

The Living CHURCH

Executive Council Report

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Another Alternative

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"The Ascension," miniature painting by the School of Fra Angelico (Italian, 15th century).



AROUND & ABOUT

With the Editor

On January 22, 1866, the Jesuit poet Gerard Manley Hopkins wrote a letter to a bright young man of 20 — E.H. Coleridge, grandson of the famous poet. Evidently the two had had a discussion over tea or sherry about the time and eternity, and young Coleridge had expressed the view that it is hard to imagine the issues of eternity “as depending on anything so trivial and inadequate as life is.” Hopkins found it very easy to understand the difficulty. In our own day Dr. Lin Yutang has expressed the same view, saying that he cannot believe in an eternal hell quite simply because “we aren’t worth a damn, literally.” Why should God bother to send such pipsqueaks as most of us to hell?

Hopkins’ response to young Coleridge, in his letter, seems to me an admirable rejoinder from the view point of a fully incarnational catholic Christian faith. It is precisely because there is so much that is trivial in our present mortal life that he finds most plausible the possibility that in the life to come there will be some most untrivial realities by way of recompense. Hopkins writes:

“I think that the trivialness of life is, and personally to each one, ought to be seen to be, done away with by the Incarnation — or I should say the difficulty which the trivialness of life presents ought to be. It is one adorable point of the incredible condescension of the Incarnation . . . that our Lord submitted not only to the pains of life, the fasting, scourging, crucifixion etc. or the in-

sults, as the mocking, blindfolding, spitting etc., but also to the mean and trivial accidents of humanity. It leads one naturally to rhetorical antithesis to think for instance that after making the world he should consent to be taught carpentering, and, being the eternal Reason, to be catechised in the theology of the Rabbins. It seems therefore that if the Incarnation could *versari inter* (take place among) trivial men and trivial things it is not surprising that our reception or non-reception of its benefits should be also amidst trivialities.”

Perhaps one more thing needs to be said about triviality in this world. The triviality may be, not in things, but in us; triviality, like beauty, may be in the eye of the beholder. And a most untrivial hell, here and/or hereafter, may be our punishment for having trivialized life. We can say that with some assurance born of present experience. Boredom is an experience of hell. Bored people are they who find things trivial — actually who make things trivial.

The experience of triviality is always dismal; we need to see it as penal. If we are bored we are being punished for our sin of trivialization. There is no evidence that Jesus was ever bored. He suffered almost every other human misery, but not that one; and it may be because he never found any person or any thing trivial — which is to say that he never made them trivial by his attitude to them.

Gates of Pearl

I had been dead but a few minutes.
I felt myself soaring into the heavens.
I approached the Holy of Holies
With heart-pounding excitement.
How magnificent it will be!
(For the gods have everything.)
I recalled the old stories: thrilling harps,
Gates of pearl, pavements of gold, graceful angels,
I imagined the dazzling beauty, the luxurious furnishings,
The splendid decor, the delicious feasts.
I entered.
There was nothing.
I repeat, nothing!
Then it dawned on me.
Of course! To be holy is to need nothing.

Eldred Johnston

The Living Church

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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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KALENDAR

May

23. Sixth Sunday of Easter/Rogation Sunday
24. Rogation Day/Jackson Kemper, B.

June

1. Justin, M.
2. The Martyrs of Lyons
3. The Martyrs of Uganda/Octave of the Ascension
5. Boniface, B.M.
6. The Day of Pentecost/ Whitsunday
7. Whit Monday

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.

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LETTERS

"Constructive Tension"

I have found all the letters written to TLC very interesting. One common quality in all of them is a sincere concern, caring and love for the church. I, too, hereby express my love for the Episcopal Church. I am a former Roman Catholic seminarian. Two years ago I never intended to actually discard all of the principles of my Roman Catholic tradition and I don't think I have since I have found how rich, beautiful and joyful the catholic and apostolic faith in the Anglican Communion can be. I have found the mass (yes, Trial II, too) more meaningful than ever before since everyone participates, everyone sings (every verse), communion is under both species and administered so respectfully and received so reverently. I find the liturgy is savored by the whole congregation.

Yes, let's be concerned about Prayer Book revision, women priests, other issues and the future of our church. But with the spirit in which we approach these pending decisions I am confident that great leadership and a strengthened faith and Christian witness in the world will result. We have a "constructive tension."

TRAVIS JACOBS

San Antonio, Texas

Universal Consensus

When the Rev. Dr. John Macquarrie published his book *Principles of Christian Theology* in 1966, he wrote, "I can find no valid theological objections to the ordination of women." But then Dr. Macquarrie immediately wrote following: "One must wait for the development of a consensus within the church as a whole, in all its major branches. It would be a divisive step for one diocese, one regional church, even one communion, to act unilaterally in this matter. It is to be hoped that such a consensus may sometime be reached."

Unfortunately, many of our bishops and other clergy echo the first quotation of Dr. Macquarrie and grieve the second. This could be fatal.

In a more recent article, Macquarrie writes: "A premature settling of the problem imposed by a majority vote could be disastrous for all concerned . . . There is something of a parallel in the case of the Church of South India. That church was brought into being before some matters had been properly settled and clarified. A delay of a few years might well have

produced a church and ministry universally recognized. But in fact for a quarter of a century there has existed a church of ambiguous status, with what can only be called first and second class ministries. The strains and stresses of this situation have been divisive for all concerned, not least for the Church of South India itself . . . An act done in haste and through political pressures will be satisfactory to no one and may bring grave consequences."

People who agree with Dr. Macquarrie's first statement above need to remember and proclaim also the statement that followed it. Unless we are watchful, we may discover - after it is

too late - that what has happened at Christ Church, Oberlin, Ohio, is a microcosm of its macrocosm.

(The Rev.) T. L. HASTINGS

Epiphany Church

Tunica, Miss.

Discrimination Against Homosexuals

I must take exception to the letter of one Daniel J. Jones [TLC, Mar. 7], for it shows the fear, bias, bigotry and lack of knowledge concerning homosexuality and lesbianism which will cause the activists within many denomina-

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tions to be successful in their efforts to secure re-evaluation of this sexual deviation in light of past and present scriptural and doctrinal proscriptions.

Prior to my liberation from this particular sexual life-style after 37 years as a practicing homosexual, believing that I could be "gay" and a Christian because God created me that way, I felt the sting of discrimination in employment because an employment agency had labeled me a "high-class fairy," and yet I had never once attempted to approach anyone within any of my employment situations, although I never attempted to hide my personal

life. Perhaps Mr. Jones has never had such a situation exist for him; otherwise he would realize that the injustice of discrimination has often led to suicide for the less strong in faith.

As far as becoming a homosexual or a lesbian by association, one can also become a drunk through office parties, or addicted to smoking, drugs, fornication and adultery in the same manner. No one has to become any of these unless he or she makes a decision, as an act of the will. An individual can always refuse the advances of a homosexual or a lesbian in the same manner as someone who is heterosexual. However, there are

certain areas of employment where the self confessed homosexual can pose a problem, as in certain areas of teaching or supervision of the young, especially if the individual is an activist. But to use punitive measures on a majority of any segment of our society because of a few is hardly what one would call the "American Spirit."

Homosexuality and lesbianism are "same-sex adultery" and "same-sex fornication." If we are going to be so ruthless about condemning the homosexual and lesbian instead of ministering to them on the Word of God and spirit of truth which are the love of Jesus, it is time we also started to condemn the multi-married and the "Saturday night swingers" who sit next to us in the pews each Sunday. It is time that we stop being pharisaical and begin to minister to sinners, regardless of the sin.

