

The Living CHURCH

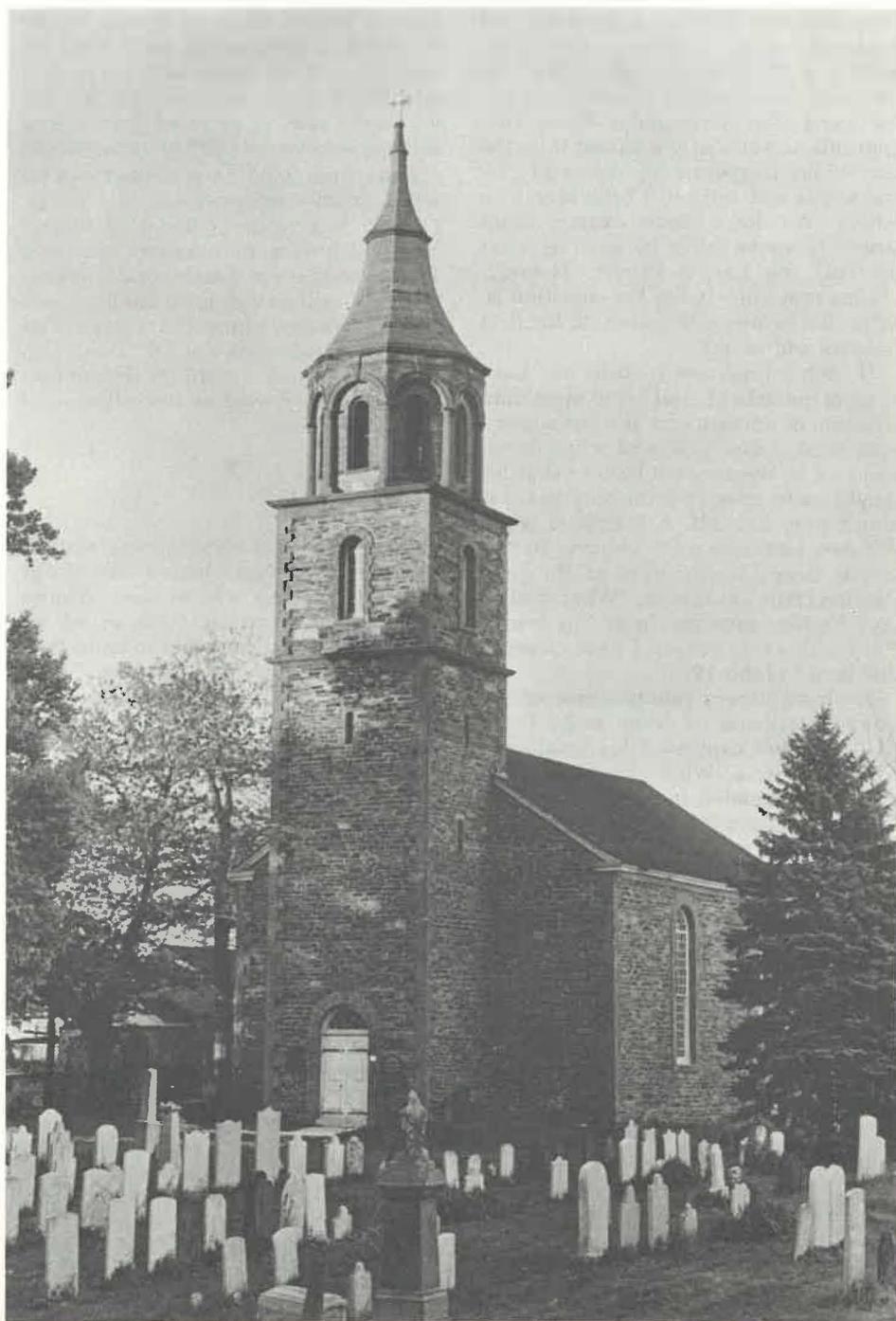
The Sacramental Principle

• *page 8*

Let's Make Deputies Responsible

• *page 11*

St. Paul's Church, Mount Vernon, N.Y.: A matter of historical importance [see p. 6].



RNS

AROUND & ABOUT

With the Editor

Now that the Proposed Draft Book is before us I raise once again the question of whether the ICET translation of the Lord's Prayer, included in the Proposed Book as an alternative to the traditional version, is acceptable on Christian doctrinal grounds: "Save us from the time of trial, and deliver us from evil."

We need some commonly accepted criterion of orthodoxy and heresy if we are to discuss this, or any other question, with any hope of progress toward a common mind. I am sure that every reader of these words agrees that the only way to determine whether a statement or action attributed to Jesus is acceptable as authentic is to test it by the text of the Gospels and, ultimately, by the words and work of Christ seen as a whole. We don't know exactly what words he spoke when he gave us what we call the Lord's Prayer. Nobody claims that knowledge. The question is: What did he mean to convey to his first hearers and to us?

If such a proposed reading as "Save us from the time of trial" is to meet that criterion of authenticity it must square with what Jesus said and what Jesus was and is. We may not believe that he taught us to pray in some way that he didn't pray himself. But that is what this new text asks us to believe. In the fourth Gospel's narrative of the pre-Passion crisis Jesus says, "What shall I say: Father, save me from this hour? But for this very reason I have come to this hour" (John 12:27).

We have here a reminiscence of the spiritual tension of Jesus as he faced his cross and expressed his tension to his inner circle. What should he pray for as the dreaded prospect loomed — to be saved from it? He thought of that; what human being would not? But he rejected it as he recalled that God would not have let him come to "this hour" if he did not will his Son to face, accept, live through and fulfill it — not evade, escape, or be delivered from it.

If, as Whittier puts it (hymn 501), we test our lives by Christ's life, so do we test our praying by his. He thought of praying to be saved from the time of

trial, then thought better of it and prayed that God's will should be done through him.

No time of trial can come upon us that is not ordered by God himself. He has his own reason for asking us to accept and deal with it as his servants. Sometimes he gives us enough insight to his purpose that the trial "makes sense" — at least some sense — to us. Other times he does not, and we must fight our good fight content to know that he knows what we do not. If the following of Jesus means, as it must, the accepting of the tasks and trials God sets before us in the way that he did, we cannot pray to be saved from them; we pray to be saved from failure in them.

If we find "trial" a more meaningful word than "temptation" so be it. (Thank heaven we got rid of "test," with which we were threatened earlier.) But to members of the General Convention, who will be voting on the Proposed Draft Book as a whole and in each of its parts, we make this appeal: Don't you think the church should fix the content of the Lord's Prayer by the criterion of the Lord himself?

TO MRS. J.D.R.:

You quote your rector as saying that St. Paul, who wrote before any of our canonical gospels was written, "knows nothing" of a virgin birth or of an empty tomb, and you want to know how to answer him. Simply ask him: "How in heck do you know — did Paul tell you?" I hear this nonsense all the time from people who want us to believe that a writer's only reason for not mentioning something is that he doesn't know about it. Actually, behind all the modern objection to such miraculous elements in the Gospel as the virgin birth and the empty tomb is not an historical and evidential difficulty but a philosophical one. These people don't believe that virgin births or bodily resurrections can take place in this world as it is, and they reason: ergo, none such took place in the life of Jesus. They are saying in effect that they don't believe all things are possible with God. It would be helpful if they just put it that way, straight out, rather than this nice scholarly mealy-mouthing about how Paul and Mark and John "know nothing" of this or that. For nothing can be plainer in "this world as it is" than that we really know nothing about Paul's knowing-nothing-about, whatever they may have been.

The Living Church

Volume 172 Established 1878 Number 23

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,* Bishop of Eau Claire, the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Graig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† New York City; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.; the Rt. Rev. William A. Dimmick,† Bishop of Northern Michigan; the Rt. Rev. Quintin E. Primo,† Suffragan Bishop of Chicago; the Rev. William S. Lea,† D.D., Winnetka, Ill.; the Rev. Murray Release,† Milwaukee, Wis.; the Rev. R. Emmett Gribbin, Jr.,† Northport, Ala.

*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. Lita Thurber, advertising manager.

