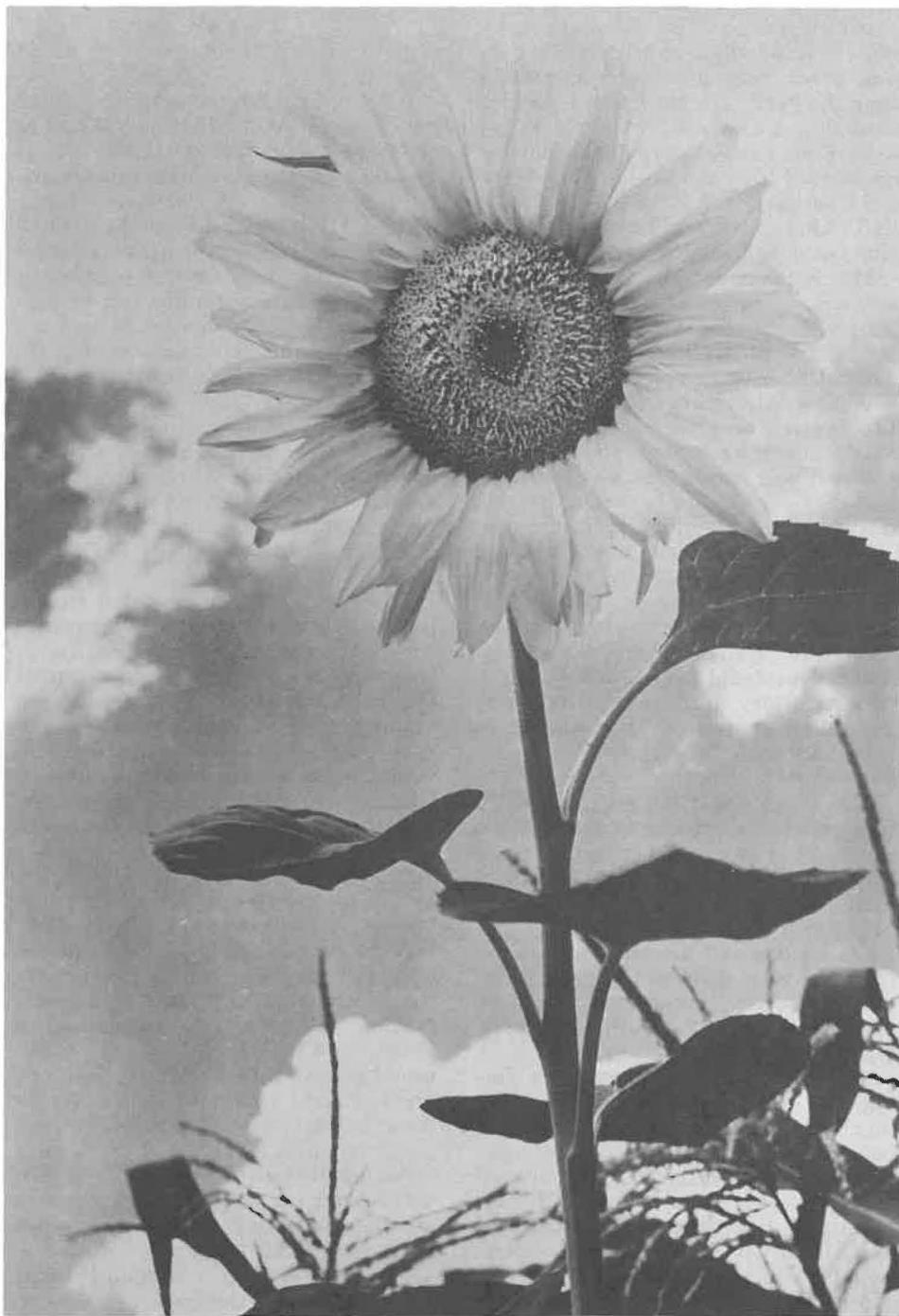


The Living CHURCH

O all ye Green Things
upon the earth,
bless ye the Lord:
praise him,
and magnify him
forever.

—Book of Common Prayer

*Benedicite omnia
opera Domini*



AROUND & ABOUT

With the Editor

Gil Reich is, by every measurement, a fine and honorable man. Twenty-five years ago he was expelled from the US Military Academy along with 89 other cadets, as the result of a cheating scandal. He himself did not cheat; he refused to report others whom he knew to be cheating. He thus violated the honor code which reads: "A cadet does not lie, cheat or steal nor tolerate those who do."

Most of the football squad, of which Mr. Reich was a member, was implicated. He now recalls: "We had a meeting of the squad, and we felt our duty and honor to each other was greater than the honor system itself. I decided then that I had no problem with my honor; but I have a problem reporting on yours; I have always felt I made the right decision. I was raised on family and team loyalty, and I would do it 100 times over and even today."

Mr. Reich went on from that experience to become not only an All-American football player (at the University of Kansas) but an "all-American" man in every way.

What should I have done, I wonder, if I had been in his position? I think probably I should have done what he did.

But it was wrong. He was wrong in his choice and he is wrong in his retrospective reflections upon it today.

"Everyone believes in honor, but the [West Point] system creates moral conflicts," he said recently. "There are human weaknesses living with a monolithic system. From the standpoint of personal honor, the honor is very necessary, but we as Americans are raised on peer loyalty and team spirit. In some ways, we teach you, don't squeal."

The neighbors who watched Kitty Genovese being stabbed to death didn't want to "get involved," and of course it would be grossly unjust to suggest that their moral principle and that which Mr. Reich rather half-heartedly defends are one and the same. But is the latter so very superior? "Peer loyalty and team spirit," he calls it. The boys put loyalty to the football team above loyalty to the academy and indeed the country. Thieves and gangsters frequently demonstrate a strong "peer loyalty and team spirit" against the rest of society. Millions of Germans who were not Nazis at heart obeyed Hitler meekly and fought for him fanatically because they were strong in "peer loyalty and team spirit" on a national scale.

Americans are raised on that, Mr.

Reich observes, and what he observes is generally true: "In some ways, we teach you, don't squeal." Poor Kitty Genovese's neighbors carried that good Americanism to the point where she



had to die as its victim. They didn't squeal.

Alfred North Whitehead once defined religion as world-loyalty. Whether that's how we define religion or not, it seems to me that his phrase must be the right description of any sound honor system. The boys on that football squad should have been governed by a larger loyalty than their team. A member of any church, of any family, can be sure that his moral decisions and actions are right only if they meet the test of world loyalty as over and above tribal or team or group loyalty.

Not many morally literate Americans today would take as their absolute governing principle: "My country, right or wrong." But if that is a wrong principle, can this principle of "peer loyalty and team spirit" be right? Isn't it *au fond* the same?

There is growing pressure for changing the honor code at West Point so that the cadet will pledge never to lie or cheat himself but will not be required to pledge that he will not tolerate it in another. I hope the authorities will not cave in to this morally not very invigorating clamor for the kind of honor code by which gangsterism flourishes. Rightly, Mr. Reich points out that military professionals are taught by any means, including lying and stealing, to obtain military objectives. There may be a dizzying inconsistency in the military between some things approved and other things condemned. In that respect the military may be almost as inconsistent as the church, to say nothing of society as a whole. But that old traditional rule at West Point is at least one expression to be found somewhere in America that there should be, for people of honor, a loyalty that transcends "peer loyalty and team spirit." I hope it will survive the assault of the levellers and then begin to have a salutary effect upon the flabby souls of its critics — and all of us who have been taught that a nice guy never squeals.

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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25. Louis, King of France
28. Augustine of Hippo, B.
29. Eleventh Sunday after Trinity/Twelfth Sunday after Pentecost
31. Aidan, B.

September

2. The Martyrs of New Guinea

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The Living Church

LETTERS

The CRL Resolutions

May I make clear to your readers that the resolutions of the triennial meeting of the Conference on the Religious Life [TLC, June 20] concerning "loyalty to the church" and the "Draft Proposed Book of Common Prayer," which state that the religious have no intention of "deserting the communion of that church in which we took our vows" and that they "commend to the whole church" the Draft Book, are no more than the opinions of the individuals present at that meeting?

The triennial conference is a voluntary body with no official ecclesiastical status, to which representatives are sent from religious communities that mutually recognize one another, the great majority of which have no canonical existence in the Episcopal Church. We are, therefore, dealing with the shadow of a shadow ecclesiastically, and it is difficult to see just what is the meaning of such statements, or the moral weight of them, or even the right of them to be made at all. At least, the church at large should be made aware of their very unofficial nature. In a day of irresponsible use of language, anyone reading the resolution on "loyalty to the church" might well wonder what such pious verbiage is all about, if they do not go on to raise more difficult questions, or simply to doubt the literary competence of those who framed and passed such a resolution.