GUY CHARLES
Director, *Liberation*

Arlington, Va.

On Preaching Today

Please allow me to express my assent and appreciation for your editorial "Anglicanism's Bifocal Ministry" [TLC, Feb. 15] and Bishop Krumm's response [TLC, Mar. 21].

I was ordained in the mid '60s. It was a time impressed with a smattering of understanding on many subjects, especially the thought of Marshall McLuhan. It was assumed that preaching was a chore we would go through, but we were not to have any great expectations as far as results were concerned.

Yet, in spite of this less than advantageous beginning, I have found that the *discipline* of preaching is one of the most rewarding and creative parts of the ministry.

As I reflect on the matter, three points come to mind as being necessary for the sort of preaching that will insure the necessary balance in our worship.

1. The preacher ought to have not only a familiarity with scripture and theology but ought to have been well taught in them.

2. No matter how busy one believes himself to be, there is no substitute for a well thought out prepared sermon.

3. The best preaching often takes place in the life of the parish. I believe that this occurs because of the unique covenant relationship that exists between the preacher and members of the parish. Drawing on the first two points and combining them with an awareness of the needs of a congregation gives the proclamation of God's word an advantage no other form of communication enjoys.

It is said that the 1970s will be known as the time of preaching in the church. A wise and faithful clergyman

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(The Rev.) RICHARD HARWOOD MOSES
St. Michael's Parish
Hays, Kans.

The Ordination Dilemma

Many Episcopalians seem to believe that authorizing the ordination of women to the priesthood will destroy the validity of the church. In contrast, many other Episcopalians seem to believe that the ordination of women to the priesthood is essential to the continuing life of the church. If such beliefs are actually held by large portions of the church, we had better start making as satisfactory preparations as we can for schism, since the ordination of women cannot be both lethal and vital to the existence of the church.

It is possible, however, that female priests would not, even at the very worst, have as deleterious effect on the church as do the occasional imposters who claim to be priests but really are not. It is possible, furthermore, that female priests do have to play a major part in the ministry of the church. If such possibilities can gain wide enough acceptance, the church may be able to stay united.

If the ordination of women to the priesthood is to be authorized, there will have to be an adequate guarantee that the priestly ministrations of female priests will never be forced on persons who do not believe that women can be valid priests. It is conceivable that such a guarantee is all that is needed in order to maintain the integrity of the church.

WILLIAM R. RENNAGEL
Eden, N.Y.

Are We Listening?

The Holy Spirit already has spoken twice recently on the question of women's desire to be ordained priestesses in the Episcopal Church. Both times he has said: "No." (General Convention 1970 and 1973.)

If this coming General Convention is supposed to "speak what the Holy Spirit wants," and we should "celebrate" the presumed favorable vote, why is this Convention any more authoritative than the others? It seems to me the "forcing" of the issue by us humans will lead to an answer the forcers want to hear, but I do not think it will be what the Holy Spirit has already said! We need to listen to what the Spirit through the church has been saying!

We are urged to rejoice in unity and be kind to one another after the coming

vote. Where is all the kindness and unity after the first two votes?! In much prayer and confidence I await the outcome of this General Convention, but I do wish we would listen to what the Holy Spirit has been saying in scripture, tradition and reason, as well as the conventions.

(The Rev.) THOMAS M. FOSTER
St. Paul's Church
Modesto, Calif.

The Downs Case

TLC of April 11 contains two errors in its account of the Rev. Dalton D. Downs's "suspension rescinded."

1. If "the Standing Committee said that all parties had agreed to the action" of rescinding, and "all parties" include those of us who filed charges against the Rev. Mr. Downs, I must say that *we do not* agree to the rescinding action.

2. It was *not* the Bishop of Ohio who failed to act within the 30 day limit, but rather the Standing Committee which is by canon required to issue any presentment within 30 days of receiving charges. The Committee tried to conciliate, as it was bound first to do, and then got entangled in complications and delays because of Mr. Downs's hospitalization, etc. And so in the end due process was delayed and worked to thwart the proper claims of reasonable justice. A troublesome priest has shown how little disciplinary authority the church has.

DON R. GERLACH
Akron, Ohio

Keeping Issues Straight

Karin Kleczewski [TLC, March 21] expresses a concern which I share, and which I too find difficult to formulate. Most of the arguments pro and con women's ordination are patent rationalizations. K.K. is, I believe, near the nub of the matter.

The teaming of the issues of Prayer Book revision and women's ordination is a great pity, a political ploy. The church needs to have each of the controversial issues decided separately.

Having used Rite I at St. Michael's-by-the-Sea for nearly five years, incorporating the SLC revisions as they appeared, I agree with Frs. Brumbaum and Leeson that the Draft Book is to be received with satisfaction. Those who want Rite II will certainly not settle for BCP 1928. Going from a Rite I parish to a Rite II parish can scarcely distress a contemporary churchman more than going from a "spike" parish to a "prot" parish distressed many in bygone days.

(The Rev.) WILLIAM AARON DRIVER
St. Michael's By-the-Sea
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The Living Church

May 23, 1976
Sixth Sunday of Easter/Rogation Sunday

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EXECUTIVE COUNCIL REPORT

The Episcopal Church's Executive Council, which administers the national church between General Conventions, devoted its spring meeting largely to tooling up for the forthcoming General Convention in September. Its final meeting of the current triennium will be immediately preceding the convention.

The council will go to Minneapolis prepared to ask the convention to accept a massively enlarged stewardship program for 1977-1979. The proposal will probably have a new title, with a new set of terms, when it is finally packaged; at the present stage it is called the Partnership Plan. A special committee under the chairmanship of the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas, has been working up the plan for the council.

Ebert Hobbs, executive assistant to the Bishop of Ohio, has been engaged to serve as vice-chairman.

At its April meeting the council voted to recommend to the General Convention "that it authorize and commit itself to a churchwide renewal of mission and a search for funding which will provide capital and program monies for several areas of the church's work and life."

The council authorized the employment of Ward, Dreshman and Reinhardt, Inc., as consultants for the preparation of a detailed plan for presentation to General Convention. It approved expenditures not to exceed \$100,000 for the cost of this operation for each of the years 1976 and 1977.

Council also requested the Presiding Bishop "to reserve a large portion of his time" to lead in the fulfillment of the goals of the plan.

The essence of the plan itself could fairly be called financial, though the motive behind it is a concern for enlarging, deepening, and strengthening the church's ministry and mission in the world through drawing all its membership into the "partnership" of sharing.

It is considered by the council and by the church's leadership in general that the Episcopal Church, with its size and

resources being what they are, can and should do much more than it presently does through its national church program.

The plan rests upon an implicit assumption that when the people of the church are challenged to give more, they will care more, and that in sacrificial sharing lies spiritual renewal.

Whether that is a sound assumption or not, the council will recommend to the convention this project which, if successful, will make possible a revolutionary strengthening and expansion of the general church program.

Church in Society

Another matter to receive consideration by council in preparation for the Minnesota convention was that of what is now known as the Church in Society program. The Presiding Bishop had asked a special advisory committee, co-chaired by Bishop Paul Moore, Jr. and Dr. Charles Lawrence, both of New York, to consider, and advise the council about what the church should undertake to do during the next triennium in this area, which includes such concerns as civil rights, aid to poor and minority groups, and social action in general.

Bishop Moore, reporting for that advisory committee, reviewed the course of the church's thinking and practice from the 1940s to the present, suggesting that since the '60s there has been an extreme cessation of social energy in the church, which brings us into the present "quiet '70s."