DEPARTMENTS

Around and About	2
Books	14
Editorials	11
Feasts, Fasts, and Ferias	12
Letters	3
News	5

ARTICLES

The Sacramental Principle	Jerome Politzer	8
Facing the Survivors	Mary Lou Mooney	10

CALENDAR

June

6. The Day of Pentecost/Whitsunday
7. Whit Monday
8. Whit Tuesday/The first Book of Common Prayer
9. Columba, Abt./Ember Day
10. Ephrem of Edessa, D.
11. St. Barnabas the Apostle/Ember Day
12. Ember Day
13. Trinity Sunday/First Sunday after Pentecost
14. Basil the Great, B./St. Barnabas, Ap. M.
16. Joseph Butler, B.

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.

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 \$4,064.72
Receipts Nos. 17,603-17,764, Apr. 29-May 12, 1974 6,792.65
\$10,857.37

LETTERS

Who Said It First?

Recently [TLC, Apr. 11], you named General Douglas MacArthur as one of two possible authors of the celebrated saying, "There are no atheists in the foxholes of Bataan."

Feeling certain that she would be the one to settle this question of attribution, I spoke about it to my close friend and fellow parishioner of St. Bartholomew's Church, Mrs. Jean MacArthur, the widow of the general. Mrs. MacArthur told me that it was not her general who had coined this phrase, that she had the feeling it was General Carlos Romulo, presently foreign minister of the Philippines, a famous orator.

Upon checking with General Romulo, Mrs. MacArthur confirmed that it was indeed he. General Romulo told her that he had said this on a "Voice of Freedom" broadcast made on Easter Sunday, 1942, from Corregidor Island to the Philippine mainland at a low point in Allied morale in World War II. I trust this will "set the record straight."

(The Very Rev.) STURGIS L. RIDDLE
Dean Emeritus
American Cathedral, Paris
New York City

"Non-Sexism" and Zeitgeist

I wept when I read the account [TLC, Apr. 25] of the "non-sexist liturgy" celebrated recently by the Rev. Canon Michael Hamilton at the National Cathedral's guitar mass. This sort of fiasco is symptomatic of a pernicious sickness within the Episcopal Church.

The Lord's Prayer was begun with "Our Creator in heaven." Yet our Lord specifically taught us to pray "Father" or "Our Father," depending on how one chooses to translate the Aramaic "Abba" which Jesus would have used. The Greek word (Pater) is translated "Father"; the Latin "Pater" is "Father," but the English word "Father" when used in reference to God has suddenly become a "sexist" word. Incredible!

In her homily Susan Rich, president of the Episcopal Churchwomen, Diocese of Washington, opened her remarks with the invocation, "In the name of the Mother, Daughter, and Holy Spirit," commenting that "if this were in regular use it would be as disturbing to men as the traditional 'Father, Son, and Holy Ghost' is to women."

I find it very hard to believe that the name of the Holy Trinity is disturbing to very many women. Can this really be — or is Susan spoofing? Would that it were so — but she goes on to say that "Christians cannot possibly support either proposition" (i.e. a masculine or a feminine God). Does she then mean that the deity must be an androgynous being?

I recognize that the totality of God surpasses human understanding, but one irrefutable fact remains — God chose to be born a man. I therefore turn Susan's remark around and say that Christians must support the proposition that God is masculine or they are not Christians for they deny that Jesus is the Christ.

This farcical "liturgy" is but one more example of Zeitgeist worship — worship of the spirit of an age confused over sexual roles to the point of madness.

FRANCES KELLER SWINFORD
Lexington, Ky.

Christ's Maleness

In response to R.E. Thrumston ["As Others See It," TLC, Mar. 28], I was particularly distressed about two of the thoughts expressed therein.

Fr. Thrumston objects to the argument against ordination of women which is based on the maleness of Christ. First, he objects to the fact that such an argument rests on what Christ *is* rather than on what he did and does. Of course it does! All arguments about Jesus Christ rest on who he is and it is because of who he is that what he did and does has such meaning for us.

Secondly, Fr. Thrumston says that "Jesus saw fit not to exercise such attributes of his human nature as were necessarily or peculiarly male." Further on he says "... an aspect of Christ's human nature (sexuality) which, while necessarily embodied, was deliberately not expressed." From these remarks, I assume we are being referred to Christ's chosen celibacy. This certainly sounds as though Fr. Thrumston believes that the only difference between men and women is the physical. It also sounds as though he feels that the only way to express maleness or femaleness is through the genitals. I would hope that this is a misunderstanding and not an accepted view. Certainly it has not been the accepted and traditional view of the church.

It is true Christ embodied human nature; however, human nature comes in one of two forms every time we meet it, either male or female. There isn't any other kind. While the particular instance of humanity which we meet may be imperfect in its male or female expression, we cannot think this of Christ.

Important Notice

to

MOREHOUSE—BARLOW

Customers . . .

Please address all

orders and correspondence

to our new address!

MOREHOUSE-BARLOW CO.

78 Danbury Road

Wilton, Connecticut

06897

Telephone: (203) 762-0721



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 584-6033

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat
Mr. Everett Courtland Martin
Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931

1976

**LEARN WHAT THE CHURCH
IS DOING**

Follow the news of
the Church each week in
THE LIVING CHURCH

Subscribe Now!

One Year — \$15.95

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Half Price or Less . . .

This is how we are pricing all merchandise offered at our 1976 inventory sale. For instance, choir cassocks are \$10 each, 6 for \$50, or \$75 per dozen (regularly priced from \$20 to \$35 each depending on size). Choir cottas are \$5 each, 6 for \$25, or \$40 per dozen (regularly priced from \$9 to \$15 each). Also clergy shirts, cruets, suits, choir accessories, and much else. Additional 5% discount for payment with purchase. Two weeks only, Monday through Saturday, June 7th to June 19th.

J. Theodore Cuthbertson, Inc.
2013 Sansom Street
Philadelphia, Pa. 19103

CONFRATERNITY OF THE BLESSED SACRAMENT

ANNUAL MASS and CONFERENCE
Saturday, June 19, 1976, 11 A.M.

All Saints' Church, Ashmont
209 Ashmont Street
(Adjacent to the
Ashmont Subway Station)

DORCHESTER, BOSTON, MASS.02124

Luncheon (\$3) Reservations should be sent to the
Rev. John R. Purnell, Rector, by June 12.

Members and Non-Members are Welcome

REMBRANDT DID IT IN OILS

Let us do it in
BRONZE PLAQUES
FOR ALL OCCASIONS

Write for Free Catalog LC23
Engraved Plaques LC21

INTERNATIONAL BRONZE TABLET CO., INC.
150 W. 22nd St., N.Y., N.Y. 10011 212-WA 4-2323



TRACTS Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

When writing to advertisers
please tell them you saw their
advertisement in

**The
Living Church**

He was perfect humanity in the male form. This no doubt implies many things which should be explored further, but I cannot believe that it is irrelevant or that the human perfection he showed was some kind of androgyny. Of course Christ functioned as a male; that's what he was and everything he did was done as a man.

Perhaps Fr. Thrumston has made a valid point in that the argument based on Christ's maleness should be modified to say that the importance was not simply *maleness*, but *masculinity* which implies a great deal more than just physical or biological attributes. If you buy the basic premise of the ordination of women, as Fr. Thrumston appears to do, that there are no meaningful differences beyond the physical between the sexes, then you are left only with the argument from tradition which by itself does not seem sufficient. I think we have to deal with the symbolic meanings underlying maleness and femaleness. Thus it would seem to me that the functions of *ministry* might be either masculine or feminine, but Christ's priesthood should be masculine because the specific functions of the *priesthood* are masculine functions.

Jesus was a *man* with all that implies besides the biological and he specifically taught us to see God as our *Father*. I do not believe that this was accidental or cultural training, but a necessity and a deep truth not only about God, but about ourselves. We will ignore this truth to our detriment.

ANNE R. RUPP

Grand Rapids, Mich.

The Beebe Case

After reading your report of the action of the Court of Review of the Fifth province of the Episcopal Church in the matter of the Rev. L. Peter Beebe [TLC, May 2] it seems to me that I ought to ask you to publish a letter from me so that concerned Episcopals will understand what happened.

The court remanded Mr. Beebe's case for a new trial. It made no pronouncement on his guilt or innocence. It spelled out the reasons for the remand, which amounted to a denial of that due process of the law which is guaranteed to every citizen under our constitution. At no time did the Court say that the Ohio Trial Court should have ruled on the validity or otherwise of the Philadelphia ordinations.

