

# The Living CHURCH

**JOHN S. SPONG**

**This I Do  
Believe**

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**EDITORIAL**

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Churches**

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Mission in Uniform [page 4]

# AROUND & ABOUT

— With the Editor —

The members of the International Consultation on English Texts (ICET) are determined to wean us all away from praying "And lead us not into temptation." Their first effort was "Do not bring us to the test." From earth's wide bounds to ocean's farthest coast came instant, indignant, hearty, almost universal rejection of that by the faithful. So the ICET went back to work and its current effort is now before us, in *Prayers We Have in Common* (London, S.P.C.K.). It reads: "Save us from the time of trial."

In their rationale the ICET scholars say: "Two errors must be avoided in this line (of the Lord's Prayer). The first is the misconception that God can be the agent of temptation, and the second is that the original Greek word means 'temptation' as it is meant today. The reference here is primarily eschatological. It is probably



a petition for deliverance from the final 'time of trial' which, in biblical thought, marks the Last Days and the full revelation of anti-Christ. . . . Yet a reference to any occasion of testing, when issues of life and death are in the balance, is not excluded. Either way, it is certainly not subjective moral temptations that are basically envisaged. The suggested translation seems to be the most adequate available."

If this suggested translation is the most adequate available we had better stick to the old one.

We seem to have a case here of the learned scribe's ignorance of the "ignorant": no ordinary Christian ever supposes when he offers this prayer that he is begging God as the "agent of temptation" not to tempt him. But if he has tried to serve and follow his Lord he knows that, although God does not tempt us, he does lead us into situations in which we must be tempted.

The ICET's statement that the original Greek word (*peirasmos*) doesn't mean what we today mean by temptation is largely untrue. I would say totally untrue except that I can't vouch for what everybody today means by "temptation." If you will run down in the Greek text of the New Testament all the occurrences of *peirasmos* you will see that every such ordeal involves an inner struggle that tries and tests one. But why insist that "it is

certainly not subjective moral temptations that are basically envisaged"? If that inner struggle between staying true to God and falling away from God isn't a moral struggle, and "subjective" as well, what on earth shall we call it?

When Peter was tempted (or tried, or tested, if you prefer) to deny his Lord in order to save his own skin it was a subjective moral temptation as truly as when a man who shouldn't drink passes a tavern on his way home from work and is tempted to go in and hang one on.

This newest ICET reading—"Save us from the time of trial"—is in fact positively heretical. It departs from the scriptural and catholic understanding of the Christian's vocation in the world. A God who would save us *from* our times of trial would be a chicken-hearted extricator of the sort who says: "I know that dear boy's weakness and I must see that he gets a job in a neighborhood where there isn't a tavern within 10 miles." God does not temper the wind to the shorn lamb. To ask him to save use from the times of trial is to ask him to do just that. It is heretical to think about God with any such understanding and to pray to him with any such expectation.

If ICET were to propose "Save us *in* the time of trial," rather than "*from*," it would make Christian sense. I, for one, could live with it, though I should go right on meaning "temptation" whenever I said "trial" because, in this context, they come to exactly the same thing. "Save us in the time of trial" would say precisely what is always in my mind when I offer the old familiar petition, which is this: "Do not lead me into situations where I must be tried unless you give me the grace to overcome the Evil One."

Am I completely off the mark in believing that all Christians who think about it at all mean that when they pray "Lead us not into temptation"? And if that is correct, why change it at all?

To FR. X:

Your cruel words about how I must have stopped thinking at least thirty years ago cut me to the quick, but in *1001 Yiddish Proverbs* I find for me the right balm and for you the right reproach: "A watch that has stopped is better than a watch that works badly, for a watch that has stopped shows the correct time" at least twice a day." Take *that*.

# The Living Church

Volume 171

Established 1878

Number 10

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.

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## ARTICLE

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## THE KALENDAR

September

7. Trinity 15/Pentecost 16
8. [Labor Day]
12. John Henry Hobart, B.
13. Cyprian, B. M.
14. Trinity 16/Pentecost 17
15. Holy Cross Day, transferred
16. Ninian, B.
17. Ember Day

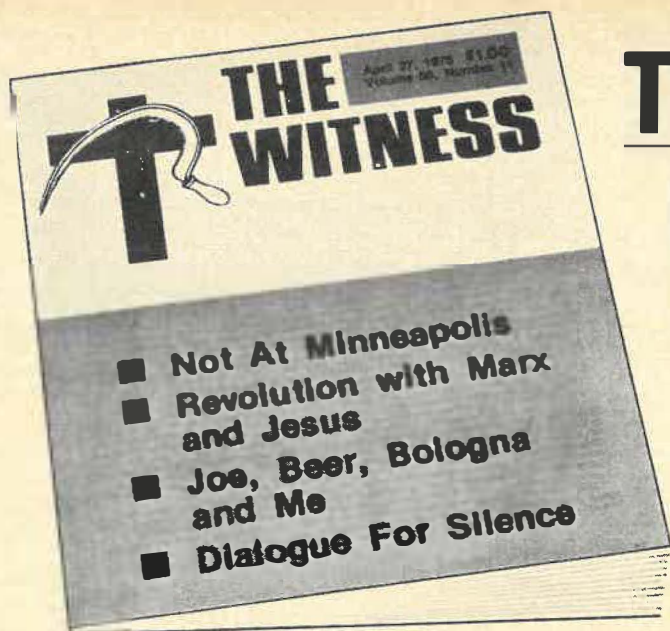
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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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.

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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.

### Is Schism Justified?

Let your editorial writer [TLC, Aug. 10] look to THE LIVING CHURCH if he considers priesting of women an action worthy of causing a schism. Nobody has come along with a convincing argument why it may not be done. All the most dedicated opponent can say is that he or she has reservations, and these mostly on historical grounds. This is not the stuff schisms should be made of.

As to Prayer Book revision; yes, it would take a poor sport to separate over that.

HARVEY A. WILSON

Austin, Texas

### Ecclesiastical Court Comedy

There is a wryly humorous aspect to the brazen flouting of authority that goes on in our church these days—humor rather akin to that inspired by the clown who dons a crown and plays the king. How else can one take statements made by people who have no right to make them, or actions performed on self-appropriated authority?

How else can one view the Philadelphia 11(-1), their *episcopi vagantes*, the deans and faculty of E.D.S., Frs. Wendt and Beebe, Fr. Downs, and the vestry of Emmanuel, Cleveland [TLC, June 22]? Then we see Fr. Beebe's disregard for his bishop and the Ecclesiastical Court of the Diocese of Ohio, shown in the repeat performance of June 22.

But then again, how could Fr. Beebe take that diocesan court seriously when that body's decision said, in part, that he should be freed from restriction should the 1976 General Convention not authorize the ordination of women to the priesthood (*N.Y. Times*, June 23, p. 23)?

I would find it thoroughly laughable

### The Cover

Chap. (Maj.) Duncan Sinclair, U.S. Army, looks over the uniform and equipment used by Army chaplains during the Viet Nam war. The model is part of an historical display at Fort Benning, Ga., in observance of the 200th anniversary of the American military chaplaincy. Maj. Sinclair, 39, has been a service chaplain since 1966. Representing the Rt. Rev. Clarence Hobgood, Suffragan Bishop for the Armed Forces, at the anniversary was the Rev. Richard J. Anderson, a member of the Episcopal Church's advisory council on ministry to the Armed Forces.

should a court convict me of an offense, propose a sentence, and then invalidate the sentence in a year if my offense were not legalized by then. The logic of that court escapes me, as it seems to have escaped Fr. Beebe.