(The Rev.) EDWARD HOLTAM, S.S.J.E.
Society of St. John the Evangelist
Cambridge, Mass.

Dr. Cooper Replies

A teacher of ethics and moral theology should properly rejoice at a proper rebuke were someone taking issue with him significantly, and contributing positively to an important argument by doing so. Jimmye Kimmey is doing neither in her "The Abortion Controversy" [TLC, July 18].

Jimmye Kimmey *seems* to be making three points: (1) What a *person* is is moot. (2) No right-thinking person (whatever one of those is) would want the law, or the Supreme Court to instantiate one's own values as law. (3) I am callous or ignorant. If Jimmye Kimmey wants to charge me with paternity of these three conceptions, I could disinterestedly go along with respect to (1), admit the possibility with respect to (3), but I would deny paternity in the case of (2).

The points she makes are germane to

the abortion issue, but why Jimmye Kimmey wants to bring me into her slender polemics is unclear, though I confess to some delight in being patronized by a woman, who at the same time has entered a species of paternity suits against me.

I wonder if Jimmye Kimmey read my entire short piece in TLC [Feb. 15]. Were there not ten theses? Where are the other seven? Beneath her notice? Perhaps the three apparently dealt with in "The Abortion Controversy" were also beneath her notice. Further, she also lifts a question out of context in Thesis 9.

Jimmye Kimmey seems not to have noticed that the three theses referred to by her were from the four (of the ten) addressed to "Christians." I was not prescribing what the Supreme Court should have done, though Jimmye Kimmey wants to make it seem that I was. Her argument is with the Court, or at least with Justice Blackmun's majority opinion. It was *the Supreme Court* that wanted to know about "persons." They gave us a partial negative definition: there is no such thing as a pre-partum person for them. In the face of that, the technical question is pertinent, but only to technicians, legalists, and perhaps to Jimmye Kimmey.

Another troublesome point — *word*, really — for Jimmye Kimmey is "convenience," and she is so exercised over it as to allow her readers to choose between my being either callous or (weak disjunction) ignorant. Some choice! If Jimmye Kimmey had to have recourse to "the dictionary" for the word "technical," perhaps she will not be loath to take such recourse again concerning that word she so loathes, but this *is* a risk for me since, in this case, I am truly ignorant: *which* dictionary? I'd wager though that she'll find that I chose the word well. Even if she has assumed — and she has — that I have used the word in a contemporary pejorative sense, she could learn from available statistics that she is still wrong. Most of the nearly one million not-illegal [*sic*] abortions in the U.S.A. last year were had by middle-class white women in their late 'teens and early twenties (in connection with this point, see my Thesis 8). A nearly insignificant number of abortions were obtained for the presenting cause of rape or for one of the other typically extremist cases cited by Jimmye Kimmey, for which cases I attempted to suggest a remedy in my Thesis 1. Convenience? Yes. And further, concerning convenience: present *medical* technique has made abortion a safer procedure than childbirth. Convenience? Again, yes.

Further, I attempted to address myself to the issue of privacy *because* that was the matter of the particular amendment to the Constitution on



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which the Supreme Court chose to base its majority opinion. Again, I would remind Jimmie Kimmey that the part (Thesis 4) of my article in which my remarks concerning privacy appear is that part addressed directly to Christians. I am not capable of addressing the Supreme Court directly, and they did not consult me. I *was*, however, addressing Christians, and those whom I called "secularized Christians."

Finally — and I have inferred this (I have not attributed it to Jimmie Kimmey) — I think that Jimmie Kimmey has used my article as an occasion for her having her say on this important topic. If she has said some true and loving things, I can only rejoice, without claiming responsibility, but I end as I began: I decline to admit paternity of these conceptions. If I and they (her conceptions) look alike, that could be due to any number of variables for which Jimmie Kimmey has not, in her article, rendered an account — for their father is someone else.

(The Rev.) ROBERT M. COOPER
Professor of Ethics
and Moral Theology,
Nashotah House

Nashotah, Wis.

• • •

My intention was not to upset Fr. Cooper but to help him, and others, understand why a reconsideration of his basic position — to the extent that it was clear to me — might be in order. With respect to Fr. Cooper, at least, I clearly failed and willingly tender my regrets for any wounds inflicted, however unintentionally.

JIMMIE KIMMEY

New York City

That Arizona Vote

A parishioner has just shown me your comments in a July issue concerning the Arizona diocesan resolution which overwhelmingly supported the Draft Proposed Book of Common Prayer [TLC, July 11]. What you say, Dr. Simcox, I am afraid amounts largely to a bad-tempered and rather unattractive whine. You complain of the representative government of the Episcopal Church. What do you propose in its place? In fact, the active priests of the diocese who attend the convention by right supported the Draft Proposed Book by an even larger margin than the lay representatives of the parishes.

The resolution on the Draft Proposed Book of Common Prayer was mailed to all parishes at least 30 days before the convention. The resolution was thoroughly discussed at the Convention. As you very well know, the Draft Proposed Book in largest part differs only slightly from the Authorized Ser-

vices, which have been in use for several years. The overwhelming majority of the members of the Arizona convention have both seen and prayed from Authorized Services, particularly in the central services of the eucharist and morning prayer. They are, therefore, entirely familiar with the major revisions proposed.

I have been a priest in the Diocese of Arizona for 25 years, born and raised in the diocese, and I can assure you that that vote pretty accurately reflects the attitude of the churchpeople of Arizona.

(The Rev. Canon) JOHN C. FOWLER
St. Michael and All Angels
Tucson, Ariz.

A Proposal to Convention

Let us assume, for purposes of discussion, that General Convention will deal with and solve the many specific problems of the Draft Proposed Book of Common Prayer. We can then consider the whole without getting bogged down in details.

It seems to me that the chief purpose for having contemporary services of worship is that they *be* contemporary — up-to-the-minute, even racy. It ought to be obvious that whatever the BCP looks and sounds like in 1979, it will look and sound that way for decades to come. We cannot afford another process of revision soon, either financially or spiritually. Whether for good or ill, the English language is changing very rapidly. To enshrine, therefore, the series of "Second Services" as contemporary worship in the BCP strikes me as the same as a motion to declare the Lindy Hop or even the Bump as modern dance. It is perfectly acceptable to be 400 years out of date; it is merely *passé* to be 10 years out of date.

My proposal is that all of the First Services (I am told that the Standing Liturgical Commission has the rest of them) with the Psalter as revised in 1928, be bound together and presented to convention as the DPBCP *and* that all of the Second Services, with the new Psalter, be bound together in a separate volume and presented to convention as "Authorized Alternatives to Prayer Book Services."

I see five advantages to this proposal:

1. We should then steer a middle course between the Scylla of rigidity and the Charybdis of fadism;
2. We should not be scrapping any of the valuable work of the SLC;
3. The "contemporary" services could be kept contemporary, revisable by one General Convention, or even by the permission of the Presiding Bishop and president of the House of Deputies;
4. If the Second Services do stand the test of time and commend them-

selves to the whole church, they could always be given Prayer Book status at a later date;

5. We should avoid, at least for a time, the patent danger of having one small church with two equally authoritative approaches to common prayer.

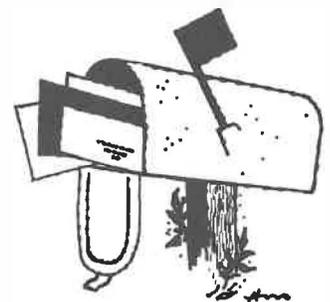
(The Rev.) JAMES C. STEELE
St. Thomas' Church

Morris, Ill.

Ministry for Women

I am a woman who will be entering General Theological Seminary in September. My concern for our whole church, and especially for the decisions to be made at General Convention, is high. Two letters recently [TLC, July 4] have caught my attention.

Comments like Margaret B. Arnold's ("It's Getting Ridiculous") distress and anger me. First, I receive it as an insult any time any woman (or man, for that matter) chooses to believe the only difference "besides a few hormones" between men and women is that which Ms. Arnold tactfully says a priest



covers with a skirt! I find it difficult to believe that anyone maintaining such an over-simplified view of womanhood knows either himself or herself or anyone of the "opposite sex" very well! Nor can I believe that they have *thoroughly* studied Scripture on the matter. Secondly, and more significantly, I cannot believe our Lord is weeping over our "narrowness and inhumanity" in not ordaining women to the priesthood. I heartily believe he *is* weeping over our insistence on each having his or her own way; over our willingness to turn to Scripture (only those portions which support our own opinions), tradition, and reason — and emotion — without *first* seeking his guidance and direction about how to integrate what he is saying to us in all those things; and over the sinful ways we are treating one another, and threatening to treat one another, as General Convention draws near.