Mr. Beebe was denied due process, (1) because the Ohio Court followed the wrong rules of evidence, treating the case as a civil suit, rather than a matter which required the rules of evidence used in criminal trials—"beyond a reasonable doubt." (2) The defense was not allowed to examine the judges for

prejudice. In an ecclesiastical court, the same people are judges and jury—therefore should be examined for prejudice. (3) The court of review ruled that the "expert witnesses" called by Mr. Beebe should have been allowed to say what they thought about the validity of the Philadelphia ordinations. The prosecution could have (but did not) call its own expert witnesses who would have been allowed the same privilege. (4) The Ohio Court construed wrongly the canon that Mr. Beebe was accused of breaking. (5) Mr. Beebe was accused of disobeying a "godly admonition" of his bishop, but no definition of a godly admonition was established by the Ohio Court.

The Court of Review laid down the guidelines, not only for any possible retrial of Mr. Beebe's case but for all ecclesiastical trials within the 13 dioceses of the Fifth Province. This they did in order to safeguard to any accused clergy their rights of due process which belong to them under the law.

I believe this to be no mean achievement, and one worthy of note for all citizens.

(The Rt. Rev.) STANLEY ATKINS
President, Court of Review
Fifth Province

Eau Claire, Wis.

He Likes It

In reply to Mib Garrard's editorial [TLC, April 25] concerning the marriage service in the "Groundhog Book," I would like to state that I have performed 50 weddings using this service and I find it very beautiful.

I use an ordinary voice and am an ordinary reader and I find both the structure and the wording make the service clear and meaningful. We can use, as we do, the wedding canopy, candles for bride and groom and crowns for their heads with the new service and it all makes sense. And of course there is now much more emphasis upon holy communion at the wedding service than in 1928.

I say hurrah for the Blue Book wedding service.

(The Rev.) MARLIN L. BOWMAN
The Protestant Ecumenical Chapel
Kennedy International Airport
Jamaica, N.Y.

He Signed Too

May I also claim the honor of having signed the "solemn declaration of conscience" issued by members of the Fellowship of Concerned Churchmen as an Open Letter to the Bishops [TLC, Apr. 18]. I believe I was the only person omitted from the list of signers in your news story.

PERRY LAUKHUFF, Editor
The Certain Trumpet
Norwalk, Conn.

The Living Church

June 6, 1976
The Day of Pentecost/Whitsunday

For 97 Years
Serving the Episcopal Church

HAWAII

Bishop Elected

The Rt. Rev. Edmond Lee Browning, 47, executive for mission with the Executive Council staff of the Episcopal Church, was elected Bishop of Hawaii on the third ballot taken at a two-day convention held in St. Andrew's Cathedral, Honolulu.

Consecrated in 1968, Bishop Browning served as head of the District of Okinawa and then in 1971 he was named to head the Convocation of American Churches in Europe. In 1974, he joined the national staff in New York.

A screening committee had used a survey and profile study to select 41 possible nominees. The list was cut to 11, then to five. They were, in addition to Bishop Browning, the Rev. David Kennedy (Hawaii), the Rev. Maurice Benitez (Texas), the Rev. Marion J. Hammond (Colorado); and the Very Rev. Robert T. Browne (Idaho).

Bishop Browning received 39 clerical and 103 lay votes on the third ballot, with 28 clerical and 86 lay votes necessary for election. He succeeds the late Rt. Rev. E. Lani Hanchett, Hawaii's only native born PECUSA bishop.

Convention ended on a joyous note when a layman climbed to the top of the cathedral to light a metal container of paper. Puffs of white smoke drifted skyward telling all that a bishop had been elected.

ITALY

"Let Us Weep Together"

Two days after a massive earthquake hit northeast Italy, Pope Paul said to a crowd gathered in St. Peter's Square: "Let us weep together."

"One must not forget other tragedies in the world," he said. "But our heart is like a seismograph, in that it records all the vibrations of human suffering. And since this latest tragedy was so close to us, we are even more sensitive to its vibrations."

"It is our neighbor who weeps. So let us weep together."

Soldiers sealed nameless bodies in coffins and helicopters spread disinfectant over the ruins of some 30 towns and villages trying to avert an epidemic

after Italy's deadliest earthquake in 61 years.

In addition to money, planes loaded with relief supplies, thousands of ground rescue workers, and medical personnel sent to Italy, Switzerland sent teams of dogs trained in locating quake victims under rubble.

The country's worst quake occurred in 1908 when more than 100,000 people died in Messina and Reggio Calabria.

RELIGIOUS LIBERTY

Conference Told Jews "A Minority Almost Everywhere"

A Jewish scholar told the Bicentennial Conference on Religious Liberty in Philadelphia that no other large religious group has as great a stake in the vitality of religious liberty as the Jewish community.

Dr. Robert Gordis of the Jewish Theological Seminary in New York, said that "while it is true that virtually every religious group finds itself a minority in one or another corner of the globe, Jews have been a minority almost everywhere and always."

Therefore, there is "historic justice in the fact that the people for whom religious liberty is so fundamental were the first to take up arms in defense of this right," he said. "The earliest recorded war for religious liberty is the struggle of the Maccabees against the Syrian Greek King Antiochus Epiphanes, which broke out in 168 B.C."

Had the Maccabees not fought, or had they fought and lost, Dr. Gordis said, "the Hebrew Scriptures would have been destroyed, Judaism would have perished, Christianity would not have been born, and the ideals of the Judeo-Christian heritage, basic to western civilization, would have perished."

He pointed out that "frequently the position of the Jewish community on questions of church and state is misunderstood because it is attributed solely to the desire to avoid religious disabilities for itself and other minority groups."

In this respect, Dr. Gordis said, an important element of the Jewish viewpoint on church-state separation is "a sincere concern for the preservation of

religious vitality . . . Here, majority groups have as direct an interest as minority."

The speaker contrasted the vitality of a religious tradition with "non-denominational religion," which, he said, "is frequently little more than dessicated religion, lacking the specific content, the color, and the warmth of a living religious tradition."

Religious liberty within the Jewish community, he said, "exists *de facto*. It is recognized *de jure* by all groups in Reform and Conservative Judaism and by elements in Orthodoxy as well. Undoubtedly practice lags behind theory, but the conclusion is unassailable that the nature of Judaism, buttressed by its historic experience, makes the freedom of religious dissent a recognized reality for virtually all members of the community *de facto*, even by those who would not recognize it *de jure*."

"Basis of All Freedom"

Dr. Cynthia Wedel, one of the six presidents of the World Council of Churches, told the conference that "religious freedom is the basis of all freedoms."

"Human freedom," she said, "comes from the fact that God made us free. Tragically, through most of history, the forces of religion have been as dominating and fearful of freedom as have governments and other institutions."

She suggested that "if and when the forces of religion come to understand and proclaim the God-given freedom of every human being, there may be hope for real liberty."

Despite the traditions of religious freedom in the United States, Dr. Wedel said, "many kinds of legislation have been proposed which would require Americans to conform to one religious point of view or another. Prohibition, prayers in the public schools, anti-abortion legislation are only a few of such efforts."

"It behooves the leaders of religions to consider carefully the requirements of true religious liberty," Dr. Wedel said. "If any one of our religious groups had any hope that it might become the established religion of this country, it might be tempted to try to achieve this status."

She called on churches to examine their situation with respect to the

government. The law which exempts churches from taxation "also prohibits us—and other voluntary public interest organizations—from any efforts to influence legislation," she said, "even though trade associations and other special interest groups have no such restrictions."

Dr. Wedel declared that "we who are part of the religious establishment of this country have a major responsibility for protecting and extending religious liberty, in order to protect all of our precious freedoms. We cannot expect anyone else to do this for us. Nor—in our pluralistic society—can any one religious group do it alone. We must work together far better than we have ever done in the past."

COLLEGES

Ellington Tribute Aids Cuttington

The nave of the Cathedral of St. John the Divine, New York, was filled with the sounds of the concert commemorating the 77th birthday of the late Duke Ellington, noted jazz musician.

Introductory remarks were made by the Rt. Rev. Horace W. B. Donegan, retired Bishop of New York, and the Rt. Rev. Paul Moore, Jr., his successor.

Among the notables attending was Mrs. Gerald Ford, wife of the President.

The concert was a benefit for Cuttington College, an Episcopal Church-related institution in Liberia. Most of the music was played by the Duke Ellington Orchestra which has been led, since Mr. Ellington's death, by his son, Mercer.

Included on the program were the



Mrs. Ford and Bishop Moore at the Duke Ellington concert.