This whole range of illegal actions and gratuitous pronouncements reminds me of a student body's staging a mock session of the state legislature. But that parallel falls short. The student body is not so deluded as to think that the rest of the world ought to live with its fanciful exercise of power.

(The Rev.) THOMAS E. SCHIRMER  
Christ Church and St. Augustine's

Elizabeth, N.J.

### Priesthood as Christ-sign

In recent letters in TLC there is manifested a certain confusion about what it is precisely that the male priesthood signifies in relation to its being a Christ-sign. It is often said that a woman can manifest Christ quite as well as a man. Quite true. What a woman cannot signify is Christ as *bridegroom*. This is exactly what is at stake in the current ordination controversy.

Simply: In Tradition, with its Scriptures, Israel is the bride of Yahweh, the church the bride of Christ, the express image of the Father, the bridegroom. The Bible is a long love story. Human marriage is the *mystery* (the very word later used by the church for sacrament) of the union between Christ and his church. The episcopate, with its derivative order the priesthood, is the sacramental sign of God as bridegroom. This does not mean that a priest *qua* human individual necessarily will manifest the Christ in his holiness, though he is called to do so. Any layman or laywoman may well manifest Christ's sanctity far more than most bishops and priests. The question is not, however, personal sanctity, but the significance of these holy orders.

Almost without exception those who favor the attempt to ordain women to the priesthood and the episcopate tend to view the Traditional and Scriptural imagery as "relative" and therefore merely "meaningful" but not as truly signifying eternal verities. And they view priesthood in terms of secular headship, rather than in terms of sacramental significance. Not to mention that they advocate, usually, secular "unisex" ideology.

(The Rev.) STERLING RAYBURN  
Holy Cross Church

Winter Haven, Fla.

### Misquotation Corrected

THE LIVING CHURCH of July 13, on page 6, under the heading *Massachusetts*: "Discrimination Charged by Seminary Couple" purports to quote me. Mercifully, the quote is brief. I recall a telephone conversation on this matter with Miss Kay Longcope who functions at times as the religion reporter for the *Boston Globe*. Perhaps, unknown to me, Miss Longcope serves also as your Boston stringer.

Glad as I am to turn up in your pages I am embarrassed on two counts. Did I, a man who reveres the language, really forget

my orthoepic elegance so far as to say "it's a real sticky thing"? Impossible as this sounds to me, I suppose I am capable of it in the throes of interviews with the media. What is less likely, however, is that I so far forgot our local polity as to say "... when the bishop accepts a candidate he also accepts the responsibility for finding him a job." In the Diocese of Massachusetts, when a person is accepted as a candidate there is a clear, written understanding that acceptance as a candidate is no guarantee that there will be a job waiting at the other end of the line. What I think I said to Miss Longcope were words to the effect that "... when the bishop accepts candidates he also accepts the pastoral responsibility involved with finding a job."

Having to stand by with no job or suggestion of a job to offer, as candidates of promise seek, often in vain, for suitable employment, weighs heavily on most bishops and they recognize a pastoral responsibility which includes encouragement, counsel, contacts with other dioceses, and sometime temporary financial assistance. This is the thought which, perhaps inadequately, I sought to convey to Miss Longcope.

(The Rev.) THEODORE F. JONES  
Canon to the Ordinary  
Diocese of Massachusetts

Boston, Mass.

We're sorry about this. We got the story from Religious News Service which probably got it from the Boston Globe. Ed.

### Bishops Yesterday and Today

In my reading, I have lately come across something that I feel should be read by all the various and sundry factions in the church; allow me to quote:

"... after as honest and faithful examination as I was able to make, I became fully satisfied that it was 'evident from Scripture and ancient authors, that there have been from the Apostles' times three orders of ministers, Bishop, Priest and Deacon, in Christ's Church; and that the Episcopal Church considered no man as a *lawful* Bishop, Priest or Deacon who (has) not had Episcopal consecration or ordination, (Preface to the Ordination Service), it surely became my duty to maintain and inculcate what the Church had thus solemnly declared."

Before I reveal the author of those words, let me just say why they struck me as so pertinent to today's debates—or should we say—today's parallel monologues. This was written by a bishop of the church, which is not surprising since we would expect no less from the successors of the apostles into whose hands Christ himself left the church, but ... do we expect this so unquestioningly today? Do we often hear our bishops saying *anything* about the church? Or are we more accustomed to tirades about the "social evils"? The church must not be relevant to the world, but it is our solemn duty to make the world relevant to the church. And the silence of our bishops stands before us as the prosecuting attorney. Thank God, our Man at the Bar has not left us defenseless! Now, I shall reveal the author of my inspiration, but one more quote, so he can introduce himself:

"Perhaps also, I had cause to apprehend, that Episcopalians in many places were losing sight of these important truths; that many of them made no distinction as to authority between ministers episcopally ordained, whom the Episcopal Church considers alone 'lawful ministers,' and those who had not received episcopal ordination; and through the want of correct information I myself had been led, in some cases, to violate the principles of my Church. It surely cannot, therefore, be a matter of surprise, that I should feel a solicitude to arrest, by my efforts, however humble, the progress of an indifference and laxity of opinion, which threatened destruction to the distinctive principles of the Episcopal Church" (from: *Apology for Apostolic Order and its Advocates*. New York, 1807. By John Henry Hobart, Bishop of New York, 1811-1830).

May almighty God raise up in his church today such bishops as that. How many of our shepherds could honestly write the things Bishop Hobart has left us? Very few, because first they must live the life. When Bishop Hobart died and was buried in Trinity Church, New York, this inscription was put over his mortal remains:

"Faithful and valiant soldier of Christ, who, on all occasions,  
Stood forth the able and intrepid  
champion of the Church of God."

It is a sad day indeed, when we can find so few outspoken and so many silent bishops—indeed, most would be ashamed to have that inscription over their graves.

(Br.) ADRIAN FRANCIS  
Saint Gregory's Abbey

Three Rivers, Mich.

### Abiding in the Ship

A letter [TLC, Aug. 3] speaking of "what-next liturgies" and the "priestess problem" states: "It is from the top that the trouble has come down to us. As in Matt. 27:51: '... the veil of the temple was rent in twain from top to bottom.' This passage is cited as a possible text for somebody's homily on the subject at hand."

The homily has already been written. It is found in the Epistle to the Hebrews, chapters 9 and 10. Hebrews 10:19-22 (KJV) reads: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of the faith."

Before the General Convention of 1871 there were many dire predictions that the church would be split between "high" and "low" and that the "low" led by Virginia would split off from the church. It happened that the convention preacher that year was the Rt. Rev. John Johns, Bishop of Virginia, and he took for his text Acts 27:31: "Except these abide in the ship, ye cannot be saved," and a large split was avoided.

My brother had a saying, "The Episcopal Church is a fellowship of uncongenial minds." This, I believe, is profoundly true. We may differ on many things, but we remain a fellowship. As for me, whatever General Convention 1976 says about these two issues, I shall abide in the ship.