The Rev. Iris B. R. Mayer's letter ("Deacons Are Clergy Too") has also come to my attention. I would add to what she has said only the comment that there is a place in the Episcopal

Church for ordained women, as well as any lay ministries anyone might point to in response to her statements regarding the need for women to minister. The church today is not only struggling with what the ministry of its women should be; it is also very perplexed about the nature of the diaconate and about the differences between the diaconate and lay ministries. The office of deacon needs to be restored to its place as a specific, ordained ministry of assistance, and removed from its present status as a lower-class office which serves merely as a stepping-stone to the priesthood. Indeed, if all of us could begin to accept deacons as fully clergy, and to discern their purpose in our day, women would not be as bitter about being excluded from the priesthood.

(Miss) PATRICIA E. HENKING
Houston, Texas

The Sacramental Principle

"The Sacramental Principle," by Fr. Jerome Politzer [TLC, June 6], was interesting, especially the use of psychology in explaining the sacramental principle. We can understand psychological and theological phenomena better in terms of function (how something works, what it does) than in terms of structure. I have long known that influence affects the unconscious, and that knowledge has sustained my faith in sacramental grace and spiritual presence. In baptism, for instance, the priest's voice conveys a feeling that something important is happening, the smiles of loving parents engender courage, the responses of sponsors and congregation give an impression of friendly interest, the water is invigorating. Thus sacramental grace is collective. If the baptized infant could express what he feels after the service he might say, "I am the child of God, a member of Christ, and an inheritor of the kingdom of heaven!"

I am sorry, however, that Fr. Politzer tried to use his insight as an argument against the priesting of women. Evidence for his assumption that Jesus instituted the apostolic ministry as a sort of closed circuit television cable of sacramental grace is non-existent. The key to the ministry of Jesus is in his opening slogan, "The kingdom of God is at hand. Repent and believe the good news." He believed the kingdom would come in his generation if his people would repent in sufficient number. At the preaching of Jonah Nineveh had repented and been saved. Why should not Israel repent and be saved? There should be no need for a new ecclesia. They had Moses and the prophets and the synagogues and the temple. Jesus proselytized no one, baptized no one, established no local congregations, and although like the Old Testament

prophets and John the Baptist he used the sacramental principle, he instituted no sacramental system. As there was no Christian church, there was no need for Christian priests. Until his betrayal, his ministry was strictly prophetic.

But Israel did not repent and the kingdom did not come to her. Jesus then became our Great High Priest when he concluded his blood-sweating prayer in Gethsemane with "Thy will be done." The Christian church was born 50 days later, but in its infancy it was a sect of the Jewish community and continued to be so until it was driven out.

What about the 12 that Jesus selected to be with him? Matthew and Luke try to endow them *ex post facto* with holy prestige as much as possible. John does the same beginning with the farewell supper, but before that time the part they played in the feeding of the 5,000 illustrates their status according to John. "Make the people sit down," Jesus told them at the beginning, and after the feeding he said, "Gather up the fragments." According to John 15:14-15, Jesus said in his farewell address, "You are my friends if you do what I command you. No longer do I call you servants . . ."

Abbe Duchesne, great Roman Catholic scholar around the turn of the century, said that the church's ministry developed after the death of Jesus according to the church's needs. The emergence of the diaconate is clearly recorded in Acts as an early stage of the development.

I do not know of anything that a male priest can do that a female priest could not do. So, I think the church's representatives at Minneapolis, instead of trying to make a precedent-shackled decision, should follow the guidance of the Spirit of truth by simply answering the question, "Does the church need women priests?"

(The Rev.) JOHN B. MATTHEWS
Lake Placid, Fla.

The Rev. Jerome Politzer in his excellent article "The Sacramental Principle" [TLC, June 6] refutes the use of Gal. 3:28 to support women's ordination, stating that St. Paul is "speaking here of church membership in general and baptism in particular."

This familiar explanation of the passage apparently fails to impress the women's ordinationists, as they continue to quote it in their defense.

It seems to me that, although verse 27 does mention baptism, the theme of the entire Galatians passage (23-29) is that "in Christ Jesus you are all sons of God, through faith," the "restraint of the law no longer being necessary" (26:23). This theme is repeated in Romans 3:21-22 and Romans 10:4, 12-13. Romans 10:12 expands somewhat the

idea of Gal. 3:28 by saying that "there is no distinction between Jew and Greek" made by God because "the same Lord is Lord of all and bestows his riches upon all who call upon him." This is not the same as saying that no differences exist between people. As Romans 2:11 puts it, "God shows no partiality."

God's impartiality to all who come to him appears to be the essential meaning of Gal. 3:28, with the addition of Jesus Christ as a means of unity. But, as H. L. Goudge has pointed out (*A New Commentary of Holy Scripture*), this unity means "a unity of life" — we share in Christ's life. St. Paul refers to it as "the unity of the faith" (Eph. 4:13) and "the unity of the Spirit" (Eph. 4:3). *It is not a unity in which differences are obliterated.*

Elsewhere St. Paul says, "For by one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit" (I Cor. 12:13). The Spirit is one; the body (Christ) is one; its members are diversified. St. Paul values this diversity; the various members are seen as essential to the health and life of the body.

Were the women ordinationists correct in their reading of Gal. 3:28, St. Paul's discussions elsewhere in his epistles of circumcision, of slavery and freedom, and of husbands and wives would be pointless. We must beware of interpreting verses of Scripture apart from their proper contexts, particularly with regard to St. Paul whose thought was consistent with itself.

St. Paul would be astonished, I am sure, to learn that his declaration in Gal. 3:28 of Jesus Christ as a unifying principle is being used to obliterate differences between persons and thus support ordination of women to the priesthood.

MARILYN S. SIRUGO

La Porte, Ind.



I'm glad to be a deputy to *this* General Convention. . . Just in case there isn't another!

The Living Church

August 22, 1976
Tenth Sunday after Trinity/Eleventh Sunday after Pentecost

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CENTRAL NEW YORK

Priest Suspended

After waiving his right to an ecclesiastical trial, the Rev. Walter N. Welsh was suspended by the Rt. Rev. Ned Cole, Bishop of Central New York.

Fr. Welsh, rector of Grace Church, Syracuse, allowed the Rev. Betty B. Schiess to take the part of a priest and celebrate the eucharist in his church last year "with knowledge that she was not licensed so to minister at that time and place" according to charges earlier lodged against the priest and Mrs. Schiess, a member of the Philadelphia 11.

Bishop Cole had first said that the trials of Fr. Welsh and Mrs. Schiess would be held after General Convention. He took the further step in Fr. Welsh's case because the priest waived his right to a trial in a letter saying he did not believe that any court action of the diocese "can fairly deal with the issue of the Christian gospel in relation to women before or after the Episcopal Church Convention in Minneapolis this September."

Bishop Cole suspended Fr. Welsh for two months.

Mrs. Schiess, meanwhile, has charged Bishop Cole with employment discrimination in a civil suit filed in federal district court in Utica.

She filed similar charges in August, 1975, and in March of this year with state and federal equal employment opportunity commissions which took no action.

Her suit argues that the 1964 Civil Rights Act forbidding sex discrimination in hiring applies to the Episcopal Church because it has no rules specifically forbidding female priests.

Mrs. Schiess charges that "defendant Cole and the Presiding Bishop and several, if not all, of the bishops of the other... female ordinands... agreed together to prevent an ecclesiastical trial of any of the... women which might result in a duly adopted ruling of the church that the ordinations were valid."

According to the papers filed, "No authority need be granted or other action taken by the General Convention... in order to give defendant Cole authority to license plaintiff as a priest, and his insistence on such action... is

arbitrary and beyond his authority as bishop and as chief administrator of the diocese."

The Diocese of Central New York is also a co-defendant.

A preliminary injunction is sought by Mrs. Schiess "ordering" the bishop to "license plaintiff and enroll her as a priest authorized to function within the diocese and requiring defendants to offer plaintiff employment as a priest on the diocesan staff with all benefits including but not limited to remuneration, back pay, adjusted seniority, vacation rights, and sick leave to which she would have been entitled, had she not been wrongfully denied employment on the basis of sex."

She also requested \$30,000 damages from the diocese.

LUTHERANS

Psalms of DPBCP Recommended

The Inter-Lutheran Commission on Worship (ILCW) has decided to recommend that the translation of the psalms in the Draft Proposed Book of Common Prayer be included in a pan-Lutheran book of hymns and liturgies tentatively scheduled for release in 1978.

Selecting the translation was difficult, the ILCW said. The Revised Standard Version psalms were rejected because they "do not lend themselves to corporate reading or singing. More recent versions tend to be even worse," the ILCW said.

