

The Living CHURCH



Students at St. Catherine's School, Richmond, Va.: A sense of adventure on the playground [p. 15].

CHURCH SCHOOL NUMBER

AROUND & ABOUT

With the Editor

If you study the institution of episcopacy in the church over the past nineteen centuries you find that Christians have held an astonishingly wide range of opinions as to what bishops are for: not so much what a bishop *is*, as the chief sacramental person within his jurisdiction, but what he is *for* — what he's supposed to be and do when he isn't doing his episcopal thing sacramentally. Those who want to spend the coming winter exploring that history may find useful the symposium volume called *The Apostolic Ministry*, edited by the late Bishop Kenneth E. Kirk.

One view of the bishop that was quite widely held by Anglicans at one time was expressed by English Chief Justice Francis North (1637-1685): "The bishop is in the nature of an ecclesiastical sheriff." Indeed he was, in 17th century England.

Today's bishop would resent and reject the title of ecclesiastical sheriff. And rightly so. He wants his flock to see him as their father-in-God. And rightly so. But bishops today, like parish priests and indeed all leaders in any

walk of life, must earn their titles and the respect they want and need. If a bishop behaves like a sheriff (and who among them would dare to, nowadays?) he will be regarded as one. Or if when confronted by anything unpleasant or threatening he behaves like Bobby Burns's mouse ("Wee, sleekit, cow'rin', tim'rous beastie, / O what a panic's in thy breastie!") he will be regarded as something or another, but not as a father-in-God.

I have to say that as I watched our bishops meekly capitulate to the demands of the illegally ordained women, as these were presented to them at Minneapolis, I reflected that they were not earning the title they so covet. An ecclesiastical sheriff in the episcopal palace might not be the best of all possible fathers-in-God; but I should prefer him to a clerical tit-mouse. Not being a bishop myself I am at a loss to know why one can't be something that's neither of those two things. What, after all, does a bishop have to lose by standing up to some unruly member of the household and saying, in fatherly but no uncertain terms: "You aren't the

only child of God for whom I must give account in the End, and the answer to you is *No!*"

Since Minneapolis, more Episcopalians than ever before are asking what bishops are for. And the burden of the reply falls upon the bishops themselves. They will be our fathers-in-God as they show themselves to be such. There's no other way they can cut it in this age.

There is in man a higher love than love of happiness; he can do without happiness, and instead thereof seek blessedness." So wrote Thomas Carlyle, in *Sartor Resartus*, and what Christian can disagree? The distinction between blessedness and happiness is really a categorical one; they aren't two words for the same thing. Then why don't more understanding Christians protest against the modern mania, in translations of the Bible and in new liturgies, for substituting "happy" for "blessed"? I asked one of our "experts" about this, and do you know what he said in reply? "Blessed" smacks of the religious, the supernatural; 'happy' is a natural, normal, human word that everybody understands."

Exactly; and that is why "happy" is the wrong word for the kind of human condition or state that Jesus had in mind as he spoke of the humble, the meek, the merciful, the pure in heart. They are *not* "happy." They are "blessed." Being blessed — i.e. at peace with God, in union with God — they are joyful; and being still human beings on earth they may be happy after the way of human beings on earth. But in no way is their happiness dependent upon their blessedness. What they have is joy. However, that joy is not something "that everybody understands." Rather, it is like that peace of God that passes all understanding. We can, at least in principle, understand happiness. We can never understand joy.

If the Bibles we read and the rituals of worship in which we participate fail to express such fundamental distinctions in the Gospel as this, it is hard to know how the faith of our fathers (and yes, of course, of our mothers) can be kept alive in the church. If our Christianity is not a supernatural religion promising, and delivering, such supernatural blessings as blessedness, then it is a new Christianity — and since Christianity is something that was given to us some nineteen centuries ago it may be reasonably doubted that a new Christianity is possible.

The General Convention of the Episcopal Church was dominated, or controlled, by people who evidently believe that there can be a new Christianity and that it would be great to get this church into it as a charter member.

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ON ARRIVAL, 1972



TODAY, 1976

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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.

Thanks

On behalf of the congregation of St. Paul's historic church in Mt. Vernon, New York, I would like to thank you for the work you are doing to preserve the traditional Episcopal Church teachings in America.

We extend to you and your staff every good wish for your continued efforts to retain the traditions of the true Episcopal Church in America.

RUTH SHANZ

Mt. Vernon, N.Y.

Now That It's Happened

For more than an hour this morning (Sept. 17) I have been experiencing something akin to the mood and mixed

thoughts which have been mine on the rare occasion of the death of someone very close. The 7 a.m. news reported what has happened at your General Convention. I am not sure whether it is better to observe a respectful silence or grope for words to express my feelings.

The only reason our Father allows us our "*Quare me dereliquisti*" moment is, I think, because he is sure that we have learned from his Son that the Resurrection is certain. Why should the media doubt the continuation of an increasingly successful ecumenical dialogue between our two communions, separated by more than four hundred sad years of painful schism and now growing back together in new understanding and charity deeper than ever? From where we sat, we never really believed (much as we had hoped) that the COCU Episcopalians were there beside you at the other side of the table, just as you never for a moment really thought those 1,000 (?) mad R. C. priests desiring "priestesses" could find time enough from their endless agitating to be here beside us.

Could it not be the more charitable thing to let the COCU Episcopalians do what they so greatly desire and *with your blessing* enter the new neo-protestant modernist church? I propose that, once the new religion is organized, you

catholic-minded Anglicans and we who are already in communion with the See of Rome (by that time *our* unhappy schism fully healed and behind us) — that we Catholics reunited enter immediately into discussions with the Modernist Church to determine points of agreement on which we may join to bear witness to the cause of religion in a strife-torn secularist world.

Surely far better these constructive steps (which some mistakenly call "schism in the Episcopal Church") than continued "occasions" of temptations against charity. God's ways are not our ways. *Post tenebras lux!*

The Rev. DAVID G. KENNEDY
(Roman Catholic)

Brookfield, Vt.

Correction

You are correct in your article [TLC, Sept. 26] about the Arizona consecration that both the first Bishop of Arizona, Arhtur B. Kinsolving II, and the second Bishop of Arizona, Joseph M. Harte, were *not* consecrated in Arizona. But you are incorrect in stating that: "Both were bishops serving elsewhere when called to Arizona" (page 5). It is true that I was serving as Suffragan Bishop of Dallas in May, 1962 when I was elected to be

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the second Bishop of Arizona. But Bishop Kinsolving was rector of Calvary Church, Pittsburgh, when he was elected Missionary Bishop of Arizona by the House of Bishops meeting in 1944. He was consecrated as Missionary Bishop of Arizona on May 29, 1945 in Calvary Church, Pittsburgh.

(The Rt. Rev.) JOSEPH M. HARTE
Bishop of Arizona

Phoenix, Ariz.

"September Church"?

I suppose the problem now arises of how to refer to the new church that took its start recently in Minneapolis. We might take a leaf from the French, who like to refer to historical events, men participating in them, institutions arising from them and so on by calendar dates. Thus the events of July 27, 1794, which brought about the fall of the Jacobins and the end of the Reign of Terror, are — and the French insist on designation by the revolutionary calendar then official — *le 9e Thermidor de l'an 2* or just *le 9e Thermidor*, even more simply *le Thermidor*.

Accordingly, may we not speak of the Church of the Sixteenth of September (1976)? Or perhaps the September Church?

MEREDITH KNOX GARDNER
Washington, D.C.

What Other Churches Think

In all of the controversy over women's ordination I have met with frequent, but to me cryptic, references to the present sad state of the Church of Sweden over the business of women's ordination. Try as I might, I have been unable to find any adequate discussions of what has been taking place in that communion since 1960, except for the bare facts of the case: the government's blacklisting of priests and prelates who have expressed opposition to our world-wide revival of Montanism. If you could provide me with some information on the matter, or even steer me to any detailed accounts which might exist in English, I would be extremely grateful.

One last question. The pope and the ecumenical patriarch recently offered their comments on the drive toward women's ordination. Has any opinion been sought or received from our sister churches, the Old Catholic Churches of the Netherlands, Switzerland and Germany, and the Polish National Catholic Church in the USA? If there has been a statement, I would be very much interested in reading it.

WILLIAM J. TIGHE

New Haven, Conn.

{ For one reaction, see story on page 9
headed *Ecumenical Relations*. Ed.

The Living Church

Volume 173 Established 1878 Number 18

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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EDITORIAL AND BUSINESS OFFICES
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The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

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CALENDAR

October

31. Twentieth Sunday after Trinity/Twenty-first Sunday after Pentecost

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

BOOKS

The Royal Martyr

CHARLES THE FIRST. By John Bowle. Little, Brown, and Co. Pp. 362, illustrated. \$12.50.

To many people, especially Anglican Christians, the royal martyr will always be "blessed Charles the martyr," and to them he will always be a subject of interest. John Bowle, a distinguished English historian, has done a thoroughly competent and helpful study of Charles in this book.

The biographer deals fairly with the ill-fated king, and provides sufficient background information to enable the reader whose field is not 17th-century British history to follow the thread of events through a strange and unfamiliar world.

Bowle does not fix primary attention upon the religious and ecclesiastical factor in the English Civil War, and in this he is surely right. Charles did not really die as a martyr for his devotion to the Church of England, though that devotion was one of several things that together sealed his doom. He died a victim of a conflict between his concept of government and that of the rising mercantile class in England. The latter turned out to have the bigger battalions, both military and financial; and that was it.