(The Rev.) F. BLAND TUCKER  
Savannah, Ga.

# John R. Fry

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## MICHIGAN

### Parish Secedes from Diocese

Marking a parting of the ways, the Bishop of Michigan and the diocesan standing committee acceded to the request from the Church of the Incarnation, Detroit, that it cease to be a parish in the diocese and in the Episcopal Church.

In his report to the diocesan executive council, the Rt. Rev. H. Coleman McGehee said the negotiations for the move had been going on for some months.

The parish, the bishop said, "has firmly and irrevocably decided that its best and wisest course is to become free from the Episcopal Church with its pressures regarding changes in liturgy and matters of ordination."

Retaining control of its property, the parish, now known as the Anglo-Catholic Church of the Incarnation, has taken steps to amend its charter and by-laws.

## PRAYER BOOK REVISION

### Is It Costing Millions?

By the time the Episcopal Church gets through revising its official prayer book it will have spent on the process a grand total of some \$36 million, according to the research and calculations of an Episcopal Church journalist.

Mrs. Dorothy Faber, editor of *The Christian Challenge*, has undertaken to make an independent investigation of the cost of revision from the year 1962 through the year 1979.

For actual, as distinct from conjectural, dollar figures she has gone to Episcopal Church headquarters for information.

Mrs. Faber reports her findings in the August issue of the publication which she edits.

Because revision costs in the national church budget are reported under two categories—one for the Standing Liturgical Commission and the other for Prayer Book Revision—it is difficult to trace all previous and present expenditures in the General Convention Journals, but on the basis of information provided by journals from 1961 through 1973 and by the Rev. Canon Charles M. Guilbert, custodian of the Book of Common Prayer, Mrs. Faber estimates that a total of \$695,900 will have been spent up to 1976 on the revision process itself. This is the total of General Convention appropria-

tions for the SLC and for Prayer Book revision.

That figure does not include, however, the cost of publication of thousands of copies of Prayer Book studies and various trial rite services. The total figure she arrives at for such publications, beginning with *The Liturgy of the Lord's Prayer* (1967) and including the "Green Book" and the "Zebra Book," is \$2,089,765.90.

The two cost figures noted above total \$2,785,665.

Because of continuing inflation, Mrs. Faber notes, "there is no way to predict what the cost of publishing a new Prayer Book would be in 1979—if it is approved by both the 1976 and 1979 General Conventions."

All present indications are that the new Prayer Book as now projected would include between 900 and 1000 pages. Three printers in different parts of the country have provided estimates, at 1975 cost levels, of what such a book would cost. The average pew book would cost \$2.90, desk copies \$4.00, personal copies \$12.00, each service book \$45.00, and an altar book \$90.00.

Taking the membership statistics from the 1975 Episcopal Church Annual Mrs. Faber figures that the total cost of new Prayer Books for 12,469 clergy would be \$760,609; for 2,130,743 communicants, \$31,748,070.70; and for 7,395 parishes/missions, \$1,331,100.

The grand total for those figures is \$33,839,779.70. But if one assumes an 8% rate of inflation, that total will reach more than \$46 million by 1979, Mrs. Faber observes.

## LUTHERANS

### Oxen Purchase Aids Ethiopian Farmers

A Lutheran agricultural project in western Ethiopia is straight out of the Book of Proverbs:

"Where there are no oxen, there is no grain; but abundant crops come by the strength of the ox."

Funds advanced to 277 farmers' associations have permitted the purchase of 4,200 oxen for families who received land for grain but no work animals in the 1974 Ethiopian land reform.

The oxen project is coordinated by the Lutheran World Federation office in Geneva and administered by the Evangelical Church Mekane Yesus in Ethiopia.

Some 9,500 farmers were found to be without oxen in the Henna area following the land reform. Landlords who had previously supplied oxen to tenants withheld, slaughtered, or sold their animals rather than let the newly independent farmers have them, reports indicated.

President Emanuel Abraham of the Ethiopian Lutheran Church expressed gratitude for the oxen. If there had been no plowing before the summer rainy season, he said, "I am afraid the people in the area would be starving next year."

## HAWAII

### Bishop Hanchett Dies

The Rt. Rev. E. Lani Hanchett, Bishop of Hawaii since 1969, died of cancer, Aug. 11, at the age of 55.

In his last letter to the clergy of Hawaii, the bishop wrote:

"As I look out of my fourth floor window here in the hospital and watch the night turn to day, I know that my future is in the hands of a dependable God and as I trust in him I need have no fear. Our Lord Jesus Christ died and rose again to give us God's own assurance that we, too, will follow in his way as long as we give ourselves into his keeping."

The bishop's death had been anticipated but came unexpectedly. He died peacefully in his sleep.

Bishop Hanchett is survived by his widow, Helen Puanani Akana, and four children.

## HOMOSEXUALS

### Marriage of Two Women Apparently Valid

The marriage of two women in Montgomery County, Md., earlier in the summer apparently is valid, according to the state's attorney general's office unless the county state's attorney decides to prosecute one of the women for reportedly making false statements at the time of the marriage application.

The question of the validity would be decided when and if the marriage is ever tested in court, state legal opinion suggests.

The clerk of the county circuit court, whose office had issued the license to Michele Bernadette Bush and Paulette Camille Hill, said a clerk in his office had asked Miss Bush when she applied for the license if the other party, "Ms. Hill," was

a male and she said yes. Miss Bush denies this charge.

The opinion notes that under Maryland law, "only a marriage between a man and a woman is valid."

In a footnote, the opinion stated: "It has been held in this state than an improperly procured marriage license is valid and it is not grounds for annulment (on the grounds) that the parties may have made false statements which might constitute perjury in their license application."

The footnote continues: "We think it clear that the application having been made and the license issued in accordance with the statutory procedure, and a proper return made by the clergyman who performed the marriage, your official duties (those of the county circuit court) in regard to this marriage are only as custodians of the records relating thereto. . . ."

Also, according to the footnote, the clerk does not have any authority to inquire into the underlying validity of the marriage or to initiate any proceedings for that purpose.

## ORGANIZATIONS

### ECF Loans Aid Three Churches

Loans totalling \$60,000 from the Revolving Loan Fund of the Episcopal Church Foundation have been approved for projects in three dioceses. The interest-free loans are repayable in 10 annual, equal installments, with a small service fee charged on the unpaid balance.

A loan of \$20,000 will go to St. Luke's Church, Merced, Calif. (Diocese of San Joaquin), for a multi-purpose parish house.

St. Andrew's Mission in the Bronx (Diocese of New York) will receive \$15,000 for help in purchasing an organ and installing security devices.

A loan of \$25,000 will enable St. Paul's Church in McHenry, Ill. (Diocese of Chicago), to build a new church and remodel the present structure for use as a parish hall. The congregation has outgrown what was built as temporary quarters 18 years ago.

The foundation is an independent organization of the laity who support projects that would otherwise be left undone.

## THINGS TO COME

### September

Sept. 14-17: World Healing Conference, at Grace Cathedral, San Francisco. Conference open to public. For information: Mrs. Nesta Winckley, 2807 N. Union, Tacoma, Wash. 98407.

### October

8-11: 1975 National Episcopal Conference on Renewal, Commodore Hotel, New York City. Sponsor, PEWSACTION Fellowship.

