOR GIRLS

Margaret Hall

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



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.

CLASSIFIED

advertising in *The Living Church* gets results

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

THEOLOGICAL BOOKS, used, new and reduced price. Request list L.C. Pax House, Box 47, Ipswich, England.

CLERGY SABBATICALS

WE have been running five to eight week courses for clergy since 1967. Why not take that sabbatical now? Full details from: The Deputy Principal, Salisbury and Wells Theological College, 19 the Close, Salisbury, Wiltshire, England.

FOR SALE

PIPE ORGAN: Wicks, 3 manuals, 13 ranks plus harp and chimes. Reply or call The Church of the Redeemer, 5700 Forbes Avenue, Pittsburgh, Pa. 15217. (412) 422-7100.

POSITIONS WANTED

ACTIVE, progressive married priest with over 10 years experience, parish and mission, seeks call to medium size parish in any Western city with over 100,000 population. Complete resumé sent upon request. Reply Box V-219.*

ORGANIST-CHOIRMASTER seeks Anglo-Catholic parish where Sunday High Mass is spiritual, liturgical, and musical center of parish life. Single man, 30, conservatory trained, specialist in plainchant and early music; boys', men's, mixed choirs, orchestral experience. Adequate pipe organ a prerequisite. Minimum salary \$5,200 per annum net. R. Harold Clark, 2480 Fairview Ave. #302, Cincinnati, Ohio 45219. Will relocate.

PRIEST, 45, Eucharist/parish calling centered, single. Currently rector excellent, small congregation, but desires relocation Eastern and/or urban congregation with active lay participation, develop youth and education programs. Bishop informed. Share cost meeting vestry, sincere interest indicated. Reply Box J-218.*

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.50 service charge for first insertion and 75 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

PEOPLE and places

Ordinations

Priests

Arizona—The Rev. Charles Graves, curate, St. Augustine's, Tempe.

Bethlehem—The Rev. James Kinsey, staff of St. Andrew's, Bethlehem, Pa.; and the Rev. Richard Riser, St. Peter's, Tunkhannock, Pa.

Central Florida—The Rev. David C. Hartling, staff of Good Shepherd, Maitland.

Central Gulf Coast—The Rev. S. Albert Kennington, curate, Trinity Church, Mobile, Ala., and assistant secretary of the diocese, address, 1901 Clearmont St., Mobile (36606).

East Carolina—The Rev. Messrs. William Brown, William J. Hadden III, and Charles H. von Rosenberg.

Florida—The Rev. Charles Perry Scruggs, Jr., assistant, Church of the Advent, Tallahassee, address, 1115 Sandhurst Dr. (32303).

Fond du Lac—The Rev. Michael John Downey, assistant to the dean, St. Paul's Cathedral, Fond du Lac, Wis., address, Box 347 (54935).

Los Angeles—The Rev. Robert Burton for the Bishop of Ohio; and the Rev. Leon Lamont Wiltsee, Jr.

Louisiana—The Rev. Craig Robert Wylie, staff of St. Martin's School, Metairie, La., and the Rev. Martin Lester Nelson, curate, St. James' Church, Baton Rouge, La.

North Carolina—The Rev. David H. Wright, non-stipendiary assistant, Holy Comforter, Burlington, N.C. He is with Bell Labs, Greensboro.

Northern Indiana—The Rev. Charles P. Walls (by Bishop of Fond du Lac), vicar of St. James Church, Mosinee, and Church of the Ascension, Merrill, Wis., address, 409 2d St., Mosinee (54455).

Northwest Texas—The Rev. Charles Cook and the Rev. Edward A. Downs, M.D. Dr. Downs is continuing his medical practice in Lubbock.

Deacons

Southern Ohio—Foster Alvin Embry, Mrs. Marilyle Sweet-Page (transferred to Rochester), D. Darwin Ralston, William E. Rathman, and Philip Wiehe.

Southeast Florida—Andrew Thomas Blackmon; Bryan Arthur Hobbs, curate, St. Paul's Church, Key West; David Arthur Rich, curate, St. Columba's Church, Washington, D.C., address, 7307 Maple Ave., Chevy Chase, Md. 20015.

Southwest Florida—John H. Lacey, vicar of St. Augustine's Church, 2920 26th Ave., St. Petersburg (33712); Andrew McBeth, curate, Trinity by-the-Cove, 553 Galleon Dr., Naples (33940); David C. Moore, curate, St. Bouiface' Church, 5615 Midnight Pass Rd., Sarasota (33581); and Harold R. Warren, curate, St. Bede's Church, 2500 16th St. N., St. Petersburg (33704).

West Virginia—David Darlington Bickling, in charge of St. Luke's Church, 200 S. Penn, Wheeling (26003); James Gordon Bradley, in charge of St. James' Church, 3001 7th Ave., Charleston (25312), and assistant, St. Luke's Church, Charleston, and chaplain to West Virginia State College, Institute; James Arthur Johnson, St. Mark's Church, 405 B St., St. Albans (25177); William Joseph Lawson, Trinity Church, Parkersburg (26101), Sept. 1; Russell Goodsell Lockett, St. Mark's Church, War, address, Box 566 (24892); and Wallace Averal Reynolds, Jr., in charge of Grace Church, Ravenswood, address, 3402 Ginger Dr., Huntington, W.Va. 25705.