The 20th-century American finds it very difficult to understand how religion could be as political and politics could be as religious as they were in the era of Charles and Cromwell. The royal martyr was more of a tragic hero than a martyred saint. However, if we compare him with other kings of his age — e.g. his father before him and his son after him — he was a saint indeed.

C.E.S

Excellent Selections

AN ANTHOLOGY OF THE LOVE OF GOD. By Evelyn Underhill. Edited by Lumsden Barkway and Lucy Menzies. Morehouse-Barlow. Pp. 220. \$2.95 paper.

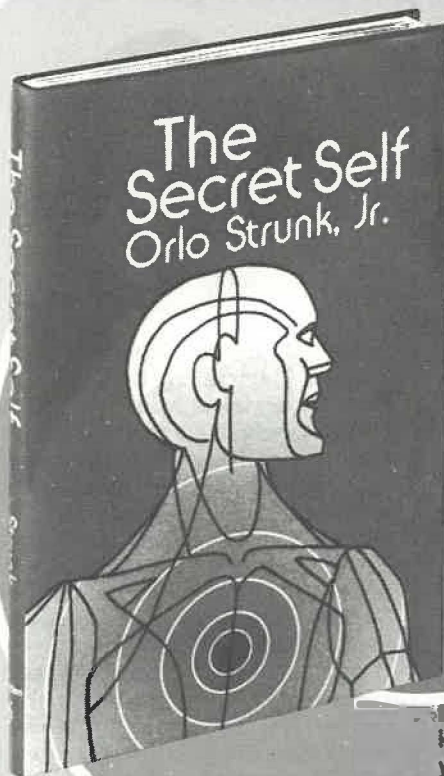
There is probably little that can be said about the works of Evelyn Underhill that has not already been said, both by her learned admirers and laity who sought better to understand the meaning and the source of her tremendous and unwavering love of God, her deep spirituality coupled with a serene and practical wisdom. Although 1976 is her centenary year, she speaks of the church as though the words had been written this morning: "Those who cling to the tradition and fear all novelty in

God's relation with his world deny the creative activity of the Holy Spirit, and forget that what is now tradition was once innovation: that the real Christian is always a revolutionary, belongs to a new race and has been given a new name and a new song." And again, "Enrichment of the sense of God is surely the crying need of our current Christianity. A shallow religiousness, the tendency to be content with a bright ethical piety wrongly called practical Christianity . . . seems to me one of the defects of institutional religion at the present time. We are drifting towards a religion which consciously or un-

consciously keeps its eye on humanity rather than on Deity . . . and that is a type of religion which in practice does not wear well."

This anthology (not a new book, by the way, having first been published in 1953, now in paperback) contains so much richly thought provoking material, so many beautiful poems and excerpts from many articles and books both published and unpublished — including selections on the subject of mysticism, which she explored early in her career — that it is not a volume to be taken lightly. Even those who are well acquainted with Evelyn Under-

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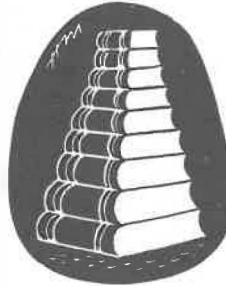
hill's works are almost certain to find, in this wide range of carefully selected pieces, something not come across in previous readings; and to the uninitiated it is an excellent choice, a means of becoming acquainted with the life and work of this devoutly dedicated woman.

FLORENCE MARQUARDT
Whitefish Bay, Wis.

The Female Experience

WALK IN MY SHOES: An Odyssey into Womanlife. By Judianne Densen-Gerber. Saturday Review Press. Pp. 289. \$10.95.

Walk in My Shoes is a search for common threads in the female experience, and the search is astonishingly successful. The author (lawyer, psychiatrist, and founder of Odyssey House, the New York shelter for runaways) uses her various qualifications to observe elusive similarities among women. She originally intended to in-



terview a dozen Superwomen — included Letitia Baldrige, Lenore Hershey, Patricia Mink, and Jeannette Picard — who have combined marriage, children, and vocation, but found their stories too good to be true. She then interviewed five prostitutes from a legal whorehouse in Nevada. It is from the stories of the Superwomen, the prostitutes, and her own life that Dr. Densen-Gerber has drawn her observations about being female.

One of the common threads in *Womanlife*, according to Dr. Densen-Gerber, is the threat of abuse. She states that 25% of all women face some kind of physical abuse, and 50% face verbal abuse. Where she gets her statistics I do not know: the whores in Nevada are protected from abuse by electronic security, but there is a lack of protection for female bus drivers, students, teachers, and real estate salespeople. As a psychiatrist, she observes that when a husband abuses his wife physically or verbally, the children will not develop as healthy individuals, and a pattern of violence will be established for the next generation.

There must always be points in another person's experience where the reader feels alienated. There are parts in her narrative where I say, "That's

going too far," and then there are parts where I wish she would blow up (for instance, at the orthodox Jew in a New York planning session who wouldn't shake hands with her because she might be unclean). Dr. Densen-Gerber has assembled unusual research materials, coupled them with a few psychological theories (mainly Abraham Maslow's), and tied them together in a personal style that challenges the reader countless times, in countless ways. Do read this odyssey.

ANNE HEADLEY
Hyattsville, Md.

Time and Mortality

INSTEAD OF DEATH. New and Expanded Edition. By William Stringfellow. Seabury/Crossroad. Pp. 112. \$3.95 paper.

The author of this book obviously means well. Stating specifically that this work is for adolescents, he recalls some of the miseries of that period of life and tries to deal with them. But unless the adolescents he has in mind are persons in their 40s and 50s, his style is rather perplexing.

He begins with the great and basic problem of adolescence: the recognition of time and mortality, with the attendant demons of loneliness, sexual longing, and most terrifying of all — ignorance of what one can or cannot stand. The stylistic problem is that these great questions demand answers in language suitable to their magnitude, namely, symbol, metaphor, allegory, or even parable; and Stringfellow gives his replies in a rather flat-footed vernacular. (At least in the first part.)

In a section which presumably states his political views, his language becomes thick and ponderous. For example: "Industrialization, even in its most primitive stages, wrought extraordinary changes which rendered the traditional work doctrine incoherent." Or "We are beginning to perceive that the penultimate implementation of the consumption ethic is self-consumption."

This is the proper language for those to whom the words of the Book of Common Prayer or the King James Bible are too difficult? Angels and ministers of grace (ful writing) defend us!

But I do not suppose this book to be wholly useless. The young are like the middle-aged in that they incline toward gloom, self-importance, and bombast until Christ comes to them and gives them humor, humility, and simplicity. But as Stringfellow himself says in the last (and best) section of the book, "The grace of God is not vitiated by the stupidity or frivolity of Christians."

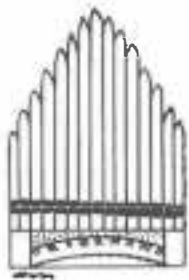
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(not included) by Buxtehude. "In Dulci Jubilo" attributed to Bach is easier to read than the one familiar to many in the Clarence Dickenson *Technique and Art of Organ Playing* because the quarter note is the unit and also due to the choice of clefs and a modern key signature.

Preludes and Postludes, Vol. I (General Postludes). Wilbur Held. 11-9318. Augsburg. \$3.00.

Dr. Held's preface describes these as moderately easy, practical service music, as indeed they are. Some might be preludes. "Alleluia, Sing to Jesus" could be used to accompany the stanza of a hymn.

Hymn to Joy. Beethoven, arr. by Ian Hare. Oxford. \$2.10.

This good organ arrangement would make an excellent wedding or graduation processional or recessional or a fine postlude.

Modern Organ Music, Bk. 3. Oxford. \$4.95.

Contains five good pieces by contemporary composers. Despite liturgical ti-

ties like "Trope" and "Sarum Fanfare," they appear to be recital fare rather than service music.

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Shout the Glad Tidings, for mixed choir and organ with optional instruments. Paul Lindsley Thomas. Oxford catalogue No. 94.211. \$.70.

This anthem with simple harmonies is written to a text by Muhlenburg. Both choir and percussion parts are simply written, but a festival effect would result from the use of three trumpets, a triangle, tambourine and timpano; or organ trumpets could be substituted.

Five Early American Hymn Tunes. Ed. by Charles Edward Lindsley. Oxford Catalogue No. 94.103. \$.80.

The music by five early native American composers of the early 19th century shows a "general disregard for the 'rules' of composition." This very quality appeals to the 20th century by its original and "unaffected simplicity." Could be realized by STB, SSB, but would be delightful sung by male voices alone.

Three Early American Anthems. Billings, Holden and Stickney, arr. by Wienandt. SATB. US 1770-Hope. \$.50.

The straightforward anthem of Billings is subtitled Stockbridge. The other anthems in this bicentennial set are for Christmas. The given tempo of 60 for the quarter note in "While Shepherds Watched" seems very slow when there are no submetrical divisions of the beat less than eighth notes.

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MASSACHUSETTS

Dr. Coburn Consecrated

Amid pomp and pageantry in the 5,000 seat McHugh Forum of Boston College, the Rev. John Coburn was consecrated Oct. 2, to serve as the 12th Bishop of Massachusetts.