10-12: National Council of Churches Governing Board meets in New York. Past presidents and general secretaries will be honored.

September 7, 1975

## SOUTH AFRICA

### NGK Refuses SACC Bid

The Nederduitse Gereformeerde Kerk (NGK), South Africa's largest Dutch Reformed Church, has refused an invitation to join the South African Council of Churches (SACC).

NGK said that under "present conditions" there was "no chance" of its joining the organization. It had been a member of the council years ago, but withdrew in the late 1940s in protest against the council's stance of opposing the government's policy of apartheid.

The "present conditions" referred to the council's membership in the World Council of Churches and what was described as the "irresponsible" statement made by SACC's general secretary, John Rees, who said that the future of South Africa was now firmly in black hands.

NGK's Dr. F. E. Geldenhuys commented that had Mr. Rees said, "the future of South Africa is now firmly in the hands of moderate and well-intentioned black and white leaders, who together are seeking ways in which we can live together in South Africa through continuing consultation and dialogue," then we might be able to talk."

The black Nederduitse Gereformeerde Kerk in Africa (NGKA), the "daughter church" of the NGK, belongs to the South African Council of Churches.

## ANGLICAN COMMUNION

### Abandoned for 59 Years, Roofless Church Now in Use

An Anglican church that was abandoned for 59 years and is still roofless and open to the elements is once again in use for regular services.

In 1834, a slave ship from Africa landed a number of black people at Road Town, Tortola, British Virgin Islands, only to find slavery had been abolished in the British West Indies. The King of England granted the newly-freed arrivals land on which to live.

The Church of St. Philip the African was founded at Kingston Bay in 1845 on the orders of the Bishop of Barbados to serve the community that had been formed from those who had been aboard the slave ship. The building was used as both church and school until a hurricane in 1916 crushed the roof of the parish hall of St. George's Church in Road Town. It was replaced by the roof from St. Philip's which was then abandoned.

The Rev. Ralph Perry-Gore, who restored St. Paul's Church in Sea Cows Bay in 1937 after it had stood empty for years following hurricane damages, had also planned to restore St. Philip's but had to leave Tortola before he could do so.

The priest, now 70, returned to St. Paul's last year and maintains a heavy

schedule. Last winter he began holding services in old St. Philip's, now known as the Church of St. Philip and St. James.

After volunteers had aided in the cleaning of the building and grounds, Fr. Perry-Gore painted biblical quotations and psalms on the walls of the church that continues to stand open to the elements.

## ENGLAND

### IEF Meets at York

More than 300 members of the International Ecumenical Fellowship from eight countries held their first conference in Britain when they met at York for seven days.

Founded in 1967, the fellowship is an unofficial body but is supported by church leaders in all countries from which it draws its membership.

A feature of the meeting was a daily celebration of the liturgy according to different traditions — Anglican, Lutheran, Protestant, Roman Catholic, Orthodox, Reformed.

At York Minster, the Most Rev. Stuart Blanch, Archbishop of York, concelebrated with the Most Rev. Mariunus Kok, Old Catholic Archbishop of Utrecht, and the residentiary canons.

## EPISCOPAL CHURCH

### SLC Has a Steady History

Many Episcopalians think the Standing Liturgical Commission (SLC) that has been responsible for Trial Use Services and Trial Rites is a relatively new working group in the church dating only from 1964, when the principle of "trial use" was adopted at the General Convention in St. Louis.

The present process of changing the Book of Common Prayer was actually begun in 1928 when the revision commission, which had prepared the present Prayer Book, was constituted as a standing commission.

Initially the commission had six members — two bishops, two presbyters, and two laymen, with the custodian of the Book of Common Prayer an ex officio member.

Since 1964, however, the membership has been increased to 23 — five bishops, 12 presbyters, and six laymen. The bishops are appointed by the Presiding Bishop, the presbyters and laity by the President of the House of Deputies.

Many other people, either as members of drafting committees, or as individual reader-consultants, or as diocesan representatives, have worked in the revision process.

The manuscript of the Draft Proposed Book of Common Prayer was completed this summer at the last meeting of the SLC for 1975. Final decisions were made

*Continued on page 13*



The Rev. John S. Spang

# THIS I BELIEVE

*“Jesus is the Christ”*

*Son of the Living*

By JOHN S. SPONG

In the 20th century we face a crisis of faith that is deep and pervasive. It arises at least in part, I believe, from the inability of the institutional church to abandon certain forms with which the Christian gospel has traditionally been identified. These forms were the attempts of people in previous eras to find words and concepts out of their current day through which to communicate that which is timeless and eternal. Their words were not eternal, their understandings were not timeless, for their knowledge—like ours—was limited; only the gospel they sought to capture and expound was both timeless and eternal.

Unfortunately, many Christians living in the 20th century have literalized these expressions of truth, these thought-forms of antiquity, and continually seek to impose them as a faith test in the name of orthodoxy in spite of the fact that many centuries have passed and history has been relentless in teaching man about himself and the universe in which he lives. “Defenders of the faith” are particularly active in eras of rapid change with its resultant insecurity. We have seen, by

observing the tragedy of Concordia Seminary and the Missouri Synod Lutherans, what can happen when such insecurity grips the whole denominational framework.

To avoid that affliction in our church, two things appear to me to be necessary. First, a deep and genuine commitment to the truth of the Christian gospel; and secondly, the freedom to probe, challenge, question, and search for new forms through which to express that truth creatively. To do so is to break new ground, to cross new personal and theological frontiers to which we are always called by almighty God.

The traditional language of religion, created by centuries now past, has had its current day when it did speak with meaning; but in this present time we must speak the same truth in language that the modern person can hear and understand. The book *This Hebrew Lord* was my attempt to look at Jesus of Nazareth outside the context of traditional religious language while seeking to understand the frame of reference of first-century Jewish thought which had shaped and formed him. Because of its title and Jewish context, the publication of that book resulted in a dialogue in Richmond, Virginia, between Rabbi Jack D. Spiro of Temple Beth Ahabah and me—a dialogue which was covered extensively by the local press

and ultimately by the national religious press.

As one might suspect, any dialogue between a Christian and a Jew will turn on the person and nature of Jesus and on the meaning of the resurrected Christ.

Rabbi Spiro asked me, in the course of our debate, how Yahveh, God of the Old Testament, could become Jesus of the New Testament. To his Jewish mind that was nonsensical.

I responded that those words were not the words we Christians would use to describe our revelation. Yahveh did not become Jesus; that is, God did not become something he was not or something different from what he had been previously.

The Christian affirmation is that in the fullness of Jesus' humanity, the fullness of God has been and continues to be revealed and experienced. This I do believe: If the savior is not human, he cannot affect our lives, enter our world, or share our experience. If he is not divine, he does not have the power to save.

These two points Christians must maintain to be true to our revelation. Yet how this distinction and this unity are maintained has occupied Christian minds for two thousand years.