The committee recommends that General Convention be asked to "continue to support the needs and concerns of minority clergy, congregations, and organizations, through Black, Hispanic, and Asian Ministries Programs." It was explained that the National Committee on Indian Work does not want a separate program, since these native Americans do not consider themselves an "ethnic" group.

Also recommended is the continuance of grant capacity for minority

community action programs. (This is the ongoing program formerly known as GCSP.)

The advisory committee urges the establishment of a "Coalition on Human Needs" which will establish and administer a church-wide network to respond to continuing and new needs relating to social justice or minority concerns.

Church's Teaching Series

Under the general chairmanship of Councilman John S. Spong the project of the new Church's Teaching Series is going forward, and the adoption and funding of it will be recommended to the General Convention.

Present plans call for the preparation and publication of seven volumes which will be suitable for adult study by churchpeople and others interested in the church.

As presently projected, the first volume on "Christian Believing in a Contemporary World" will lay the theological groundwork for the later works in the series. (It is intended that they will all come off the press at the same time; the "series" is topical, not chronological.)

Volume II will deal with "The Bible for Today's Church"; Volume III — "Church History"; Volume IV — "Christian Understanding" (a positive response to the questions raised in Volume I); Volume V — "Christian Formation: Sacramental Living"; Volume VI — "Ethics"; and Volume VII — "Life in the Spirit", *i.e.* Christian spirituality.

It is hoped that the Church Teaching Series will be ready for use by 1978.

Seminary Funding

At its last meeting [TLC, March 14] the council heard a presentation by several of the deans of seminaries urging a more positive financial support of its theological training institutions.

A special *ad hoc* committee on seminary funding recommended that the council request the 1976 General Convention "to commend to all congrega-

tions the principle of providing financial support for the seminaries of the Episcopal Church and to that end the Council recommends each parish to consider as its goal for this triennium for the Theological Education Offering an amount equal to 1% of the annual operating budget of each congregation . . . the money to be forwarded to a seminary or seminaries of that congregation's choice."

After a good deal of discussion the above recommendation was sent back to committee.

Council did act favorably upon the *ad hoc* committee's recommendation that money up to \$26,500 be available from the Reserve for Contingencies for the production of support materials for the Theological Educational Offering.

Finance

Treasurer Matt Costigan reported that as of now only 11 dioceses have not been able to accept their full assigned apportionment for 1976. This represents a very substantial improvement over the situation of only a very few years ago. He expressed the view that this response from the dioceses indicates a hearty support of the national church's present program and leadership.

Bail Bond Fund

The National Council of Churches is establishing an "Ecumenical Minority Bail Bond Fund" in the form of a mutual fund to make bail bonds available to members of minority groups who need such assistance. Council authorized the treasurer to invest \$50,000 in this fund. There was no opposition expressed.

Food Stamp Program

There was opposition, however to a proposal that "this Executive Council join with other religious and public interest groups" in possible court action against the U.S. Department of Agriculture to prevent a proposed change in the operation of the government's food stamp program.

On March 5, the Presiding Bishop wrote to President Ford to express concern about the effect of the then recently released Department of Agriculture regulations on the program. The cutback limits eligibility to persons whose status is that of being on the poverty level. Bishop Allin in his letter stated that this rule "would make it almost impossible for thousands of people to maintain an adequate nutritional diet."

He closed his letter with this statement: "The Episcopal Church, along with other churches, accepts as a part of our mission and ministry the responsibility to decrease the number of hun-

gry people in the world. Since the new food stamp regulations issued by the USDA will increase the number of hungry people in the United States, I appeal to you to prevent the implementation of this new set of regulations issued by the United States Department of Agriculture."

At present both Houses of Congress are considering changes in the basic legislation regarding food stamps. The Executive Council in concert with other concerned groups is seeking to prevent the implementation of the stringent new guidelines for the program until such time as Congress will have provided the necessary legislation for a new program.

Nobody at the council meeting expressed any opposition to making a protest on behalf of the poor who need all the help that the stamp program can give them. But some council members spoke out against the proposal "to seek an injunction against the implementation of the proposed guidelines."

Councilman J. I. Worsham of Dallas opposed it, pointing out that the church has never sued any agency of the U.S. government and reminded his colleagues that an injunction is a lawsuit.

Worsham was supported by the Rev. Robert Royster of Colorado and Philip A. Masquelette of Houston, while Robert L. Davidson of Kentucky and the Rt. Rev. Hal R. Gross of Oregon supported it.

Judge Chester J. Byrns of Michigan strongly opposed a resort to court action and warned that it would set "a very dangerous precedent."

When the controversial resolution was put to a vote it carried, 18 to 10.

Other actions

Council heard a report by the Rev. Rustin R. Kimsey of Oregon who, with the Presiding Bishop and Dr. Marion Kellaran, had represented PECUSA at the recent meeting of the Anglican Consultative Council in Trinidad.

In a special order of business council considered the rationale of the proposed Partnership Plan. The Presiding Bishop had been asked to provide a theological statement for it, and this provided the basis for a kind of corporate meditation or reflection upon it, led by Bishop Allin.

At dinner, with appropriate toasts and innocent merriment, council celebrated the birthdays of Bishop Allin and Bishop Milton L. Wood, Executive for Administration of the council staff.

Congratulatory resolutions honoring Seabury Press for its 25 years of service to the church, and the Rev. John S. Spong upon his election as Bishop Coadjutor of Newark, were passed.

C.E.S.

PRESIDING BISHOP

Neutrality Maintained on Ordination Issue

The Presiding Bishop of the Episcopal Church says he is maintaining his official neutrality on the question of women priests.

Earlier this year the Rt. Rev. John Allin told the annual council of the Diocese of Mississippi: "I think we're going to ordain women" and "I hope we will celebrate the fact."

Returning from a meeting of the



Seabury House, Greenwich, Conn., is the site of the Executive Council meetings of the church. Named for the first bishop consecrated for the U.S., Seabury House was purchased in 1947. The property consists of 65 acres with several houses, including Dover House where the Presiding Bishop and his family live. Seabury House is host to many conferences and retreats throughout the year and is supported by an endowment fund, by annual contributions from friends, and by modest charges paid by the groups that use the facilities.

Anglican Consultative Council in Trinidad, Bishop Allin said his remarks in Mississippi were not "a major address" and "I certainly did not intend to announce a change in my own position."

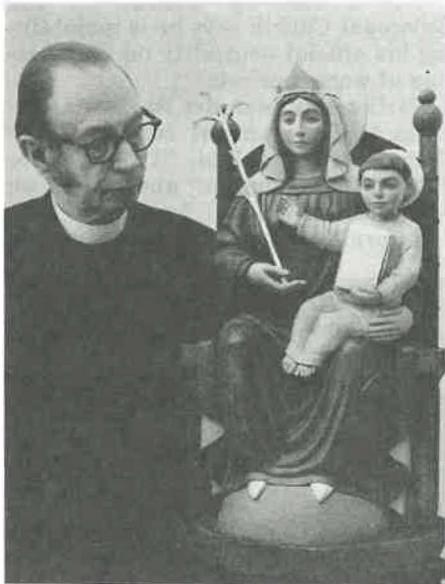
His responsibility as Presiding Bishop, he said, "is to encourage the church to continue to debate and discuss the issue without putting the influence of this office on one side or the other."

Since his prediction was made, Bishop Allin said he had "discovered that the church really doesn't know yet which way it's going to vote," so that perhaps even his "guess . . . was out of order."

While he was in Mississippi, he had also said: "If God can make me Presiding Bishop, he can make women priests."

