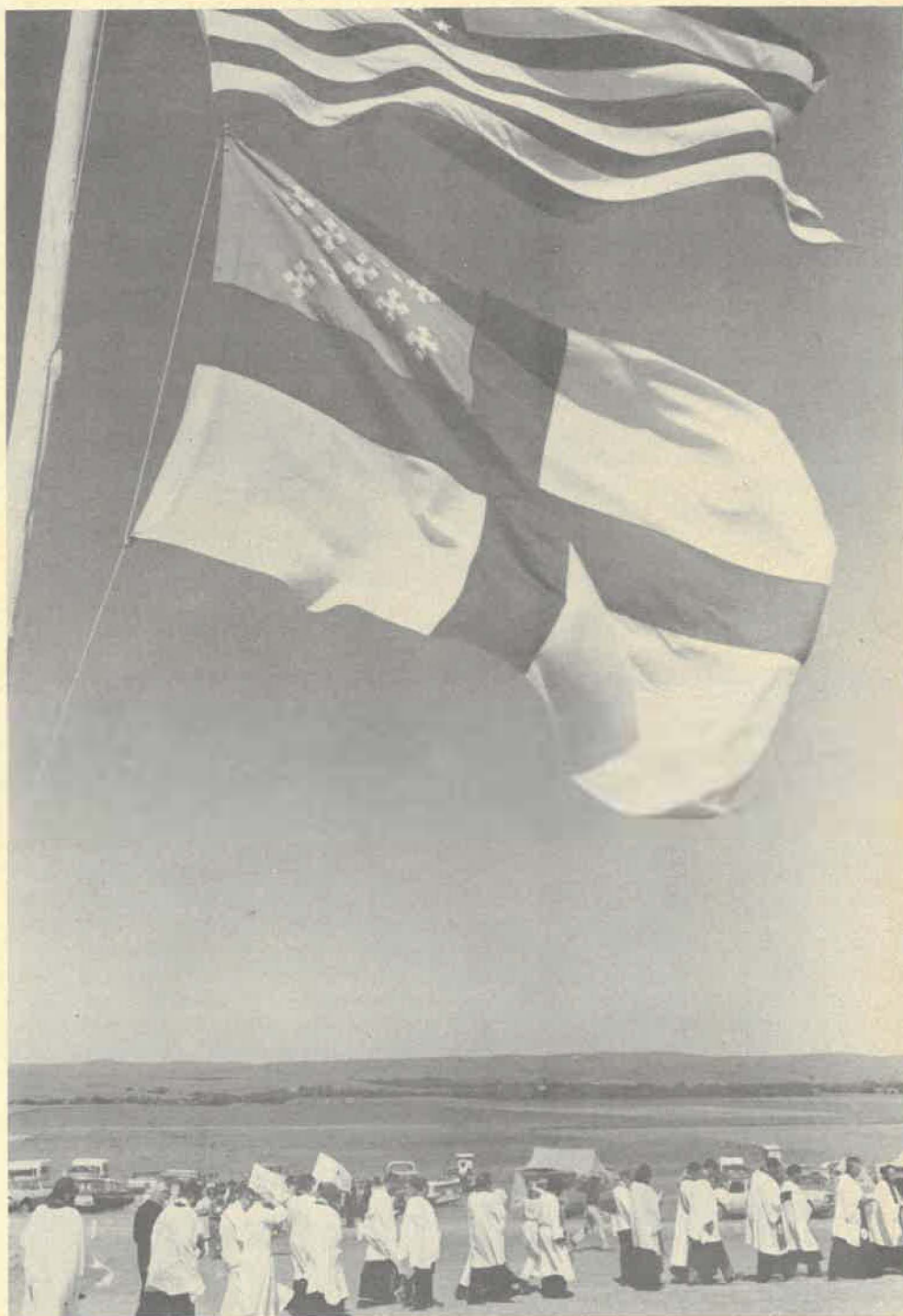


The Living CHURCH

MARRIAGE

*The Proposed
Rite • page 9*

*The Eucharistic
Model • page 10*



Procession of the
Niobrara Convocation
[see NEWS, page 8].

Kid Rock/Orin

AROUND & ABOUT

— With the Editor —

Several readers have asked recently what I have against the liturgical movement. It is impossible for me to answer the question until three prior questions have been answered, to wit: (1) What specifically gives you the idea that I'm against the liturgical movement? (2) What is the liturgical movement? and (3) Which liturgical movement do you mean? I am aware of several movements within Christendom that are concerned with liturgy, and I suppose that makes them liturgical movements. There is one, for example, that aims at revising the Book of Common Prayer along the lines of Green/Zebra. There is another one to keep the BCP pretty much as it is. They are all equally liturgical and equally mobile, but to my mind some are more equal than others.

I have one complaint about all liturgical movements as I see and hear and read them; not so much a complaint perhaps as an impression that calls for a caveat. Such movements tend to claim too much for what they will accomplish if they succeed. I have in mind such claims as that when it is truly "the mass that matters" in people's lives they live better with God and their neighbor and themselves. The claim is that the mass does this for them. It is an idolatrous claim. The mass does nothing for them; the God of the mass may perform that miracle of grace, using the mass as means. But he may choose to bestow that same miracle upon such worshipers as Quakers who eschew all sacraments.

Or it is said that if the offertory is rightly done, if members of the congregation bake the bread and make the wine at home for the eucharistic elements, everybody involved will come away with a stronger sense of the sanctity of toil.

And who can forget the liturgical craze of a few years back for the family eucharist? (It hasn't entirely passed yet.) We were told that if mother and dad and all the kids could be in church *together*, come to the Lord's table *together*, there would be a notable strengthening of the family as family.

All such claims make some sense, and have some truth in them, but seldom if ever nearly as much as is claimed for them. Thus false expectations are aroused, only to be followed by ultimate and sure disillusionment.

Anglicans especially—who always seem to be touting some "incomparable liturgy," though by no means always the same one—seem superstition-prone con-

cerning the power of liturgical magic to work miracles. And there have been anti-liturgical liturgical movements of the sort that would abolish all liturgy in worship. That they engender their own superstitions and idolatries is one of the best attested facts of religious history.

The only answer I can make to my critics, lacking more specific charges to answer to, is that I like a good liturgical movement in a good liturgical movement's place, but I wish there were some way of getting and keeping them all into that place. It is the place of good liturgy to bring us closer to God, not to bring us closer to itself. The distinction is the categorical one between means and end.

The following are some comments on the subject which strike me as sound and pertinent. They all happen to be by Roman Catholics, who have much the same problems and temptations with liturgy that Anglicans have. All these temptations boil down at last to the tendency



to look to liturgy to do for us what only God can do for us. There's a marvelous text somewhere in the Old Testament for a sermon on this or any other aspect of the human tendency to confuse means with ends, or to worship God's gift rather than God himself. Now I remember it—Habbakuk 1:16, about the fishermen who "sacrifice unto their net, and burn incense to their drag." It seems to me that the more ardent activists in any liturgical movement often make that mistake.

Now for those passages:

(1) **Karl Rabner, S.J.:** "Despite a romantic exuberance manifested here and there in the liturgical movement, by which the sacrifice of the mass is exalted and allotted a central position in history, the mass has never been so absolutely the centre of all Christian existence that everything had to proceed from it and be referred back to it."

(2) **Theodor Haecker:** "Some liturgists behave as if Christ came into the world to found a liturgical movement."

(3) **Dom Aelred Graham, O.S.B.:** "An interest in liturgy for its own sake indicates a concern for religion of the second order. Jesus the Son of God and Gautama the Buddha agreed on this point, as on many others."

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THE CALENDAR

September

- 28. Trinity 18/Pentecost 19
- 29. St. Michael and All Angels
- 30. Jerome, P.