God is “wholly other” in both the Old Testament and the New Testament. The Bible does not make a simplistic identifi-

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*The Rev. John S. Spang is rector of St. Paul's Church, Richmond, Va.*



# D BELIEVE

od.”

cation of Jesus with God. Jesus prays to God. Certainly he is not praying to himself. Jesus even coins a special intimate name for God, the Aramaic word “Abba,” which literally means “dear Father.” When Jesus was born, Mary did not become “the mother of God.” When Jesus was crucified, God did not die. Rather, the Bible contends that God was in this Christ, that what God was Jesus was. Jesus brings God. He reveals God. We Christians can never again see God apart from Jesus or Jesus apart from God. But they are never identified as totally one and the same. The church tried to maintain this truth in its trinitarian formula with its distinction between the Father, the Son, and the Spirit. That formula I accept as the best of all human attempts to give rational shape to the human experience of God. But if I awaken in the kingdom of God to discover that God is bigger than, or even different from, the words of my worship, I will not be surprised or even disappointed.

Those who cannot see this distinction inevitably use the Fourth Gospel to support their case. If we literalize this gospel, then it certainly appears to make such a simplistic identification. But to literalize the Gospel of John is both to misunderstand it and to misuse it. Literalization of the Fourth Gospel would also create such a conflict in the New Testament record

that people would have to choose between being synoptic Christians and Fourth Gospel Christians. The messianic secret of Mark could never be squared with the Jesus who literally spoke the “I am” words of John, for example.

The Fourth Gospel, in my mind, is the New Testament book that most completely captures the inner truth and meaning of Jesus the Christ. It sees him under the highly theological symbol of the logos, that shared in the act of creation long before the birth of Jesus but yet a logos that was made flesh in the person of Jesus. This, however, is an interpretation of the meaning of Jesus. It is not a biography of Jesus. This is a meditative book written out of the faith that was born in those who experienced the cross, the resurrection, the ascension, and the Holy Spirit. Out of that faith context, they looked back on Jesus of Nazareth with new eyes and recognized that his power was nothing less than the power of God breaking anew into human history, in a way different from but nonetheless consistent with their experience of God in creation, in the Red Sea, in the law, in the prophets, in the exile and return. Only when they recognized this could they create words like “I am the bread of life,” “I am the living water,” “I am the resurrection,” imagining these words to be said by the Jesus of history. Certainly I believe these “words” are true to the nature of this Jesus. To me, as a believer, he is bread, water, resurrection, truth, and life because these are the gifts I have received from him. But these are our faith affirmations; they are not his literal words. That is a crucial biblical distinction. The naive literalism of the 18th century simply is not an option for 20th century life. I find joy, not pain, in the realization that all any theological words can do, whether they be the words of the Bible or the words of the Creed, is to point to the truth of God. Human words can never capture or exhaust the truth of God.

The Anglican Communion does not

require biblical or creedal literalism of its members. I know of no creedal literalist teaching in our seminaries today. Certainly F. D. Maurice and William Temple of a previous age or Norman Pittenger and A. T. Mollegen of this generation are not creedal literalists. Yet let me clearly state that I believe that every word of the Creed points to an aspect of Christianity that can neither be ignored nor abandoned. This is true for what I regard as the most literal creedal phrase, “he suffered under Pontius Pilate, was crucified, died and was buried,” as well as for what I regard as the least literal creedal phrase, “he sitteth on the right hand of God.”

Recently I was doing some research at the Episcopal Theological Seminary of the Southwest and had a chance to talk with the professor of theology there, Dr. William Green. He made a fascinating distinction between the “essence” of God and the “energy” of God. The energy was the same substance as the essence (homoousia not homoiousia). The “energy” was that power which the “essence” was constantly putting off. But “energy” could not be simplistically identified with the “essence.” This analogy helped me to find another symbol whereby I could give some new rational form to my eternal quest to find words big enough to allow me to worship as a modern man in honesty both to myself and to my Christian heritage.

I would plead that we not be quick to criticize or condemn those who are seeking to find new symbols or new words with which to communicate ancient truth in today's world. If we literalize any words, whether they be ancient creedal words or contemporary Tillichian or Bultmannian words, we succeed only in destroying the power of the gospel to save. The 20th century is different from the 13th century or the first century. It is not necessarily better, but it is different. In many ways ours is a strange land, but in that land we live and we must learn in that land how to sing the Lord's song.

# EDITORIALS

## What Price a New Prayer Book?

By the time you get your copy of the 1979 edition of the Book of Common Prayer the Episcopal Church may have spent around \$50 million to produce it, according to actual and conjectural cost figures put together by Mrs. Dorothy Faber, editor of *The Christian Challenge* (news story on page 6).

That the largest "line items" in her projection are conjectural, having to do with future costs, is inescapably true. If there is to be a new Prayer Book the cost of it is mostly yet to come. The portion of Mrs. Faber's projected total cost which is in this yet-to-come category amounts to some \$33 million. We all hope that it won't run that high, but we are naïve if we doubt that it may run that high or considerably higher.

In her report in the August issue of TCC Mrs. Faber begins by saying: "When a couple buys a \$25,000 house with a 20-year mortgage, by the time it is paid out, the actual cost is in the neighborhood of \$42,000. But because it is spread out over 240 reasonable monthly payments, the financial pain is bearable, and most homeowners never stop to figure the true cost of the home."

Her point is obvious: The Episcopal Church finds its current "monthly payments" for its possibly-coming new Prayer Book almost painless. That painlessness will give way to a sudden bitter pang if the moment comes when parishes and individuals must purchase new 900-page Prayer Books at 1979 prices.

In Mrs. Faber's report there is no estimate of the cost of continuing Prayer Book studies and trial rite service books between now and 1979. Within the next few months the Draft Proposed Book of Common Prayer which is to be submitted to the next General Convention will be off the press. What of the cost of that? And other related publications over the next four years? Whether we're talking here about hundreds of thousands or millions of dollars is anybody's guess.

Another price the church must pay which is not included in Mrs. Faber's study is the loss of financial support resulting from the disaffection of thousands of Episcopalians who cannot endure the trial liturgies. Whether their way of expressing their disapproval is right or wrong is not pertinent to our present consideration. We're talking only about financial costs. A dollar lost from a cancelled pledge is a dollar paid for liturgical experimentation. Do your own figuring of the loss chargeable to the widespread popular rejection of LLS '67 and the Green/Zebra and whatever is yet to come. Undoubtedly it comes to millions, the only question being how many millions.

Well, it's something to think about in this summer of 1975, and to talk over with your parish clergy and your bishop and your deputies to next year's convention. If you think that having a new Prayer Book along the lines of the Green/Zebra is well worth all the millions it has already cost and will cost you will naturally favor one line of approach and procedure for the

church's leadership to follow at the Minnesota Convention. If you can think of much better ways of spending those millions of dollars for the work of Christ's kingdom you will favor quite another line.

In either case, as a pledge-paying Episcopalian you have a right to be heard, and a duty to make yourself heard.

## "Breakaway Churches" — A Warning Sign?

Hardly a day goes by now without our receiving at least one request from some reader for information about one or another of the Episcopal splinter-bodies whose doings we report.

In TLC of Aug. 3 we reported the plan of "the Anglican Episcopal Church in North America" and "the Anglican Church of America" to work toward union. In response to that story a dozen or so readers asked us for the headquarters of those two churches. We don't have those addresses and so could not oblige. Besides, we're not so sure that we should. We are here to serve the Episcopal Church as such, not to serve its rivals that thrive on PECUSA's distresses.