American premiere of the jazz man's last work, "The Three Black Kings," a reference to the King of the Nativity, King Solomon, and the Rev. Martin Luther King, Jr., and the first complete concert performance of "The Liberian Suite" since it was introduced in 1947.

Several soloists and the choir from Hampton Institute also presented Ellington numbers.

The Duke's Second Sacred Concert was held in the cathedral in 1968 and his funeral two years ago.

THE COVER

Importance of Press Freedom Shrine Disputed

St. Paul's Church in Mount Vernon, N. Y., which has long been considered a shrine to the freedom of the press because of its connection with John Peter Zenger, has had its historical importance disputed by the head of the National Park Service.

At hearings in Washington, on a bill sponsored by Congressman Richard L. Ottinger of New York to make St. Paul's part of the National Park System as a national monument to freedom of the press and the Bill of Rights, Gary E. Everhardt, Park Service director, said it "has only a tenuous association with the Zenger trial" and cited the fact that the present church was not begun until nearly 30 years after the trial. He also said the Zenger trial is commemorated at Federal Hall National Monument in New York City, site of the trial.

St. Paul's was the scene of events leading up to the 1734 trial of Mr. Zenger, who had charged in his newspaper that an election held in October, 1733, by a royal governor on the green near the church was rigged. He was arrested, charged with seditious libel, then acquitted by a jury on the grounds that his charges were true, thus laying the foundation for the Bill of Rights principle of freedom of the press.

Mr. Ottinger, appearing at the hearing on behalf of his bill, said the courtroom "is simply not the historical location of major significance—it is not the locus of the crime. It is the place at which Zenger got the story, much more than the court where the case was heard, that should be memorialized as marking this important chapter in our history."

The present stone building is the second church erected on the site. The first was a wooden structure built in 1695 and burned by Hessian troops during the revolution. The present St. Paul's, finished while the wooden church was still standing, has one of the oldest active pipe organs in the country and in its belfry is a twin of the Liberty Bell.

Considered a prime example of a restored colonial meeting house, St. Paul's was used as a hospital by the British during the revolution and later as a court house.

ARIZONA

Coadjutor Elected

In a special one-day meeting held before the annual convention of the Diocese of Arizona, delegates elected one of their own priests to succeed the Rt. Rev. Joseph Harte when the latter retires.

The Rev. Joseph T. Heistand, 52, rector of St. Philip's in-the-Hills, Tucson, since 1969, was elected bishop coadjutor on the 10th ballot.

Earlier, a total of 328 names had been submitted to a screening committee to select not more than five for an official slate. The five names presented to delegates were the Rev. James Holt (Western Michigan), the Very Rev. John Haverland (Rio Grande), the Rev. Canon Gerald McAllister (West Texas), the Rt. Rev. Milton L. Wood (National Executive Council staff), and Fr. Heistand.

Nominated from the floor were the Very Rev. James E. Carroll (Chicago) and one other Arizona priest, the Rev. Dan J. Gerrard, rector of Christ Church of the Ascension, Paradise Valley.

Fr. Heistand had the necessary lay votes from the 5th ballot forward, but it was not until the 10th ballot that he received the necessary clerical votes.

Dean Carroll was within two of the necessary clerical votes on the 6th ballot.

Present for the election and voting were 255 lay and 77 clerical delegates.

The absence of five clergymen entitled to vote when it took 42 in the clerical order to elect prompted debate as to whether the majority could not be interpreted to be those entitled to vote and registered. Voting on this issue sustained the chancellor's ruling that those entitled to vote included those absent.

The coadjutor-elect is a son of the Rt. Rev. John T. Heistand, retired Bishop of Harrisburg, and a brother of the Rev. Hobart Heistand of Springfield, Ill.

UKRAINIAN RITE

Controversy with Rome Grows

Sacred Heart Parish, a Ukrainian Rite church in Britain's large industrial city of Wolverhampton, has been closed as a result of controversy raging within the church community that seeks Vatican recognition of Joseph Cardinal Slipyi as Patriarch of all Ukrainian Catholics.

Pope Paul and the Vatican Con-

The Living Church

gregation for Eastern Churches have repeatedly rejected the proposal "at least for the time being" for reasons said to be canonical and pastoral. One stand is that Cardinal Slipyi no longer ruled a territorial church but one of exiles throughout the world.

The pastor of the Wolverhampton parish told his superiors that he had left the congregation because of its bitter campaigning against him for his pro-Vatican stance.

Bishop Eugene Hornyak, Apostolic Exarch for Ukrainians in Britain, and his priests support the Vatican position.

Meanwhile, in Rome, a Venezuelan married man ordained by Cardinal Slipyi was suspended from his priestly functions because the cardinal did not have the Vatican's permission for the ordination.

In Toronto, some 50,000 Ukrainian Catholics are on the "verge of revolt" against the Vatican because three married men ordained there by Bishop Michael Rusnak without permission from Rome were suspended by the Vatican.

Ukrainian Rite leaders claim the suspensions are "invalid" according to Eastern Catholic canon law and recognize that the men are still functioning as priests.

Although it has been the traditional right of Ukrainian Rite bishops to ordain married men, this right had been restricted by the Vatican in areas where Roman Catholic bishops have primary jurisdiction. However, married men have been ordained when the Vatican has given permission.

Meanwhile, Cardinal Slipyi, unofficially proclaimed Josef I, Primate of the Ukrainian Catholic Church, and others are awaiting a Vatican decision on the married priests.

ROMAN CATHOLICS

Ex-Priests Continue to Seek Reinstatement

There has been an increase in the number of priests, who, having left the active ministry of the Roman Catholic Church to marry, now wish to be reinstated as priests in good standing. However, applications from these men can be considered only when "problems" concerning their "companions," and any children, have been "suitably resolved," the Sacred Congregation for the Clergy reported in the new edition of *Activities of the Holy See*.

If the priest is accepted as a possible candidate for reinstatement, he is restricted to celebrating mass in convents or monasteries. Only when the candidate gives evidence that he truly

wishes, and intends, to remain celibate in the future, will he be allowed to celebrate mass in public and publicly administer the sacraments.

WYOMING

Priest Slain

The Rev. David S. Duncombe, superintendent of the Episcopal Church's work on the Wind River Reservation since 1970, was stabbed to death on the reservation April 24.

The stabbing apparently occurred in the early morning after Fr. Duncombe, 55, had helped a young woman and her child to reach their home on the reservation.

Police were holding a 16-year-old for questioning, but reported that no reason had been established for the slaying.

Fr. Duncombe was vicar of Our Father's House, Ethete, and administrator of St. Michael's Mission to the Northern Arapahoe Indian Tribe.

The teenager questioned was a former resident of St. Michael's Youth Residence, a home for youths who are referred by social service agencies. The home is on the grounds of St. Michael's Mission and is directed by Mrs. Duncombe.

A graduate of Columbia University with B.A. and M.A. degrees, Fr. Duncombe received a B.D. from Seabury-Western in 1950 and was ordained that same year.

In addition to Mrs. Duncombe, Fr. Duncombe is survived by their five children.

CHURCH AND SOCIETY

AIM Leader Hails Methodist Support

Dennis Banks, the leader of the American Indian Movement (AIM) who is fighting extradition to South Dakota, told reporters in Portland that "the United Methodist Church stands first among a few in the battle for oppressed people."

Last year, the church's Iowa Conference and its National Board of Church and Society each lost \$5,000 when Mr. Banks jumped bail before sentencing on federal charges of rioting, conspiracy, and assault.

He jumped bail, Mr. Banks said, because he feared for his life. "I have affidavits from prison officials saying that my life wouldn't have lasted 20 minutes in prison," he reported.

Bishop James S. Thomas of Des Moines said the church's support of Mr. Banks has been "intentional, understood, and rational, not emotional."

When questioned, Mr. Banks said he is a member of the Sundance religion.

BRIEFLY . . .

Lillian Block, managing editor and director of Religious New Service, has become the first woman and the first non-Roman to receive the coveted St. Francis de Sales Award from the Catholic Press Association for her outstanding contributions to religious journalism for more than 30 years. Miss Block, who is Jewish, is vice president of the National Conference of Christians and Jews, New York.