Hundreds of clergy and laity were in procession. The music was provided by a choir of 250 people and trumpets, drums, and bells.

Dr. Coburn was escorted by 10 bishops, with 31 bishops taking part in the laying on of hands. Chief consecrators were the Rt. Rev. John Allin, Presiding Bishop, the Rt. Rev. Horace W.B. Donegan, the Rt. Rev. John Burgess, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop from 1947-58.

The preacher was the Rt. Rev. John E. Hines, former Presiding Bishop, who spoke of the problems confronting the Episcopal Church — its current loss of credibility, crises in leadership, and low morale. The only possible solution, he declared, is the transforming power of a cruel and bloody cross.

Then praising the qualifications of the new bishop, he addressed his remarks to Dr. Coburn. "You have served as dean of a radical theological school [Episcopal Theological School 1959-67] that has deservedly influenced the theology and social teachings of the church."

"You surrendered that to literally walk the streets of Harlem [Street Academy, New York Urban League, 1968]," Bishop Hines continued.

"And for seven years you guided the complex relationships of a durable church [St. James', New York, 1969-76], all the while spewing out creative books."

Bishop Hines also praised Dr. Coburn's nine years as president of the House of Deputies, where "he cajoled deputies out of their petulances and on occasion shamed bishops out of their preoccupations. . . . You have guided the House of Deputies through questions which with a lesser man would have rent the church assunder."

"What can I say," Bishop Hines asked, "to one who has already a realized immortality? There was a man sent from God whose name was John. He came for testimony, to bear

witness to the light, that all might believe through him.'"

At a press conference after the service, Dr. Coburn said he has "no special agenda" as bishop. He expects, he commented, to be a presence and wants to help people to grow into their full stature as God's people.

Bishop Coburn is a graduate of Princeton and Union Theological Seminary and has honorary degrees from Amherst, Princeton, Berkeley, Harvard, and Huron. He was elected to the episcopate in May, 1975, but deferred consecration until after the 65th General Convention, at which time the Episcopal Church decided to ordain female priests and adopt the Draft Proposed Book of Common Prayer.

COLORADO

Bishop Acts on Female Ordinations

Local requests for ordination of women to the priesthood will be tabled at present, according to the Rt. Rev. William C. Frey, Bishop of Colorado.

Earlier, he had expressed criticism and disappointment at the manner in which the issue of female ordination was handled at General Convention. The issue was decided by the pattern of a simple majority. [The spread was considerably larger in the House of Bishops than in the House of Deputies.]

Such an important decision should have required at least a two-thirds vote, Bishop Frey contended. As an indication of his conviction on this matter, he changed his vote from yes to no, after the bishops had voted on the question.

The entire députation from the diocese voted against the ordination of women.

ABORTION

State Barred from Prosecuting Patients, Doctors

A U.S. District Court judge has ruled that patients and doctors involved in abortion may not be charged with murder under a Louisiana law which defines life as beginning at conception.

The law, approved earlier by the state legislature, was designed to put voluntary abortions within the state's

murder law. The measure defined a person as a "human being from the moment of fertilization and implantation."

Recent U.S. Supreme Court decisions barred the state from prosecuting patients and doctors, Judge Lansing Mitchell said in his ruling.

The action came on a challenge of the new law by the American Civil Liberties Union on behalf of Dr. Calvin Jackson, medical director of a women's clinic in Louisiana.

ORTHODOX

PECUSA's Decision on Women Priests, "Bewildering"

The Episcopal Church's decision to ordain women to the priesthood and the episcopate was another example of "western self-sufficiency" that has left the Eastern Orthodox Christians bewildered, an Orthodox theologian said at the annual conference of the North American Academy of Ecumenists held in Garrison, N.Y.

"We are now tremendously unhappy about the whole thing. We don't want to be pushed into the corner of 'against' simply," said the Rev. Alexander Schmemmann, dean of St. Vladimir's Seminary in Tuckahoe, N.Y.

"We are forced right now into the position of saying 'Are you for? No, we are against.' And it is a horrible thing to define oneself as 'being against.' To begin with, our Western brothers never asked us what we think about it in the first place. . . . They decided to ordain women," Fr. Schmemmann said.

Noting that "we Orthodox always felt that we had a special kind of relationship with the Episcopal Church," he said that the decision to admit female priests left "a kind of bewilderment in the Orthodox Church. . . . It was another example, for us at least, of the Western self-sufficiency."

Fr. Schmemmann, who is a priest of the Orthodox Church in America, continued: "The way the questions have been formulated, raised, debated, and theologically and canonically resolved is certainly not the way the Orthodox Church would consider the normal way for an issue of such tremendous importance and decisiveness."

Alluding to statistics that show six

million Orthodox in America outnumbering Episcopalians two-to-one, the priest declared that "there is still a tremendous ignorance on the part of America at large about the presence of Orthodoxy on this continent."

Orthodox, themselves, are partly to blame, accepting "their role as suppliers of all kinds of little 'ethnic contributions' to this wonderful American pluralism which is the most monotonous thing," Fr. Schmemmann said.

Orthodoxy, he noted, first came to America as a missionary religion in fulfillment of the mandate to "go and teach."

"It did not come to preserve Greek customs, Russian tea drinking, and Ukrainian egg painting," he asserted.

As for ecumenism, Fr. Schmemmann said Orthodox participation "has not been a success." That may be because "the ecumenical movement was shaped completely, absolutely, and definitely by Western presuppositions and categories . . . For those who don't understand that, we (Orthodox) look either like stupid reactionaries or liturgical cuckoos."

"I think that the ecumenical movement is in very bad need of renewal, rethinking, a return to its own presuppositions," he declared.

WCC

Wedel: No Communists in Organization

Affirming that the World Council of Churches is a "deeply religious organization," Dr. Cynthia Wedel told members of its U.S. Conference that "there are no Communists in the council, only Christians who happen to live in Communist lands."

"So many Americans say the council must be bad because there are people in it from Communist countries," she said. "When people want to join the World Council, we don't ask them what their politics are."

Dr. Wedel, one of the six presidents of the WCC, also tackled the criticism that the council allegedly pays for military supplies for groups fighting against the South African government.

"It has been largely the government of South Africa that has spread stories that the money went for guns and ammunition," she declared. "But none of our people who have been on the scene has said it has gone to promote violence."

The great thing about the council, Dr. Wedel said, is "that we have members from the developed and the developing nations sitting down together and really sharing each other." But at the same time, "the marvelous experience

of meeting with people from other cultures and backgrounds who share the Christian faith is almost impossible to communicate."

As a result, Dr. Wedel lamented, "people don't understand the organization and many resent the money their churches put in."

The board of directors of the U.S. Conference approved a plan to cut operations in the council's New York office. The soliciting of contributions will continue to be handled through New York, but the funds will be transferred to WCC headquarters in Geneva.

ECUMENICAL RELATIONS

G.C. Action Ends Intercommunion with PNCC

Sacramental intercommunion between the Episcopal Church and the Polish National Catholic Church (PNCC) will come to an end Jan. 1, when the Episcopal Church's new canon authorizing the ordination of women to the priesthood and episcopate goes into effect.

The decision to take this step was made at a meeting of the International Conference of Old Catholic Bishops held in Vienna in mid-September.

The PNCC is the recognized representative body of the Old Catholics in the U.S. The Old Catholic bishops decided that the action of the Episcopal Church's General Convention was unacceptable.

In an official statement soon to be released through PNCC information channels, the Old Catholic rejection of the Episcopal Church action will be formally announced, THE LIVING CHURCH has been informed by the Most Rev. Thaddeus F. Zielinski, Prime Bishop of the PNCC.

Bishop Zielinski said that his church intends to retain "cordial relations" with the Episcopal Church, but that the sacramental intercommunion which has long existed between the two churches will have to be discontinued.

The Old Catholic Churches hold that only men are eligible for the offices of deacon, priest, and bishop.

OBSERVANCES

Bible Week Theme: Freedom's Holy Light

The phrase, "Freedom's Holy Light," taken from the hymn, "My Country 'Tis of Thee," has been chosen as the theme for the bicentennial observance of National Bible Week, Nov. 21-28.

In sponsoring the annual observance, the Laymen's National Bible Committee said the Bible "continues to be

'freedom's Holy Light,' a guiding beacon to a nation seeking to recover its moral and spiritual direction."

Chairman for this year's event is Bowie K. Kuhn, commissioner of baseball, who suggested the following selections for the week:

✓Nov. 21: morning, Deuteronomy 5:6-33; evening, Mark 6:30-44.

✓Nov. 22: morning, Deuteronomy 10:12-22; evening, II Corinthians 12:1-10.

✓Nov. 23: morning, Job 5:1-16; evening, Romans 8:18-30.

✓Nov. 24: morning, Psalms 6:1-10; evening Romans 8:18-30.

✓Nov. 25: morning, Psalms 27:1-14; evening, Romans 8:31-39.

✓Nov. 26: morning, Ecclesiastes 9:13-18; evening, Matthew 5:1-16.

✓Nov. 27: morning, Psalms 34:1-22; evening, I Corinthians 1:18-31.

✓Nov. 28: morning, Psalms 119:97-105; evening, II Timothy 4:1-8.

EGYPT

Mummy of Ramses II to Be Restored

The mummy of Ramses II, who ruled Egypt some 3,250 years ago and is believed to have been the Pharaoh mentioned in Exodus, was flown to Paris from Cairo for intensive treatment by French scientists.