Schools

St. Mary's and St. John's School, Peekskill, N.Y. —America the Beautiful Fund of New York recognized the school with a "seed" grant toward instructing the public in field and laboratory methods of archaeology by actual participation in an excavation of a Revolutionary War Military site on campus. Project Mount St. Gabriel is under the direction of Dana C. Linck, resident archaeologist at the school.

General Convention

The Rev. Frank F. Fagan, rector of St. Helena's, Beaufort, S.C., has been named news director for radio-TV convention coverage.

Canon Howard B. Freeman of the Diocese of California, San Francisco, has been named news editor of the press room at convention.

The Inscriber

The artistry of his brush strokes upon the world:
here, there, the quickening . . .

Those who are touched, know,

And those seeing another being touched.

We watch the flat of river-water
rippled to silver by a sweep of wind,
like a thought dazzlingly written across a page.
Had this been your face receiving a holy message,
I would have recognized the sign.

Transfigurations become more frequent —
as now, in early morning analogy —
as often, across the landscape of the inner mind,
stilled, waiting for inscription: —
then the brush stroke . . . widening to a surge of grace.

The tracteries disappear;

What is indelible is the love —

Elizabeth Randall-Mills



GO TO CHURCH THIS SUMMER!

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

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

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

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. 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

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

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

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Road
 The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A. Griesmyer, D.D., the Rev. Canon Harold S. Olafson, D.D.
 Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily Mass. C Sat 4-5. MP & LP Daily. An Anglo-Catholic Parish Serving the Palm Beaches.

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

FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Berks, 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

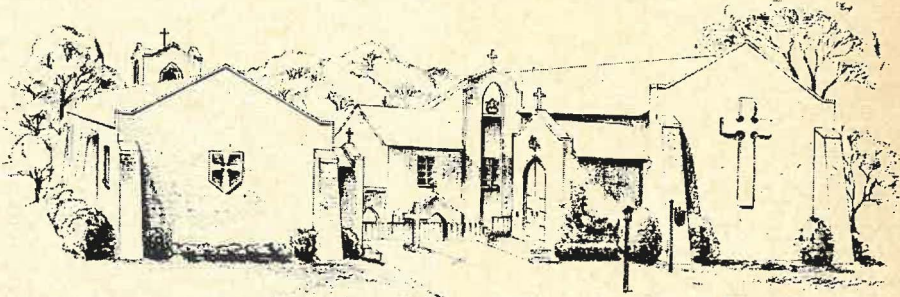
DODGE CITY, KAN.
ST. CORNELIUS' First Ave. at Spruce
 The Rev. R. W. Tredler, r
 Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

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 Ashment Station, Dorchester
 Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

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

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, Evenson; EYC, Episcopal Young Churchmen; ex, except; IS, 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-am, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



CHURCH OF OUR SAVIOUR
 ATLANTA, GA.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

FALLS CITY, NEB.

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

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. John M. Larson
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
The Rev. Canon G. D. Martin, r; the Rev. H. R. 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.

ST. RAPHAEL'S Mission Vets Mem. Elem. Sch.
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. Francks, c
Sun Mosses 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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Ste. 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. Wkdays 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun, 12:30

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

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; Ecumenical Service 11. 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; Weekdays HC Tues, Thurs 12:10; Wed 8 & 5:15; Saints' Days 8. EP Tues, Thurs 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

The Living Church

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

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

JOHN F. KENNEDY AIRPORT
THE PROTESTANT CHAPEL Center of Airport
Marlin L. Bowman, chap
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 Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vlas, 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
Sun HC 10; Mon thru Fri HC 1:05

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

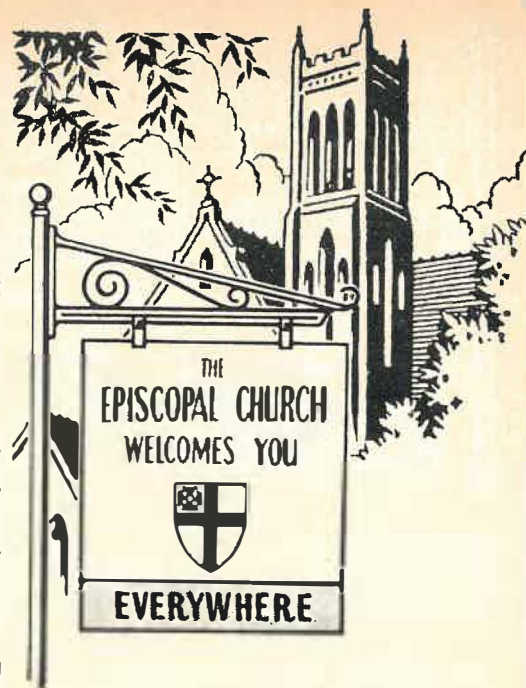
ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

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



TRINITY CHURCH
NEW YORK, N.Y.



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

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

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

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

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKES' 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

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.