The former Bishop of Mississippi said he has regretted that the light comment "to a group of people who knew me" and "with whom I had lived and served for a long time" had upset some people.

"Obviously there is no serious comparison between these two acts," Bishop Allin said. "I was simply saying with humor that if I could be elected Presiding Bishop, then we have to be



The Rev. Walter F. Hendricks, Jr., of St. Luke's Church, Richmond, Va., stands with a carved wood and polychromed statue of Our Lady of Walsingham which was blessed and carried in procession to St. Mary's Chapel of St. Luke's recently. The statue is a reproduction of the one at the shrine of Our Lady of Walsingham, Norfolk County, England, which is a 1922 copy of the original 1061 statue which was destroyed in 1538. The original statue was erected by Lady Richeldis who is said to have had a vision in which St. Mary gave her instructions to build a house which would duplicate her abode in Nazareth where the Annunciation took place. Lady Richeldis built the Holy House of Nazareth which became the Lourdes and Fatima of its day.

prepared for anything to happen. I didn't mean to put anybody down and I didn't mean to upset anyone."

SEMINARIES

Center for Spirituality Opened

A new Center for Christian Spirituality is now open at General Seminary, New York City, and offers lectures, conferences, and workshops for priests, seminarians, and laity.

Workshops have already been planned on the conduct of retreats and meditations and, in cooperation with the seminary psychiatrist, on spiritual direction and its contemporary importance.

Preaching at the inauguration of the center, the Rt. Rev. John Krumm criticized a "consumer mentality" which "exploits religion."

The Bishop of Southern Ohio said: "Many of the most popular expressions of contemporary religion offer it to our generation as a new and more effective way of getting and acquiring . . . The 'consumer mentality' is fatal for the spirit of biblical faith."

He urged an understanding of "spirituality" which considers it a "sanctification of common wisdom, within the reach of anyone who will practice the art of spiritual insight with the gift of God's own spirit of wisdom," rather than something reserved for only a few very special Christians.

The Rev. Canon David Jenkins of the British William Temple Foundation lectured on "the liberation of consciousness from secularism."

He said that despite benefits from the secularization of knowledge, in the centuries since the end of the Middle Ages, the secular-scientific approach to what can be known and how, has created its own unexamined assumptions which may not be true.

Christians need to consider, he said, their "calling to be a cognitive minority" in a society whose assumptions about values and knowledge are not necessarily supportive of the Christian position.

However, Canon Jenkins said, this should be done without intolerance, dogmatism, and sectarianism, and without thinking Christians have a monopoly on such a calling.

WASHINGTON

Priest Asks Congress to Aid Alcohol Abused Families

An Episcopal priest who directs an interreligious program of education on alcohol and drug abuse has appealed to Congress for "a sense of mercy" in appropriating more funds to aid families with problems involving alcohol abuse.

The Rev. David Works, president of the North Conway Institute of Boston, told the House Subcommittee on Labor, Health, Education, and Welfare that "the federal government is doing less in terms of dollar resources to provide help for alcohol-affected families than it is for the victims of any other major public health problem. Yet there are those who want to cut the budget of the National Institute on Alcohol Abuse and Alcoholism (NIAA)."

This is also true on the state level Fr. Works said.

He reported that "the largest single vendor of beverage alcohol in the United States is the Commonwealth of Pennsylvania," and that state "receives almost as much in alcohol tax revenue as the federal government will authorize for the next fiscal year NIAA budget."

ROMAN CATHOLICS

Monk Is Consecrated

Abbot Basil Hume, consecrated a bishop in rites held in Westminster Cathedral, London, has been installed as Archbishop of Westminster and, unofficially, Roman Catholic Primate of England and Wales.

The 53-year-old Abbot of Ampleforth Abbey was the first monk to become head of the see since the restoration of the hierarchy in 1850.

The announcement of his appointment by Pope Paul was a surprise to Roman Catholics, as his name was not among those thought to be in line despite his reputation as a theologian and an ecumenist.

Archbishop Hume, who is well known in church circles in Europe and the United States, succeeds the late John Cardinal Heenan.

Fourteen Anglican bishops attended the cathedral service, with the Most Rev. Stuart Blanch of York and the Rt. Rev. Gerald Ellison of London representing the Archbishop of Canterbury.

As the service neared its completion, Archbishop Hume embraced Archbishop Blanch to cheers that resounded throughout the cathedral.

At the end of the ceremony, the new archbishop proceeded to Westminster Abbey to be the guest of the dean, Dr. Edward Carpenter, who presided at a service with Rembert Weakland, Abbot Primate of the Benedictine Order in Britain.

Archbishop Hume said in his abbey address that the Roman Catholic and Anglican Churches are now reconciled. "The sister churches," he said "can look back on a past which is dead and buried."

He then stressed two important points: "First, we shall not respond to Christ's prayer for unity unless our

churches are praying churches. We must discuss, we must have commissions, we must act together, but none of this will be of any avail unless we pray, and pray earnestly.

"Secondly, we must yield to the claims and demands made by truth. Ours must not be the weak, helpless, indeed almost cynical response of Pontius Pilate, 'What is truth?' but it must be a courageous, relentless and honest search for what is the truth about God and his purpose for man, ultimately for him who is the 'way, the truth, and the life.'

"I have spoken in a great church of the Anglican Communion, but the Catholic Church wishes to speak and to listen to all churches, to all men of every religion, or of none, for the good of us all and to the greater glory of God whose praises we have been privileged to sing in this abbey."

Since that day of consecration, installation, and address, newsmen have been emphasizing the closeness between Archbishop Hume and leaders of the Anglican Communion.

NEW YORK

Million Jews Memorialized

Six survivors of concentration camps were among the 3,500 people who filled Temple Emanu-El, New York City, for a memorial service of remembrance for those who died in the Nazi holocaust and in the Warsaw Ghetto uprising 33 years ago.

The chant, "Ani Maamin," (I believe), the credo that many Jews recited before they died in Nazi camps, was intoned by 200 children as a bank of six memorial candles representing six million Jews who died, was lighted.

During the reading of Hebrew prayers for the dead, many people in the congregation wept.

Rabbi Ronald B. Sobel of the temple said in his invocation that "to forget is to sin; to remember is to pledge that for which they died will live: our faith, our people, our heritage."

Dead Girl Identified

Katherine Hickey, 25, who died of drug overdose in New York and whose story evoked the sympathy of hundreds, was identified by her family as a runaway who disappeared three years ago.

William Hall, a disabled veteran, said he had befriended Kathy three years ago when she was homeless and confused and had kept in touch with her since. He offered food and a place to sleep when she needed help. She died in his rented room while he was hospitalized for an operation.

Her unclaimed body was in a city

morgue for three weeks waiting for burial in a potter's field. Mr Hall finally went to the *New York Daily News* with the story. Public response included donations for a funeral and burial.

A mass was arranged for at the SS. Faith, Hope, and Charity Chapel by the New York Chapter of Therapeutic Communities (drug free rehabilitation programs). One of those attending was Alfred Hickey who thought the young woman might be his sister.

A meeting was arranged between Mr. Hall, Mr. Hickey, and others. Identification was made through photographs.

Kathy's mother expressed gratitude to Mr. Hall and the others who had made the burial possible.

Kathy, her mother said, got into drugs in 1971 and finally ran away leaving a five-year-old child behind.

"Our search is over," the mother said.

CHURCH OF ENGLAND

Canterbury Challenges British

The Most Rev. Donald Coggan, Primate of the Church of England, has called on Christians and "all men of good will" in Britain to roll up their sleeves, get down to work, and if need be, "fight" to rebuild society. "National reconstruction," said the Archbishop of Canterbury in an Easter sermon, "needs a trowel—the will to work; a sword—the will to fight; and prayer—which draws on the endless resources of God."