October

- 1. Remigius, B.
- 4. Francis of Assisi, Friar
- 5. Trinity 19/Pentecost 20

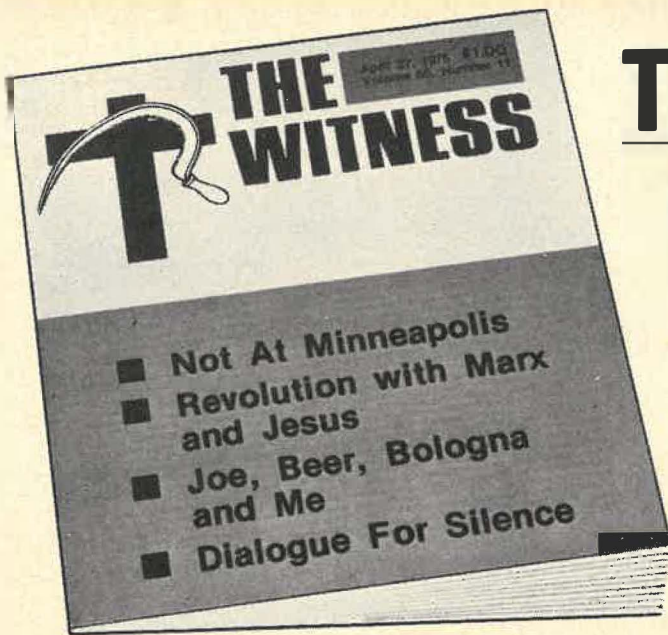
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Letters

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

The "Coming Out"

Just a brief note to thank you for your positive editorial concerning the church and homosexuals [TLC, Aug. 31]. Your comments were wise and timely.

(The Rev. Canon) RALPH R. CARSKADEN
The Cathedral Church of St. Paul
Detroit, Mich.

In your editorial you commend a group of "gay Episcopalians" for "coming out." Certainly any group of Christians who wish to meet in order to help one another with their problems and to grow into a more perfect state of Christian love is to be commended.

However, judging by the literature sent to me, Integrity had another purpose in mind; namely recognition that homosexuality was a valid and acceptable way of life. St. Paul disagrees with that point of view, as his letter to the Romans makes clear.

I am sure that you are not promoting homosexuality in the Episcopal Church. I wish your editorial had made that clear.

(The Rev.) PETER J. SURREY
St. Paul's Church

Savanna, Ill.

I was not as pleased as the editor of THE LIVING CHURCH by the "coming out" of homosexual Episcopalians at their convention at the Chicago cathedral. It may be that 10% of humanity is homosexually oriented; surveys say that far more than that have felt homosexual inclinations at some time. But what does that prove? Many people are tempted by gluttony, theft and greed; some practice them regularly. Does that justify gluttony, theft and greed? The question is whether the practice of homosexuality or any other use of the human body is in accord with the will of God. Both the Holy Scriptures and the doctrine of creation (as I understand it) indicate that homosexual practices are unnatural and therefore sinful. Surely we should sympathize with all who are tempted to sin, in whatever way, but are we to rejoice that people gather in our cathedrals to promote their particular brand of misbehavior? Shall we next have a mass in favor of greed offered from St. James, Chicago?

Further, I wonder if Dr. Pittenger's remarks have been misquoted. Could any responsible Christian theologian make the incredible assertion that *all* sexual relationships are good? Of course, sex is God-given and good; but surely the man has dealt with marriages that failed because of adulterous relationships. And can anyone read the Summary of the Law Sunday after Sunday and really believe that sin is "not the violation of a set of commandments"? Just who repealed the Ten Commandments, and when?

The editorial points out that the Lord says "my house shall be called a house of prayer for all peoples." In context (Isaiah 56) the passage makes it clear that this applies strictly to peoples who intend to keep the commandments of God.

(The Rev.) WILLIAM B. OLNHAUSEN
St. Boniface Church

Mequon, Wis.

We Are the Church

After talking to two people, one of whom has left the Episcopal Church "because it had nothing to offer her," I started thinking of what the church had to offer me. Then I remembered something out of the Office of Instruction in the BCP: "What is the church? The church is the body of which Jesus Christ is the head, and all baptized people are members." When you look at that definition, you realize it is not the church which owes you anything, but you who owe the church. Too many of us get angry at the church because it is not doing what we want it to. But we forget—we are the church!

Perhaps we all need to review what we were taught before our confirmation. Perhaps those bishops, the shepherds of the church, who are refusing ordination to men at this time would be better off to review as well.

W. JOSEPH LEIGH

Denver, Colo.

Our Priorities

Thanks and congratulations to you for your courteous and evenhanded exchange with Mrs. George [TLC, Aug. 31] and for printing the close of Bishop Frank Weston's 1923 sermon [TLC, Aug. 3].

How much the Devil and his allies throughout the world must gloat over us Christians' wasting our substance and frittering away our time and energy bickering about such issues as Prayer Book revision and ordination of women to the neglect of the furtherance of the church's real mission. Differences of opinion are certainly a part of life and must be resolved, but nitpicking and argument for argument's sake should not become our whole life.

Aren't we, as a church, big enough to pray, study, and then decide on these and other difficult matters with the guidance of the Holy Spirit, and then, after the votes are counted, to close ranks and get on with the work that our Lord has laid out for us?

JOHN R. PORTEUS

Schoharie, N.Y.

Postscripts on Benediction

Here are two postscripts to your editorial on Benediction of the Blessed Sacrament [TLC, Aug. 17].

All catholic churchmen as well as many others believe that the consecration of the bread and wine at the holy eucharist means that Christ himself is spiritually present in them in a uniquely special way and is received in his divine fullness by communicants at the altar rail.

But between the consecration and the reception, there is little time and it is so

filled with prayers of the liturgy and the people's movement to the altar that there is no opportunity adequately to express to our Lord, so specially present, the devotion and thankfulness the devout feel. The purpose of Benediction of the Blessed Sacrament is to provide such an opportunity and is made possible by the host reserved from previous eucharists and kept on catholic altars to communicate the sick.

My second postscript: An American protestant minister traveled across North Africa to a former British colony. There he saw for the first time an Anglican Benediction of the Blessed Sacrament and was most impressed by the great fervor and reverence of the large native congregation as they bowed low and crossed themselves at the climax of the devotion, where the celebrant, standing at the altar, holding the monstrance containing the host, signs the cross over the people. The American later said that he had thought that Christianity had nothing comparable to the great visual appeal of the reverent Moslem throngs with everyone praying faced towards Mecca. Now, however, the adoring congregation at the Benediction enabled him to realize that this was indeed an answer to the Moslem practice and gave him grounds for hope.

NAME WITHHELD

Monkey Trial Issue

The "Issue at 1925 Monkey Trial" [TLC, Aug. 10] is far from dead. Harvard University's anthropologist Dr. Björn Kurtén, in his new book *Not from Apes* makes the case that man predates the apes. The case is based on the dating of skeletal remains.

Might the truth of the matter be that apes devolved from man? There are several books on the market which have examined African tribes regressing to the apish anthropoidal manner of life.

The evolutionists may be in for a serious shock.

(The Rev.) JAMES BRICE CLARK
St. Luke's Church

Woodland, Calif.

They Are Staying

In your editorial [TLC, Aug. 10], you wrote: "It is the duty of every Episcopalian to make up his mind and resolution that he will stay in this church, whatever happens at Minneapolis, if he possibly can."

I have already taken such a step. I'm staying. And as far as I can tell, St. Francis' Church is staying with me. Most of us do not really care for ordination of women to the priesthood and none of us truly care for Prayer Book revision, both of which will probably come, but no one here that I know of plans to leave the church because of it.

A look at church history, especially at recent splinter groups in ours and other denominations, indicate the wisdom of sticking with the ancient main body of the church. No current break-away movements have amounted to much and they never shall because such action does not shake the world anymore.

If the church falls into wrong thinking God will, in his own way and in his own time, set it right. Now more than at any other time we as the body of Christ need to inter-act with the personality of our Creator rather than simply re-act to one another.

I would like to suggest to our 1976 General Convention something fair to all: (1) When it adopts PB revision, keep the 1928 BCP for optional use; (2) Leave the matter of ordaining women to the priesthood up to each bishop letting every parish which wishes to call a woman priest have the freedom to do so.

(The Rev.) TERENCE E. KELSAY
St. Francis' Church

Bushnell, Fla.

Becket and More

Your consultant's answer to the Becket-More question [TLC, Aug. 3] covered the legalist reasons for the two saints' absence from the Anglican calendar, but failed to give what I consider a historically valid reason.

Both saints, Thomas and More, were caught up in basically the same conflict: the authority of the king versus the authority of the church. Becket refused to accede to Henry II's attempted limitations on ecclesiastical courts and More refused to accede to the validity of Henry VIII's marriage to Ann Boleyn.

It should also be remembered that during the dissolution of the monasteries in England, Becket's tomb was destroyed and his bones scattered. He was declared an official traitor to the English crown.

In a sense, both saints were victims of the English Reformation and, therefore, their absence from Anglican calendars is not surprising. Their restoration is indeed long overdue.

DWIGHT H. CAMPBELL

Rose Hill, Va.