But while we are on this delicate subject we want to say one or two things. The first is that it is simplifying the facts to the point of falsifying them to say that these dissident bodies are made up essentially of disgruntled fundamentalists, segregationists, would-be popes, and malcontents. If some Episcopalians find comfort in that explanation and description we must inform them that their comfort is in an illusion, that it is not so.

The fact that some of our readers want more information about these bodies speaks for itself. A growing number of Episcopalians who love the received faith, doctrine, discipline, and worship of their church are troubled by what they see happening and developing within it, troubled to the extent that they are wondering if there is some other place they can go where the treasure is more securely kept and more faithfully shared.

There is a good deal of what Burke called "the dissidence of dissent" among these splinter-groups at present. That is a good break for PECUSA but it may not last. What needs recognition is that there are now in business these church bodies possessing ministries in apostolic succession, teaching the faith as this church has received the same, using the Book of Common Prayer in their worship, and promising a haven to Episcopalians who feel that their beloved church is letting them down through its effort to accommodate everybody except the faithful.

We cannot wish these bodies health and prosperity, for we want the Episcopal Church so to fulfill its vocation that there will be no need for another church home for true Episcopalians. But their existence and presence is, we believe, an admonitory sign from the Lord. We pray that all may read it aright and lay it seriously to heart in good season.

# As Others See It

**R**e the remarkably narrow modernism expressed by Sally Campbell in "As Others See It" [TLC, July 13]:

Of course (1) the BCP is not the ultimately perfect medium for worship (nobody said it was, nor could any book written by people ever be); and of course (2) it would be incredibly stupid "to defy all change and insist on its perpetuation as the standard form for worship" (even the Society for the Preservation of the BCP admits that). In each of these major points, the author is beating a dead horse that never lived. She has a right to do that.

I question, however, her right to tell me what music I like and her authority to define what constitutes "true worship." Our worship, she says, is "only true worship when it wells up from the experience of our daily lives, and can be expressed in words and phrases we would use in talking to our friends."

There is much to be said for encouraging spontaneity in private worship, but even in that area to require that prayer "well" and that it be colloquial is to invalidate untold centuries of devotion by millions upon millions of genuinely pious Christians. There may have been some saints who recited the Lord's Prayer and said an occasional office. For that matter, I suppose that the 22nd psalm "welled" to the lips of our Lord when he hung upon the cross, but I doubt that its expression was colloquial (ecclesiastical Hebrew, centuries out of date even then, from the mouth of an Aramaic speaker), and I would certainly hesitate to suggest that it was not true worship.

As to public worship, it is clearly unsatisfactory to suggest that it be left to

well up in everyday language. Any liturgy lying between Quaker silence and group chaos must necessarily be artificial; and if it is to provide continuity for an institution, it must be standardized to a considerable degree. A major function of public liturgy is that it should rise above the self-centered excesses and psychological-emotional limitations of our private "welling-up" (not to mention the frustrating poverty of much private verbalization). The public liturgy should articulate with more wisdom, depth, and balance than could possibly be expected from any of us "in talking to our friends." True, it must speak to us and for us in our times, but it must also transcend our pettinesses and the narrowness of our moment. That is precisely why the Second Rite forms try (some would say, unsuccessfully) *not* to well up with neighborly chatting; they resort to such poetic phrases as "pray that we may have grace to glorify Christ in our own day" (intercession II), asking us to love and serve "with gladness and singleness of heart" (post-communion prayer, 2nd rite). These are moments of good liturgical English, and I think they can be used in "true worship"; but I don't much talk to my neighbors about grace, glorification, or singleness of heart.

As for music, I read that "the old songs . . . are not ours, they do not work for us." And, later, "What works for us is Dylan, or the Beatles; they are ours, and we understand them at a deep level." As a matter of fact, "Greensleeves" (to pick one from the Reformation century) has worked for me all my life, with more lasting reward and at a deeper level than anything has (for me) by Dylan or the

Beatles. And I know that I am not alone in this, especially not among Episcopalians, though I hasten to acknowledge the sincerity of someone else's Dylan-Beatle preference.

The analogy is a bit unfair anyway, because the author makes it expressly secular and thereby leaves out the "old songs" of Bach (for instance), whose popularity would rate well against most contemporary writers of church music.

The article further asserts that "to suggest that a ballad of 1549 could accurately reveal in phrase and idiom what it is that concerns people today—their fears, anxieties, pleasures, and dreams would hardly be taken seriously." What?! One of the greatest benefits of having an intelligent institution with continuous heritage is that it allows voices from the past to speak, lifting us late-comers out of the myopic ego-centrality of contemporary pride. We moderns think we are so special! We need to be humbled into realizing that what is of importance in contemporary "fears, anxieties, pleasures, and dreams" is universal and timeless, not merely tied to the parochial ilk of Dylan and Beatles (who, I understand, are already seriously out-of-date; isn't it better that the last revisers did not standardize their work by the Beatles and Dylans of 1928?—or their predecessors set it to the tastes of the 1890s?).

But let me be more charitable. My real criticism of the article (and it applies equally to articles written by extremists of any persuasion) is that it presumes to declare what "we" want and need without facing the difficult fact that the Episcopal constituency is not culturally monolithic. I thank the Lord that it is not, and I will readily agree that the Episcopal Church has suffered from a narrowness of cultural identity from which "we" are at last struggling to emerge. But we must in all honesty (and decency) face our plurality and provide food for all the brethren. There exist no small number of deeply spiritual individuals who genuinely communicate through the sophistication of classical language and music; there exist equally those for whom Dylan and the Beatles (also sophisticated, goodness knows) "work" better. A less partisan position might hope that both areas could come to be used and appreciated by the majority of some ideal future. I don't think many would vote for a "musak" semi-classical compromise in the new Prayer Book; all of which is exactly why the poor Liturgical Commission (pity them) is trying desperately to serve both cultural emphases under the same cover—no easy task, but a worthy one.

Can it be possible to recognize, produce, live with, profit from, and be happy about more than one "right" way of doing things?

JAMES WARING MCCRADY  
University of the South  
Sewanee, Tenn.

## Eavesdropping

I thought I heard God say,  
"I will be creating where one hundred  
gathering in symphony today  
will blend my themes on stringed  
instruments, on horns and drums.  
With music in my mind from the beginning  
for the throats of birds,  
my breath,  
my rhythms drawn from wind-enraptured  
skies, my colors lending tonal  
speech more eloquent than words  
of mysteries I keep  
to bring you with me  
into primal things, I will  
in essence give you wings."

Lenore H. Findley

## To Transfer, Or Not to Transfer

By the Rev. H. BOONE PORTER

As has been mentioned before in this column, 1975 is unusual in the comparatively large number of Red Letter feasts which happen to fall on Sundays. This becomes an embarrassment of riches in September, when Holy Cross Day falls on the fourteenth and St. Matthew's Day on the twenty-first. Just how are they to be handled?

If a parish is following the present Prayer Book very strictly (which few do), then Holy Cross is to be reckoned a minor feast and be observed, if at all, on a weekday following. On the other hand, the Prayer Book clearly requires that St. Matthew's Day be observed where it lands—which this year will supplant the Seventeenth Sunday after Trinity.

If a parish is following the proposed revised services very strictly (which few do), both these days are Red Letter Days, yet both must be transferred from the Sundays on which they fall to some following weekday.