Dr. Coggan listed what he said were some of the signs of the country's spiritual breakdown and moral decay: "Dirt in the media, far too high an abortion rate, cheapening of sex, lack of reverence for life, unemployment of school dropouts, bad housing, and lack of playing fields."

"Our weakness in the past," he said, "has often derived from the fact that a vast number of people who know what is right tolerate what is wrong—they will not fight."

"It's no good saying, 'tut, tut,' when we see things that are wrong and asking why the church did nothing," he went on. "The only way to reconstruct society is to do it in our own locality and to do it together."

"I would say to Christians and men of good will in every area in Britain: Define your local need. Muster your local resources. Use your trowels, and get to work. You will soon shift the rubble and build something lovely out of the mess."

"If the church is to do its work," the archbishop said, "it must be ready to smite and smite again when society tolerated things the Christian knew his Lord would loathe."

BRIEFLY...

Canon Lawrence Bekisisa Zulu of St. Michael and St. George Cathedral, Grahamstown, South Africa, has been named Bishop of Zululand, to succeed his uncle, Bishop Alphaeus Zulu. The new bishop, 37, was ordained in 1961 and worked in Zululand until he went to Grahamstown in 1970. His uncle was the first black elected to the Anglican episcopate in South Africa.

Statistics released by the Church of Jesus Christ of Latter-day Saints (Mormon) for the years 1965-75 show that world membership increased from 2,395,932 to 3,572,202; stakes (dioceses) from 414 to 737; wards (parishes) from 3,301 to 5,095; Sunday school enrollment from 825,455 to 3,243,531; and baptized converts from 82,455 to 95,412. Those assisted under the Mormon welfare program increased from 106,285 to 112,715; those placed in remunerative work from 8,416 to 20,078; and the number of man-days of work donated to the program doubled from an estimated 162,415 to 330,000.

Legislation that requires a second physician to be "readily accessible" if a fetus is born alive during an abortion has been signed into law by Minnesota Gov. Wendell Anderson. The bill, which drew little discussion or opposition, states that a live child born as the result of an abortion "shall be fully recognized as a human person and afforded immediate protection under the law." It also requires that all "reasonable measures" shall be taken to preserve the life of the fetus.

Several Moonies — members of the Unification Church founded by the Rev. Sun Myong Moon — were peacefully removed from South Carolina's State House, Columbia after they began singing patriotic songs and preaching against communism. One of the group said they had gone there because "this is where the power is and this is where we want to show our strength in our beliefs."

According to a study conducted by the West German branch of the Roman Catholic organization, Caritas, statistics show that among drug users, the ratio of suicides — 560 to every 100,000 population—is 22 times greater than the number of suicides among those who do not take drugs.

ANOTHER ALTERNATIVE

By WILLIAM A. HIO

Some time ago, *THE LIVING CHURCH* published an article ["What Will Happen in 1976?" by D. Norman Brady, *TLC*, Sept. 21, 1975] outlining a number of possible alternatives facing the church in the present impasse over whether or not to ordain women to the priesthood and episcopate. The alternatives were extremely painful and most of them involved the church in schism. There is another alternative available to us that would preserve the church from schism, respect the consciences of individual church people and provide an opportunity for the whole church to discover a quiet mind on this and other issues. It would involve us in a radical surrender of the traditional concept of the place and purpose of constitution and canons in the governing of the church. It would challenge our conventional view that the church must have at all times a precise understanding of its own mind on every important issue of faith and order, that it must reflect this precision of mind in its creeds, constitution and canons and that it must demand total assent to its formularies.

This deeply engrained view that the oneness of the church and the purity of its doctrine are to be protected and fostered by canonical force is a habit of mind descended not from Scripture and the early church but from a later age. It is a legacy of the world in general and the Roman Empire in particular.

The Rev. William A. Hio is rector of Christ Church, Schenectady, N. Y.

I think historians would find few occasions when the force of canon law was allowed its implementation for purely ecclesiastical designs. Invariably there were worldly political considerations abetting the enforcement of canon law.

The idea that the unity and doctrinal purity of the church are ultimately dependent upon the force of canon law led slowly but inexorably to the growth of an organization to exercise this power. This development centered in the papacy, for the practical implementation of the power to enforce conformity required that it rest in a central authority. In 1245 Pope Boniface VIII promulgated the ultimate development of this concept of church government in the Bull *Unam Sanctam*. It claimed for the papacy the right to rule the world, for practical experience had shown that nothing short of this would guarantee the unity of the church and the purity of its teaching. "Furthermore we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff." This was the logical conclusion of a centuries-old drive to establish the legal basis for achieving the church's three-fold goal, a precise understanding and definition of its mind, laws reflecting that precision, and the demand for total assent.

We have been edging away from the extreme claims of *Unam Sanctam* almost from the day the Bull was promulgated. Immediately the kings of Europe resisted papal encroachment over their temporal authority. Events

of history have continued to erode the church's position right down to our own day. It is important that we examine this development, recognizing that at each step of the way, the church reluctantly surrendered and compromised the legal basis for establishing and maintaining its threefold objective.

The Reformation provided a serious challenge to the whole system of canon law. The English reformation involved the English church in the breaking of canon law. Granted we appealed to more ancient canons and apostolic precedent to do what we did; but the current canons of the 16th century Holy Roman Church were broken with impunity by the English, and not for entirely noble reasons. The Tudors and their parliaments passed laws that superseded the canons of the Roman Church. Henry had his annulment; and the English church moved cautiously into reform. The Roman canons were set aside in all of these enactments. We cannot escape the fact that there is strong precedent in the Anglican tradition to break canons, provided a higher good is served and provided apostolic and biblical grounds can be found to justify the action. The Anglican reformers took advantage of the political exigencies of the time. Just as Boniface had recognized at the middle of the 13th century that in order to rule the universal church he must also rule the world, so the Tudors in the 16th century recognized that if they were to rule England they must also rule the English church.

The Elizabethan Settlement was an attempt to continue to maintain the unity and purity of church life in England by a stringent application of canons; but there was one concession. The precision of the church's mind was broadened to include as much diversity as possible. The attempt to coerce non-conformists into submission through application of the canons proved a failure. Gradually the spirit of toleration spread and we entered a period when canons came to be seen as apply-

*As the changes and stresses
of society grow greater,
can the church function with
the same concept of canon law?*

ing only to those people who freely chose to adhere to the church. Formal conformity was demanded of the clergy at the time of their ordination. Canons were invoked to order the interior administration of the church, and on rare occasions to defrock heretical clergymen.

Today every attempt is made to avoid applying punitive measures under canon law. Even the Roman church reflects this trend, although at a slower pace of evolution than in the Anglican Communion. For some time heresy trials have been passe. Now there is even an unwillingness to apply the strictures of the canons when the most serious challenges are made to the organization of the church. Clearly we have moved into a new stage of development, although few have dared define it and accept it. We are no longer prepared to use canons in a punitive way except in cases of gross immorality reinforced by the most stubborn intransigence. The age of defending the unity of the church, the precision of its mind and even its internal ordering by the punitive use of canons is over. Without recognizing the process, the church has moved at least tacitly into accepting a view something like this: Canons are created for the ordering of the church and are to be adhered to *unless* one is prevented from doing so by serious matters of conscience. The church's mind on any given subject can be measured solely by looking at the opinions of its entire membership, freely arrived at and freely held. As long as one rational, praying member of this church dissents on any given subject, the church has not arrived at a completely quiet mind on the issue. Canons may state the majority view; but they cannot quiet the dissenting view.