Slovenliness in Worship

In TLC of July 27 there is a letter from Randal G. Hickman complaining of his experience of the trial rites in the Roman Catholic Church (but it could just as easily have been an Episcopal parish), where they are done in a sloppy and informal manner. Such is unfortunate. But it is unfair to assume that the new services are all done that way. The writer of this letter has seen the 1928 Book of Common Prayer done in just as disgusting a fashion. But it's not the fault of the Prayer Book, it's the fault of those who celebrate the rites.

If Mr. Hickman is deeply concerned about this loss (as I am) I suggest that he get a copy of *A Call to Anglican Integrity* which has as point two that reverence and beauty should be continued in the church whatever rite or service is used.

(The Rev.) LYNN CHESTER EDWARDS
Church of the Good Shepherd
Pittsburgh, Pa.

TLC August 3

Re two letters appearing in TLC, Aug. 3. The rector of Bruton Parish has discovered that somebody has forged an upper-case "U" in the photograph of that parish's colonial altar service book, thereby transforming "united" into "United" States.

Immanuel Parish also possesses a colonial altar service book, as do several parishes, with the authorized changes written into the margin. The rector of this parish at the time was the Rev. Dr. Charles Wharton, who was along with William White and William Smith a member of the committee which

prepared the first American Prayer Book. Presumably our book shows the changes in Dr. Wharton's own hand; and it clearly shows an upper-case "U." I believe the earliest editions of the 1789 book also print an upper-case "U." One wonders whether the lower-case "u" in the Williamsburg book was a conscious and deliberate deviation, or perhaps a "Freudian slip."

On the subject of the "tinker's damn," the Oxford Dictionary, usually the last word on words, says emphatically that the phrase refers to the worthlessness of a curse from the lips of itinerant tinkers reputed to have an "addiction to profane swearing." The same source refers to the "plumbers' dam" theory, first appearing in 1877, as "an ingenious but baseless conjecture."

(The Rev.) MYLES W. EDWARDS
Immanuel Church

New Castle, Del.

Wants Friends

I'm presently confined in an Ohio prison and I have no one on the outside with whom to communicate. Therefore, I would appreciate it very much if you would print my letter, in hope that someone will write me. It gets very lonely in here, and this would help me very much and brighten my time and my days behind these bars.

I'm 36, black, and will answer all who write. Thank you ever so much and hoping to hear from some of your readers soon.

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Trinity 18 / Pentecost 19

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WASHINGTON

Four More Illegally Ordained

Of the original group of five women determined to be ordained to the priesthood of the Episcopal Church in Washington, D.C., Sept. 7, regardless of the missing episcopal permission or standing committee approval, the Rev. Phyllis A. Edwards of Chicago withdrew from taking the step.

After several conferences with Mrs. Edwards in late August, the Rt. Rev. James W. Montgomery, Bishop of Chicago, said they had "discussed thoroughly" the "implications of such a course of action" and Mrs. Edwards has decided "it would be undesirable to proceed at this time.

"I respect Mrs. Edwards' right to her convictions on the question of ordination of women to the priesthood, but I agree with her that it would be in the interests of the welfare of the church if this could be resolved by constitutional process at the 1976 General Convention."

Mrs. Edwards, former Christian education director at St. Matthew's Church, Evanston, Ill., was made a member of the Order of Deaconesses in 1964. The late Bishop of California, the Rt. Rev. James A. Pike, recognized her as a deacon of the church in 1965, five years before General Convention opened the historic diaconate to women.

The four women involved in the Washington service, which was held in the Church of St. Stephen and the Incarnation, were the Rev. Alison Palmer, director of the Office of International Labor Affairs, Department of State; the Rev. Betty Rosenburg, pastoral counselor with the campus ministry, Georgetown University; the Rev. Eleanor L. McGee, chaplain and assistant coordinator of religious affairs, American University—all are canonically resident in the Diocese of Washington; and the Rev. Diane Tickell, Diocese of Alaska, on the staff of the Crisis Intervention Center, Anchorage Community Hospital.

The Rt. Rev. George W. Barrett, who resigned as Bishop of Rochester unexpectedly in 1970, informed the House of Bishops of his intention to ordain the women. He could not "refuse to act in this instance . . .," he said, "despite my great reluctance to increase the tensions within the church, to disrupt its peace,

or to add to the problems of fellow bishops, particularly those in positions of jurisdictional responsibility."

The Bishop of Washington, the Rt. Rev. William F. Creighton, who favors women priests said he had "informed Bishop Barrett that he does not have my permission to ordain deacons to the priesthood in this diocese."

The council and the standing committee of the Diocese of Washington supported Bishop Creighton in his ruling.

At the same time, the bishop reaffirmed his intention to begin ordaining women to the priesthood after General Convention even if that body does not approve the idea of women priests. Some time ago, the bishop said he would not ordain any more men to the priesthood until the women's issue was resolved.

Describing the advance announcement of the proposed ordinations as "damaging," Bishop Creighton said that "apart from its disturbing effects in our own diocese, I regret most of all the adverse effect it is having upon the cause of the ordination of women. It is seriously imperiling the prospect of the acceptance of women in the priesthood."

During the service at St. Stephen's, a layman protested the proceedings as did a priest who is a member of the Coalition for the Apostolic Ministry.

[More next week]

NEBRASKA

Bishop Resigns; Fiscal Settlement Arranged

The Bishop of Nebraska, the Rt. Rev. Robert P. Varley, has submitted his resignation effective Sept. 1, to the diocesan standing committee. It has been accepted, contingently upon its acceptance by the House of Bishops.

Bishop Varley and the diocesan executive council have worked out an agreement by which the bishop will receive a stipend for six months following the date of his resignation, along with such per-

quisites as housing allowance, pension assessment, and health insurance.

The resignation came as the culmination of considerable controversy within the diocese about the bishop's personal conduct and his handling of diocesan affairs [TLC June 29 and Sept. 21].

SEMINARIES

Dr. Ramsey at Nashotah

Fifty years ago, a young student of Cambridge University visited the United States and the American mid-west for the first time. His name was Arthur Michael Ramsey and he was a member of a Cambridge debating team that toured American campuses to engage American collegians.

Now the retired 100th Archbishop of Canterbury, Dr. Ramsey is once again in the American mid-west, this time as a visiting lecturer at Nashotah House, in Nashotah, Wis. He is accompanied by Lady Ramsey.

At press conferences upon his arrival in Milwaukee and at the House, the archbishop responded to questions on a number of fundamental issues confronting the church today.

Asked about the present state and the prospects of the movement toward union between Roman Catholic and Anglican bodies, Dr. Ramsey replied that "progress has been so great in the last 20 years that with a few more miracles we should see a solution by the end of the century."

By a "solution" he does not mean an institutional merger so much as full intercommunion. He envisages the pope as the "presiding bishop" of the united church of the future.

Between these two churches the greatest practical stumbling-block at the present is the problem of mixed marriages, the archbishop said, but added that in this area there has been remarkable improvement in recent years.

Asked when the theological representatives of the Roman and Anglican Churches might get down to tackling directly the delicate problem of the papal claims, Dr. Ramsey replied instantly, "Next week." He was referring to the then forthcoming meeting of the Anglican Roman Catholic International Commission (ARCIC) at which the subject of authority was to be the topic of consideration.

The archbishop was asked about the status of the ministry of exorcism in the

THINGS TO COME

November

11-12: Ad Hoc Committee on Clergy Development will present its report on "Resources for Clergy Development" at a fall conference in Phoenix.

13-14: The above format will be repeated in Atlanta. The Rev. Edward R. Sims of Christ Church, Cincinnati, is chairman of the meetings.

Church of England in particular. With a twinkle he remarked that because he no longer has administrative responsibility he need not concern himself with the problem of what to do about regulating such ministrations within the church. He offered the opinion that much disorder that is attributed to demonic possession is in fact psychological. He said also, however, that he believes that supernatural evil does exist.

About the general state of the church in Britain and in America, Dr. Ramsey noted that in the U.S. the tensions that shook the churches in the '60s seem to be easing.

Church attendance has fallen off somewhat in this country, though not to the extent that it has in Britain. But the archbishop thinks that where there is less church attendance than formerly there is more deep Christian commitment to the Gospel in those who do attend.

"Where the church is a caring church it grows," he said. "Caring for God, in its worship of him; caring for one another; caring for those outside, especially the suffering—when the church cares in those ways, it wins adherence to the Gospel," he believes.

In Northern Ireland, church leaders on both sides of the conflict have been doing a great deal for peace, Dr. Ramsey asserted, but the passions which divide the people so bitterly are not religious in themselves and therefore what the religious leaders can do is sadly limited.