The Draft Proposed version was selected over the widely used Roman Catholic Grail version because the former "lends itself better to corporate reading... preserves the traditional English shape of the psalms... can be used with different systems of psalm tones... is an adequate translation biblically... has fewer copyright difficulties... is mostly free of the 'generic pronoun problem.'"

In other liturgical changes, the ILCW has voted to provide two "alternate tracks" following the Sanctus in the revised order of Holy Communion — "a complete eucharistic prayer, concise as possible," and "a brief prayer of thanks with congregational doxology followed by the Words of Institution."

Possible alternate eucharistic

prayers would be included in a separate altar book.

The new worship book will have both the 17th century version of the Lord's Prayer and that approved by the International Consultation on English Texts (ICET).

Also, the ICET line in the Apostles' Creed, "He descended to the dead," was changed by the ILCW to the more traditional "He descended into hell."

The proposed order for the "Affirmation of the Baptismal Covenant" was retitled "Confirmation, Reception into Membership, Restoration" with the laying on of hands restricted to confirmation.

The ILCW said all the changes it made "are responses to criticism from test congregations and from the church review committees."

The Evangelical Lutheran Church of Canada approved of the revised book of worship during its convention in June. The American Lutheran Church and the Lutheran Church in America will consider the book when they meet later this year. The Lutheran Church-Missouri Synod does not meet until mid-1977.

RUSSIA

Protest Made Against Persecution of Believers

Clergy and members of six Christian churches in the Soviet Union have asked the government to end what they charge is "continued persecution" of Soviet believers.

A 15-page appeal addressed to the Supreme Soviet analyzing the situation of the churches said the state "regularly interfered" in the life of religious organizations and in the private lives of believers, forcing them into conflict with the government even though they were "loyal citizens."

Copies of the appeal, also addressed to the World Council of Churches, were given to western newsmen in Moscow by Dr. Igor Shafarevich, former professor of mathematics at Moscow University and a corresponding member of the Soviet Academy of Sciences.

Among the signers of the appeal were representatives of the officially recognized Russian Orthodox and Lithuanian Roman Catholic Churches, and

the unrecognized Pentecostal, True Free Seventh Day Adventist, Baptist, and Fundamentalist churches.

The appeal conceded that the "general situation" of freedom of religion had improved somewhat since the death of Stalin in 1953, but emphasized that the rights of churches were still being restricted by discriminatory legislation.

CHURCH OF ENGLAND

Prime Minister's Policy Approved

The church will have a greater say in the appointment of its bishops as a result of an overwhelming decision by General Synod to accept proposals offered by Prime Minister Callaghan.

At present bishops are nominated by Queen Elizabeth on the recommendation of the Prime Minister, after consultation with his appointments secretary, and of the Archbishop of Canterbury.

But Mr. Callaghan suggested that the church itself select two names, in order of preference, for each episcopal vacancy. The Prime Minister would be able to accept either, or to ask the church for another nominee.

Synod accepted the proposals by a vote of 390-29.

The argument over state appointments has been before the church for decades, the Most Rev. Donald Coggan, Archbishop of Canterbury told the delegates, adding that the time had come to "dither" no longer.

Costs Double to Marry, to Die

General Synod reluctantly agreed to double fees for certain church services such as weddings (now \$8 without music, \$16 with music) and marriage banns (now \$3.50), as well as the cost of baptism certificates from \$1 to \$2.

Funeral fees, of course, vary from place to place but the fee for the standard church service before burial or cremation will be raised from \$18 to \$26. However, the \$2 tolling fee has been abolished.

Though the increases have been approved, Parliament has the final say.

"Horrors," Odd Epitaphs Targets of Council

Guidelines designed to avert "the horrors perpetrated" in many cemeteries and to abolish "bad taste" epitaphs are proposed in a new edition of "The Churchyards Handbook" published by the Church of England.

Suggested regulations would recommend banning memorials of black or all-polished granite of whatever color,

white marble, synthetic stone or plastic.

Disapproval is expressed of too many crosses on a grave — "It is not appropriate that there should be undue repetition of the supreme Christian symbol."

The carving of pet family names such as Mum, Dad, Ginger on gravestones has "overtones of dog cemeteries," the book states.

Such expressions as "fell asleep" should be avoided, according to the guidelines, but "promoted to higher glory" is all right for members of the Salvation Army.

The book was commissioned by the Council for Places of Worship, whose secretary, Desmond Mandeville, said; "The wise priest will, when in doubt, err on the side of charity, for epitaphs are expressions of love and, as such, even some of the silliest may be respected."

The regulations have been put forward with the idea that diocesan chancellors will eventually standardize churchyard rules and that, where this has not happened, individual parish church councils will take action.

Mr. Mandeville emphasized that the suggested regulations were not intended to be officious but were designed to preserve mainly country churchyards from "the horrors perpetrated in many municipal cemeteries, where the monument masons have been given a free rein."

MISSOURI

Old Order Against Mormons Rescinded

Missouri's Gov. Christopher S. Bond has revoked a 138-year-old gubernatorial order which resulted in the slaying of hundreds of Mormons.

At the request of members of the Church of Jesus Christ of Latter-day Saints (Mormons), he rescinded a directive (Executive Order 44) signed on Oct. 27, 1838, by the then Gov. Lilburn W. Boggs.

Gov. Boggs ordered Maj. Gen. John Clark to lead an expedition against the Mormons, saying: "The Mormons must be treated as enemies and must be exterminated or driven from the state if necessary for the public peace" because, he held, they were "in the attitude of an open and armed defiance of the laws and having made war on the people of this state."

Several hundred Mormons, men, women, and children, were slain when the army obeyed the directive.

After being driven from Missouri, the Mormons were led west to settle in Utah, entering the Great Salt Lake valley on July 24, 1847. Mormons have since celebrated July 24 as Pioneer Day.

BRIEFLY . . .

Ulrich Henn, of Leudersdorf, West Germany, who began wood carving while a prisoner of war of the U.S. during the last two years of WW II, has been commissioned to sculpt the main bronze entrance doors of the Washington Cathedral. He expects to take two to three years to complete the work — his first in this country. The cost of the central portal doors is covered by an anonymous gift, a cathedral aide said.

Describing recent rioting by blacks in white-ruled South Africa as a "hideous" symptom of the country's failure to respond to "legitimate black aspirations," Archbishop Bill B. Burnett of Capetown called on Anglicans to dedicate July 4 to prayer and repentance "for the grave disorders of our society." He urged "black and white leaders" who "owe a common allegiance to God as Christians" to meet and "hear what claims their brothers in Christ might rightly make upon them."

At the annual synod of the Society of the Holy Cross held in Kenosha, Wis., members unanimously adopted a resolution which states that the organization "does not recognize the authority of General Convention or any synod to alter the valid recipient of a sacrament, and cannot, therefore, accept the ordination of women."

In Canada, the Ottawa Separate (Roman Catholic) School Board is selling as many as 10 schools and certain other properties to meet its \$1.75 million deficit and avert financial disaster.

A limited facsimile edition of the *Aleppo Codex*, written about 900 A.D., has been published in Jerusalem. The document is believed by experts to be the oldest extant manuscript containing a virtually complete Hebrew text of the Old Testament. For centuries it was in the possession of the Jewish community in Aleppo, Syria, hence its title.

Anthony Rhodes, an Anglican and historian, was invested with the insignia of a Knight Commander of the Order of St. Gregory by the (Roman

Catholic) Apostolic Delegate to Britain for his book, *The Vatican in the Age of the Dictators*, in which he vindicates the reputation of Pope Pius XII against the charge that the pope had been indifferent to Nazi persecution of the Jews. Mr. Rhodes, who had access to both British and captured German documents, said that the picture of the pope in the Hockmuth play, "The Representative," as a callous, money-minded, cynical, and selfish man is contradicted by everything in the official papers.

■

Canon Burgess Carr, general secretary of the All Africa Conference of Churches (AACC), has asked the Organization of African Unity (OAU) to list West Germany as a country against which "concrete, punitive, and retaliatory measures must be taken by African states." The AACC has long raised issues of the involvement of the Federal Republic of Germany and German industrial firms in enabling white-ruled South Africa to obtain nuclear capability.

■

Delegates attending the 1976 Methodist Conference in England approved a move to refer the question of the use of alcohol in manses to the church's Division of Property and Social Responsibility and amend "standing orders" which cover premises. Many delegates stressed that total abstinence from alcohol had never been a condition of Methodist Church membership.

■

The Michigan Civil Rights Commission has ordered the Masonic Home in Alma to reinstate (with full back pay) a Seventh-day Adventist who was discharged from a job in 1973 when she refused to work on Saturdays, her Sabbath. Adventists are forbidden to work from sundown on Friday to sundown on Saturday. The home was charged with illegally discriminating against the employee because of her religion.