Charles D. Conway of Winter Park, Fla., a '22 graduate of the University of the South, has given the school a collection of photographs and art objects he acquired while stationed in Africa during the 1920s and '30s. Included in the gift are carvings, brasses, and jewelry purchased by Mr. Conway and his wife. The photographs, taken by C. Zagoursel along the Congo River from Leopoldville (now Kinshasa) to Stanleyville (now Kisangani) and into the Burundi highlands, depict a native way of life that has now largely vanished.

For the fourth consecutive year, classes (districts) of the Reformed Church of America have voted against the ordination of women but only by a vote of one. Actually, it was the result of a 14-14 tie vote in the Classis of the Cascades (Washington, Alberta, and British Columbia), which was counted as a negative vote for the area. In 1973, Mrs. Joyce Stege was ordained by the Classis of the Mid-Hudson when her name was included in a list of candidates. Hers is considered to be a "unique case."

The second group of eight vignettes on important women in American history has been released for the radio spot series entitled *Women of Faith*. Sponsored by the Episcopal Church, several Protestant churches and agencies, and the Roman Catholic National Sisters Communication Service, the vignettes have been written and directed by women and are in the process of being distributed by women. There will be a total of 48 episodes in the program which is not geared toward women only but to "an interesting new look at history" for everyone. The series will be made available on cassette tape. Queries may be directed to Miss Lois Anderson, #852, 475 Riverside Dr., New York, N.Y. 10027.

THE SACRAMENTAL PRINCIPLE

The theological opposition to the ordination of women grows out of the church's understanding of the sacramental principle.

By JEROME POLITZER

There are a great many members of the Episcopal Church who have not yet made up their minds about the rightness of ordaining women to the priesthood and episcopate. This question deals with a vital aspect of the Christian church and needs to be more fully discussed on the theological level. The often repeated cliché that "there are no theological issues involved in the ordination of women" is finally being laid to rest and attempts are being made by both sides to provide a theological basis for their positions.

In a pamphlet published by the Forward Movement of the National Episcopal Church entitled "Ordination of Women in Theological Perspective," Dr. Charles P. Price, professor of systematic theology at the Virginia Theological Seminary in Alexandria, presents three theological reasons in support of the ordination of women. These reasons and the conclusions derived from them demand closer scrutiny.

Dr. Price's first reason for the ordination of women is based upon the assertion that the ordained ministry of the Christian church is a representative ministry. Since women can be considered in the 20th century to be representative persons, he concludes that there is no reason to bar them from the ordained ministry. He cites Indira

Gandhi and Golda Meir as examples of contemporary women in a representative role. The biblical basis for this development, according to Dr. Price, is St. Paul's statement "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Galatians 3:28).

There are two major errors in Dr. Price's reasoning concerning his first point. The representative capacity of the Christian ministry does not resemble the roles of Indira Gandhi or Golda Meir. The Christian ministry does not represent the church membership. It is representative of Christ in his body the church. The Anglican Church, with its tradition of episcopal ordination rather than congregational commissioning, has specifically rejected the notion that the ordained ministry is representative of the membership of the church. According to the historic teaching of Anglicanism the ordained ministry is representative of the ministry of Jesus Christ although it can not act independently from the church. This understanding is expressed by the report of the Commission of Christian Doctrine appointed by the Archbishops of Canterbury and York which states: "The fact that the ministry does not derive its commission from a church which initially had no ministry, but derives it, within the church from Christ himself, the head of the church, his body, does not involve the consequence that it can perform its function apart from the body."

Further, the use of St. Paul's statement in Galatians 3:28 to support the

ordination of women is erroneous and misleading. The context of this passage is in no way connected with the subject of ordination. St. Paul is speaking here of church membership in general and baptism in particular. The true meaning of this passage is that no one is to be barred from receiving the redemptive promises of Christ and of enjoying fellowship with him, both now and hereafter, because of his race, or condition of servitude, or sex. St. Paul's teaching concerning the subject of holy orders is made quite clear in other places in his epistles, and they most certainly do not support the ordination of women.

The same pattern of incorrect interpretation of the Bible is continued by Dr. Price in the development of his second point. He quotes from the Book of Genesis 2:27 the passage, "In the image of God created he him; male and female created he them." He interprets this to mean that the fullness of humanity is male and female together. He suggests that this passage can be illuminated by the Platonic myth of an androgynous being existing prior to the separation of the sexes. (Androgynous means being in nature both male and female or hermaphroditism.) This is an unacceptable attempt to exegete the Bible according to the teachings of St. Plato. Prior androgynous or hermaphrodite being is a pagan idea which is not consistent with the teaching of the Judeo-Christian tradition.

The Genesis account teaches us that both the male and female sexes are created as part of essential being. They are meant to be complementary to one another, not identical with one another. Each has a role and purpose which is completed and fulfilled in one another. The idea that the sexes can be sacramentally and sexually interchangeable is a Greek view, not a Christian one. At the Reformation the church had to free itself from interpreting the Bible ac-

The Rev. Jerome F. Politzer is rector of St. John's Chapel, Del Monte, Monterey, Calif.

ording to Aristotelian or Platonic influences. The attempt to return to this practice is a form of retrogression rather than advance.

When we reach Dr. Price's third point we are able to see very clearly his inability to make an effective theological case in support of the ordination of women. Since there is no foundation in either scripture or tradition for this change in the apostolic ministry, Dr. Price has to resort to speculation from the Apocrypha and Apocalyptic writings of late Judaism to develop his theological perspective. He tries to establish a feminine element in the second person of the Trinity by referring to the concept of Wisdom which is spoken of in feminine terms in these extra-biblical documents. In so doing he confuses gender with sexuality and opens the door for the wildest form of Gnostic speculation about the nature of God. The First Book of Enoch, which is quoted by Dr. Price, has never been recognized by any authorities of the church as being fit for the development of either doctrinal or moral teachings. One wonders what theological meaning Dr. Price would derive from the passage immediately following the one in the Book of Enoch he quotes which reads: "And *unrighteousness* went forth from *her* chambers: Whom *she* sought not *she* found, and dwelt with them, as rain in a desert, and dew in a thirsty land" (Enoch 52:3).

"Ordination of Women in Theological Perspective" presents a very weak case for the ordination of women. It is clouded by fallacious reasoning, scripture quoted out of context, non-Christian pagan mythology, and the unacceptable attempt to establish a doctrinal position based upon highly speculative and practically in-

comprehensible apocalyptic literature. Theological reasons such as these have a long way to go before they begin to compel assent and belief.

Nowhere in Dr. Price's pamphlet do we find any reference to the sacramental nature of the Christian ministry. He ignores this dimension as completely as he does the biblical passages which are specifically related to the ministry. His perspective is confined entirely to a superficial moralistic and rationalistic level. It is at the sacramental level, however, that the true understanding of the ordained ministry is to be found.

The theological opposition to the ordination of women grows out of the church's understanding of the sacramental principle. It will help us to look at the teachings of one of the great 20th century theologians in order to throw light on this position. Paul Tillich, in *Systematic Theology, Volume III* wrote:

"In light of the twentieth century rediscovery of the unconscious, it is now possible for Christian theology to re-evaluate positively the sacramental mediation of the Spirit. One could even say that a Spiritual Presence apprehended through the consciousness alone is intellectual and not truly spiritual. This means that the Spiritual Presence cannot be received without a sacramental element, however hidden the latter may be."

These words concerning the necessity of a sacramental element to convey the Spiritual Presence illuminate the Anglican position which considers the sacred ministry to be a sacramental order as well as a functional office. In the Episcopal Church appointment to

this order by ordination within the apostolic succession is necessary for sacramental grace to be conferred. The episcopate and priesthood have an essential sacramental-symbolic meaning which is of equal importance to the functional aspect of the ministry. It is through this depth quality of sacramental-symbolic meaning in the pastoral and sacerdotal aspects of the ministry that the healing, spiritual power of Jesus Christ is communicated to both the conscious and unconscious levels of human experience.

Tillich develops the description of sacraments further:

"The sacramental material is not a sign pointing to something foreign to itself. To put it in terms of the theory of symbolism, the sacramental material is not a sign but a symbol. As symbols the sacramental materials are intrinsically related to what they express; they have inherent qualities (water, fire, oil, bread, wine) which make them adequate to their symbolic function and irreplaceable."