Dr. Ramsey sees in some so-called charismatic religion "a genuine bubbling over of joy in the Christian life," but concerning the charismatic movement as a whole feels that two caveats are in order: first, that it is totally wrong to regard any special spiritual gift as a sign that one is a "first-class Christian" compared to others, and secondly, that all gifts of the Spirit are given for the building up of the common life.

The proper role of the Anglican Consultative Council was brought up, the questioner saying that some of its decisions seemed more legislative than consultative in tone.

Dr. Ramsey replied with a smile that consultative bodies sometimes exceed their role and become authoritative in their statements.

The archbishop's final comment was upon Christian mission. A questioner pointed out that contemporary Christian theologians disparage the very idea of Christian mission to the world, calling it arrogance and cultural imperialism.

Dr. Ramsey responded by saying: "My belief is that we have the duty of making Christ known to every creature in the world." But, he added, "colonialism" in Christian mission is dead, that Christians must respect the truth and the goodness they find in other religions, and must present Christ as their fulfiller rather than their destroyer.



The Rt. Rev. Scott Field Bailey, 58, has been elected Bishop Coadjutor of West Texas. Suffragan Bishop of Texas since 1964, he is also secretary for the House of Bishops and executive officer of General Convention.

LOUISIANA

Committee Works on Episcopal Slate

The committee on election for the next Bishop of Louisiana received a total of 93 names to consider for an official slate of three to five nominees. However, shortly after the deadline for submitting names to the committee, 15 men indicated they did not wish to be considered for the office.

Included on the list are names of 65 men from beyond diocesan borders, though a number of them had worked in the diocese at some previous time.

On June 25, the Rt. Rev. Iveson B. Noland was killed in the crash of an Eastern Airlines plane at Kennedy International Airport, N.Y. He had headed the Diocese of Louisiana since 1969, after having served as suffragan and then coadjutor. He was consecrated in 1952.

According to some of the guidelines derived from questionnaires sent to churchmen in the diocese any nominee for the office of Bishop of Louisiana should: be in robust health; be between 45-55; be a "sound, though not necessarily brilliant, preacher"; be a "balanced" churchman; "if married (and this is to be considered a positive factor as is the strength of character, maturity, and endurance of his wife), have a good record as a husband and father"; have been rector of a parish or vicar of a mission for at least four years in one place, the "length of tenure in various other posts being regarded as a significant factor"; have served at least 12 years in the priesthood, "during which he has demonstrated

that he has a sound devotional life, and is one who says his prayers and attempts spiritual discipline"; have had at least "convocational, and preferably diocesan responsibilities and involvements of a significant kind, without this having been to the detriment of his primary parochial responsibilities"; have had some sound administrative experience, be a good financial manager, and have the capability of motivating responsible stewardship at the diocesan and parochial levels.

The convention called for electing Bishop Noland's successor will be held Oct. 17, in Christ Church Cathedral, New Orleans.

EUROPE

Two Groups Ratify Second Step Toward Union

The Evangelical Methodist and the Waldensian Churches of Italy took a second step toward eventual union when a "Pact of Integration" was ratified at a joint session of the two bodies held in Rome.

Under the agreement, the two churches will not lose autonomy but will share identical sub-divisions in circuits and regional districts.

Begun in the 12th century as a movement within the Roman Catholic Church, the Waldensians became Protestant in the 16th century. Italian Waldensians number about 30,000. The Italian Methodist Church has about 9,000 members.

The Waldensian Synod and the Methodist Conference in Italy adopted a "Plan for Full Union" in Sept. 1974. The recent pact expresses the hope that "in four years' time" there will be "complete unification" of the two groups "symbolized by the constitution of one single synod."

PROTESTANTS

Disciples to Recognize Baptism in Other Churches

The Christian Church (Disciples of Christ) has become the fourth of nine religious bodies considering merger to declare that it is willing to recognize the baptism and to welcome into membership persons belonging to other churches.

The step, which had been requested by the Consultation on Church Union (COCU) last year, was taken after a half-hour debate at the church's General Assembly in San Antonio. There were few dissenting votes among the 3,000 delegates.

Oponents of the action complained that by acquiescing to the other modes of baptism, the Disciples are "watering down" their historic witness to immersion as the scriptural form of baptism.

At least one-third of their congregations still insist on individuals being im-

mersed for baptism and refuse to accept into membership a believer from outside who has not been immersed.

However, the assembly decision is not binding on any single congregation.

Dr. Paul Crow, Jr., president of the church's Council on Christian Unity, said he does not believe, even given the hard line on baptism that many Disciples take, that there will be any defection from the church at this time.

Other COCU member churches that have approved the principle of recognizing baptisms and mutual membership are the United Presbyterian Church, the United Church of Christ, and the Presbyterian Church, U.S. (Southern).

Yet to act is the Episcopal Church as well as the United Methodist, African Methodist Episcopal, African Methodist Episcopal Zion, and the Christian Methodist Episcopal Churches.

Wives of Disciples' clergy meeting in San Antonio were told that the women's liberation movement has made Christians newly sensitive to the fact that "God is a spirit, neither masculine nor feminine in the human terms."

"We have anthropomorphized God into male and that is the ultimate put-down to women," said Dr. Kenneth Teegarden, general minister and president of the Christian Church.

His address was one of several that centered on the role of women and the problem of sexism in the church.

At a seminar Ann Dickerson, of Nashville, reminded other women present that "being female is only one of our characteristics."

"Don't get yourself in a 'female bind' and don't take your needlepoint to meetings," she said.

The Rev. Dianne Kenney of Oakland, Calif., suggested that the description of the Holy Trinity be changed from Father, Son, and Holy Spirit to Holy Parent, Holy Child, and Holy Spirit.

CANTERBURY

Centuries-Old Treasures on Exhibit

The wonders of early English cathedral construction, stained glass manufacture, and treasures dating back to the dawn of Christianity in Britain are revealed in an exhibition now open in Canterbury Cathedral, England.

Proceeds from the year-long exhibition will go to the current appeal for \$8.4 million which the cathedral needs in order to save its masonry and stained glass.

There are models of workshops showing the way masons, woodworkers, blacksmiths, makers of stained glass and bell-founders created their pieces.

A large model of the cathedral has figures of stonemasons, glaziers, blacksmiths, and carpenters at work and even

the figure of William Sens, architect of the choir, is tumbling from his scaffold.

What is considered to be the most important piece of 10th century jewelry is shown among the cathedral's treasury. The rare piece, unearthed in 1957, is known as the King's *school*. The Saxon brooch, five inches in diameter, provides a possible link with the Viking invasion of the southeast County of Kent.

Also to be seen are Roman silver spoons marked with the chi-rho monogram and showing signs of having been in domestic use when they were buried at the time of the Saxon raids in 400 A.D. They are the earliest evidence of a Christian community at Canterbury.

Among objects never previously shown to the public are the chalice and paten found in the tomb of Hubert Walter, 43d Archbishop of Canterbury.

The exhibition is in the cathedral's 11th century western crypt, one of the oldest and finest examples of Norman architecture in Britain.

THE COVER

Niobrara Draws Huge Crowd

More than 2,000 people attended the 103d Niobrara Convocation at the Chapel of the Mediator, Kyle, in the Corn Creek District of the Pine Ridge Mission, S.D.

Mr. Alvin Zepher, a lay reader on the staff of the Church of the Holy Cross, Pine Ridge, was chairman of the four-day meeting.

Focal point of the sanctuary under a canopy of pine boughs was the beaded dossal of the Niobrara Cross. Given in memory of Leslie Estes, son of Mr. and Mrs. John Estes, and Duke Estes, son of the Rev. and Mrs. Clyde Estes by the Estes families, the dossal was blessed by the Rev. LaVerne LaPointe, rector of St. Matthew's Church, Rapid City.

One evening after a Wopila Supper and sunset prayers read by the Brotherhood of St. Andrew, an evangelistic service was conducted by members of the Church Army and the Dakota Leadership Program. Guest speaker was Methodist Bishop James Armstrong.

A special event of the convocation was the "give away program" with many handmade items going to happy recipients.

This year something special was added for the Bishop of South Dakota. The Rt. Rev. Walter Jones was called forward to receive one very muddy rubber. It was one he had lost last winter in the snow at Red Shirt Table. The bishop also received a pair of beautifully beaded mocassins.

At the Sunday morning service, the Rev. Leslie Bobtail Bear was ordained to the priesthood and Francis Cutt and Daniel Makes Good were ordered deacons.

Guest preacher was the Rt. Rev. John M. Allin. The 1976 convocation will be held on the Santee Mission, Nebraska.