■

The assurance that no Swedish government funds will be used to finance the making of a pornographic film on the life of Jesus has been given to those who deluged the Swedish embassy in Washington and the Swedish consulate general in Minneapolis with letters protesting the proposed film *The Many Faces of Jesus*. Danish director Jens Joergen Thoresen had turned to various Swedish authorities in an effort to find financial aid for his film.

Looking Ahead to General Convention



The 1976 General Convention must amend a series of canons to effect approval of the ordination of women to the priesthood.

The masculine pronoun "he" will not disappear from the church's laws but "man," "clergyman" and "laymen" would be excised under proposals by the Board for Theological Education.

The key change would occur in a proposed new canon stating that "words of male gender shall also imply the female gender." English purists might argue that "gender" is purely a grammatical term and not a synonym for "sex" but the purpose of the proposed canon is probably clear.

Three of the succeeding paragraphs, stating the conditions under which candidates can qualify, begin with the masculine "he," the board obviously being confronted with the fact that there is no English pronoun covering both male and female.

In other canons, "laymen" becomes "lay persons," "persons" is substituted for "men," "clergymen" is changed to "the clergy."

The board strongly recommends women's ordination, a position it has taken consistently. It points out the increasing number of women seeking theological education and changing conditions in the church and world as justification.

Dioceses and missions are urged to provide for the support of seminaries by contributing three percent of their local operating budgets as a "fair share."

The board would substitute "postulants" for "candidates" as the term for those seeking Holy Orders.

• • •

Sales of the 1973 "Authorized Services" dropped sharply from both the 1967 and 1970 versions, the report of the Standing Liturgical Commission disclosed.

The 1973 revised liturgy (pew edition) sold 324,438 copies compared with 716,441 of the 1967 "Liturgy of the Lord's Supper" and 961,854 1970 "Services for Trial Use." There were no details given as to the number of parishes and missions which purchased and use the various revisions.

The commission suggested that it should be prepared to offer further revisions of the Prayer Book at intervals of 15 or 20 years, assuming the present draft is approved, as it stands or amended.

General Convention has recognized,

the commission report said, "that the central book of worship in the church cannot be allowed to become outdated."

The report estimates that incorporating possible amendments by the convention would require at least three months and the proposed book would be ready for printing early in 1977.

"Even if General Convention should reject the Draft Book," the commission says, "its influence will continue to be present, in the pioneering ways of worship it has opened up, the new methods of participation in the life of the church it has charted; and in the fullness of the historic tradition of the church it has brought together in one volume."

The commission proposes during 1977-79 to complete a revision of the Book of Offices, to prepare a rationale for the selection of readings in the Sunday lectionary and the daily offices, and to identify the sources of various formularies used in the draft.

Approval of two conventions is required to make the draft the official Prayer Book of the Church. If it wins sanction at the Minnesota gathering, the process could be completed in 1979 when the convention meets in Denver.

• • •

The Episcopal Church can look forward to the start of a new hymnal if General Convention approves the proposal of its Standing Commission on Church Music.

Authority is asked for continuing its work and presenting to the next convention materials and plans for updating the 1940 volume.

The commission warns that the costs of producing a new hymnal will be high and that a subsidy will be necessary to bring the price within the budgets of many congregations.

It cites its experience with the Red Book, a loose-leaf binder with a collection of new material. "Unexpected increases, especially for the type of format chosen," the commission reported, "began to place the (Red) book out of reach of the average congregation since there was no subsidy for its publication." Hopes for bringing production costs within reason were expressed through adoption of another format.

The Commission reports a major portion of its work involved coordinating music with texts of the proposed new liturgy and cited its close cooperation with the liturgical committee in this area.

AN INTERVIEW WITH A BISHOP



By DONALD A. SEEKS

Recently I was appointed to be TLC's reporter for the House of Bishops and so my primary interest is now focused upon that body. Last week I journeyed to Fresno to interview the Bishop of San Joaquin, the Rt. Rev. Victor M. Rivera. It seems to be that his ideas are important not simply because he is a bishop but because of the high regard his people have for him. One member of his diocese called him "one of the great men of our time." Another said simply, "He's a very good bishop."

- Q. Bishop, it seems to me that the principal issues to be placed before the House of Bishops in Minnesota will be women's ordination, Prayer Book revision, homosexuals in the ministry, possible voting changes in the House of Deputies, and ecumenical relations. Do you agree?
- A. Yes, but the first two will overshadow everything else.
- Q. These are the great issues facing the church then?
- A. No, the most important issue is the life and growth of the Episcopal Church. Lately we seem to have a deep desire to create peripheral issues — one which can decimate and kill us. . . . In terms of life and growth our greatest task is to obey the Great Commission of our Lord Jesus Christ. Our biggest problem is that we are not obedient to that commission. The whole church — deacons, priests, bishops, and laity — doesn't seem to realize that disobedience is our main problem.
- Q. Why shouldn't our Lord simply abandon this branch of his church altogether if we refuse to carry out his will?
- A. Because we are a part of the Anglican Communion and a great part of that communion is carrying

the Gospel to many nations. The United States may have to import missionaries from the third world, however, just to explain our true mission to us and to define just how "this branch" is to become more responsible! Certainly we need some internal reorientation as to our main responsibilities as the Body of Christ. Every diocese, every parish, every mission, every person, has to come to grips with the promises which were made at the time of baptism and confirmation. Perhaps some external influences such as missionaries could do it — coming to the U.S. from newer nations where Christianity is still young and vibrantly alive. Perhaps they could guide us into a life of renewed devotion, prayer and deeper commitment.

- Q. How do you think the vote on women's ordination will go?
- A. At this juncture I believe the vote can go either way — not in the House of Bishops, of course, but in the House of Deputies. The deputies are just beginning to realize that we have much more at stake here than just the changing of a few canons.
- Q. Even if a large schism did not take place as a result of an affirmative vote on women's ordination or even on Prayer Book revision, it has been estimated that thousands, perhaps even as many as a million laymen, simply will drop out of the Episcopal Church. In view of this, as already reflected by the present decline in our membership, might not this have a significant effect upon the way many bishops and/or deputies will vote?
- A. Unfortunately a great many, especially bishops, have already made up their mind and they really don't seem to care; they feel that those who disagree with them should go somewhere else. It is a very irresponsible way of thinking. Thus no matter who "wins" the church will lose. We have allowed

an insidious situation to develop which can only hurt the church.

- Q. Undoubtedly, there will be extended debates. Will they really help much to change votes?
- A. Yes, there will be extensive debates, and no, I don't think they will change many minds. We are really doing what the Protestants did during their Reformation. We are adding doctrines peculiar to our group. There are many pan-protestants among us who are willing to become just another protestant sect. This is the first, or rather one more step, in our becoming Protestants.
- Q. Do you believe we no longer will be "one, holy, catholic, and apostolic"?
- A. Well, we will have put at least one foot outside.
- Q. Why do you think we have placed ourselves in this state of affairs?
- A. There are several reasons:
- (1) One of the forces with great influence has been the seminaries. The seminaries have something at stake which is not theological; it is their survival. For a number of years they couldn't seem to get enough students to prepare for the priesthood so they decided to take anyone, irrespective of sex or vocation. They needed students, so why not open all the doors? In fact, if the seminaries didn't have so many women enrolled right now they would be in an even more precarious financial situation than they are.
- (2) We ourselves have never allowed women to do the things within the life of the church which they should have done all along. For example, we allowed the two training houses for women on the east and west coasts to deteriorate and then to close. Our theology about women was poor. The protestant wing of PECUSA failed to give any meaningful place to the Virgin Mary, thus forcing an unbalanced view of women's place in the church

The Rev. Donald Seek is director of youth at the Church of the Blessed Sacrament, Placentia, Calif.

and in the world. When we forget the significance of Mary to the church we create a vacuum and all kinds of strange ideas tend to develop in a vacuum. Throughout history women have had a great place in the holy catholic church — women like Hilda and the Abbesses of Las Huelgas in Spain. Women have exerted a most powerful force in the development of the church. But they have had little or no opportunity in our branch of the church. Women like Evelyn Underhill, Kathleen Bliss, and Dorothy Sayers are highly honored and respected — more so than most priests or bishops. But they have emerged in spite of, rather than because of the church's policies. The church must emphasize a more prophetic ministry for women. There are many of the charismata — the gifts — which women can perform, and the church is guilty if it lacks in the development of such talents.

(3) In the matter of the ordination of women, we find that unfortunately the average member of the church has very little to say. Not that I expect the church to have some kind of a national referendum. But we do call ourselves democratic and so we should give our membership some chance to express themselves so that their bishops and deputies could have full knowledge of where the church really stands. If not, I am afraid we will be imposing the wishes of a minority upon the majority. Many people who have already left the church are not completely against the church but they do feel that the church has left them behind. Their thoughts and feelings have not been considered. Instead, the church has continually tried to impose certain ideas, programs, and new theology (in the latter category, with ordination and confirmation, just to cite two examples). I think the greatest factor in our continued losses in membership is disillusionment, the feeling that everything which they have cherished all their lives is being taken away.