The scientists said that the mummy, which was soaked in pickling brine, stuffed with resins, and aired in the dry heat of Egypt, was threatened by a fungoid growth and needed urgent treatment to prevent total decay.

Sealed in a crate, the mummy was met at Le Bourget Airport by the Secretary of State for Universities, Alice Saunier-Seite, and a military honor guard.

Ramses II, who ruled Egypt for 67 years, died in 1225 B.C.

EAST GERMANY

Churchmen: Courageous Christian Witness Necessary

A letter written by members of the Evangelical Church Leadership and read to nearly 5,000 congregations in East Germany is generally regarded as one of the most forthright church statements on religious liberty in the Communist nation in recent years.

The document was prepared after the death of the Rev. Oskar Bruesewitz, a pastor in Saxony, who set himself on fire as a protest against oppression of the young by the Communist regime.

The state-controlled news media has claimed that Mr. Bruesewitz was "ab-

Continued on page 21

A SCHOOL EUCCHARIST

At St. Thomas Church

Choir School,

the eucharist is adapted

to the school situation.

By J. DOUGLAS OUSLEY

One of the more interesting additions the Draft Proposed Book of Common Prayer makes to traditional Episcopal worship is the provision for an informal, creative celebration of the holy eucharist. "An Order for Celebrating the Holy Eucharist," commonly but not officially called "Rite III," allows the celebrant and other participants to compose their own liturgy, following the proposed order of (1) gather in The Lord's Name, (2) proclaim and respond to the Word of God, (3) pray for the world and the church, (4) exchange the peace, (5) prepare the table, (6) make a eucharist, (7)

break the bread and (8) eat and drink together. The rubrics insure that the service be recognizably Anglican, of course, and they also allow for "a common meal or agape" to follow the eucharist.

At the St. Thomas Church Choir School in New York City, we have been using this trial service every month for three years. Our intention has been to have a celebration of the holy eucharist which focuses on different aspects of the sacrament from those which are emphasized during the traditional formal worship at St. Thomas Church. Our aim has been, however, to provide a supplement, not an alternative to regular church worship.

Though the format to our celebrations varied to some extent, basically it consisted of an evening service lasting 30 minutes to an hour, followed by dinner. They were held in a comfortable lounge which could accommodate



Students at St. Thomas Church Choir School: Focusing on different aspects of the sacrament.

10-12 boys and the same number of parents and friends. Usually the services were conducted by a clergyman involved in a particular kind of ministry which would itself provide a focus for the evening.

The communion rite was carefully prepared in advance (as a rubric suggests). Often a trip of some kind preceded the evening: for example, the boys visited the members of a senior citizens' center in order to prepare for a discussion of the needs of older people which took place as a "response to the word of God." On another occasion, the participants visited the city courts, as a way of stimulating thinking on "the justice of God." Scripture readings were then chosen which were appropriate for these themes.

Intercessions naturally reflected the subject of the proclamation and response to the Word. Often time was provided for the participants to pray freely for their individual concerns; it was thus possible to act immediately in response to the aspect of the Gospel message stressed in the preceding section of the service.

In fact, we have found that our most successful evenings are those in which there is some "outside" focus. The style of the liturgy and the format and surroundings have made it relatively easy to feel the loving presence of God in our own community, but we have discovered that these feelings remain rather flat and introspective unless they lead out of our own communal cir-

The Rev. J. Douglas Ousley teaches theology at St. Thomas Church Choir School in New York City.

cle toward those who are not blessed with human fellowship and physical comforts.

For example, one of our most successful evenings was conducted by a priest who had been involved in the church's work in one of the most impoverished areas in New York City. As a response to the Word of God (Isaiah 55:1-5, 10-11 and Matthew 4:1-11), each participant was given the name and life-situation of an actual person living under conditions of extreme deprivation. The participants then discussed what they would want the church to do for them to help them with their problems. The role-playing exercise vividly demonstrated what our duty was to real people who were among the least of our brethren.

On other evenings, the response to the lessons from the Bible included making drawings (on the subject of what we would like to get for Christmas and what we would like to give to the Christ Child) and small group discussions (for example, some difficult counseling cases which a local hospital chaplain had encountered). One leader had the participants write their worst character traits on small cards as a kind of confession; the cards were then burnt before the offertory to symbolize the freedom from the bondage of sin that comes from Christ's sacrifice.

But we found that the crucial element of a successful evening was the leader. He had to be someone who could convey his love of God and God's people and his commitment to his work; he had to be a leader who could make the boys and their parents feel at ease to discuss their thoughts and beliefs and participate in the eucharist in a relaxed, unselfconscious way.

And we discovered that the least successful evenings were those in which we tried to imitate the church services we were accustomed to, instead of adapting the eucharist to the school situation. For the same reason, the formal participation of the boys (singing, reading lessons, giving addresses) was minimized, since it tended to make them nervous about their "performances."

Finally, the communal meal which followed the eucharist provided a chance to talk informally about issues of faith and practice raised during the service. The meal was a natural conclusion for evenings which stressed the immanence of God and the communion that his people share in Jesus Christ. Not only do the boys have a different experience of the holy eucharist, but they also seem to have enriched and deepened experiences of the traditional transcendence-oriented Prayer Book service as a result of the Rite III celebrations and agape meals they have enjoyed.

CHRISTIAN EDUCATION MATERIALS

By SUSAN M. CLARK

The time has come to say that there is much good writing going on in the field of Christian education, much to help one along the way with the day by day task of nurturing and instructing.

Following are but a few of the materials that have come across my desk. This list is by no means exhaustive, but simply indicates some of the variety available in and the thought going into CE materials for adults and children.

NEW LIFE FOR YOUR SUNDAY SCHOOL. By Iris V. Cully Hawthorne Books. Pp. 117. \$5.95

New Life for Your Sunday School reads rapidly and outlines procedure so clearly and easily that one may finish with the feeling that s/he has heard it all before. And . . . s/he has heard it before. After all have we not defined "Christian education" in an hour's meeting many repetitious times and planned ahead, possibly 24 hours ahead for our next class?

The book does for the Sunday school what *Adventure in Renewal* by A. Donald Davies (Morehouse-Barlow) published 2 years ago does for adult education. Both point out that a good

Susan M. Clark is director of Christian education at Christ Church, Whitefish Bay, Wis.

educational program, whether for adults or children, involves time and planning. With this we all agree. However, it is problematical that we know what time and planning mean. Are we willing to spend a year's time at the outset and take the small, seemingly boring steps necessary? Are we willing to work out more than expansively broad definitions, goals; to detail deliberately and not rush over each small step to the vision we see as education?

Anyone who has successfully worked out good educational programs will read these books with recognition. Iris Cully offers definitions of the educational task, suggestions, and many questions. If you are not looking for the answer, here are a number of unfailing answers. Both books should be read again some two years after you have struggled through your educational assignment. By then their mundane descriptions shine like beacons illuminating what has been going on.

GADGETS, GIMMICKS, AND GRACE. By Edward N. McNulty. Abbey Press. Pp. 130. \$3.50, paper.

Gadgets, Gimmicks, and Grace grew out of the experiences of a Presbyterian minister as he experimented with the arts and media in education and worship. Spurred on to broaden the tradi-

tion of ear-centered focus in these areas, he found himself learning the skills of tape recording, film splicing, as well as developing a rationale for what he was doing. The first chapter of this book deals with a theology of perception which takes the use of media in the church out of the realm of desperate attention getting and into the realm of rich proclaiming. Each chapter, thereafter, deals with practical and mechanical aspects of slide making, film making, tape recording, on into media. As Mr. McNulty has always had to pay for such projects out of his pocket his outlines and suggestions are realistic. Finally a chapter on resources — hardware, films, slides recordings, newsletters, methods of obtaining such, cap off this unexpected jewel.

OUR EPISCOPAL CHURCH FILMSTRIPS: A Series of Four Sound Filmstrips. By Joan Mitchele. Winston House, Minneapolis. Filmstrips with records or cassettes \$66.00.

These filmstrips (*Exploring the Church, The Bible: A Book for Remembering, Celebrating: A Special Way of Remembering, Celebrating the Eucharist*) are companion pieces to the "Our Episcopal Church Packs" (printed handouts) and are just as good. They are intended for use in kindergarten or the primary grades and help the child to name parts of church, identify parts of the eucharist, and read the Bible in ways they can understand. The pictures are good and the accompanying voice conversational and clear. Especially welcome is the deliberate choice of words and restrained explanations. There is no attempt, as there certainly should not be, to be exhaustive. These filmstrips would be most helpful in preparing for first communions or as input for youngsters who have been a part of the eucharist for as long as they can remember.

Morehouse-Barlow

I continue to like what Morehouse-Barlow has been turning out in the area of Christian education. Timely is the word perhaps. *We Give Thanks - Preparation for Early Communion* by Iris Cully (Teacher's Manual \$3.50, Pupil's Workbook \$1.25, Guidebook for Parents \$1.50) meets the need for liturgical education of parents, teachers, and children. The admission of young children to communion brought an outcry that they did not know enough to appreciate what was going on. What we found was that adults, parents and teachers, needed input as they sought to articulate simply and clearly what had for them been a hazy collection of thoughts regarding the eucharist. As always, simplicity demanded that we know what we are talking about. This study

guide provides explanations of liturgy, definitions of words, exploration of themes found within the eucharist, expectations regarding children, for the parent and teacher. The same is provided for the children, primarily those in the grades 2-4, along with many of our stories in 10 sessions.