From this insight a reasonable basis for the uniqueness of the elements of the Christian sacraments can be developed. A symbol is that which stands for or represents something else by reason of natural aptness and association. Water is a symbol of life in both the conscious and unconscious mind. It is therefore appropriate for baptism wherein it represents the new life in Christ. Bread and wine are symbols of nourishment. They are therefore appropriate elements for the eucharist wherein they represent the grace of Christ sustaining the believer. Prior to the coming of Christ these sacramental materials had been experienced in the religious life of Israel as powerful depth symbols of the grace of God in the life of the believer. Our Lord did not make them into sacraments arbitrarily nor can the church at some later date alter them. They are adequate to their symbolic function and they are irreplaceable.

The same is true concerning the sacramental ministry. The choice by Jesus of only adult males to be his apostles and presbyters was based upon their having inherent qualities as men which made them intrinsically related to his person and therefore proper to their symbolic function and irreplaceable. In the light of this understanding of the symbolic nature of a sacrament, the claim that Jesus acted under the influence of the unenlightened social customs of the times in regard to the appointment of men to the sacred ministry can be seen to be false. And the reason why many people say they "feel" that there is something not quite right about

In the Sistine Chapel

A poet-artisan was here employed,
and filled this vaulted ceiling with a vast
portrait of a world born out of void
till falling dust obscured his sight at last.

I tilt my neck, and look until it aches
at swirling chaos, at ethereal skies,
at God-created beings, feeling flakes
of mystic dust sift down into my eyes,
and when I lower my head again, I find
that, in the common way, I cannot see,
but now am, like the painter, stricken blind
and left almost as sightless as was he
by the highest vision known to men—

I shall not need these foolish eyes again.

Gloria Maxson

having women priests and bishops is that their sub-conscious minds can not accept the confusion of symbolism involved in such a step.

The representative and sacramental-symbolic nature of the ministry established by Christ is expressed in the Gospel according to St. Matthew wherein the calling and sending forth of the disciples is spoken of. Jesus says: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matthew 10:40). In almost identical words Jesus speaks to the disciples in St. John's Gospel. "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).

The tradition in the church that only an adult male human being can symbolically and sacramentally share in the priesthood of Jesus Christ has been followed by catholic Christianity since the beginning. For a brief time in the latter middle ages a custom of ordaining young boys to the ministry was allowed, but this practice was denounced as being unbiblical and non-sacramental and was done away with at the Reformation.

This teaching concerning the adult male character of the ministry is not intended to maintain a superiority of men over women. It simply shows that men and women have different inherent characteristics which prepare them for their respective roles and functions in the church. A man, because of his nature, participates symbolically in the life-generating character of Jesus Christ and therefore, can be a priestly medium of his spirit. It is symbolically and psychologically impossible to portray a woman in this life-generating role which is essential to priesthood. For this reason it would be a total denial of the sacramental principle if the Episcopal Church were to declare women eligible to become priests and bishops.

Richard Hooker, in *The Laws of Ecclesiastical Polity*, speaks of the symbolic and of the apostolic nature of the ministry. "A presbyter according to the New Testament is 'he unto whom our Saviour Christ hath communicated the power of spiritual procreation.' Out of twelve patriarchs issued the whole multitude of Israel according to the flesh. And according to the mystery of heavenly birth our Lord's Apostles we all acknowledge to be the patriarchs of his whole church." If the Episcopal Church decides to ordain women to the episcopate and priesthood it can no longer claim to be within this apostolic succession of catholic Christianity. Instead, it will take its place among the many sectarian branches of Protestantism for whom the sacramental principle is of indifferent value.

FACING THE SURVIVORS

*How do you react to the death
of somebody's loved one?*

By MARY LOU MOONEY

The parish church's bell is tolling for somebody's loved one; there's a notice in today's obituary column; the news comes in a letter or phone call—and what is *your* response?

Having recently become a widow, I would like to speak to this response—the reaction of others to me and my children.

These responses were varied and may pretty well be categorized as follows: (1) Immediate reaction in Christ's love that is, a flood of cards and notes in the mail, phone calls at all hours, and personal house calls to offer sympathy and love. (2) The quick hug in the grocery store with a smile that says, "I'm thinking of you" and "We love you." (3) Delayed reaction response in the form of apologetic notes filled with too many words in a desperate attempt to "say the right thing"—this, of course, out of heartfelt love also, but tinged with awkward feelings of helplessness. (4) Totally ignoring the whole situation and pretending that nothing happened. (5) The inevitable face-to-face meeting, groping for words of wisdom, which usually come out all wrong to the embarrassment of both people. More than once I ended up being the comforter.

These last three categories come only out of ignorance, I am sure, but they are not necessary.

Mrs. Mooney, a churchwoman, makes her home in Sussex, Wis.

My Christian brothers and sisters, although our immediate response may be one of sorrow, we should not let that turn us away from facing a death head on. At these difficult times we can rely on the supporting witness of the church to the resurrection. *Rejoice in the resurrection!* Jesus Christ rose from the tomb so that we also may rise from the dark ages of dying into a nothingness. Isn't that what we profess each time we recite the Creed? Perhaps we should all review what we say each Sunday, and do some serious thinking about what it means to be in this uniqueness—Christianity. Holy Scripture is filled with verse upon verse to support our faith in hope and love. Let's take the time to reread the Gospels, and again acquaint ourselves with this eternal hope.

In the meantime, we who are left on this earth are not immune to purely human loneliness and a sense of immediate personal loss. In our humanness we must minister and be ministered to. The wholehearted support in love is most desperately needed. May I suggest a simple formula? Upon hearing the news, let your response be a natural and immediate one of few words. Offer your support of love, caring and prayers. One can be carried a long, long way on such a wave of loving, caring, and prayers. Nothing else penetrates, anyway.

The message is, "I love you, I care, and I'm praying for you." But the greatest of these is *love*.

EDITORIALS

Let's Make Deputies Responsible

As readers of this magazine should know by now, the Episcopal Church's Executive Council is preparing to propose to this year's General Convention a gigantic fund drive for the next triennium. The rationale behind it is that it is absurd and shameful for this church, with its membership, its resources, and its vocation, to operate from year to year on its present low level of performance in mission and ministry to the world. Annual budgets for the national church remain in the \$13- to 15 million range. Why shouldn't they be in the \$60 million range? Or \$100 million?

It is not to our present purpose to discuss that point, still less to debate it. But before the proposal gets to the floor of General Convention one hard fact needs to be not only looked at but provided for in the presentation of the plan. It is that the bishops and deputies at General Convention can, like the U.S. Congress, vote all sorts, shapes, and sizes of money bills, without having to turn a finger themselves to raise the money. They can leave that to the "executive branch" of Episcopal Church government. That makes it easy to vote for \$100 million programs and budgets. Why not vote for it (why be a piker?) if somebody else must raise the money?

The Episcopal Church may sorely need to be challenged to rise to a much higher level of outreach in mission and performance in ministry; but if the effort begins with a spasm of fiscal irresponsibility at the Minnesota Convention it will be another big bust; and in its present condition this church can ill afford another one.

We have a suggestion for the committee of Executive Council that is preparing this proposal. It is that the eight deputies from each diocese, with their bishop — the persons who will decide whether we are to have such a drive — be asked to be the committee of nine in each of their jurisdictions to be responsible for their dioceses' participation in the drive. If the bishops and deputies are made to realize that if they vote for the national campaign they will be expected to bring their own dioceses into active and full participation in it they may give properly thoughtful consideration to the whole proposal.

In fact, it might not be a bad idea for that committee of nine — the diocesan bishop with the eight deputies — to be made a permanent local committee responsible for year-around communication of the national church budget within their diocese. As it now stands, a rector or lay leader can go to General Convention as a deputy, vote yea for a whopping big national budget, then return home to argue against support for that budget in his own

diocesan convention. It can happen, and it has been known to happen.

To be honest and realistic, we all know clergy and lay people who want to be deputies to General Convention. There is honor and prestige in the office, and an opportunity to serve the church; also an attractive trip to a distant city for a couple of weeks; and also, some hard and exhausting work to do for Christ and his church. We can well believe that most deputies seek the office and discharge it for predominantly worthy motives.

Our suggestion is simply that dioceses should attach more local responsibility to the honored post of General Convention deputy. Bishops and deputies will make their decisions with adequate care if they are made directly responsible for the local implementation, when they get back home, for what they voted in at convention.

House Communion

In this familiar room
Our friends keep silence
As the bread is blessed
And broken. Centuries ago
Braver Christians than we
Broke bread together.

Accepted, often commended,
For our chosen faith,
We find it hard
To learn how great a gift
Is granted us. Security
Dims our vision of Christ.