(4) We have allowed our church to be led by the world instead of our leading the world to repentance. This is the main responsibility for the church. If we can just set our priorities straight we will live and grow. The social, the psychological — they are an integral part of our church but they are not the starting place. Seek the kingdom of God first, and all these other things will be added. We can never build up the kingdom through our own devices or the devices of the world, which is even worse.

THE SHROUD OF TURIN

By H. DAVID SOX

Two years ago, when I came to England as a teacher at The American School in London and as an assistant at the Richmond Parish Church, I had no idea that one of my chief interests would come to be a relic found in Turin, Italy.

These days of "woman priests," prayer book revision, third world fever and all those things about which we are supposed to be concerned, any clergyman interested in relics would seem to many as eccentric or dinosauric — to say the least. Relics — really! You do not mean such items as the Virgin's Shirt in Durham, the three corpses of Mary Magdalene in France, the Holy Blood in Belgium, The Holy House at Loreto, the index finger of the Apostle Thomas in Rome and at least five thousand bones of Saint Peter in various places?

My interest in the Shroud of Turin started when I found a curious little pamphlet on relics in the neighborhood Catholic church which made it evident that the Shroud was taken seriously by a number of scientifically trained writers. I was intrigued and soon discovered that much of the new research concerning it was taking place in England.

The Shroud in Turin is believed to be the one in which Jesus' body was wrapped after his crucifixion. It is a yellowish stained linen of fourteen feet, four inches by three feet, eleven inches and bears the emprints of a man's body. One researcher has concluded that the image discloses the following about Jesus' body: He was five feet, eleven in-

The Rev. H. David Sox makes his home in London, England.

ches tall, weighed 175 pounds and according to the marks on the shroud, he had been beaten about 160 times with the three-pronged whips used by the Roman soldiers in the first century. Jesus was nailed to the cross through his wrists (not through the palms as portrayed in most art works) and his nose was broken during the ordeal. The blood marks on the head clearly indicate the damage created by a crown of thorns.

Three times the Shroud has been extensively photographed — 1898, 1931 and 1961. The 1898 photographs were sensational. Seconda Pia, commissioned by the Italian king to photograph his possession, was the first man ever to take pictures of the relic. It was during the developing process that something most extraordinary happened. Looking into his negative glass plate, Pia would be the first man to view what turned out to be the positive image on the Shroud. Incredible — the image on his negative was a positive picture, far clearer than the rather vague imprint on the Shroud. Pia had photographed a perfect negative.

The 1931 photographs revealed more detail and an infra-red treatment was applied in 1969, displaying Jesus' nose as clearly broken and his face generally puffy from punishment.

A year earlier in the old city of Jerusalem the bones of the first material evidence of a crucifixion were found. The method of crucifying was nails through the wrists and with a single spike penetrating both feet. Both of these appear on the Shroud. If it is a medieval forgery, then its creator had a knowledge of crucifixion unknown to scientists until 1968.

In 1931, a medical expert from one of Paris' leading hospitals analyzed the

The Living Church



© Holy Shroud Guild, Esopus, N.Y.

Negative image as revealed in the Shroud.

Shroud along anatomical lines and concluded: "I started out with a certain skepticism . . . to examine the images on the Shroud. I was quite ready to deny their authenticity if they disagreed with anatomical truth. But the facts gradually grouped themselves into a bundle of proofs, which carried increasing conviction . . . no forger could have portrayed them. Anatomy thus bore witness to their authenticity in full agreement with the Gospel texts."

More recently, a computer-aided analysis of Shroud photographs concluded "The fact that the image on the Shroud varies so predictably with distance shows unquestionably that some definite physical process was responsible for the formation of the image on the Holy Shroud."

Sir Steven Runciman once said of the Shroud that it is as a three-legged table, the vital fourth leg being missing so absolutely that it will not stand up. Oddly in the Shroud's case, the scientific and medical evidence is the strongest reason for its authenticity. In the past few years in England, there has been a noble effort to bolster that vital fourth leg.

Ian Wilson, a bright young historian from Bristol, has built a convincing case in establishing a link between the Shroud and the celebrated Holy Mandylion of the Syro-Turkish city of Edessa. The French historian, Paul Vignon, postulated in the 1930s that many Byzantine images of Christ

reveal peculiarities which can be directly traced to the Shroud. They are: long hair and beard (usually forked), no neck (on the Shroud due, of course, to the position of the corpse), straight nose, staring eyes and swollen cheeks, "V" shape to the bridge of the nose, enlarged nostril, usually a divided moustache and two or three curious wisps of hair on the forehead in the same position as the three blood stains on the Shroud's face.

The Holy Mandylion, a reputedly miraculous piece of linen, was the prototype for almost all early Byzantine images of Christ, and was instrumental in the conversion of the king of Edessa, Abgar V, in the first century. When persecution of Christians arose, the cloth disappeared, but was later discovered sealed inside a niche in the city's wall. It was promptly signaled as the likeness of Christ "not made with hands" and so coveted by the Byzantine emperors. In 944, it was purchased at an immense price and with the guarantee of Edessa's immunity from attack. Now it was in the hands of the empire and was given a position of great importance. 1204 saw the crusader capture of the city and the Mandylion disappeared.

How could the Shroud be linked to the Mandylion, seeing that the latter is always presented as a head only portrait? Artists' copies made shortly before the 1204 disappearance show only a head on the cloth, not the full-length of the Shroud.

Precious little research has been applied to the Mandylion, probably because of the disdain scholars have shown toward the wonder-working relics of the Byzantine era. Ian Wilson has discovered some fascinating items in his translation of early texts. When the image was received in Constantinople in 944 it was described as "a moist secretion, without colouring or artificial stain." This is true of the Shroud. Another excerpt states that the Mandylion was "doubled in four" which when reconstructed by folding a photograph of the Shroud in this manner reveals a "head only" section, exactly like the artists' copies of the Mandylion. With this information, the ancient stories of the Mandylion begin to make sense. We know from Greek liturgical texts that the image was so highly venerated few ever saw it directly. What was usually seen were the many artists' icon representations with strikingly similar characteristics.

Continuing Wilson's reconstruction of the Shroud's early history, we next turn to the Crusader Knights Templar who brought to western Europe large quantities of relics and treasures from Constantinople, probably including the Shroud. One account of the Knights Templar says they worshiped an uni-

dentified bearded male head at their secret chapter meetings. The order was suppressed in 1307, having been accused of idolatry and heresy. Recently on the site of an old Templar preceptory in western England, a painted head was found with a likeness to the Shroud which is unmistakable.

In 1314, the last two Knights Templar were brought before Notre Dame in Paris to be burned at the stake. One was the Grand Master; the other, Geoffrey de Charny. A generation later we have the beginning of the irrefutable history of the Shroud. In the middle of the fourteenth century a religious chantry was founded by a French nobleman whose name was also Geoffrey de Charny and his newly housed possession was the Shroud. The family link is unmistakable and the reason for the family's reticence to publicize their prized relic understandable. The ignominy of the de Charny family's recent connection with the damned Knights Templar was still strong in their minds. The Shroud remained in their hands until 1452, when Marguerite de Charny gave it to the House of Savoy and it was taken to Turin, Italy.

The present day owner is Umberto II of Savoy, the exiled king of Italy now living in Portugal. The image is kept in the Royal Chapel of the Savoys in the Turin Cathedral and the last time it was publicly displayed was 1933. In 1969, a private exposition was held to ascertain the present condition of the relic as well as test its authenticity. The results of these "tests" have "leaked out" to the press. The Turin ecclesiastical authorities have been reticent to publicize what occurred. And understandably so — due largely to the mediocre calibre of the "experts" chosen, the results were inconclusive. The most interesting test result was the pollen analysis by Professor Max Frei of Zurich, who discovered six pollen species from Palestine of the time of Christ, one of Turkey and others of France and Italy. It is hoped by many that the Turin authorities will allow the new McCrone microanalysis test to be performed. McCrone's technique is internationally accepted and totally safe, requiring only minuscule threads for accurate dating.

Considering what the Shroud has undergone in its history, one cannot help but agree with Ian Wilson that it was "intended to survive into the twentieth century, its negative image only discoverable by our technology, a gift to our proof-demanding time."

Looking at the remarkable face you wonder: Is it the Vera Icon — the true image for which Christians have always hoped? Can this be a visible and physical link we have with Our Lord? If it is not real, then what is it?

EDITORIALS

Why Not Also Straight Pride Week?