Growing into Christ - Preparing for Confirmation by Virginia Maltrner (Teacher's Manual, Pupil's Workbook) provides an orderly overview of material that always seems to be the basis of what parents think their children need to learn in confirmation classes. Indeed those of us brought up in the Episcopal Church probably encountered the Apostles Creed, the Ten Commandments, a vocabulary list, the Catechism at just such a time. However, coupled with developmental insights this confirmation material takes on an attractive look. There are 10 sessions which gladden the Episcopalian's heart, including mine. If confirmation in your parish is now in the high school years, this course would be useful as a pre-confirmation course for 12 or 13 year olds providing a solid base for clergy instruction later.

Three resource booklets by Nancy Peelman, illustrated by Ben Kocian, each concentrating on a theme, offer good material for the learning center approach. These are *The Cross* (\$2.95), *The Beasts, Birds, and Fish of the Bible* (\$3.25), and *The Plants of the Bible* (\$3.25). The introductory pages in each booklet outline pro-

cedure. Learning centers, which may be used to advantage in any classroom, also thrive in multi-aged groups. Such an approach would be especially useful in a small parish where many ages are present, room is at a premium, and yet more than a coffee-juice hour is indicated. The material itself tends to keep on suggesting uses — vacation school, an interim term in a regular church school year, a workshop Sunday for the parish family . . . good resources!

In graded curriculum material *Growing With Jesus* (grades 1 or 2) and *Saints and Seasons* (grades 5 or 6) appeal to the eye and the contents appeals to the practiced curriculum chooser. These courses also stand the test of use in the classroom and appeal to the teachers. On this basis I would hazard that the courses *Promises* (grades 3 or 4) and *Community of God* (grades 6 or 7) would also be well worth looking into. Although I shall probably incur the gentle wrath of the editors once more, I suggest again that if the budget is a major problem, your best buy is the teacher's manual and one copy of the student materials, take home cards, work kits. It is possible to improvise by storytelling, while planning ahead to another budget outlay in the future. The best solution to this problem begins to be the charging of a book fee to cover such students' costs.

All in all, Morehouse-Barlow is making it possible once again to offer a graded Episcopal curriculum throughout the Sunday school.

Sunday at 10:00

I feel alone
 Within your friendliness.
 I'm not aware of enemies
 Though they may be,
 Unknown to me.
 Restless, discontent,
 I wait for the freeing anger
 Of the storm that never comes.
 As I look, your faces threaten me.
 It seems a great charade
 Except for moments
 When reality breaks through
 In spite of us.
 It makes me feel
 Like a fat, white turtle
 Basking in the sun
 Within the safety
 Of the house he never left.

Jenny

EDITORIALS

COCU: Eventually, Why Not Now?

Despite rumors or general impressions to the contrary, the Consultation on Church Union (COCU, lest you had forgotten) is not dead. At Minneapolis, in the discussion of the ordination question, Bishop John Krumm of Southern Ohio rightly reminded the bishops that, although the COCU approach to church unity has been for some time an ecumenical Cinderella among Episcopalians as contrasted with ventures on the catholic side, nevertheless COCU is still alive and intact, and the Episcopal Church is still a part of it.

That is correct, and we are about to make a proposal which could never have appeared in these pages, even as a jest in questionable taste, before the 65th General Convention. By authorizing the ordination of women to priesthood and episcopate the convention injected a lethal agent into the Apostolic Ministry within this church. That ministry thus becomes a "historic-first" beneficiary of Christian euthanasia. On January 1, 1977, what has been in Christ's catholic and apostolic church from the beginning is to be replaced, by a brand new sectarian ministry.

Our proposal is that the Episcopal Church now go back to COCU and say: "We bring you good tidings of great joy from our General Convention. Remember how we niggled and nit-picked about this and that when you-all proposed an *omnium gatherum* ministry in which we could all happily unite? We had problems then. We felt that because of an historical accident, or political complication, at the time of the English Reformation, we had a charge to keep, a special obligation to preserve in our communion a form of ministry which we had inherited from our pre-Reformation past. And some of our people thought it was important; some quaint but recalcitrant fuddy-duddies even thought it essential to what they called 'catholic order.' Belatedly, but decisively, we have now cut ourselves free from that heavy chain of ministerial mortmain and deadening traditionalism. And so now, brothers and sisters, we move an immediate reconsideration of the whole question of a common ministry for a whole new pan-protestant ecclesial edifice fit for 20th-century Christians to live in."

We make this proposal fully aware that nobody will take it seriously coming from us. There's another reason why, for the moment, our motion may die for lack of a second, and that is that it sounds entirely too logical and consistent to appeal to the Anglican conceptual or procedural taste. A French savant who had seriously studied our brand of Christianity on its native heath finally abandoned his effort to make logical sense of it, remarking with a Gallic shrug: "The Englishman

cultivates fog, and calls it reverence!" Bishop Allin remarked at Minneapolis that one of the things he loves about the Episcopal Church is its consistent inconsistency. For years we have assumed that we shared that love, and for that reason. We find that we still share the love, but having examined more deeply our own reason we must say that we love the Episcopal Church despite, not because of, its consistent inconsistency. And if a human being can die because of an ultimate inconsistency between his corporeal frame and the poison he has swallowed, so can an ecclesial being. The Episcopal Church, as we have known, loved, and believed in it, is now dying of just such a deadly inconsistency.

We Broaden Our Essay Contest

All things change eventually, if they live long enough; even at THE LIVING CHURCH. Our annual Church School Essay Contest is venerable with age, and we dare to think that it has been immeasurably helpful to the thousands of boys and girls who through participation in it have learned more about their faith and have grown in ability to express it in words.

Hitherto, the contest has been restricted to students in Episcopal Church-related boarding and day schools. That's what we are now changing. From now on, the contest is open to all young people in junior and senior high schools, grades seven through 12, who are also students in either a church-related day or boarding school or in a parish school of any kind. It need not be a "Sunday" school literally; if, in a parish, religious instruction is given to young people on a regular systematic basis, at any time, in any way, the students of such a school are qualified for participation in our contest.

Any essayist whose work is submitted to us must be duly certified by his pastor or teacher or the administrative head of his school.

For a number of reasons it has seemed to us that the time has come to broaden the contest in this way.

So, we welcome all high school students who are regular students in any kind of Episcopal school. We expect that our judges will have many more essays to read through; and that added work load for us will be all to the good. The more entries we get, the more satisfied we shall be that with our contest we are contributing something good and useful to the educational process of the church today and tomorrow.

On page 14 of this issue you will find this year's essay topic, and all the information you need about participation.

Announcing . . .

**The 1977
Church School Essay Contest**

Sponsored by *The Living Church*

***Subject:* WHAT IS CHEATING?**

Note the italics in *is*. All decent people agree that cheating is wrong — a sin against God, other people, and our own selves. But not all of us agree about what *is* cheating. If a student helps another by giving him information in an exam, is he cheating — or is it only the recipient of the help who cheats?

In this essay contest we are to consider these questions:

- (1) What is your concept of cheating — how do you define it? What is the moral and religious objection — if any — to cheating? Be as clear and concise about this as you can. An excellent definition of cheating will go far to make your essay a success.
- (2) Illustrate how you think your definition of cheating can be used — applied to cases.

Your paper must be no more than 1200 words in length.

PRIZES

FIRST PRIZE: gold medal and \$ 100
SECOND PRIZE: silver medal and \$ 50
THIRD PRIZE: silver medal and \$ 25

Eligibility: All junior and senior high school students enrolled in any kind of Episcopal school — boarding, day, parish, or “Sunday,” except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 18, 1977, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 3, 1977. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school or parish. Accompanying each manuscript must be a signed statement from an instructor of the student’s school, or the rector or vicar of the congregation, that the entry submitted is the original work of the student and that the student is currently enrolled in the school or attending a parish course of instruction in sacred studies.

No more than three entries from any one school or parish will be considered.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 24, 1977, Educational Number of *The Living Church*.

SCHOOL NEWS

Hawaii Preparatory Academy, Kamuela, Hawaii, has announced the appointment of two new administrators. They are Mr. Frederick D. Wood, and the Rev. Richard J. Eckart, Jr. Mr. Wood was formerly assistant headmaster at the Oregon Episcopal Schools, in Portland, Ore., and he is Hawaii Preparatory Academy's new assistant headmaster. Fr. Eckart is the school's new chaplain and counsellor. He was formerly at Groton School, Groton, Mass.

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St. Augustine's College, Raleigh, N.C., has received a \$500,000 Ford Foundation grant to be used primarily to improve undergraduate programs.

• • •

St. Catherine's School, Richmond, Va., has replaced its "organized" Lower School playground for one which provides a sense of adventure and is calculated to develop motor skills. Replacing the conventional swings and sliding boards are wooden structures designed for restful or strenuous play, for solitary activity or group interaction. A fort-like structure can accommodate a number of children; swings hang free from gallow-like frames at different heights; logs propped at different angles encourage balance

development. Also included in the new outdoor design is an open-air amphitheatre which is used for classes and theatrical performances.