There are those in the church who see this development and resent it. Invariably they themselves are a part of the very process they deplore. Right now the mind of the church is so diversified on such matters as ordination of women, liturgy, certain sensitive moral

problems, especially abortion and other issues, that any attempt to establish a medieval model of tight conformity bolstered by punitive canons will result in a multitude of tiny sects presided over by obscure clerics with high-sounding titles. The process has already begun.

I believe the Lord is giving us a better way. I rejoice that the church at long last must discover a quietness of mind and a unity of spirit without a dependence on canon law. This does not mean that we should encourage dissent or glorify it. We are called "to be subject one to another, and be clothed with humility." The canons will remain the proper vehicle for a majority of this church to express its views on matters of faith, discipline and worship. Taking a stand that departs from these canonical standards would require prayerful and long consideration in community. We shall probably retain a limited area of punitive canons to protect the ministry of this church from the acts of immoral and deranged people. However, the concept that the church protects the purity of its doctrine and the unity of its life by a reliance on punitive canons has already proved ineffective. Today's man demands the right to obey his conscience; and the civil law generally respects that right. Having been reared Anglicans and taught that the canons of the Roman church are fittingly defied for the higher good and in loyalty to apostolic foundations and biblical principles, we should not be surprised at our own consistency in applying the same attitudes to the canons of the Protestant Episcopal Church in the USA.

Can the church function with this new concept of canon law? I do not think we have any choice. Society is not about to settle down into a gentle stability. The changes and the stresses will grow even greater. This does not mean that the church will remain forever immobilized and undecided on issues. She will continue to exercise a persuasive teaching ministry in the

world. There will be areas of tension where in any one generation the church finds it difficult to discover her mind on certain issues. But through the years the church in prayer will be given by the Holy Spirit a quiet mind on various problems and move to new challenges. We shall look back across the years to remember problems that once were vexations but now are dead issues. It is hard to believe that American churches were torn asunder by the slavery issue just a little over one hundred years ago. Anglicans avoided a split over it for the simple reason that we did not attempt to use canons coercively to hasten a solution.

How does all of this apply practically to the problem of the ordination of women? What are the facts that confront us? There is no question that more women are going to be ordained to the priesthood. A number of dioceses have indicated this intention even if convention fails to regularize their ordination. On the other hand, even if convention votes to go ahead with ordaining women, there are large numbers of us who are not prepared to accept the validity of these ordinations. If canons will not convince us and majority votes will not, what will give the church a quiet mind on this problem? We have no other alternative than to permit dissent. All we shall be deciding for the American church at the next convention is who will be the regulars and who will be the dissenters. Neither is going to convince the other. We shall have to live with this difference. I myself do not find this a disastrous situation. The early church had to live for many years with a distressing conflict. In order to become a Christian did one first have to eat Kosher food and receive circumcision? Some would have us believe that the church fussed over this for a few years; and then James held a council in Jerusalem where the matter was settled once and for all. From then on all churches let gentiles be baptized without obeying Jewish laws; because it was the canonical thing to do. It did not happen that way. The controversy dragged on for many decades. Canons were not used to coerce conformity. Eventually the issue became a dead letter.

If the ordination of women to the priesthood and episcopate is of the Lord, women clergy will bless the church with their ministry in a way that all of us will come to recognize. If their ordination is not of the Lord, there will be unhappiness, frustration and failure. To put it simply, it just will not work. One hundred years from now if it is of the Lord, women priests and bishops will prosper spiritually and numerically and we shall look back to wonder why was there all that fuss in

Continued on page 15

EDITORIALS

Is New York Immovable Zion?

The Bishop of New York considers it "basically immoral" for business men and corporations to pull out of New York City, and made this his Easter message at the Cathedral of St. John the Divine. The duty of those business concerns, he holds, is to stay in New York and suffer losses rather than reaping profits — for the sake of the people who live in that city.

Bishop Moore assumes, along with many other people — especially New Yorkers, that there simply has to be a New York.

But hasn't history a rather plain lesson to teach us about the birth, life, and death of human communities? Don't places like New York, Jericho,



Gopher Prairie, all towns of every size, shape, time, and place, get started because people find it profitable to locate there? Don't communities live for as long as their members find it advantageous to keep them alive and going? And don't communities fold up when their people find it no longer profitable to stay in them? Does either Christianity or common sense demand of present-day New Yorkers that they defy the ubiquitous and inescapable economic basis of community life?

We find nothing in the Gospel that enjoins the faithful in Christ to keep New York City alive and afloat. The bishop didn't say that there is. But he strongly implied that it is wrong and wicked for people to take their businesses out of New York when it no longer pays them to stay in New York. His concern for the poor and unemployed of the city is Christian and right. But why must they live in a place where there is no employment for them? Is Manhattan in fact Zion's sacred hill which must stand fast and not be moved forever?

If the time has come for New York City to be abandoned, then that time has come and it is both futile and wrong-headed to resist its tide. People in business have a right to go where they can best do business, and the bishop's castigation of them seems unjust, unrealistic, and almost unreal. What does he expect business people to do, if not to do the best they can at it?

The poor who live in New York could conceivably live elsewhere. The employed ones can follow their businesses to their new locations, as employees of other times and places always have. To the unemployed, subsisting on welfare, relocation might offer better life prospects. But nobody, not even a bishop, has a moral or economic man-

date to admonish profit-making enterprises to forego their profits in order to keep New York artificially alive.

"Brave New World" Still Ahead

C. P. Snow, the English novelist-scientist, is a man we admire very much. Recently he received an honorary Doctor of Letters degree from New York University, and the citation addressed to him said this, among other things: "The principles of responsibility, integrity, and morality at the heart of your search for truth have become a standard of excellence for both scholars and statesmen." It is a tribute well stated and well deserved.

We hope that Lord Snow proves to be right in something that he said in his responding speech. He predicted that a hundred years hence, in America's Tricentennial, "someone will be making another speech of gratitude to this university. It will be a better speech, because people will have learned more and will see their way more clearly."

People in A.D. 2076 (if they are still around on this planet) will almost certainly have learned more — accumulated more factual knowledge. But does it follow that as a result they will "see their way more clearly"? We wish we could be sure. Seeing one's way is a function of wisdom, not of knowledge, and history seems to teach that wisdom does not always grow with knowledge.

Looking backward to the birth of this nation Lord Snow observed: "The reason of the Founding Fathers tended to be bounded by the confines of the senses. Jefferson's intellectual world was a wonderful one, since he was a most creative man, but it was bounded by the dimensions of what he could touch and see. He would have reveled in what reason can do when it is burst out of those confines."

Yes, and so should we all. A day may come upon earth when human reason will indeed burst forth from the boundaries of strictly empirical knowledge, the confines of the senses. Some of us have never really accepted the modern revolution in philosophy and scientific thinking which rejects all forms of knowledge that cannot be verified by the senses. But if what Lord Snow means is that Jefferson would revel in the present state of our transcendental knowledge he was perhaps getting ahead of the present time. Most of what is accepted by the modern mind is still bounded by the dimensions familiar to Jefferson.

Lord Snow seems to be saying that we've come a long way toward the liberation of knowledge from that old prison, and he may be right. But we also have a long way to go before the modern mind will embrace the freedom to soar and to traverse freely a much larger world of reality.

God grant that America's "territorial" expansion in her third century may be in that brave new world of mind and spirit.

BOOKS

The Sacred and Profane

RECOVERING BIBLICAL SENSUOUSNESS. By William E. Phipps. Westminster. Pp. 163. \$7.95.