Dear Lord, who often used
The ordinary as a window
Open to God, grant us now
Awareness of your love
In this familiar room,
Among these friends.

Brooks Lushington

The Liturgy of Marriage

By H. BOONE PORTER, JR.

June continues to be an important time for weddings, and the arrangements and planning of the service deserve careful thought. Within a particular congregation, a parish worship committee can establish certain guidelines which can be helpful, both to the clergy and to prospective couples. Of course, every wedding is different. Individual preferences, local customs, the size and shape of the church, etc., are among the factors to be considered in planning a wedding. In a church wedding, however, the historical liturgical tradition of the church should certainly be neither the last nor the least of the factors considered.

Our Episcopal churches provide a uniquely beautiful setting for weddings. Yet our typical rite has been a four and one-half page service, with no Bible readings, no hymns, few prayers, and no sacramental use of the altar. How does that relate to liturgy, or the Anglican emphasis on the Word of God and the sacraments of the Gospel?

Historically, Christian marriages were solemnized in the context of the eucharist. For centuries, the so-called nuptial mass had appropriate Collect, Epistle, Gospel, etc. The bride and groom kissed each other at the peace, and received holy communion together. The early English Books of Common Prayer required that the wedding service be followed by the eucharist, including a sermon or homily, and the reception of holy communion by the couple. This was later reduced to a rubric stating that it was "convenient that the new married persons should receive the holy communion." Even this good advice disappeared from our American editions of the Prayer Book.

Our 1928 Prayer Book began the work of restoring the tradition of the

liturgical wedding. On pages 267-268, proper material for the nuptial eucharist is appointed, although the rubrics give no hint as to how this celebration is to be tied with the marriage office. One way is to have this office immediately before the eucharist. A more complete integration of the two services is to have the preliminary procession and first set of promises followed by the first part of the eucharistic liturgy, including the Epistle and Gospel (and homily, if any). Then the solemn vows, giving the ring, and so forth, are followed by the offertory and remainder of the eucharistic rite.

This latter is ideally a better arrangement, but the necessity of repeatedly going back and forth from one service to the other may be irritating to those who are endeavouring to follow every word in the book.

The proposed revision of the marriage service continues the thrust of the 1928 revision by printing out the integration of the two services, with the first promises at the beginning, then the ministry of the Word, then the solemn vows, prayers, blessing, and the peace. If the eucharist is to be celebrated, it continues with the offertory. The nuptial eucharist is encouraged. If it is not celebrated (and sometimes it is neither appropriate nor desirable), the service is still a complete act of Christian worship, with Scripture reading, several prayers, and congregational responses. Psalmody, hymns, and homily, if desired, are appointed at suitable places. Enhanced congregational participation can be readily planned, especially if there is a communion. A friend or relative can read the Old Testament Lesson, or Epistle. A deacon, an additional priest, or a min-

ister of another denomination can be given appropriate parts. (A parish worship committee can make it known that by inviting more than one clergyman to participate in the wedding service, the groom is not obligating himself to give gratuities to each of them.) The couple can present the bread and wine at the altar at the offertory — sometimes the bride has made the bread herself. Friends or relatives can serve as acolytes. In some cases, an usher who knows how to serve can go up to the altar to help the priest for the offertory and the ablutions. The question of how many members of the wedding party will receive holy communion can be discussed with them beforehand. A parish worship committee can consider some policy as to how "open" the reception of communion should be at weddings. If a discreet announcement is made at the service, inviting those "who are prepared and desirous" to receive the sacrament, people who do not share our sacramental beliefs are usually sensitive and courteous enough to understand that this is their cue not to come forward.

A bigger question is "why?" What is the purpose of having the holy eucharist at the main wedding service? If the bride and groom happen to wish to receive holy communion, why can't they do so in the quiet and privacy of an "early service"? The answer to this question requires long-term teaching. The eucharist celebrates the very things that Christian marriage is all about: the personal involvement of God, through the incarnation of his Son, in the flesh-and-blood reality of human life, sacrifice as both the expression and the foundation of love, and the union between Christ and his church as something in which the husband and wife participate.

Today, many marriages are shaky, and many families are deeply troubled. Good liturgy by itself will not make this problem go away. Where other constructive pastoral factors are at work, good liturgy should support and confirm Christian marriage. June is not only a time for weddings, but also an appropriate time for a positive sermon or two on the subject of matrimony at the Sunday morning service. If the 1928 Prayer Book propers are being used, I recommend the First and/or Second Sunday after Trinity for this (June 20 and 27 this year), when the Epistles provide very suitable material. In the Green Book, the proper readings on Year B for the Third Sunday after Pentecost (June 27) also contain interesting material for preaching on marriage and family life. In terms of the personal lives of our people, is not the re-establishment of the stability of marriage perhaps the major pastoral challenge facing the church today?



RNS

Wedding Hymn

(Tune 276—Hymnal 1940)

This mystery of love,
this sacrament of union,
doth signify the bond
of loving deep communion
between the Lamb of God
and us, the church his bride:
to her he vowed his love
when on the Cross he died.

Lord, here before thy throne
this man and woman standing
do ask thy grace and love,
strength for this call demanding:
thy grace to persevere
when human strength would fail,
the gift of thine own love,
that true love may prevail.

Lord, crown them king and queen,
and give their home thy blessing
that they may reign in peace,
thy gracious rule expressing;
thus, governed by thy law,
their home shall be a place
where Christian life is lived,
a kingdom built by grace.

Community of love,
O Trinity of glory,
we praise thy threefold Name
known through the bride's own story:
espoused to God the Son,
the Spirit from above
enables her through Christ
to know the Father's love. *Amen.*

Sterling Rayburn

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Cromeey, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161. Admission Dates: Dec. 1; Feb. 1; Sept. 1;—special reasons.

Margaret Hall

A small boarding school for girls in Kentucky's Bluegrass region. Riding, fine arts. Emphasis on developing essential academic skills. Recent trips include Spain, New York, Washington, D.C. Grades 9-12. College prep and general diplomas. Founded 1898. Write:
The Rev. Colley W. Bell, Jr., Headmaster
Box B, Versailles, Ky. 40383



GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, A non-profit religious corporation organized under the laws of the State of Wisconsin _____."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

CLASSIFIED

advertising in *The Living Church* gets results.

CAMPING

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

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

MATURE priest, single or married, to assist in Eastern inner-city "no compromise — no surrender" Catholic parish with ministry to hospitals and nursing homes. Must be willing to take orders, work hard and live in the city. Good salary and quarters, though latter not suitable for school age children. Reply Box M-260.*

POSITIONS WANTED

ORGANIST — CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-258.*

PROFESSIONAL choirmaster/organist seeks full-time position in Anglo-Catholic church having traditional liturgy and music, unfettered by tyranny of the mediocre. Reply Box C-259.*

PUBLICATIONS

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

SUMMER SUPPLY

JULY OR AUGUST. Small stipend plus rectory. Reply: P.O. Box 613, Butte, Mont. 59701.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

BOOKS

Rigorous Asceticism

THE SAYINGS OF THE DESERT FATHERS: The Alphabetical Collection. Translated by Benedicta Ward S.L.G. Cistercian Publications. Pp. 207. \$12.95.

The Sayings of the Desert Fathers is a rather difficult book to read, due to its format and its subject matter. Many sayings are found in it, but they are in the form of proverbs with little relation to each other. One gains a number of impressions from plodding through it. One impression is that of a rigorous asceticism that is almost unknown today. Another is an almost exclusive concern for one's own spiritual well-being. It appears that, at least from a 20th century vantage point, many of the people whose words were quoted were well-meaning but extremely eccentric. Devotion to God was primary in the lives of the writers, and concern for others was manifest if others sought out their spiritual guidance and advice. Acts of generosity were fairly routine, and acts of self-mortification were the rule rather than the exception.

The biographical information on some of the authors adds to the value of the book, but even more helpful is the cross reference index and the general index. The book is for scholars concerned with learning about ascetical theology of a particular period, and for the rare reader who is interested in one special era in the history of monasticism.

(The Rev.) W. J. BARND
St. Timothy's Church
Gering, Neb.

Devotional Technique

THE JESUS PRAYER. By Per-Olof Sjogren. Fortress Press. Pp. 96. \$2.50, paper.