BRIEFLY...

■ Many of the 17,000 people, who have been drawn to Alaska to work on the oil pipeline now under construction, live in isolated camps north of Fairbanks. Chaplains are being provided through the Alaska Christian Conference with the cooperation of the Alyeska Pipeline Company and various churches to work under the direction of Maj. Raymond A. Dexter of the Salvation Army. Alyeska pays his salary and expenses. Churches taking part in the program support the individual chaplains working with Maj. Dexter.

■ For the first time the Ghetto Loan and Investment Committee of the Episcopal Church has provided support for a business outside the U.S. A loan of \$25,000, to be repaid over a five-year period, has been made to the Diocese of the Central Philippines to improve the facilities of the Easter School Weaving Room where some 80 women make a quality line of linens and clothing. Out of its income the Weaving Room gives sizeable sums each year to the diocese and to Easter School, a separate institution for the education of Igorot boys and girls.

■ The National Conference of Afro-American Lutherans holding its first assembly in Chicago urged its members to concentrate on strengthening ties with other black Christians rather than with white Lutherans. Dr. Albert Pero, executive director of the conference, stressed the unity of blacks, "whether we find ourselves in Methodist, Catholic, Episcopal, or Lutheran churches."

■ Suffragan Bishop Neville R. Clarke of the Diocese of Moosonee, who traveled Canada's north for 40 years by canoe, dog sled, and plane, has died. From Moosonee, he would travel as far west as the Manitoba border, east to Labrador, north to the Great Whale River, helping to build log churches where they were needed. Fluent in the Cree language, the 65-year-old prelate and his wife had just completed an English-Cree hymnal. Beside Mrs. Clarke, the bishop is survived by four children.

■ William P. Thompson, Stated Clerk of the United Presbyterian Church since 1966, is the choice of the nominating committee for President of the National Council of Churches. His name will be presented to the NCC's Governing Board at its October meeting. Other nominations could be made from the floor. Mr. Thompson has been closely identified with U.S. and overseas ecumenical work and was involved in civil rights and peace movements in the 1960s.

What's Missing?

Notes on the Proposed Marriage Rite

By THOMAS HOWARD

Creed and liturgy are such that they easily furnish the occasion for what a casual onlooker would undoubtedly see to be nitpicking. That is, because of the intense compression necessary to the economy of any creedal statement or liturgical order, a single clause or phrase, nay, a single word or omission thereof (e.g., *filioque*) can arouse a williwaw, not to say a schism.

Hence, I raise with some hesitation the following questions concerning the order for The Celebration and Blessing of a Marriage, in *Pastoral Offices* (*Prayer Book Studies* 24, 1970, p. 25ff). I do not, in fact, have schism in mind. But some of the omissions in this proposed order may, without too much punctilio, be seen to bespeak a general outlook in the church which may at least be inquired into.

It seems to me that the net effect of a number of the changes in phrasing that have been made in this proposed order (changes, that is, from the 1928 Prayer Book wording—and I am not, incidentally, one of the “no change” stouthearts, although like any Episcopalian, I love the BCP)—the net effect has been to blur somewhat the focus of the event (matrimony) as a ceremony marking the move by which the couple in question step into an order of things which is splendid, divinely decreed, fixed in the pattern of creation, and infinitely larger than their own immediate experience. This bond is, like any sacrament, under its own species a case in point, or disclosing, of mysteries that encompass the particular celebration in question. Marriage is much more than the transaction voluntarily entered into by the couple in question (although it is indeed that), and there is certainly more at stake than the couple's own awareness of their love and commitment (although again, that love and commitment are celebrated and affirmed).

It is not that any of this is *denied* in

the new order. Rather, it is simply that, if it is there, the outlines are less stark than they are in the older rite.

For example, the “dreadful day of judgment” has been omitted in the minister's charge to the couple. To be sure, our (modern) frame of mind is not one which responds with much zest to this notion, and we may argue that mention of the dreadful day is a disquieting note in an otherwise happy occasion. But this is to beg the question, surely? Just as the eucharist itself is a joyful feast whose joy, paradoxically, proceeds upon the darkest of considerations (the wine of our feast is the blood shed as a remission for sins), so matrimony is a solemn event whose implications do, in fact, span the reach from creation to judgment. It is not that we want to be grim: it is simply that this is, on any Christian accounting, the context in which the ceremony occurs. The couple's vision needs to be lifted from their private experience to the long view.

Similarly, “to live together in a holy marriage,” has been substituted for “to live together after God's ordinance in the holy estate of matrimony.” The (new) “holy marriage” is fair enough; but it is a paler picture than the one evoked for our imaginations by the holy estate of matrimony as God's ordinance. There is a notion of fixity, and of immensity, and of the decreed, at work in the older wording that is not present, surely, in the newer. Not that we need obsessively to pack in everything in every clause, as some of the reformers tried to do; but if part of the function of the ceremony is to evoke, crisply and vividly, the bigger picture for us all, then we need to ask whether our expenditure of some of these phrases and allusions is language well spent.

Again, in the collect, we now ask that the man and woman may “grow in love and peace together,” which is fair enough; but juxtaposed with the petition in the earlier rite, that they, “living faithfully together, may surely perform and keep the vow and covenant betwixt them made,” and that they “may ever remain in perfect love and peace together, and live according to thy laws,” it appears as a feebleness formula. If the rejoinder here

is that we don't want to be tiresomely iterating these notions of *law* and *fixity*, surely it may be urged that, with the failure in marriages reaching 50% in our epoch, the church will not do ill to hedge matrimony about with all possible reminders of the solemnity of the occasion, to say nothing of reminders that it is, in fact, a divine ordinance. The point is, the “growing in love and peace together” will almost certainly be heard by contemporary ears as intimating an experimental, dynamic working through of things in a sort of quest for authenticity, whereas the ancient (and biblical) notion of growth always entails the corollary notion of obedience to the rubric (cf. moral growth, biological growth, spiritual growth, etc.).

In the vows in the proposed order, we find “I take you . . . until we are parted by death. This is my solemn vow.” The earlier form had it “I take thee . . . till death do us part, according to God's holy ordinance; and thereto I plight thee my troth.” Again, the reminder of the holy ordinance of God has been stricken. Is it that we don't want to *hear* about this? Or that we don't want to spoil the spell of the day for the couple? What is it?

The earlier rite has the minister pronouncing the couple man and wife “forasmuch as [they] have consented together in holy wedlock, and have witnessed the same before God and this company . . .” The new rite omits God and this company, and the reference to “holy wedlock.” Nothing pernicious, certainly; but a shift away from the picture of the two stepping up into something bigger than they are, and a focus on their own transaction between themselves.

In the prayers at the blessing of the marriage, the reference to “the state of matrimony” as representing “the spiritual marriage and unity betwixt Christ and his church” is omitted. The emphasis, it must be said, in these prayers, is on the very salutary idea of the couple ministering through their union to a needy and broken world; and this is all to the good. But why these concerns should have countermanded, or at least crowded out, the idea of marriage as exhibiting the kind of unity that obtains between Christ and the church, is not clear.

Finally, it is no longer prayed that the two will bring up their children in the “faith and fear” of the Lord. The wording now is “the knowledge and love” of the Lord. No one can quarrel with this; but will there not have been some loss to our whole vision of things if we give over the word “fear,” with its crucial and entirely healthy connotation, to an era which, because of its particular psychological orientation, can hear the word only as implying repression and tyranny?

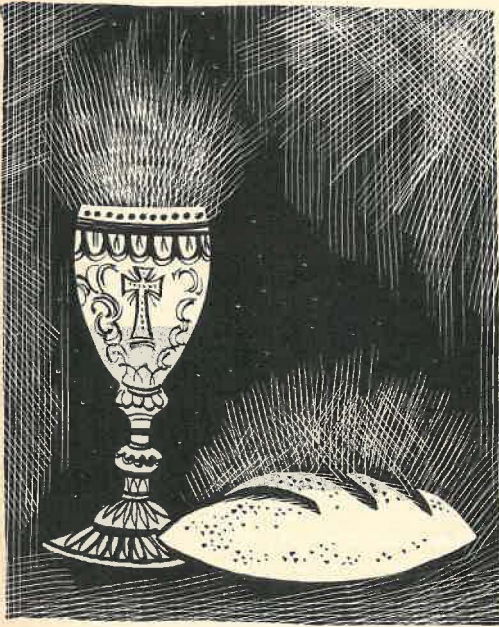
A string of petty observations, perhaps. But, taken together, a string that seems to have its end tied in to categories furnished rather by contemporaneity than by the catholic understanding of things.