As a matter of fact, most parishes seem to be observing a mixture of the old and the new rubrics. Hence they will have to think about the question of what to do on these two weeks. Which is better, to observe one or both days on Sundays, or to transfer one or both days to weekdays following? The obvious pastoral disadvantage of both days is that just when the choir, the persons appointed to read lessons, the Sunday school, etc., are getting into stride with the weekly routine of the fall, two sets of special material interrupt the regular sequence. The obvious pastoral advantage of Holy Cross Day is that, in this time of year furthest from Good Friday and Easter, it recalls us to the fundamentals of our faith. St. Matthew has obvious importance as the writer of the first Gospel. For churches following the new lectionary (all of the churches in many dioceses), Matthew has special interest this year when we have been reading his Gospel week by week. Attention to him as an author, and a sermon explaining the nature and principles of the writing that bears his name ought to be of general interest—unless such a sermon (or sermons) has already been preached recently. On the other hand again, an advantage of transferring both days is

that they provide significant and attractive material for weekday congregations which, in most parishes, need and deserve all the help they can get. As is evident, there is much to be said on both sides, and the decision should not be made by the flip of a rector's coin. With this as with similar questions, it is helpful for a parish worship committee to talk about goals of worship for their church, and then decide which choices are most suitable for attaining those goals.

If one or both of these festivals are transferred, what days should they be transferred to? Commercial church calendars usually print transferred feasts on Mondays. This is simply a convenience. The rubrics of the new calendar in the



Green and Zebra Books, and the same rubrics which also appear in *Lesser Feasts and Fasts* (revised), (which are the only authority for such a transfer anyhow), say that transferred feasts "are to be observed on the nearest open day following." The next page, however, goes on to say that feasts "which may fall upon or be transferred to a weekday, may be observed on any open day within the week in which they occur. . . ." Hence it should not be assumed that they must automatically come on Monday. In many parishes, to put them on Monday is to consign them to virtual non-existence. In most parishes, there is some day in the middle of the week when a small but regular congregation comes to church. As Red Letter Days

are supposed to be observances of some importance, it would generally seem to make sense to have them on days when a better observance can be anticipated.

On whatever dates these or other feasts are kept, they should be planned and announced in advance. Obviously this applies too to the feast of the Holy Angels at the end of the month. People cannot "tune in" and respond to the spirit of a special day when they do not even know there is to be such an observance until they see the priest walk in and begin the service in vestments of an unexpected color. This is as true of Sundays as of weekdays.

Feasts of saints, and of special events in our Lord's life, are an integral part of the worship of the Episcopal Church, and there is no reason to be diffident in stating this. One can be a regular Sunday churchgoer, but if one never goes to church on a saint's day, one is missing something precious in the life of our church. One can learn about saints from books, magazine articles, sermons, or other sources, and this is good—but it is not the same thing as actually celebrating their feasts. To celebrate them is to be made a participant in their heritage, to have a share in what they stand for. The saints which our church celebrates are "our saints." We believe that we are not only instructed, encouraged, and edified by them, but that we are lifted up by the living fellowship of their praise and prayer offered to God in heaven. Furthermore, the communion of saints is not just a homogenized spiritual product of "all the saints." The variety and diversity of the many champions of God down through the centuries can only be appreciated by exposure to specific saints such as we celebrate from time to time.

Feasts on weekdays cannot generally be expected to draw crowds, but in many parishes they could have a greater drawing power if they received more thought and attention. A brief homily explaining the significance of the day will generally be welcomed (if it really is brief). On some days, special intercessions pertinent to the feast can be planned. Thus on St. Matthew's Day we can pray for God's guidance to biblical study and research, and his blessing on the work of publishing and distributing Bibles and the translating of the Scriptures into other languages. The congregation can be invited to join aloud in saying the "Bible Sunday Collect" (Prayer Book, page 92; Green Book, page 487). The neglect of church music on feasts within the week is especially regrettable. Feasts are for singing! It does not take several dozen people and an organ in order to sing a familiar hymn and the sanctus. A dozen people can do it, especially if there is a person with a good voice who is ready to lead. In many churches there are one or more persons in the choir who would be glad to do this from time to time.

on order and contents and on material left over from previous meetings. The Rt. Rev. Chilton Powell of Oklahoma is chairman of the commission and Rev. Leo Malania is coordinator for Prayer Book revision.

Since the Draft Proposed Book will be a study document used at the Minnesota General Convention next year, copies will be sent to all deputies and bishops.

The book will be distributed to the general public by the Church Hymnal Corporation and by Seabury Press at an as yet undisclosed price.

## BAPTISTS

## Conspirator Is Converted

Charles Colson, former presidential adviser during the Nixon administration and convicted Watergate conspirator, told several thousand southern Baptist pastors meeting in Miami Beach, that if it had not been for the national scandal and his subsequent imprisonment (seven months in a federal institution) he might not have found Christ as Savior.

It was in August, 1973, he said, that he asked Christ to come into his life.

The man who was known as the White House "hatchet man" during Watergate acknowledged to reporters that many people are skeptical about his conversion account. "I don't blame them," he said.

In his address, Mr. Colson declared that he considers "the White House, the limousines, the yachts, the six-figure income, all the temples of wealth and power — all of it loss compared with the joy of being able to walk this life with Christ Jesus and for this night that you have allowed me to be here with you to experience the joy and glory we share together in knowing his life."

## SEMINARIES

## Seabury-Western Pioneers Course in Communications

For the first time in its history Seabury-Western Seminary, in Evanston, Ill., will offer instruction in church communications during the academic year 1975-76. The course, to be taught by visiting professor Robert E. Kenyon, Jr., will aim at giving seminarians the kind of understanding of journalism that will help them serve the church better in this field.

The course will cover the basics of mass communication, newspapers, magazines, radio, television, audio-visual, tape recorders, photography, public relations, and church publications. Guest speakers will deal with the specific use of these media by the church.

## BRIEFLY...

■ The Anglican Community (an official designation) of Zaire has elected the Rev. Ndahura Akiiki to be Auxiliary Bishop of Boga-Zaire. He will succeed Bishop Philip Ridsdale when the latter returns to England later this year. The community is part of the Church of Christ of Zaire, an ecumenical federation of all non-Roman Catholic groups except the indigenous Kimbanguist Church. The government recognizes only the three organizations.

■ Named to succeed the late Bishop Tudor Guy of Gloucester is Bishop John Yates, 50, who had been Suffragan of Whitby for the past two years. An ex-airman, he was ordained in 1951. His ministry has included several cures, tutoring at Lincoln Theological College where he was chaplain, and heading Lichfield Theological College.

■ Suffragan Bishop John M. Bickersteth, 53, of Warrington has been named Bishop of Bath and Wells to succeed Bishop Edward H. Henderson who is retiring. A former soldier with the British Infantry and the Royal Artillery, Bishop Bickersteth was ordained in 1951 and remained in the parochial ministry until his consecration in 1970.

■ Dr. Antonio Silva of Puerto Rico's Department of Health has charged that the Roman Catholic Church is directly responsible for the failure of successive administrations to implement an effective family planning program. Another factor that tended to discourage a lower birth rate, he said, was the expectation that migration to the U.S. mainland would solve the problem. If the current growth rate continues, island population will have doubled by 2001. Present population is listed as 3,112,000—approximately 900 people per square mile.