• • •

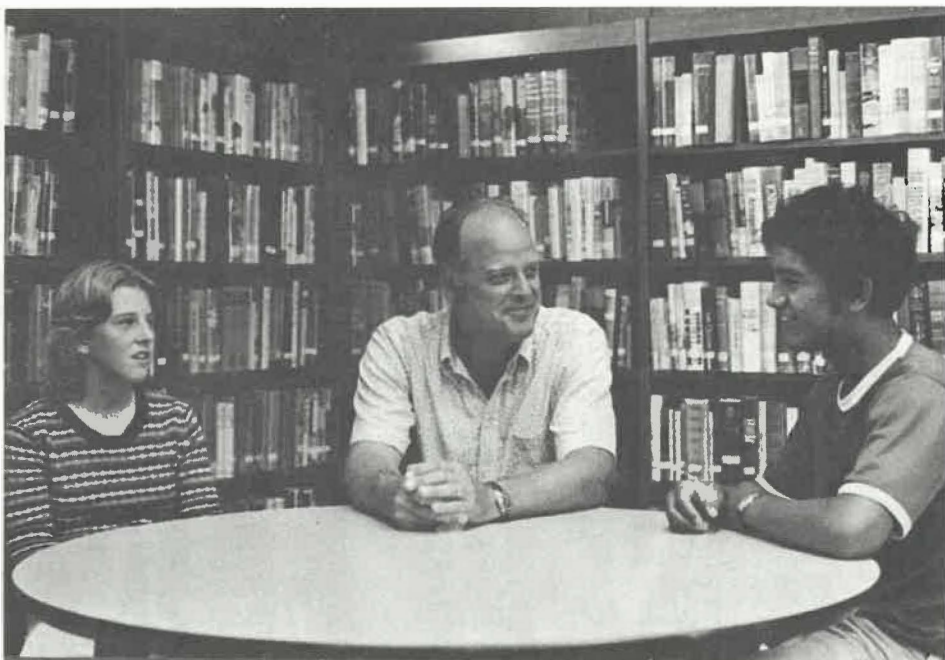
An innovation at **Saint Mary's School**, Peekskill, N.Y., for this school term is a course in woodworking under the direction of Robert C. Wason. Open to both boys and girls, the course will encourage students to become acquainted with woods used in construction and will stress skill in the use of hand tools and understanding the elements of design.

• • •

Nevin H. Nordal is the new director of development at **All Saints' Episcopal School**, Vicksburg, Miss. The school, a coeducational boarding school, is supported by the Dioceses of Mississippi, Arkansas and Louisiana. Admission is gained through a full day of testing and interviews. After a student is accepted, individual curriculum is planned and other recommendations are made to the prospective student and parents.

• • •

Grandparents from many states joined their grandchildren who are attending **St. Agnes School**, Alex-



Hawaii Preparatory Academy's new chaplain and counselor, Fr. Eckart, is shown with Candy Caple, senior class student council representative (left), and Dexter Kaiama, student body president.

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Students at Patterson School, Lenoir, N.C.: Changes on campus.

andria, Va., late last spring for the first Grandparents' Day. Classroom visits, a luncheon, a special assembly program, a preview of St. Agnes's bicentennial pageant, "Our Country 'Tis of Thee," and visiting with old and new friends were on the agenda for the visiting grandparents who got a glimpse of education in the '70s.

• • •

For the first time since Hoosick School, Hoosick, N.Y., was founded as "All Saints Choir School for Boys and Girls" in 1887, girls will be admitted as boarding students. Since 1972 girls

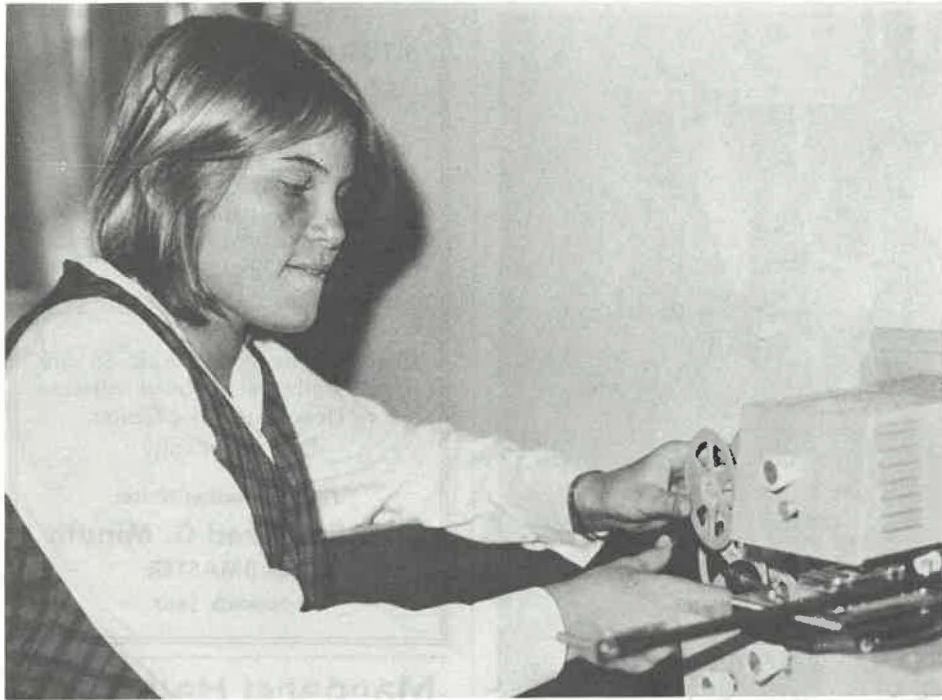
have been included as day students and have participated in the full range of academic and extra-curricular activities. New headmaster Jim Beckford and Admissions Director Ray Hull are not planning an active campaign for girl boarders, but, rather, are looking for the qualified student whose assets and interests will help build strong classes at Hoosick.

• • •

Patterson School, Lenoir, N.C., is planning major improvements in its program and physical facilities during



St. Agnes School, Alexandria, Va.: A day for grandparents.



Student preparing use of the microfilm reader in the audio/visual room at Seabury Hall, Makawao, Hawaii.

the coming school year. New headmaster, James Hurst Watson, said that he has several plans for solving the school's problems and improving morale. Physically the appearance of the campus is changing with dormitories and administration building having been repainted, lounges redecorated, and a new student center constructed and open for students who returned for the fall term. A modern, well-equipped gymnasium will soon be under construction for use during the second semester.

• • •

Plans for the first phase of a five-year \$275,000 library construction project at Seabury Hall, Makawao, Ha., call for streamlining and renovating the present library facilities. Circulation and supervisory areas will be enlarged and centralized, microfilm/microfiche apparatus will be added to the reading room facilities, and stack capacity and periodical shelving will be significantly increased. The second phase of the expansion will roughly double the area of the library, bringing it to a total of 5,500 square feet. This new space will contain modern "learning center" activities and will include seminar rooms for groups of two to 12, recording and typing rooms, complete technical services and material production areas, and a darkroom and audio/visual storage area.

• • •

"A sound mind in a sound body" is the motivating theme behind the physical training program at Sewanee Academy, Sewanee, Tenn. At the

October 31, 1976

beginning of the physical education program this fall, boys and girls participated in a two week circuit training course based on exercises used in the Naval Aviation Training Program. Push-ups, sit-ups, and other short but intense exercises were part of the course which culminated with a run through the Sewanee countryside.

Students from the University of the South, Sewanee, are helping with various activities at the Academy, its prep school affiliate, again this year. Six students, with the support of academy chaplain, the Rev. Harry Bainbridge, are providing leadership for the new Christian Fellowship group



Mr. Nevin H. Nordal, new director of development at All Saints' School, Vicksburg, Miss.

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1; Feb. 1; Sept. 1.

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Chess players at St. John Baptist School, Mendham, N.J.

which meets for one hour of prayer, singing, and discussion one evening each week. In addition, two varsity soccer players are sharing their skills with the academy team being coached by Phil White.



St. John Baptist School for girls in Mendham, N.J., is going into the community to bring the skills and services of residents into the life of the school. The Rev. Edwin H. Cromey, headmaster, has invited several people from the community, in addition to faculty members, to conduct mini-courses and lectures on subjects in which they are especially knowledgeable: 80-year-old Lady Forbes will teach a course about authors she has known personally (Kipling, Fry, Lawrence, Shaw); Mr. Jan Jura, a noted muralist, will give a series of lectures on the arts; a local theatre group, the Hexagon Players, will use the school for their performance of "Sound of Music" and their director will guide a school production for the students. In addition, there will be concerts, yoga classes, and badminton instruction.

The Living Church Development Program

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

Previously acknowledged \$31,814.47
Receipts Nos. 18,586-18,628, Sept. 15-Oct. 12 1,492.05
\$33,306.52

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AS OTHERS SAY IT

Your rector, as an old sailor, wishes to offer the following illustration in regard to the debacle following the last General Convention of our church when action was taken to phase out the Book of Common Prayer as we know it, and the improper proposal adopted to have female priests and female bishops (if it can be done; the rector thinks not):

"The ship has had an accident... possibly an explosion in the engine room or a collision with an iceberg. The captain does not immediately issue orders to 'abandon ship,' but awaits reports of the extent of the damage and weighs the possibility of continuing on course at reduced speed; requesting aid from neighboring ships; making a jury rig — a temporary affair, until the ship can be properly repaired; etc. In the meantime the passengers and crew are alerted to the danger. The captain and officers do not panic, but continue in duty at their various chores.