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EUCHARISTIC MARRIAGE:

A Model for Matrimony

By HAROLD R. BRUMBAUM



Things aren't what they used to be down lovers' lane these days. "Should we or shouldn't we?" remains, to be sure, the key romantic question, but the predicate has changed. For where, just a few summer nights ago, Jane kept busy telling John that love and marriage had to be taken in tandem, today's nubile young (who probably feel their oats neither more nor less) are heard to wonder if these are even compatible, and if—barring babies, perhaps—attempts to combine them should even be made. Whether it is better to "marry or burn" no longer being, for most, the hot issue it once was (continence and the single state having lost a good deal of their old moral overlap), the debate now centers on whether to marry or simply keep house—and pass up the nuptials to avoid getting burned.

Sometimes the case in favor of abstinence is a classic one: based on its returns, the asking price of common wedlock is too high. It can disturb your peace, cramp your style, and, depending on family size, increase by a factor of three or four the opportunity to sin. Mulling

over some of Jesus' thoughts on the subject, indeed his disciples themselves agreed that it was evidently "better to refrain" (or so Matthew 19:3-11).

Nowadays, though, it is mostly the voice of what grandmother, pursing her lips, used to call "free love" that you hear, promoting the view that quite apart from its being a probable bad bet, marriage is a needless enterprise in any case. If you prefer an open shop, why unionize? Or, if you want to double up, love writes its own license anyway, so why involve City Hall? Those whose karmas join them together let not man put asunder.

Furthermore, if nobody needs the world's consent, who on earth needs heaven's? As naturally as bees make honey, the marriage of true minds provides its own blessings; and as for a mismatch, not all the balm in Gilead can put it right. So, at least, the new libertarians declare—and not just your sexual vagabonds, either, but many a conscientious young couple as well. In response to which the church is inclined to suggest that, until such time as they are ready for honest husbandry, they should take their revels elsewhere.

Among the many kinds of contract now available there is one, however, on which all concerned may happily come to terms.

As far removed from *pro tem* cohabitation as white water is from a wading pool, it is not often met with these days—nor, costly as it is, has it very likely ever been. Yet to the high minded, as couples in love so commonly are, it can be the only arrangement worth striving for. And it is one toward which the church may well extend a warm welcome because, however latently and unawares, it can constitute a church in small, at work, at worship, and at play on the home front.

The model for this kind of union is to be found not in the manuals, much less in the movies, but in Holy Writ, for it is nothing other than the marriage of humanity and God himself. By intent a covenant extended toward the race at large, gaining tangible, historic focus in the espousals of Yahweh and Israel his bride (an untoward alliance from the outset, to be sure, because people like us were party to it, and are), and indelibly sealed in the passion of the Groom (Matthew 25:1-10): that is the marriage for which Scripture constitutes the companion and guide. Of a sort which the Prayer Book, following Ephesians, compares to the "mystical union" of Christ and his church, it is the only kind which, theologically speaking at least, the church has ever had in mind. And it is the sort

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*It can be
the only "ar-
rangement"
worth
striving for.*

their purchase. A man may "like the ladies," but when it comes down to cases he can manage only one if he is to do the job right. Yet, oddly, when you take on the one (and only then) you do wed them all. For as that eucharistic loaf was but a handy specimen of all breads, and of all stuffs, the mate you fix upon unites you *sub specie* Mary or Tom, with the whole of the opposite sex, its gender and nuance (original Adam, eternal Eve), and not only so, but with the whole of the natural order as well. In which sense, warily, you also marry your long-lost self.

In taking one another on, moreover, the couple do so both with their eyes wide open and as-is. They take, not just the bright and shiny, open-to-the-public side, but the many other, sometimes shadowy and spooky sides—the many other, sometimes flaky selves—because those are the parts most in need of that gentling, purging, and repair which marriage is in large part designed for. Hence any arrangement (trial, provisional) which is not from the outset geared for this onslaught cannot be expected to know its rewards.

Hence, too, the importance of premarital testing to help us spot the frog asleep inside the prince before the alarm goes off. What Judy sees in Jim (and what all her friends fail to see) may just be a homespun fancy which needs to be recognized as such before the "I do's" if, come the Great Awakening, the marriage is not to impose a kind of spinsterhood on her (who can't relate to Jim without his crown), and, on him—who, bless him, was a perfectly affable, goodhearted frog all along—a lot approaching Job's.

Having taken the bread, the Bridegroom then gave thanks for it, and so, for each other, must we. For the return of thanks, apart from being simple good manners, acts as a needed reminder that we are, each to the other, a gift freely given, and that accordingly whatever smacks of a trick-or-treat or strongarm approach (Be nice to me or I won't play) is out of bounds. Our wedding day, and each succeeding day, is a Christmas, where, by grace and good luck, we find our spouse volunteering for duty, a present prettily wrapped beneath the tree. We thank our stars therefor, and therefore thank our mate, and put our claims and title deeds in trust.

Next, deplore it as we will, a fracturing or fraction is called for. As the Bridegroom broke bread to signify his offered self, so must we also break: break down the walls of defensiveness, pretense, and all the other barricades thrown up by guilt and shame and fear that keep the stranger out and also box us in. More than merely letting the camel poke his nose inside our tent, we must offer the whole unlikely beast the run of the place, including the secret, shabby spots that we like to keep hidden from company. Because this is bound to be risky (something is sure to get broken), it takes a lot

of spunk. But heartened by the practice of presenting yourself at someone's door and being, for the most part, made to feel at home—or again, of putting out the welcome mat and being, as a rule, well treated in return—you come to the point where, at a loss without such company, you throw away the key. Whereupon you may discover, as Abraham and two men from Emmaus did, that from time to time your house is blessed.

All this—the taking, thanking, breaking—is but a prolegomenon, the necessary prelude to the point of the play: that, as upon a hill the Bridegroom did, we too may finally, freely, fully one day give. For it is this meaning, and this alone, that love bears when we pledge it on our wedding day, and in whose service we enlist ourselves, for better and worse, in every short-long day to come—that love whose name is ministry, to which we are ordained: the Great High Priesthood, not of Cupid, but of Christ.

This, then, is the format: husband and wife, together and by turns, providing the matrix within which a pseudonymous Christ, anointing each, can alike and at last make each of them whole. And its moving force is that kind of love which dares to say. "Such as I am, disarmed and in a state of some undress, here I am. I take you without strings, to serve you without stint. The Grand Prize at the fair I'm not; but I'm game, and I'm guaranteed to last for life."

It's chancy, that, like diving into a pool on a dark night, hoping that someone has thought to put the water in. And sometimes when your spouse gets a cramp you may not feel up to the rescue. But thus fashioned, bolstered by the steady nourishment of faith, hope, and love, and ventilated by laughter, a marriage can move beyond a mating to that mysterious condition called one flesh, in which two identities, blending their mingled masculinities and femininities in four-voice harmony, can strike up and sustain a singular, independent song. It is, indeed, the Song of Songs, an epithalamion composed and played, with here and there a blue note, by husband and wife to celebrate what is uniquely, unaccountably theirs. A song whose tune alone they know, it is theirs alone to sing.

Well, not only theirs, but God's as well. For within it, as they live in the power of redemptive love, they know, whatever they call it, Another. After their fashion they have in their hands, whatever they name it, a sacrament. They constitute, however they see it, a little church. And they are possessed of, and by, a union such as God apparently had in mind when in the beginning, male and female, he designed them as he did. Because in a market overrun with seconds and substitutes, they have in their keeping a marvel, an artifact stamped with the Maker's own mark. On the face of the earth there is nothing else like it; and in the world to come, everything else just may be.

of marriage which a man and woman are invited to domesticate between them even now.

This is not, of course, to be accomplished either automatically or in a flash. Too often a couple, repeating their vows without discernment or deliberate intent, will soon be found doing business in terms better suited to a trade agreement, or, worse yet, to a poker game, each trying to outwit the other in a desperate effort to win. And even those who do catch a glimpse of the Promised Land and set out for it do not at once bed down there: many a pass and plain are theirs yet to cross. But such a glimpse can give them their bearings for the journey which can take them, someday, to their consummation in a jubilee the likes of which St. John envisioned as the wedding supper of the Lamb himself.

Meanwhile, since their little cygnet of a marriage is apt to be on the ungainly side, they are offered a set of interim guidelines to help it grow in grace, a conjugal dance or liturgy, inaugurated by the Bridegroom when, for the last time, he took bread and offered thanks, and broke, and gave.

