

The Living CHURCH

The Consecration That Never Happened

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AROUND & ABOUT

With the Editor

Here are some ponderabilia I've come upon recently that seem too good to keep to myself.

(1) "Poor Moses! Thou too sawest undulating in the distance the ravishing hills of the promised land, and it was thy fate nevertheless to lay thy weary bones in a grave dug in the desert! Which of us has not his promised land, his day of ecstasy and his death in exile? What a pale counterfeit is real life of the life we see in glimpses, and how these flaming lightnings of our prophetic youth make the twilight of our dull monotonous manhood more dark and dreary!" **Henri Frédéric Amiel**, *Journal Intime*, April 28, 1852.

(2) "My chief complaint against what is called scholarship in the United States, — in which we seem to have supplanted the Germans, — is that, like a certain person of whom Emily Dickinson wrote, it has 'the facts but not the phosphorescence of learning.'" **Van Wyck Brooks**.

(3) "Few radicals have good digestions." **Samuel Butler**.

(4) "All reformers are bachelors." **George Moore**.

(5) "When a German family has a son who is a brute, it makes him a doctor; when it has one who is a thief, it makes him a lawyer; when it has one who is an idiot, it makes him a clergyman." **German saying**.

(6) "Washington is a city of southern efficiency and northern charm." **John F. Kennedy**.

(7) "The best blood will at some time get into a fool or a mosquito." **Austin O'Malley**.

(8) "A man thinks as well through his legs and arms as his brain. We exaggerate the importance and exclusiveness of the headquarters. Do you suppose they were a race of consumptives and dyspeptics who invented Grecian mythology and poetry? The poet's words are, 'You would almost say the body thought!' I quite say it. I trust we have a good body then." **Henry David Thoreau**.

(9) "There never was a man with a big brain, except Christ, who was not despotic somewhere." **Henry Ward Beecher**.

(10) "What is the prose for God?" **H. Granville Barker**.

(11) "Greatness is a certain indescribable but perfectly familiar and palpable quality of size in the personality, of steadfastness, of strong flavor, of easy and natural self-expression. Such a man is as firm as a tree and as unique as a rhinoceros, and he might quite easily be as stupid as either of them. Fully as much as the great poet towers above the small poet the great fool towers above the small fool." **Gilbert Keith Chesterton**.

(12) "The Turks tell their people of a heaven where there is a sensible pleasure, but of a hell where they shall suffer they don't know what. The Christians quite invert this order; they tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy we can't tell what." **John Selden** (1584-1654).

(13) "The main thing about being a hero is to know when to die." **Will Rogers**.

Bach at Home

Thundering with Bach, now I can tell my little house is bursting at the seams, while I — being more resilient — can swell sufficiently to hold the tumbled themes and never spill a drop! Who can explain how the clever structures man has made lack the stretchiness of soul and brain?

To affirm this truth, when Bach is played, I raise the volume: walls begin to shake!
The windows rattle! Over falls a book!
In a kitchen cupboard, dishes break!
The whole house has a hard, withholding look —
So houses have to stay the way they are,
But mankind can expand into a star.

Gloria Maxson

The Living Church

Volume 173 Established 1878 Number 9

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

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

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CALENDAR

August

29. Eleventh Sunday after Trinity/Twelfth Sunday after Pentecost
31. Aidan, B.

September

2. The Martyrs of New Guinea
5. Twelfth Sunday after Trinity/Thirteenth Sunday after Pentecost

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

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

LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

"Let Us Not Fail . . ."

"Let us not fail in temptation". According to the Rev. Charles de Vries [TLC, July 18], quoting Sister Penelope, this is the correct translation of that portion of the Lord's Prayer.

I was surprised and pleased to read this, for I had been saying "Let us not fail in temptation" for some months as I used the Lord's Prayer in my private devotions.

(The Rev.) WALDEN PELL II
Elkton, Md.

Abortion

Jimmye Kimmey to the contrary notwithstanding, the basic question in the abortion controversy is not "when we recognize a developing human entity as a person" [TLC, July 18]. Entity is being, and it is a human being we are discussing. It came into being at conception. The basic question is "shall we kill or not kill this human being?"

(The Rev.) H. BAXTER LIEBLER (ret.)
Monument Valley, Ut.

• • •

Does Professor Jimmye Kimmey's article on abortion add anything?

It strikes me that her point of view was followed, unwittingly, by our esteemed Supreme Court, at a time when its members were over-burdened with cries from all individual groups for their rights. Responsibilities of these groups were overlooked.