Professor William Phipps of Davis and Elkins College, Elkins, West Virginia, has written an interesting but troubling volume on what he calls the "sensuousness" of the Bible. *Recovering Biblical Sensuousness* argues that emotional and physical expression is an essential part of the Judeo-Christian religious heritage, and that later Western forms of philosophy and piety forced the church to deny the validity of this aspect of our humanity within religious expression. The rather "puritanical" attitudes toward emotional and physical expression within worship today are blamed on the allegorical method of biblical interpretation which moves away from the plain, literal meaning of scripture, and the Greek philosophical separation of spirit and body, of the sacred and the secular. This book consists of three parts: (I) Dance, music and human love as major Old Testament motifs; (II) the human personality of Jesus; (III) general themes of love (*agape*) and sensuousness. Each of the eight chapters of the volume traces the so-called sensuous element in biblical religion, the loss of the same in subsequent church tradition, and current efforts to recapture these lost motifs of human self-expression within religion.

The thesis set forth is interesting and could well be a necessary corrective for the admittedly false separation of the sacred and profane, the spiritual and the physical within Western Christendom. However, certain basic flaws in this work prevent its usefulness in the proposed task. The book is highly derivative, that is, it is a collage of what others have to say on the subject. Prof. Phipps has done his homework of gathering what others have to say, but shows no real engagement with the message of biblical revelation or the reasons for the developments which took place within Western theology. A more serious flaw is that the present volume fails to relate the humanness of the scriptural record with the basic message of divine salvation to be found there. The sin corrupting our humanity is ignored and with it the divine grace which seeks to restore the totality of human personality. To read this book is to assume that biblical revelation has as its chief message the correction of current personality problems, rather than that of human redemption and

God's self-revelation for the salvation of all of creation. The role of evil and human corruption is totally ignored in this work. Another flaw in the argumentation of the volume is that the attitudes held up for our approval are more accurately seen as a non-Western cultural form rather than peculiarly biblical or religious. One might say, therefore, that modern Bedouin (Arab) lifestyles — quite close to those of scripture — ought to be held up as guides for contemporary Christian piety and personality.

These basic problems make it difficult to recommend this book without certain warnings attached. It is filled with valuable information relating to biblical attitudes toward human sexuality and personal expression, but the context and manner of presentation militate against the use of this information without the addition of many "ifs," "ands," and "buts." Prof. Phipps misses the forest for the trees. In uncovering the "sensuousness" of the Bible he misses the fundamental message of the biblical revelation. As long as the volume is not read as "gospel," it can enlighten the reader as to the place of our human and emotional self within God's salvation history.

(The Rev.) ROBERT A. BENNETT
Episcopal Divinity School
Cambridge, Mass.

Architectural Expression

CHURCH BUILDING IN BOSTON, 1720-1970. By Douglass Shand Tucci. Rumford Press. Pp. 132. \$7.50 paper. (Obtainable from George Spooner, Esq., Dorchester Savings Bank, 572 Columbia Road, Boston, Ma., 02125. Checks should be made payable to the bank.)

For those tired of ecclesiastical structures built in the commercial idiom, Douglas Shand Tucci's book is a sight for sore eyes. And it is a sight, containing as it does 168 illustrations of churches in the Boston area.

The quest for architectural forms which in some way express the spirit of worship began in Boston with what we now call the "Colonial" style. With the advent of the Victorian era, however, architects felt the compulsion to match the unique efficacy of medieval church builders. What they achieved in profiles and silhouettes was generally offset by much sham construction combined with horrendous details. Gradually there emerged an understanding of the basic connection between construction and detail. The "Gothic Revival" began to mature. In the churches designed by Ralph Adams Cram a new Gothic flowered which was neither imitative nor anachronistic. Scanning the

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illustrations of the works of Cram and his school, one can hardly fail to be moved by them.

Mr. Tucci's book traces this development in a plethora of pictures, many of them in color, and, we might add, in a plethora of words, likewise many of them in color. Mr. Tucci's style is flamboyant — in the best sense of that word — and persuasive. It is also backed by an impressive scholarship. Regardless of style, he makes one point abundantly clear: it is impossible for an architect to express the spirit of worship if he is not familiar with it himself. Perhaps this is why so many of today's churches express their function so poorly.

For those interested in "churches which speak" this book is a must.

GEORGE W. WICKERSHAM, II
St. Luke's Church
Hot Springs, Va.

Frustration and Anguish

A HOME IS NOT A HOME. By, Janet Tulloch. Seabury-Continuum. Pp. 122. \$6.95.

The complexities of institutional life are brought out in detail in *A Home Is Not a Home*, told in the form of fiction through the eyes of Jody, whose mind is keen though she has a physical disability that necessitates her living in a nursing home. She takes a compassionate look at the elderly women who share in this life, feeling their frustrations as each in her own way wages a steadily losing battle to retain her dignity and self respect, clinging wistfully to remnants of earlier days. To the aides who care for them, they are just so many tiresome elderly women always wanting something. Some, in various degrees of senility, are not pleasant to care for, to be sure.

Occasionally, there is a break in the sameness of the days when volunteer ladies come to give a party for the residents.

The party festivities are looked forward to with eagerness by some, partly because they will have a chance to taste some homemade cakes and candies that are a pleasant change from the plain fare of their diets. Jody and a witty older friend don't share this enthusiasm, however, as they sense an insincerity and patronization in the volunteers' parties, with their paper hats and childish games. There is usually a feeling of relief on the part of volunteers and residents alike when the visits are over.

Jody is delighted to be invited to the home of close friends for Christmas, but her joy is dimmed somewhat by the realization that in the treatment of one of the elderly parents they, too, are insensitive.

The indifference of constantly changing staff, the anguish of living out one's

life without hope or love in the bleak atmosphere of a nursing home, are all here. Anyone who is familiar with a nursing home is likely to recognize its patients in the pages of this book. Anyone even vaguely contemplating the placement of an elderly relative in a nursing home will do well to read it.

FLORENCE MARQUARDT
Whitefish Bay, Wis.

Shallow Treatment

THE CHRISTIAN WAY. By Keith Ward. S.P.C.K. London. Pp. 95. £1.25, paper.

Keith Ward has written a book of limited devotional use. The prayers concluding most of the chapters are offered with honesty and simple eloquence. However, there are some questions about the book's structure and content.

In its structure, *The Christian Way* is difficult to follow. The author outlines three main attitudes of the Christian life — worship, penitence, and love, but they are not revealed until the middle of the book. In the meantime, there is a series of essays on different elements of Christian experience having only a vague connection with his theme.

In its content, the book tries to cover too much in 95 pages. As a result, each subject receives only a shallow treatment breaking very little new ground. The author makes a questionable dichotomy between "restrictive" and "liberating" religion. He opposes a restrictive religion based upon creeds and dogmas and advocates a liberating religion based upon creative experience. By taking this position, it appears that the author neglects the essential connection between experience and interpretation which is the essential basis of Christian dogma and creeds. Restrictiveness (opposed by the author) is necessary to produce the commitment described in his book.

It would have been possible to write an entire book on each of the author's chapters. It is unfortunate that the book did not develop in more detail the author's vision of a creative Christian life based upon freedom in Christ.

(The Rev.) CHARLES M. BENNETT
St. Clement's Church
Tampa, Fla.

Books Received

FUNDAMENTALS OF FAITH, Chuck Murphy. The author, an Episcopal priest, and a former entertainer, recalls fundamental Christian truths so Christians may enjoy the benefits and fulfill the responsibilities of their faith. Abingdon. Pp. 94. \$2.95 paper.