The Eastern Orthodox Church over the centuries has amassed a rich body of deep devotional literature — a fact that many "Western" Christians have never realized. This tradition of spirituality dates back at least to the Desert Fathers of the fourth century. At the center of this devotion is *The Jesus Prayer*, or "Prayer of the Heart": "Lord Jesus Christ, Son of God, have mercy on me!" In its simplicity, this prayer can be used in any time of felt need, like what we often call an "arrow prayer." On the other hand (and more open to question in some people's mind) there are elaborate techniques for synchronizing the *Jesus Prayer* with the breath or the heartbeat, the ultimate goal being to produce a constant state

of Christ-consciousness, to guard the heart from evil temptations, and to "pray without ceasing" (I Thes. 5:17). Probably the exposition of the *Jesus Prayer* best known to Anglicans is "The Way of a Pilgrim", translated from the Russian by R.M. French.

With these facts in mind, it is significant that Per-Olof Sjogren, far from belonging to the Orthodox tradition, is a priest of the Church of Sweden (Lutheran) and Dean of Gothenburg Cathedral. But he is well versed in the whole Orthodox background of *The Jesus Prayer*, and his interest is much more than academic: It has obviously become a valued part of his own devotional life, and he feels it is worth commending to other Christians of the "Western" tradition. Over several chapters, he carries out an interesting (and generally scriptural) analogy of the human heart as a temple or shrine, constituted by the Holy Spirit through the working of the Sacraments, in which our Lord has come to dwell and wherein he is worshiped through the ceaseless repetition of the *Jesus Prayer*, which furthermore protects the "shrine" from profanation by evil thoughts. In the end he concedes quite sensibly that "probably not everyone can or should practice this coordination of breathing with prayer." But it is the opinion of this reviewer that on the whole Dean Sjogren has presented his case rather well. In our current era, with its quest for "greater reality" in religious life, and its arguments on the pros and cons of the charismatic movement, should we not give a hearing to the claims and merits of the *Jesus Prayer*, which, whatever questions we have about it, has been instrumental in producing in many Christians the authentic fruits of life in Christ!

(The Rev.) MERRILL A. NORTON
Albuquerque, N.M.

Books Received

THE AWARENESS TRAP: Self-absorption Instead of Social Change, Edwin Schur. Quadrangle/The New York Times Book Co. Pp. 194. \$7.95. A sociologist's critique of the new self-help phenomenon.

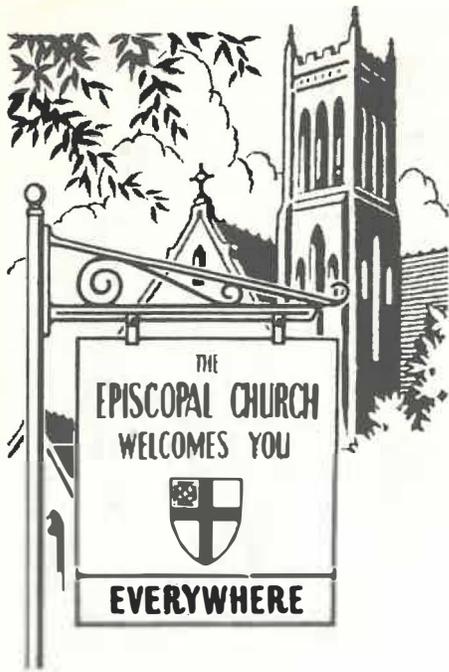
THE LIVING TEMPLE, Carl E. and LaVonne Braaten. Harper & Row. Pp. 93. \$2.95 paper. A practical theology of the body, the foods we put into it, and how Christians are to regard it.

LORD, SOMETIMES I NEED HELP!, William L. Coleman. Hawthorn. Pp. 119. \$5.95. Practical help from Scripture in dealing with the little difficulties and struggles of daily living.

RELIGIOUS LIBERTY IN AMERICA: History and Prospects, Glenn T. Miller. The author makes intelligible many current church-state practices by viewing them against history. Westminster. Pp. 152. \$4.25, paper.

ON SUFFERING, Pierre Teilhard de Chardin. Extracts from the writings and previously unpublished letters of the Jesuit paleontologist who believed "the most grievous shadows of the world" can be "transformed into light." Harper & Row. Pp. 120.

The Living Church



SUMMER CHURCH SERVICES

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 & 8 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

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Fr. James Mate, SSC, r, Fr. T. Raynor Morton, SSC, senior
c; Fr. David Wessell, v of the parochial mission
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B
8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,
8-9 (and as desired)

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10,
HC Wed, HD, 1S & 3S 10

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

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 11003 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.

CANTERBURY CENTER 791 Fair Street, S.W.
The Episcopal Presence in the Atlanta University
Center Community
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

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

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz,
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; Wed 8

NEWARK, N. J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

WEST ORANGE, N.J.

HOLY INNOCENTS' 681 Prospect Ave.
The Rev. Trevor E. G. Thomas, r
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues &
Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

(Continued on next page)



Christ Church, Middletown, N.J.

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.

SUMMER CHURCH SERVICES

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
112th St. and 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). Wkdys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;
Sat 9; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; 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 (15 & 35) MP (25
& 45); MP 9, Wed 5:45, Thurs 12 HC

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Beyer
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 2:1-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (15) MP 11; Mon thru Fri MP 8, HC 8:15;
12:10; Tues HS 12:30. Wed EP 5:15. HC 5:30; Church open
daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. 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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;
the Rev. C. F. Hilbert, the Rev. L. C. Butler
Sun HC 8, MP, HC & Ser 10; Inv daily 12:10

WARRENSBURG, N.Y. LAKE GEORGE
HOLY CROSS PARISH 57 Main St.
The Rev. Robert D. Creech, r
Sun Masses 8, 10; wkdys as anno. Shrine of Our Lady of
Walsingham

HERSHEY, PA.

ALL SAINTS Elm and Valley Road
H. B. Kishpaugh, r; W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 15 & 35 HC

PITTSBURGH, PA.

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

VALLEY FORGE, PA.

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

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

MYRTLE BEACH, S.C.

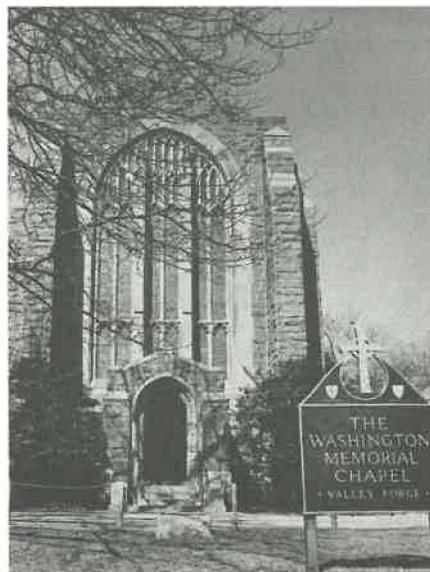
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c
Sun HC 8, HC & Ch S 10 (15 & 35), MP & Ch S 10 (25 & 45);
Thurs HC 1; HD as anno

DALLAS, TEXAS

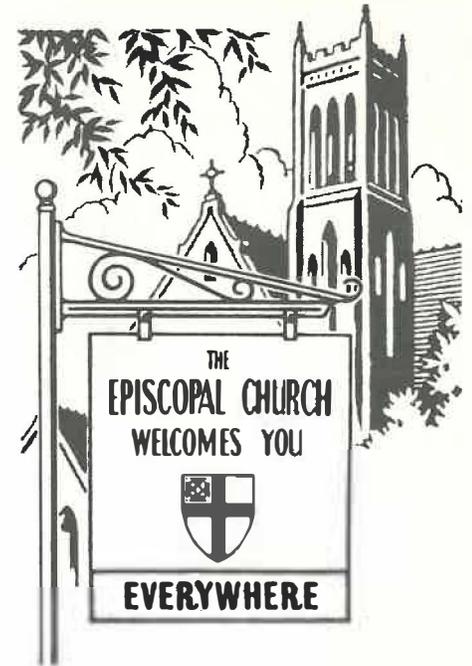
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 35), 11:15 MP (Eu 15); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6



Washington Memorial Chapel, Valley Forge, Pa.



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

ALEXANDRIA, VA.

ST. PAUL'S 228 S. Pitt St.
Sun HC 8 & 5; HC 10 (15 & 35). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (15 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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HCTS), Tues & Thurs 12:30 HC

GENEVA, SWITZERLAND

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

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.