"Something must be done. Something will be done. *Careful deliberation is required.*" (The Rev.) James Brice Clark, Rector of St. Luke's Church, Woodland, Cal., in St. Luke's Leaflet.

Prelacy and humility are mutually exclusive words. If you practice one, you cannot claim or be accused of the other. The impression that we have a great deal of prelacy and much public humility highlights a fatal holy flaw; to wit, that we bandy words about seriously and use them very lightly!

Prelacy might be described variously as ecclesiastical ego tripping, self aggrandisement, power mongering, or just plain "high-seat-seeking" surrounded by pious proclamations and *sounds* of humility. Interestingly enough, the disease is rampant among laity as well as clergy. Also, it has been subtly built into the so-called liturgical renewal movement which has, successively, offered us bilious green, striped error and "heavenly blue."

How this works is a long time registering, for we are accustomed in church life to attributing holy piety to anything religious leaders say and condemning as cynical any doubts the more pragmatic may register regarding said leaders. Yet, too many have had personal experience with those prelates who proclaim their piety with great, chest-thumping cries of *mea culpa*, but in private inform one: "If you figure

you can get elected to anything, think again, baby," and like expressions of faith, hope and charity.

The House of Bishops' exclamations of piety are an outstanding example of this as they attempted to justify notably *uncourageous* responses to the temper tantrums thrown prior to, and at, General Convention. After a semblance of episcopal courage on the issue of the disobedience of the Philadelphia 11 and the Washington 4, numerous posters went up angrily proclaiming "Conditional ordination is not reconciliation!", our fathers in God got the message, went back into session and ran as fast as they could from such threats! One honorable man among that company was overheard to reply, when asked how it was going, that the bishops took their courage in hand, stood up on their feet, magnificently proclaimed that the mind of the House was whatever anyone wanted it to be!

One tires of this continuous barrage of holy and humble pecksniffery from people whose primary goal seems to be a childlike preservation of power, position and privilege. The more exposure one has to liturgical innovators (among whom, of course, we must number many bishops), the more this prelacy/humility dichotomy becomes obvious. You discover an odd phenomenon. You have *words* of catholic consciousness all over the place; you discover that you soon must distinguish between sincere catholics and games-playing "liturgiologists." Not without reason therefore did someone say recently that there are today more meaningless eucharists being celebrated than ever before. Catholics seek the Real Presence; prelates play ceremonial games.

There are as well other subtle factors not at first so obvious. For example, there is a business of the ministers of the service never (or seldom) kneeling. We get large doses of explanations as to how this was the prayer-stance of the Old Testament, therefore quite certainly of the New Covenant. Of course, Bible readers discover that this ignores those moments when people, realizing the presence, *fell prostrate* at the feet of our Lord! But since prelates are interested in other things, we are asked to *stand* before God bold, courageous, unafraid — *arrogant!* More and more one discovers celebrants *standing* for the confession — though of course the sinners still kneel.

Perhaps the worst offense of all is the

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K-7

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common balderdash of the two-word
active phrase "make eucharist." Every-
where one goes today people are en-
couraged, invited, even commanded to
"make eucharist." From the Presiding
Bishop through the least known mem-
bers of local liturgical commissions, in-
cluding many who really should know
better, we hear these words used in
describing the action of the celebrant,



communicant, who all together "make
eucharist."

Men (or women) can no more "make"
eucharist than they can claim credit for
creating the universe. Only God can
make eucharist. Only Christ can be the
Bread of Life, can fill the sacramental
elements with the activating reality
and nourishing sustenance for eternity.
We can celebrate the eucharist, as
Anglicans *used* to say. We can perform
the eucharist, as the Orthodox might
say. We can *say* mass, as many Western
catholics have often said. We can *do*
this holy thing — but only God can
make eucharist! To say or suggest
differently is pure prelacy, if not
blasphemy. To *try* it is to discover why
so many modern expressions at church
altars leave one curiously unrefreshed.

Seeing this, it is not difficult to un-
derstand all the other faults which
have brought about nearly or more
than a 20% loss in communicant num-
bers in the Episcopal Church in the
past few years. The new liturgies are
subtly organized with this humanistic
prelatical view, celebrating man,
downgrading God; however much the
process is spiced with public profes-
sions of piety. Until the process is
reversed (note well the Evangelicals in
this respect), PECUSA will keep on
dying since prelates cannot save men;
only Christ can!

As long as men think they can "make
eucharist," bishops will switch rather
than fight for the truth, clergy will
stand boldly for worship, and people
will not notice the crumbs of the sacra-
ment being trampled underfoot.

May God have mercy on our proud
and pious souls! Amen. (*The Rev.*)
Robert Shackles, *rector of St. Paul's*
Church, Muskegon, Mich.

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organized under the laws of the
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NEWS

Continued from page 9

normal and sick," charges strongly denied by leaders of the Evangelical Church.

"One member (of the church) suffers, all the members suffer" was the text chosen for the letter.

Declaring that "it is quite certain" that Mr. Bruesewitz "wanted to be a witness of Our Lord Jesus Christ," the letter said his action gave rise to a number of questions, including the questions as to "whether there is really sufficient freedom of belief and freedom of conscience (in East Germany), particularly for young people," and whether "our churches" bear witness to Jesus Christ "in an undecided and anxious way."

The letter suggested that many Evangelical Church leaders and members were not "sufficiently clear" about the "political witness of the church," and lacked the "courage" of their Christian convictions. It urged church members to turn from the road of "inhibitions" and "apathy" and trust more in the promises of Christ to those who stand up for the Gospel in a hostile environment.

CHURCH AND STATE

Mail Order Ministerial Students Ordained

More than 250 men and women were "ordained" recently in Hardenburgh, N.Y., after completing a mail order course from the Universal Life Church and affirming its one principle — not to infringe on the right of other people.

George McLain, a plumber who became a bishop in the church after taking a mail order course, conducted the service.

Head of church is Kirby J. Hensley, 64, a one-time Baptist preacher, who calls himself bishop and claims he has ordained more than 2 million people by mail and issued some 10,000 honorary D.D. Degrees.

A U.S. District Court in Sacramento ruled in 1974, that the church is entitled to federal tax exemption. And that's what seems to interest many people in the N.Y. group. They were seeking tax exemptions to protest increases in their taxes at the same time that some religious groups have been buying large tracts of tax-exempt land in New York's Catskill Mountains.

Last year Bishop Hensley and the church itself won a six-year court battle in California and were cleared of all charges. Mr. Hensley had been convicted in 1969 of violating a state code by selling courses from a non-accredited institution. But he fought the

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complete information.

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their advertisement in

THE LIVING CHURCH

conviction, arguing that his "constitu-
tional right to free exercise of religious
beliefs" had been violated. In the final
court action, the fine and sentence were
dismissed.

ORGANIZATIONS

Awards, New President for RNA

William A. Reed, Jr., religion editor
of the *Nashville Tennessean*, is the first
black reporter and the first Southerner
to become president of the Religion
Newswriters Association (RNA).

Mr. Reed, who was the first black re-
porter to be hired by his paper, was
named at the annual meeting of the as-
sociation held during the Episcopal
Church's General Convention in Min-
neapolis. He succeeds Richard N. Os-
tling, religion editor of *Time* magazine.

Also announced at the meeting were
recipients of the annual memorial
awards named for the late James Sup-
ple, religion writer for the *Chicago
Sun-Times*, and the late Louis Cassels,
religion writer for United Press Inter-
national.

James Robison, religion editor of the
Chicago Tribune, received the Supple
award, and Gerald Hay, religion re-
porter for the *Hutchinson* (Kansas)
News, received the Cassels Award.

The Arizona Republic, represented
by its religion editor, Gene Luptak,
received the Harold J. Schachern
Award that honors a former religion
editor of the *Detroit News*.

GUATEMALA

A "Rube Goldberg" Follow-up

A device, lovingly called a "Rube
Goldberg," has cut costs and allowed a
rebuilding project to move ahead of
schedule on providing homes for
Guatemalans wiped out by the Feb. 4
earthquake.

Designed under the direction of W. C.
Fisher, layman and retired builder, the
device is operated by a one-half hp
engine and produces cement blocks at a
cost of 11 cents each instead of the
usual 17 cents. About 30 of the
machines are working in Guatemala
producing 1,000 blocks a day.

These blocks in turn produce a 12 x
18 foot one-room house which, when set
on a concrete and steel footing, is de-
scribed as nearly earthquake-resistant
as possible.

The building project uses local labor
and teaches construction skills as well
as providing housing.

Mr. Fisher went to Guatemala last
spring as a volunteer to coordinate the
project under the funding of the Presid-
ing Bishop's Fund for World Relief and
Church World Service.

BRIEFLY . . .

When 20 Anglican priests joined a
British trade union, their father in God,
Bishop Patrick Rodger of Manchester
asked if the normal relationship be-
tween priest and bishop would be
affected. Bishop Eric Treacy of
Wakefield said a clergyman "should
not associate himself with any body of
people to which, in loyalty, he would
have to suspend his ministry to people
who stood in need of it." But Fr.
Christopher Ford, the group's secre-
tary, said: "Industrial relations are
about improved communications so
that confrontation does not take place.
If someone rings up saying he's sick, we
are just not in a position to say we can-
not come as we are on strike for
money."