■ Roman Catholic, Baptist, and Methodist pickets at The Reading Room, a Vinita Park, Mo., business offering private readings of allegedly pornographic books by young women, were accused by its owner of breaking plate glass windows in the establishment. Some 800 signatures on a petition against the operation prompted civil officials to seek a court injunction against the owner claiming that when he applied for a business license, he said the business would be "theatrical readings."

■ Roman Catholic Bishop John Gran of Oslo, Norway, says he believes there may be a division between state and church in Norway "within the next 10 years." The prelate, who is the only Trappist bishop in the world, said the Norwegian State Lutheran Church, which embraces 95% of all Norwegians, is largely for the

Continued on page 15

## SCHOOLS

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be re-membered. 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. Tezry 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; Wkdays 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. Francks, c  
 Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

**RUTGERS UNIVERSITY** New Brunswick  
 Cook, Douglass, Livingston & Rutgers Colleges  
**ST. MICHAEL'S CHAPEL**  
 The Rev. Thomas A. Kerr, Jr., chap.; 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. Thalmann, r  
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

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

## NORTH CAROLINA

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

## OHIO

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

## PENNSYLVANIA

**PENNSYLVANIA STATE UNIV.**  
 Congregation 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)

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

## PENNSYLVANIA (Cont'd)

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

separation but the big obstacle to division is that the state church does not exist as a juridical entity. The church as such owns no property and its clergy and bishops are state employees. Bishop Gran said his church and other so-called "free churches" in Norway have more freedom than the state church.

■ Laura Sabia, a Roman Catholic who is chairman of the Ontario (Canada) Council on the Status of Women has demanded that Planned Parenthood be reinstated in Toronto's United Way campaign despite opposition by the Roman Catholic Archdiocesan Charities Agency or the public would be asked to withhold donations to the campaign. She termed the R.C. opposition "wrong in principle, wrong religiously, and wrong in every other way."

■ Christian Arab mayors of Bethlehem and two neighboring towns have joined with some other Christian and Muslim dignitaries in Israel in urging release from prison of Melkite Catholic Archbishop Ilarion Capucci, 53, for "humanitarian reasons." The appeal to Israeli authorities came after a medical report indicated that the archbishop has what was described as a deteriorating backbone condition. The Patriarchal Vicar of Jerusalem was sentenced last December to 12 years in prison for smuggling arms into Israel for Palestinian guerrillas.

■ The affirmation of the "moral legality" of abortion, in itself, completely severs the Roman Catholic from the "church's community of faith," without the need of excommunication, according to a new publication, quoted by Vatican Radio. It is "simply an inseparable consequence of the choice he (the Catholic) makes by refusing an irrenounceable point of doctrine of the church," said the publication entitled, "The Problem of Abortion and the Catholic Reply."

■ Trinity Parish, New York City, which offered 10 commercial properties in lower Manhattan for sale last year, has taken them off the market, although offers had been received for them. The bids were judged not to be satisfactory. Assessed value on the buildings and/or lots is \$7.8 million but the parish was asking \$14.6 million. Real estate holdings provide Trinity with 75% of its annual income.

■ Bishop Frank Noel Chamberlain, 72, retired Honorary Assistant Bishop in Portsmouth, England, has died. He retired from the See of Trinidad and Tobago in 1961. Most of his ministry was spent as chaplain in the British Navy and from 1952-56, as chaplain of the British fleet.

■ A bicentennial guided tour on religious American heritage as seen in Washington Cathedral will begin Oct. 1. Reservations for this special program must be made three to six weeks in advance of the desired date. General tours of the cathedral

are offered Monday through Saturday, 10-3, and at specified hours Sunday afternoon. There are no tours during the noon hour on weekdays.

■ Parishes of the Church of England have been asked to give an additional £2 million (\$4.2 million) per year to guarantee that 8,000 clergymen will receive an annual salary of at least £2,400 (\$5,000) beginning in April, 1976. This year, alone, 2,996 priests are receiving less than the current minimum of £2,100. Last year, 2,678 received less than the then base pay of £1,850.

■ St. Jude's Ranch for Children, in Boulder City, Nev., is embarking upon an expansion program hoping to enlarge its facilities so that it will be able to take care of 100 children. Its primary work is with battered and abused children. A 30-minute sound color film illustrating the school's life and work is available upon request to church groups. Requests should be directed to: St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005.

■ A trade union in Borlange, Sweden, wants workers to receive theological training so they can serve as ministers among their fellow workers, saying that these specially trained men could fully understand the problems of industrial workers if they themselves came from a workshop or assembly line background. The need for counseling and guidance among working people is growing, union officials said, and recruiting ministers from industry would facilitate the establishment of confidence.

■ Although its income has risen steadily in recent years, the United Society for the Propagation of the Gospel is facing a serious financial crisis. It needs a 20% increase in contributions to equal the amount of work it did last year and a 30% increase if it is to help dioceses in new evangelistic work. Formed in 1965 through merger of the Society for the Propagation of the Gospel (operating since 1701) and the Universities' Mission to Central Africa (founded in 1857), the USPG works in more than 40 countries, from the Caribbean to the Far East.

■ Palmer Drug Abuse Program (PDAP) has added another chapter for its work in the Greater Houston Area. Based at Palmer Episcopal Church near Rice University, the program's new branch is in space provided by the Church of St. John the Divine. PDAP, which is four years old, has touched more than 1,200 young people from the Houston area and has an effectiveness rate of over 70%.

■ Canon Burgess Carr, an Episcopal priest of the Diocese of Liberia, was re-elected general secretary of the All Africa Conference of Churches at the recent meeting of the organization in Nairobi, Kenya.

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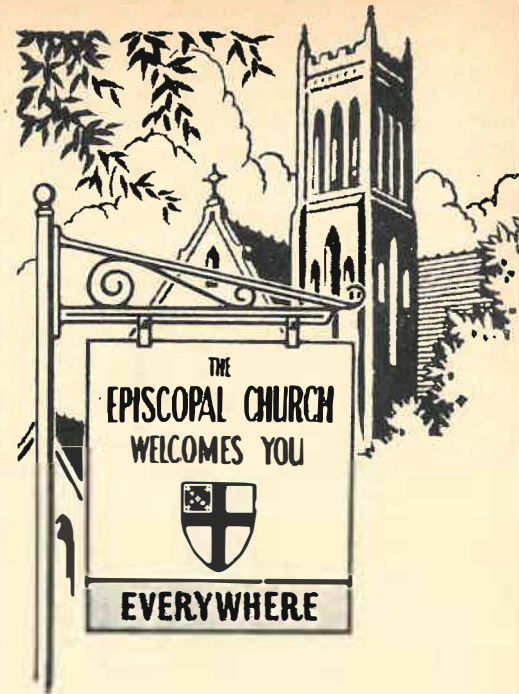
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# CHURCH DIRECTORY

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

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

## WASHINGTON, D.C.

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

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## 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

## 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, 9:30. 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, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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 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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## 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

## 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. 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; 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 1398 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. 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

## 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 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

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

**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); Man, 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

## 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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Thomas Wile, canon  
Sun 8:30, 10:45; Thurs 10:30

## 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

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
Sun HC 9:30, CHS and Adult Study 10, MP 11

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