Matthew Arnold once called Oxford — in praise — “home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties.” One must wonder what he would call Los Angeles, after learning that the week culminating in the Bicentennial Fourth was celebrated by that city as Gay Pride Week. Mayor Thomas Bradley in his proclamation declared that “gays have played significant roles in the history of our country, from the days of the revolutionary founding to the present time, and continue today the human struggle for civil liberties and individual freedoms on which America is founded.”

Patrick Buchanan responds in *The Chicago Tribune*: “Certainly there is truth in this. Many artists, writers, scientists, scholars, and statesmen have been homosexual. What is wrong with Mayor Bradley’s official proclamation of Gay Pride Week, however, is that Los Angelenos are not being asked to celebrate individual achievements. They are being asked to celebrate a common affliction: homosexuality. Only a sick society would render tribute to a sickness.

“We have . . . countless examples of alcoholic individuals who have made great contributions. But what would we think of the city fathers of a community which officially proclaimed Alcoholic Appreciation Week?”

Buchanan goes on to say that police harassment and social persecution of homosexuals need to be ended, but he challenges the wisdom of elevating homosexuality — “the consequence often of a damaged family and home environment — to the level of a praiseworthy ‘lifestyle.’” We may well wonder, he suggests, about the impact of this “upon impressionable young people wrestling with this serious problem.”

We should like to add another consideration. Why should *any* particular sexual “lifestyle” be given such whoopla recognition and celebration? Some of America’s most heroic patriots and most selfless and fruitful servants of the common good have been lustily heterosexual. Should there be, then, a Straight Pride Week? If one for the Gays, why not one for the Straights?

This is not the way to bring about a better hearing, a more just and generous recognition, for any minority or any group who suffer as victims of ignorance, misunderstanding, prejudice or bigotry.

Some spokesmen for the homosexual community ask the rest of society to believe that people can be worthy human beings regardless of their sexual orientation; they plead that, a person should be allowed to show his worth, to be accepted for his personal merit, be he, or she, homo- or hetero-. That is a reasonable proposition. However, any-

thing like Gay Pride Week contradicts it by implying that it was their homosexuality itself that made some homosexual great people great. The very phrase “gay pride” does that. If one wants to be soundly rational about this issue he cannot hold at one and the same time that (1) some people are great regardless of their sexual orientation, and (2) those people are great because of their sexual orientation.

This Twain

... *What shall a man give in exchange for his soul?*
Matthew 16:26

I

We would, but cannot, reconcile this twain:
Let the blood rage, to solitude repairs
The bewildered soul, and from its tower stares
Upon the tumult roaring in the plain;
Or let the soul in its retirement gain
Access to peace, straightway the heart declares
Luxurious war and with a song ensnares
What discipline had studied to restrain.
Then must that soul, like an ocean bird
The gale drives in when equinoxes rave,
If 'twould survive its capture and its shame -
The caressing hand, the little coaxing word -
Return to that Pacific whence it came,
And rest its wing against the desolate wave.

II

Not death, though he’s imperious indeed;
Nor time, since he’s robbed neither you nor me;
Nor pride that strikes with sudden cruelty;
Nor faithlessness; nor anger that will seed
Its own dry flesh and so a monster breed;
Nor prying friend, nor eager enemy,
Nor surfeit, nor ambition’s urgency -
Not these, I say, but a profounder need
Commanded this farewell. This heavy toll
The heart must to the soul pay down; the breast
Be stripped of all that lay there, till a stone
Is not more naked: for the pilgrim soul -
Immortal orphan and unwilling guest -
If it’s to live, must live at last alone.

Harold Lewis Cook

BOOKS

A Useful Tool

THE KINGDOM OF THE CULTS, 2nd edition. By Walter R. Martin. Bethany Fellowship. Pp. 443. \$7.95.

Well over 60 million Americans indicate some degree of interest in cultic or occult practices. While written in 1965, Walter Martin's *The Kingdom of the Cults* is still the most valuable resource material available to the church to confront this problem.

Martin, Director of the Christian Research Center at San Juan Capistrano, Calif., writes from the perspective of evangelical protestantism and strong biblical scholarship. The historical documentation of the cults discussed is extensive; careful research has revealed a wealth of contradictory statements by groups such as the Mormons (both branches), Jehovah's Witnesses, Christian Scientists, Ambassador College's Radio Church of God, and the Unity School of Christianity.

The author's approach to each cult is to first discuss the group's history, its theology, and finally the Christian response, in both theological and pastoral matters, to its teachings. Martin is strong in all these areas, but he is strongest in the discussions of cultic theologies. Each cult's basic tenets, whether drawn from doctrinal creeds or culled from official publications, are carefully outlined and the corresponding Christian doctrines are explicated. Martin clearly demonstrates, for example, that the "surface language" of each cult is very much in line with orthodox Christianity. Martin shows the reader that the concept of the Trinity is the Christian doctrine perhaps most frequently confused by the cults. While cultic creedal statements may use trinitarian language and appear to give great respect and affection toward Jesus Christ, Martin reveals that the common understanding with Christianity is limited to the words themselves and does not extend to the meanings attached to those words by the Christian church. To unsuspecting ears, the cultic creeds would appear to be quite acceptable; however, the cults are shown to engage in a maze of non-Christian understanding of basic matters of faith. Most cults reject the Lordship of Jesus Christ as Son of God and profess a trinitarian faith of "beauty, goodness, and love" or some other similar easily palatable combination.

The author writes with a clarity of

style and conciseness of thought which makes this book a useful tool for all clergy and laity. Whether confronted with Swedenborgianism, Bahai, the Black Muslims, or the Theosophical Society, the reader will find concise and penetrating analysis of each. The only drawback to Martin's work is that the more recent cultic phenomena such as the Unification Church and the Children of God have not been included; these and other newer cults will be discussed in a sequel, *The Kingdom of the Occult*, to be published by Martin in 1977.

(The Rev.) JOEL A. MACCOLLAM
St. Stephen's Parish
Schuylerville, N.Y.

Thoughts and Images

BLESS THIS DESK: Prayers 9 to 5. By Ken Thompson. Abingdon. Pp. 76. \$3.95.

Bless This Desk is a handful of delightful thoughts and images by a successful businessman who combines an advertising career with his "second career" as a clergyman in the Episcopal Church. Ken Thompson is at present canon of Christ Church Cathedral, Louisville, Ky., as well as vice-president of advertising in Kentucky's largest bank.

Greatly concerned with the various pretenses we all use to cover our fears and loneliness Ken Thompson has written 53 selections of prayer from his inner thoughts as they impinge upon his daily activities in the business world of day-to-day encounters with his fellowmen as well as with his conspicuously lively conscience. Each selection is headed by a biblical reference followed by such thoughts as the following titles, to cite a few: "I Agreed to Serve, Lord, but Whom?"; "They Weighed Me, Lord, and I'm 14 Percent (Song of the Salesman)"; "How Do You Get Innocent Again?"; "He's a Company Man"; "Deadlines are Killing Me."

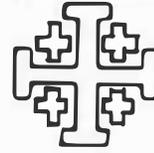
As each thought is enlarged it may well become a meditation. On reading these various short extremely realistic musings, most often merely the length of a small page, ideas seem to build and swell within the reader as they become a part of oneself. There is a real searching herein to live in the secular world under the guiding hand of the One who "knows us better than we know ourselves."

As Ken Thompson says in his foreword, "This book is an attempt to share these thoughts about faith, incarnation, and the applied religion with fellow pilgrims. To that end, I entrust to the reader these most personal experiences which I have called prayers."

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CONVENTIONS

The ordination of women to the priesthood was approved by delegates attending the annual convention of the Diocese of Central Pennsylvania in Lewisburg. The tally, taken after lengthy debate, was 32-24 clerical and 80-57 lay votes, with seven clergy and 27 of the laity abstaining. Bishop Dean Stevenson, who favors the step, has not licensed the women taking part in the Philadelphia 11 and Washington 4 services either to preach or celebrate in the diocese.

• • •

The 93rd annual convention of the Diocese of East Carolina held its second separate session in St. Paul's Church, Wilmington, to consider only the Draft Proposed Book of Common Prayer. (The earlier session of convention was held last February.) Delegates voted on a three-fold resolution to approve, reject, or refer the book back to the Standing Liturgical Commission asking for a more modest revision. The Draft Book was approved with "whatever minor amendments may be made by General Convention and with approval for immediate trial use." Although the clergy voted over-

whelmingly to accept the book (31 to accept, 2 to reject, and 9 to refer), the laity's vote was closer (54 to accept, 13 to reject, and 50 to refer).