BEHOLD THE CHRIST: A Portrayal in Words and Pictures, Roland H. Bainton. An internationally known historian of Christianity blends his life of Christ with 250 illustrations from many cultures and centuries. Reprint. Harper & Row. Pp. 224. \$5.95 paper.

ALTERNATIVE

Continued from page 11

1976. I am perfectly willing to have that kind of verdict. An attempt to use canons either to preclude women clergy or to force them on us will be no verdict whatsoever. This will be a painful period for the church. We shall have to live with a serious problem that will divide us for some years to come. Not a few of us are unable to recognize that a woman can be a valid priest of the one, holy, catholic and apostolic church. If we can live through a crisis like this without schism and without strong arming the canons, we shall surely have entered the new age of gentle persuasion. I must point out again that in this very predicament we are not unlike the apostolic church. The problems that Paul addressed in his letter to the Galatians are similar. The validity of his ministry was called to question. The Galatians were being swayed by the Judaizers; and Paul does not mince words. "You stupid Galatians! You must have been bewitched — you before whose eyes Jesus Christ was openly displayed upon his cross! Answer me one question: did you receive the Spirit by keeping the law or by believing the gospel message? Can it be that you are so stupid?" (Gal. 3:1,2). They were rough times; but they were great times.

The question before us is; are we going to try to maintain the Western church's view of canonical and constitutional government where dissent is coerced into submission or forced into schism; or are we going to regularize and legitimize dissent from the canons when conscience dictates? I have no doubt that we will eventually be forced to accept the latter development. It is simply a question of how much pain, disunity and conflict we shall endure before adopting it. I think we shall sooner or later come to recognize that the use of canons to force conformity is more Constantinian than Christian. We Christians worship a heavenly Father who is so loving and tender towards us that, instead of punishing us for our sins, gives us his Son. We worship a Father who even today compels us not at all; but leads us with his ever gentle Spirit. Where did we ever get the idea that the church should apply law the way the world uses it? I look forward to the day when the canons are seen as a gentle persuasion, a statement of the views of the majority, against which we are free to dissent in love with constant prayer and fasting and in all humility. I believe it will be a church with more love and deeper unity than we have ever known under the old canons. I believe it will be a persuasive church. I believe it will be a church unafraid to trust the gentle leading of God's most gracious Spirit.

May 23, 1976

PEOPLE and Places

Positions Accepted

The Rev. Charles N. Arlin, in charge of Holy Cross, Perth Amboy, N.J. Address: 94 Baylor Ave., Hillsdale (07642).

The Rev. John C. Belmont, Jr., curate, St. Matthew's, 306 S. Main St., Pennington, N.J. 08534.

The Rev. John A. Benton, director, the Christian Counseling Center, Doylestown, Pa. Address: P.O. Box 1066, Doylestown (18901).

The Rev. Robert Burton, associate, St. Nicholas', Tahuya; St. David's, Shelton; and St. Hugh's, Allyn, Wash. Address: P.O. Box 96, Tahuya, (98588).

The Rev. Christopher Connell, curate, St. Luke's, Metuchen, N.J. Address: 31 Carlton Rd., Metuchen (08840).

The Rev. Richard E. Downing, rector, St. James', 222 8th St. NE, Washington, D.C. 20002.

The Rev. John F. Ferguson, canon pastor, Cathedral Church of Christ the King, 2600 Vincent Ave., Kalamazoo, Mi. 49008.

The Rev. William J. Gerhart, curate, Grace Church, Merchantville, N.J. Address: 9 E. Maple Ave., Merchantville (08109).

The Rev. W. Kenneth Gorman, rector, St. Luke's, 210 E. Fourth Ave., Roselle, N.J. 07203.

The Rev. Steven A. Head, vicar, Christ Church, Cordele, Ga.

The Rev. Richard J. Kirk, canon to the Bishop of Missouri. Address: 1210 Locust St., St. Louis (63103).

The Rev. John William Setzer, Jr., rector, St. Stephen's, Winston-Salem, N.C.

The Rev. James E. Wynn, in charge, St. Augustine's, Camden, N.J. Address: 2636 Baird Blvd., Camden (08105).

Reception

Hawaii—The Rev. Vincent O'Neill was received as a priest from the Roman Catholic church Mar. 27. He is on the staff of St. Luke's, 45 Judd St., Honolulu.

Dioceses

Chicago — St. Matthew's, Evanston, observed its centennial during May.

South Dakota—Members of Sisseton Mission Chapels—St. Mary's, Old Agency, and St. James', Enemy Swim—have been making quilts from old neckties. Ties in good condition but no longer wanted may be sent to the Rev. Richard S. Miller, Gethsemane Church, Sisseton (57262) for distribution.

Episcopal Church

The National Committee on Indian Work (NCIW) has opened a new ministry to serve American Indians living in the Greater Los Angeles Area. Address for information: Canon Harold G. Hultgren, 416 N. Garfield Ave., Alhambra (91801).

Organizations

Episcopal Women's Caucus—Helen Havens (Rio Grande), Ann Knight (Iowa), the Rev. Marilyle Sweet Page (Rochester), and Susie Skinner (Missouri) are directors of the caucus and will appoint three others to serve with them. Miss Havens will also serve a second term as president.

Schools

Hoosac School, Hoosick, N.Y.—James P. Beckford, chairman of the history department and administrative assistant to the headmaster of the Mary C. Wheeler School, Providence, has been named headmaster of Hoosac.

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CAMPING

WILDERNESS experiences for young people. Backpacking, survival, nature study, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, N.M. 87105.

EXCHANGE

CONDOMINIUM in Pinehurst or Southern Pines during June and July in exchange for two mid-week services. Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.

FOR SALE

PEWS and appointments for children's chapel. Contact: San Jose Episcopal Church 7423 San Jose Blvd., Jacksonville, Fla. 32217.

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PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church in Delaware* by Dr. Nelson Waite Rightmyer, sometimes Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia, \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

SUMMER SUPPLY

BISHOP with family desires parish locum. Atlantic seacoast preferred, 3-4 Sundays August. Reply Box H-257.*

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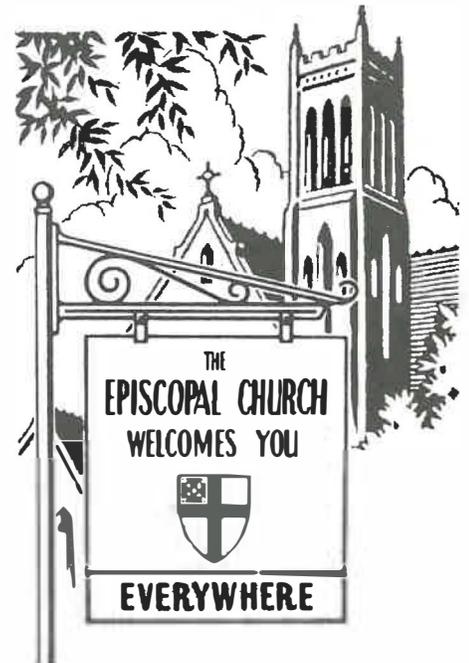
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

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

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.

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

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 and 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 Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10

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 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wklys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ST. BARTHOLOMEW'S Park Ave. & 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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

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

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T.W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8 Wed 6; Sat
10; C by appt

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

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
Osley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs 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

CHARLESTON, S.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30, 11:15 (1S); Sun MP 9:30 (ex 3S), 11:15 (ex
1S); Daily Eu Mon noon, Tues 7, Wed 10:30 & HU, Thurs 7,
Fri noon, Sat 7

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12

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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