For the first thing a bride and groom are to do is take each other on: having shopped around and selected, they make

EDITORIALS

What Are the Big Issues?

We all know what will be the "big issues" before the next General Convention of the Episcopal Church, and there's no need even to mention them here. But having just completed our weekly perusal of the national weekly newsmagazines we find ourselves wondering about some issues which, we fear, will *not* come before the General Convention and which ought to be big issues for any community of Christians.

Consider a few. There is world hunger. To be sure, we have church funds for world relief, and many contribute to them sacrificially. But with millions of people actually starving to death on our planet doesn't it seem rather obvious that every American Christian should be somehow participating in sharing his bounty with the hungry as a part of his normal, daily life—along with and as a part of his prayers? And shouldn't we be doing this as a church? Or should we? That's what the General Convention should decide for the church as a whole.

There is the problem of crime, the problem of young and older offenders who may deeply want rehabilitation but can't make it without our help. The Episcopal Church, for a number of reasons, has a special vocation to help such people. Its dominant ethos of generous, non-judgmental acceptingness is the right spiritual atmosphere for those who need such help. Should there be some national church program and policy and effort along this line?

There are the problems of alcoholism, drug abuse, care for the aged—especially the indigent aged, broken homes, and others of which we are all conscious. Is the national church's responsibility *vis à vis* such problems limited to the passage of resolutions and the appointment of study committees and the establishment of "desks" at headquarters? We cannot believe that it is, or that most of us think that it is.

Seeing You

I almost saw You today, a glimpse almost
Before You could hide Yourself:
A flash of love, a drift of truth—almost.
But before I could catch You unaware,
You slipped behind Yourself
Like golden pollen glowing on ponds
Or sudden sun upon wet city streets.
One day, when You are bending low
Upon a sparrow's wing or touching leaves
With wind and rain and thinking my eye
Is turned away, I shall catch You,
Seeing enough of You to smile
Secretly with my soul and hold
What I have seen with love—forever.

LaRhetta S. Swann

Perhaps what is most on our heart and mind to say is that between now and the convention the bishops and deputies have a whole year in which to think about—well, what they ought to think about that the church as a body should do something about.

Verbum sapienti sat est, yes?

We Share a Saint with Rome

We all need to thank God for the blessings that he gives to his people through the ecumenical advances in our age. As we read an editorial in the current issue of the U.S. Jesuit magazine *America* (Sept. 13) we offer our thanks that such an editorial is even possible. Not too many years ago it would not have been.

The editorialist is commenting upon what was then the still forthcoming canonization of America's first native-born Roman Catholic saint, Elizabeth Ann Bayley Seton. It took place on September 14. He mentions that the Rev. Geoffrey R. Skrinar, rector of St. Andrew's Episcopal Church, Staten Island, where the saint's grandfather had been pastor, and Bishops Leighton and Wetmore of the Episcopal Church would be present at the canonization ceremony in Rome. The editorial goes on to say: "It is certain that St. Elizabeth Ann Seton grew to holiness in the Episcopal Church in which she was born. . . . One of Mrs. Seton's great joys as an Episcopalian was the communion service, and indeed it was this special love of hers that contributed to her conversion in 1805 to Roman Catholicism, whose profession and practice concerning the eucharist she felt to be in accord with her own inspirations."

As a matter of curiosity one may wonder whether Mrs. Seton, had she been born a generation later, would have found it necessary to leave the Anglican for the Roman Communion to find a richness of sacramental life sufficient for her spiritual needs. But that's all ancient history. The good news as of now is that a very influential and typical Roman Catholic voice declares that this saint "grew to holiness in the Episcopal Church." That had to be because the means of grace provided for her in the Episcopal Church were efficacious means of sanctifying grace. That they were so is no news to good Episcopalians, of course. But what is so very good, by contrast with what we all had to live with only yesterday, is this new willingness among separated brethren in Christ to recognize and to rejoice in the wonderful workings of the Holy Spirit everywhere within the still divided church.

There is another lovely thing here. Because our Roman Catholic friends recognize that their new canonical saint grew to holiness in the Episcopal Church. Episcopalians too can claim her with what we could call "pride of ownership" if only we were not forbidden as Christians to have pride. Instead, we can all ask St. Elizabeth Ann Seton to pray for us all, while we rejoice in our new and increasing ability to share our common treasures in Christ.

As Others See It

I thought I had long ago lost the capacity to be shocked by any action, however outrageous, taken by a member of the clergy in this day and age, but the article entitled "Marijuana: The Case for Legalization" by the Rev. Canon Walter D. Dennis [TLC, July 27] proved that I was mistaken. The sweeping generalizations with which he dismissed the almost universal misgivings of the medical world are rivalled in their audacity only by his use of such biased associations as the National Organization for the Reform of Marijuana Laws as the last word on the subject. And when accuracy compels him to admit that even those groups who recommend the legalization of marijuana do not consider it harmless, he goes on to

de facto legality should, in fairness to all concerned, be made *de jure*. To support this allegation he presents figures from the Shafer Commission survey on marijuana usage: "... 26 million Americans have tried marijuana. This breaks down to 16% of the adult population over 18, and 14% of youth between 12 and 17. Two-thirds of all college students have tried marijuana, as have 55% of persons 18 to 21 years old and 40% of the age group 22 to 25."

As a twenty-one-year-old college student (who has *not* tried marijuana), it is possible that I have some insight on the question that, although neither medical nor sociological, is at least based on first-hand observation. If anything should give pause to those who read the Shafer Commission's figures, it should be the age of the vast majority of admitted marijuana users. The fact that such widespread use occurs almost exclusively among those of an age associated (rightly) with instability, irresponsibility, and contempt for any knowledge or authority other than its own is certainly not an argument in favor of the author's premise.

On college campuses, marijuana is indeed widespread, openly used, and frequently sold. On the first day I arrived at college I attended a gathering in a dormitory of a neighboring college. The first person I met was a member of their special freshman greeting committee, and among her first words were "Janet, would you like a marijuana cigarette?" The question of harmfulness is of no interest at all to the average college users—they don't know and they don't care. Apart from its effect, the use of marijuana is viewed both as a social asset and an act against authority. I am certain that a number of those who appear in the Shafer Commission's figures do so because they could not resist the peer pressure which can, in a college as nowhere else, be overwhelming.

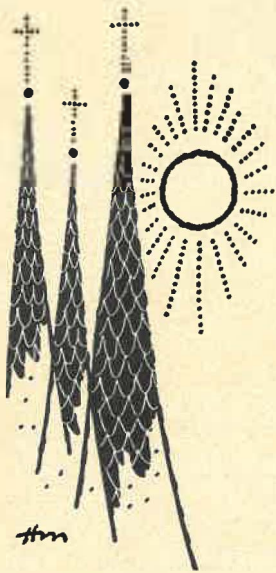
The author's suggestion that all will be well if only marijuana is legalized is reminiscent of a scene in one of Dorothy Sayers' lesser-known short stories, in which an old maid offers a mother advice on how to discourage her son from stealing peaches. The old maid says that the boy's disobedience is due to his mother's constant instructions on respect for the property of others. "In other words," the mother says, "if I didn't tell him not to steal the peaches, he'd steal them anyway, but he wouldn't be disobeying me." "Exactly," beams the old maid. The government, if the author has his way, is to turn from its appointed duty of serving the

people by protecting not only the average citizen but also those citizens who either cannot or will not protect themselves for whatever reason, and instead is to regulate and distribute a dubious drug to whoever can pay for it. The deterrents (oh, abhorrent word to the liberal ear!) to what is at present a crime will all be removed, even the admittedly weak deterrent of the illegality itself. (Not only will the child have his stolen peaches with impunity, but even the threat of a stomach-ache will disappear.)

But the most sinister fact about the article is that its author is a priest—who ought to believe not only that a proper submission to authority is the duty of all Christians, but, more important, the words of St. Paul: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19). The entire catholic world knows only too well what happens when authority is viewed as something to be manipulated and coerced according to individual wishes. What happens when the clergy join with the world in teaching—explicitly or implicitly—that the body and the soul have nothing to do with each other (a Gnostic heresy)? How can a priest advocate free access to a substance which not only may injure the body, but is used solely for its ability to delude and distort the mind, which is the organ through which man perceives God?

It would undoubtedly be the easiest course for all concerned to shirk the responsibilities involved and simply legalize marijuana. But it would not be a good course, either for church or state, and it would be worst of all for the young people, who would be left without even a man-made barrier between them and their own fallen natures. I don't want to live in a world, or have my children grow up in a world, in which the people to whom I look for guidance always take the easy way, no matter what the cost to bodies and souls.