The vote followed three addresses by the Rev. Massey Shepherd, Jr., a member of the Standing Liturgical Commission since 1947. He quoted the late Bishop Edward L. Parsons as saying that the 1928 Prayer Book was the unfinished business left from the 1892 revision. He said that the major churches of Christendom have revised their worship, that the church now exists in a secular society, and that the Draft Book was "an attempt to make explicit the church's call to mission." The Episcopal Church, he noted, is now truly catholic in the variety of its social classes and the education of its members. The new book, he declared, was not an attempt to change doctrine but to complete it.

Delegates passed a memorial to General Convention submitted by Walker Taylor in which convention will be requested to ask each diocesan convention to express approval or disapproval of any constitutional action of the Minnesota convention on the Draft Proposed Book and give this informa-

tion to the 1979 (Colorado) convention before it takes final action on a new Prayer Book. A resolution to recommend to General Convention that words of administration from the Book of Common Prayer Service of Holy Communion be added as an alternative in Rite Two of the Draft Book passed, but a move to eliminate the Rite Two words of administration (page 367) of the Draft Book from Rite One (page 340) was defeated.

• • •

An assembly of the Episcopal Church of El Salvador unanimously approved a motion that would modify the canons of the church regulating the election of missionary bishops. The measure, which will go before General Convention, asks that when a diocese of Province IX is unable to reach consensus in the election of its bishop, this responsibility falls on the provincial House of Bishops and that the election made by this body be ratified by the provincial council. At the present time, the canons state that if a diocese is unable to elect its own bishop, the election be made by the provincial synod, a body that convenes every three years, while the council meets at least twice a year. El Salvador, presently under the jurisdiction of Bishop G. Edward Haynesworth of Nicaragua, is preparing for the election of its own bishop.

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BOOKS

"CHICAGO'S CATHEDRAL: 1861-1976." A history of Chicago's cathedral compiled from diocesan archives by the historiographer. A limited edition. \$10.00 per copy (postpaid). Checks should be made payable to: **The Historiographer, 65 E. Huron St., Chicago, Ill. 60611.**

FOR SALE

PEWS and appointments for Children's Chapel. Contact **San Jose Episcopal Church, 7423 San Jose Blvd., Jacksonville, Fla. 32217.**

POSITIONS OFFERED

APPLICATIONS are invited for the position of Director of Social Services and Community Concerns (Diocese of Montreal). The director has responsibility for supervision of activities such as the new Diocesan Counselling Centre, a new joint project in an urban community renewal program, and a downtown social mission. In addition, he has responsibility for social action and social animation in the diocese as well as supervision and training in these areas. Further information and job description from: **The Executive Officer, 1444 Union Avenue, Montreal, Quebec H3A 2B8.**

CHRISTIAN EDUCATION and program director. New England parish. Send resumé and picture. Reply **Box C-273.***

POSITIONS OFFERED

DIRECTOR OF DEVELOPMENT: A seminary of the Episcopal Church, preparing men and women for ordained and professional ministry, with full national and church accreditation, located on the campus of Northwestern University, seeks someone experienced and successful in educational development to head its program. While an established program of support from trustees, friends, alumni, and their parishes is to be improved upon, the major emphasis will be on substantial annual gifts to operating budget. Skills appropriate to the latter task are required. Interest in and commitment to the Church is important. A lay person is preferred. Salary is open to negotiation. Send resume to: **The President, Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Ill. 60201.** An Equal Opportunity and Affirmative Action Employer.

HOUSE PARENTS. Mature persons, single or married, to live in at a small co-ed Christian boarding school. Experience in working with 7 to 14 year olds desirable. Ideal for the right caring persons. **Bethany School, Glendale, Ohio. (513) 771-7462.**

RETIRED PRIEST in good health willing to do missionary work. Come to California. Prerequisites negotiable. Write: **Canon Lueck, 4159 East Dakota, Fresno, CA 93726.**

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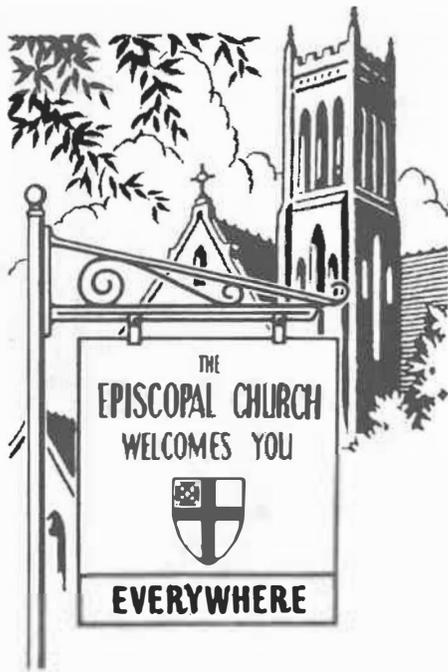
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SUMMER CHURCH SERVICES

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**.



PLACENTIA, CALIF. (North Orange County)

BLESSED SACRAMENT Angelina Dr. & Morse Ave.
The Rev. Anthony F. Rasch, r
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9;
(Mon thru Fri) EP 6; C 1st Sat 4-5:30

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 Mote, 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' 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 243D 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 & 10; 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

CHICAGO, ILL.

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

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

CLAREMONT, N.H.

UNION CHURCH (Est. 1771) Old Church Rd.
The Rev. John H. Evans
Services 9, HC 1S & 3S

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed
9:30 & noon HC & Healing; 7 Healing

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.

LAS MESA, CALIF. (near San Diego)

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

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

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.



St. Andrew's Church, La Mesa, Calif.

(Continued on next page)

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

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

BROOKLYN, N.Y.

ST. JOHN'S 99th St. & Fort Hamilton Pkwy.
The Rev. George C. Hoeh
Sun HC 8 & 10; Wed 6:30, 7:10

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

CLAYTON (1000 ISLANDS), N.Y.

CHRIST CHURCH John & Hugunin Sts.
The Rev. Richmond Hutchins, r
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

NEW YORK, N.Y.

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Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30 Concert (as anno). Wkdays 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

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ST. MARY THE VIRGIN

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

ST. THOMAS

5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene; the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11; 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.

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

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.O., r; the Rev. D. E. Remer, c; the Rev. C. F. Hilbert, the Rev. L. C. Butler
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS PARISH LAKE GEORGE
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Sun H Eu 7:30 & 10; Wed 10

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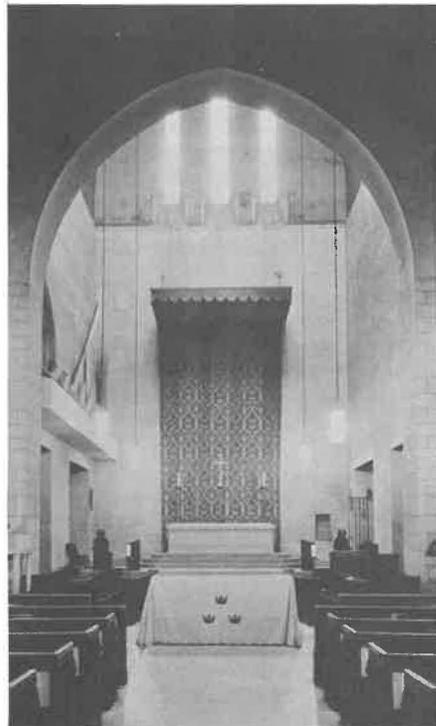
CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

PITTSBURGH, PA.

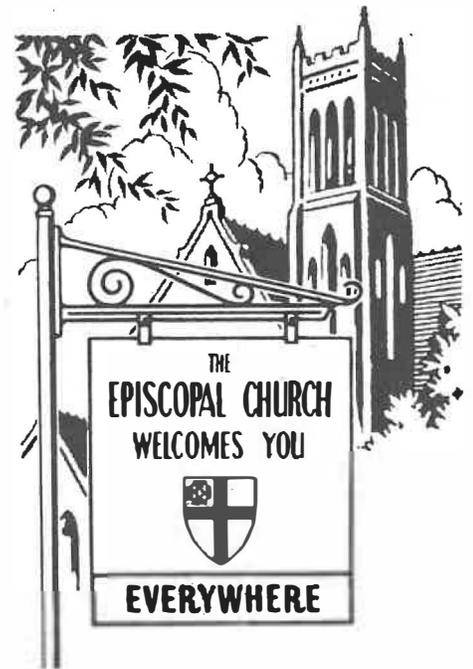
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VALLEY FORGE, PA.

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



Church of the Epiphany, New York, N.Y.



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 (1S & 3S), MP & Ch S 10 (2S & 4S); 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 3S), 11:15 MP (Eu 1S); 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

ALEXANDRIA, VA.

ST. PAUL'S 228 S. Pitt St.
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. 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

ACAPULCO, GRO., MEXICO

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Sun Lit & Ser 11; EP 6

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