At a press conference following
General Convention's vote for women
in the priesthood, the Rev. Carter
Heyward, a member of the Philadel-
phia 11, said she does not want to be
regularized as a priest unless the
Episcopal Church makes a commit-
ment to fight sexism. (The House of
Bishops accepted the recommendation
of its own theology committee that pro-
vides for a two-way route for regulariz-
ing the Philadelphia 11 and Washing-
ton 4 ordinations — either conditional
ordination or a "public act of comple-
tion." Most of the bishops having juris-
diction over members of those two
groups signed a statement indicating
they would refuse to require the women
to undergo conditional ordination.)

At a press conference held during his
recent travels in the U.S., Archbishop
Donald Coggan of Canterbury was
reminded that his work on the prepara-
tion of the New English Bible was
somewhat controversial in England
several years ago because of that ver-
sion's updated language. After a brief
discussion on the necessity for such
changes, Dr. Coggan commented:
"When I was engaged 40 years ago, I
didn't say, 'Oh, my beloved, my bowels
yearn for thee; yea, I long after thee.' I
said, 'My dear, I love you.'"

Roman Catholic Bishop Donal La-
mont, O.C., of Umtali, Rhodesia, con-
victed on four counts of aiding black
nationalist guerrillas, defended in
court the morality of his decision not to
act as an informer and to offer medical
assistance to anyone, "regardless of
religion or politics." He told the court
that "informers" must face the fact that
their actions may lead to people's

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deaths, including their own. His statement was not made under oath because he did not want to be cross examined, fearing that he might incriminate fellow clergy and nuns.

The Hartford Seminary Foundation has received \$45,000 from the Lilly Endowment, Inc., to fund the initial stages of three major studies of American Protestantism — recent declines in church membership and participation, economics of local congregations, and changing patterns of clergy supply and demand.

The almost 2,000 clergy of the national Church of Scotland (Presbyterian) have received information on a new program offered to the "manse family" to meet with other manse families to discuss the stresses that face them. Heading the program is Dr. Archie Mills, the country's leading authority on transactional analysis. The manse families will learn how to cope with today's pressures, according to the brochures.

The American Jewish Committee (AJC) has hailed the decision of the Episcopal Church to remove the Reproaches from the Good Friday liturgy found in the Draft Proposed Book of Common Prayer (p. 281 ff, paperback). Rabbi Marc Tanenbaum, AJC's national director of inter-religious affairs, congratulated Presiding Bishop John Allin for the deletion, calling it an "historic act of respect for Judaism and friendship for the Jewish people."

The Southern Baptist Convention received nearly \$86.3 million from its member churches, including more than \$46.7 million for the unified program budget during the fiscal year that ended Sept. 30. Total program budget receipts for September alone amounted to \$3.6 million, a 15% increase over September, 1975. The overall giving for 1975-76 represented a 12.4% increase over the previous fiscal year. The present 1976-77 budget is set at \$55 million.

A Church of Denmark (Lutheran) pastor has been dismissed for refusing to baptize children whose parents would not take pre-baptismal instruction. He asserted that present baptismal practices in the church have departed from biblical teaching, and said he would not baptize children unless there is a visible connection between "baptism and faith." He plans to establish a "free church" congregation.

PEOPLE and Places

Positions Accepted

The Rev. Charles G. Ackerson is rector of St. George's, 305 N. Broadway, Pennsville, N.J. 08070.

The Rev. Evan Ash is deacon-in-charge of St. Luke's, Plattsmouth, Neb. 68048.

The Rev. Frank Clark is rector of Trinity, Pierre, S.D. 57501.

The Rev. Peter K. Groschner is rector of St. Timothy's, Detroit, Mich. Address: 17142 2nd Ave., Detroit, 48203.

The Rev. Thaddeus J. Gurdak is on the faculty of Wesleyan College, Buckhannon, W.Va. Address: Rt. 3 Box 6AA, Buckhannon 26201.

The Rev. David P. Hegg, II is rector of Calvary Church, 123 S. 9th St., Columbia, Mo. 65201.

The Rev. Winston F. Jensen is serving Mt. Calvary, 816 N. Eutaw, Baltimore, Md. 21201.

The Rev. William A. Kolb is vicar of Holy Apostles, Barnwell; Christ Church, Denmark; and St. Alban's, Blackwell, S.C. Address: P.O. Box 207, Barnwell, S.C. 29812.

The Rev. Lee R. Martin, Jr. is deacon-in-charge of Grace Church, 317 Riverside Dr., St. Marys, W.Va. 26170.

The Rev. George R. Pruitt, Jr. is rector of Emmanuel Church, 138 N. Maple, Covington, Va. 24426.

The Rev. Charles Robertson III is in charge of Our Savior Church, Camden, N.J. Address: 509 E. Elm St., Wenonah, N.J. 08090.

The Rev. William M. Skidmore, Jr. is chaplain of Boys Home, Covington, Va.

The Rev. David K. Sutcliffe is curate at St. Matthew's, Wheeling, Va. Address: P.O. Box 508, Wheeling 26003.

The Rev. Chester L. Talton is rector of St. Philip's, Aurora Ave. & Makubin, St. Paul, Minn. 55103.

The Rev. Raymond F. Turner is in charge of St. James', 901 Commerce St., Paulsboro, N.J. 08066.

The Rev. David B. Van Dusen is rector of St. Peter's, 320 Boston Post Rd., Weston, Mass. 02193.

The Rev. Ed Vock is serving Yankton Mission, S.D.

The Rev. David L. Watkins is rector of Trinity, 247 Willey St., Morgantown, W.Va. 26505.

The Rev. Pitt S. Willand is vicar of St. Agnes Mission, Sandpoint; and St. Mary's Mission, Bonners Ferry, Idaho. Address: Rt. 1 Box 59, Sagle, Ida. 83860.

Ordinations

Deacons

Missouri — George Andrew Benson, Jr., assistant at the Church of the Epiphany, N.Y.C. Address: 1393 York Ave., New York, N.Y. 10021.

Pittsburgh — Christopher Shryock Luedde, serving North Lackawanna Valley Ministry, Carbondale, Pa. Address: Trinity Church, 6th & River, Carbondale, Pa. 18407.

Central Florida — Paul Joseph Hall, St. Andrew's, Fort Pierce; Roscoe Dale Ingram, St. John's, Eau Gallie; Edward Carleton Sherwood, St. Edward's, Mount Dora; John Stewart Stevens, Good Shepherd, Maitland; Robert Ellsworth Stevens, All Saints', Winter Park (Fla.)

Deaths

Linda Baron, 16, communicant of St. John's Church, Kingsville, Md., died Sept. 26, in the Hutchinson Cancer Research Center in Seattle, a victim of leukemia. She is survived by her family and a host of friends.

CLASSIFIED

advertising in The Living Church gets results.

POSITIONS OFFERED

CURATE-HEADMASTER, conservative Catholic Florida parish; take initiative, relate to people, good preacher and P.R. man, ability in liturgics and school administration. Reply Box P-284.

RETIRED or "ready to retire" priest to assist in Florida Catholic parish on Sundays and vacations in exchange for comfortable home, all utilities and maintenance. Reply Box W-282.*

RETIRED Catholic priest in good health to share with rector in full parish life and ministry. No other inducements at this time. Write: Fr. David Kennedy, 1325 Cardinal Lane, Lantana, Fla. 33462.

POSITIONS WANTED

PRIEST, 49, physically handicapped, 18 years experience parish ministry, six diocesan administration, seeks full or part-time work in administrative, financial or personnel management. Southwest or Pacific Coast preferred. Resume and references on request. Reply Box L-283.*

PROFESSIONAL choirmaster/organist seeks full-time position in "no desertion, no surrender" parish. Serious inquiries reply Box C-286.*

RECTOR of Eastern parish, married with children, seeking positions as rector or associate. Excellent health, 13 years experience. Reply Box B-287.*

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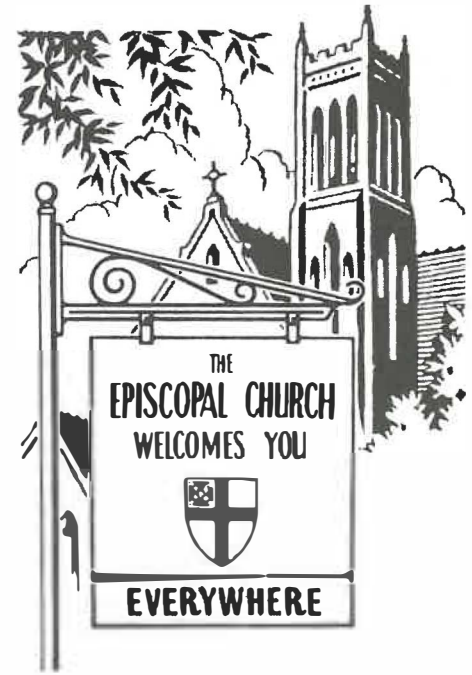
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CHURCH DIRECTORY

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.



CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't Sun
8HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

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 9:30; Service & Ser 9 & 11 (HC 1S) 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

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's
Oldest and only Colonial Church

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. 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

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

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
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C.
Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
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 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

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Daily Eucharist, Mon-Fri 12:10

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Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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.

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

ST. THOMAS 5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ
Recital 12:10, HC 12:40, Church open daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

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GOOD SHEPHERD "An Historic Landmark"
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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
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Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

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