JANET COOLEY
Boston, Mass.



claim that whether or not it is harmful has nothing to do with the issue. He believes that "we have passed the point where 'harmfulness' of marijuana is the central—or even viable—issue." I submit that any doctor worthy of the name—not to mention his patients—would be as astonished as I was to hear that in the question of whether or not a drug should be legalized, whether or not that drug is harmful is the last thing in the minds of those involved in the decision.

The author's concern is apparently not for the health of marijuana users, but for their continued prosecution by the law, their criminal records and "wrecked lives and careers." He states that since the use of marijuana is already widespread, this

Words Fitly Spoken

It is his glory that [St. Athanasius] did not move with the times; it is his reward that he now remains when those times, as all times do, have moved away.

C. S. Lewis

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

ARIZONA

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

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

UCLA
UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

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

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE
 The Rev. R. G. Fabian; the Rev. D. J. Schell
 EP & HC 6 Sun; EP & HC 5 Daily. Dwight Chapel

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30, 9:15;
 C Fri 5

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. John F. Hamblin, Jr., chap.
 Sun 9, 10:30, 10; Wed & HD 6:30

GEORGIA

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

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

ILLINOIS

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

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

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign 61820
 The Rev. R. M. Hutcherson, priest-in-charge
 Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

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

MICHIGAN

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

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division
 The Rev. Andrew Foster, chap.; the Rev. Bruce
 Campbell, ass't
 Sun HC noon. Full-time Open House

NEW JERSEY

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

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

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

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry
 W. Kaufmann, assoc
 Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues 8;
 other services as anno

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

NEW YORK

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

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

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

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

NORTH CAROLINA

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

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

OHIO

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

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
 Consecration of St. Francis
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, Tues 7, and as anno

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

PENNSYLVANIA (Cont'd)

URSINUS COLLEGE Collegeville
ST. JAMES' 3768 Germantown Pike
 The Rev. Leonard Freeman, r
 Sun 8, 9, 11. Wed 7:30

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

RHODE ISLAND

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

UNIVERSITY CHURCH Manning Chapel
 Sun 11:30

TEXAS

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

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS' 1200 N. Elm St.
 The Rev. Charles E. Walling, r
 Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector
 The Rev. Edward Rutland, r
 Sun 8, 9:30, 11:15 & 5:30

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

VERMONT

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

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Em-
 mert, chap.
 Sun 11. Spec. Program & Services anno

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

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David Pittman, r; Miss Christie Taylor,
 Director of Program
 Sun 8 HC, 11 MP (ex 15 HC); Tues HC 10:30

WISCONSIN

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

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

The Directory is published
 in all
 January and September issues.



THE LIVING AND ACTIVE WORD: One Way to Preach from the Bible Today. By O. C. Edwards, Jr. Seabury/Crossroad. Pp. 178. \$7.95.

During the eight semesters I studied art/drawing in our city's excellent vocational school, I bought the usual "how to" books. And I learned how helpful those books always are after the fact, and how confusing they can be before the fact. After I had reached a measurable accomplishment, through the personal help of a master artist and my own diligent work, *then* the "how to" books enriched my understanding. "You learn to draw by drawing," was the maxim, and it continues to be.

Now comes *The Living and Active Word*, a "how to" book about preaching. And it's a good book. But it's a tough one; it demands something of the reader. It's not easily useful even though it's crammed full of good stuff. It misses the great pastoral and "nurturing parent" mood of Andrew W. Blackwood and the scope-with-graciousness of John A. Broadus, and it lacks the helpful humor of Laurence Howe. And in terms of immediate value to the mature and experienced preacher, it falls far short of D. W. Cleverly Ford's publications. But yet, it's a truly good book.

Dean Edwards tells us we've got to understand what the Scriptures themselves are saying if we'd say something from our pulpits, and he's right. He says we've also got to understand what our people are saying if we're to be on helpful wave lengths in our preaching. In other words, the *textual* homework must be done, and also the *con-textual* (environmental, what goes on in the lives of the hearers).

Too many sermons don't start, don't go, and don't end, so they don't speak even to the people who go to church and try to hear what's coming from the pulpit. Dean Edwards properly condemns that kind of carelessness/sinfulness on the part of preachers whom I choose to label pulpit-pretenders. He recalls significant matters and sets them before us soberly and plainly.

This book is worth having. It'll require working at it. And such parsons who do work at it will come to cherish the book and thank its author, even as their Sunday hearers will be glad their preacher is growing in his pulpit abilities.

Perhaps Episcopalians who practice "priesthood" as though it were the "all" of their calling in Christ will come to

grant new significance to pulpit ministries. Dean Edwards is perhaps "the" priest of the church who right now can call for such renewed considerations. And he does.

(The Rev.) PAUL Z. HOORNSTRA
St. Francis of the Islands
Savannah, Ga.

BREAD FOR THE WORLD. By Arthur Simon. Paulist Press and Wm. B. Eerdmans. Pp. 179. \$1.50 paper.

This is an important little book. Mr. Simon is executive director of "Bread for the World," an interdenominational citizens' movement which seeks to influence government policies that directly affect hungry people, of whom there are more than 460,000,000 today. He marshals facts showing the extent of hunger in the world, including the U.S., and then shows how and why this preventable situation came to be.

But *Bread for the World* is more than merely a presentation of sad facts. Mr. Simon lays blame where it is deserved, and then, on a more hopeful note, shows what you and I can and must do if we are true disciples of the Lord who will one day judge us all.

It is a useful book. I learned from it how we in the U.S. have contributed to the enormity of the problem of hunger by our ill-conceived governmental policies at home and abroad. But better, I also learned that I, a single Christian citizen, can be a real part of the solution rather than a contributor to the continuance of the problem.

Chapter 14, with its list of books pertaining to the problem, is enormously valuable. It also gives the addresses of agencies which are doing something to alleviate the situation. No pastor in charge of a congregation could fail to benefit from using the many documentary films Mr. Simon lists, many of which are available without rental fees. For homiletic purposes more than 50 biblical texts, seeds for sermons, are listed. Equally useful is a section with questions culled from each chapter suitable for group discussions.

Truly this is an important and useful book. Considering the miniscule price, there is no reason why every parish priest should not have it on his desk, and why copies should not be given to the leaders of parish organizations that they too can be mobilized for the war on hunger.

(The Rev.) CLIFFORD E. B. NOBES
North Springfield, Vt.

CLASSIFIED

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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.

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TWO COPIES of "Ritual Notes." Contact: The Rev. Todd Smelser, 611 W. Berry St., Fort Wayne, Ind. 46802.

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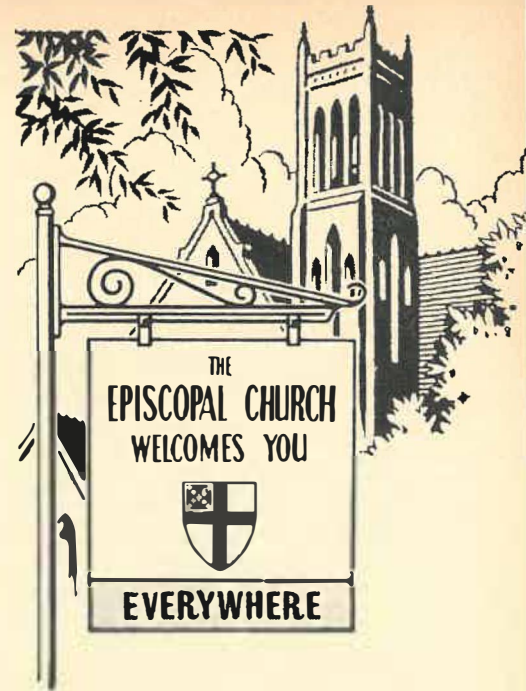
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN 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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11);
Daily 10

ST. GEORGE'S

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

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Conán
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

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 Fri 5-6, MP & EP 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

CHICAGO, ILL.

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

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

FLOSSMOOR, ILL.

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

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harman, 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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Salem Mass. Daily as an-
nounced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Muffray, 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

BROOKLYN, N.Y.

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

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. BARTHOLOMEW'S

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

EPIPHANY

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

ST. IGNATIUS OF ANTIOCH

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

ST. MARY THE VIRGIN

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

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

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP
7:45, EP 5:15; Sat HC 9

ST. PAUL'S

Broadway at Fulton
Sun HC 9, HS 5:30; 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

CHARLESTON, S.C.

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

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

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