Abortion may, and often does, cause much psychological harm. This is a scientific fact and is substantiated by the medical profession. Under the best of circumstances it often has harmful physical after-effects also.

There is an answer to the situation other than abortion, namely adoption. To me, this is God's way to even up things for those who do not want the child with those who want children but have not been blessed with them.

Professor Kimmey seems primarily interested in making "woman" an isolated being unto herself, demanding her right of judgment without responsibility to anyone else.

I hope the Episcopal Church will be

bold enough and spiritually strong enough to take a definite stand against abortion as a *general* principle of spiritual, theological and moral understanding.

CLARE G. DUCKETT
Annapolis, Md.

Homosexuality

Your juxtaposing two articles on homosexuality [TLC, Aug. 1] emphatically proved a great blessing and no small source of light. Not in a very long time have we had as fine an opportunity to gain thoughts for our thinking on this subject. Each reader, of course, must face his own humanity as well as the one true God in assessing what is valid and of the mind of Christ.

This churchman must acknowledge his deep conviction that the theologian, Dr. Cooper, reveals himself as deeply, profoundly, and sadly mistaken in his analysis and conclusions. His text parades at length misunderstandings, even blindness, not to speak of total rejection of what God plainly has been pleased to include in his creation from the beginning. That puts the man in the untenable position of being more fastidious than God. The English professor, Dr. Crew, writes with less professionalism and gravity but brings to one's spiritual nose the sweet savor of understanding, appreciation and the distinction between a person's nature and any abuse of it. He asks us to accept the economy of God as he has chosen to constitute the total human family.

To any who remain in doubt after reading these articles, the counsel of Christ as given me once by a great priest says it is better to err on the side of mercy than judgment.

BILLY NALLE
Wichita, Kans.

• • •

Long before reading the pros and cons of homosexuality, I had apparently made up my mind and neither article influenced my opinion. It did not help that one was liberal and the other never got around to the subject matter. I am prejudiced, I guess, that homosexuality is not natural. Sex was developed by nature to protect the species, and any pleasure was intended to encourage survival.

The argument seems to be that since homosexuality is natural, it deserves acceptance as normal. Spinabifida is natural too, but must be treated for what it is, a social problem.

I realize that society has kept de-mmented offspring in the back closet until their existence was recognized. We are probably ready to accept the existence of homosexuals and bring them

out of the closet, but have they by their very existence earned an equal place in society?

The church, unfortunately, has been a minor haven for homosexuals. Their deviation has not been advertised, their presence was not evident, but now *Integrity* wants to emphasize not that a person is a priest but that he is a homosexual.

No person is entitled to unearned privileges simply on the basis that he did not ask to come into this world and therefore everyone is responsible for his well-being. That is the argument of the homosexual. If his existence is a stigma, let him bear his burden as each of us finds it necessary to bear our own inadequate capabilities. I may sympathize with someone born with a deficiency, but I refuse to be held third-hand accountable as *Integrity* is demanding.

LEONARD O. HARTMANN
Evanston, Ill.

Overseas Jurisdictions

The letter of the Rev. Reginald H. Fuller of the Virginia Theological Seminary [TLC, July 25] is most disturbing. The fact that he is unwilling to consider the Territory of the Virgin Islands as a political entity of the United States is discomfiting and might of-

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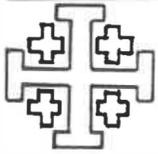
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fend some, since Dr. Fuller states: "Today the overseas missionary dioceses (with the partial exception of Puerto Rico) do not belong politically to the USA"; however, the real offense is that he would relegate overseas missionary dioceses to a second class status.

If, as Dr. Fuller suggests, the appropriate course of action for the overseas missionary dioceses would be to abstain in voting on the issues of the Proposed Book of Common Prayer, and the matter of ordaining women to the full ministry, then, indeed, in what forum within the Anglican Communion would he have us express ourselves in matters of doctrine and discipline?

Until such time when they either become autonomous or wish to join another province of the Anglican Communion, these overseas dioceses are full members of PECUSA and enjoy every aspect of Christian fellowship. It is incredible to me that Dr. Fuller would wish these overseas missionary dioceses to deny themselves an opportunity of expression in matters of such tremendous importance to all branches of the Anglican Communion and not just to the Episcopal Church in the United States of America.

Incidentally, so Dr. Fuller will not be unduly alarmed over an imagined detrimental vote among overseas diocesan deputations, our deputation from the Virgin Islands is fully in favor of the ordination of women to the priesthood and episcopate. I also believe he will find a great many of the other overseas missionary dioceses holding the same attitude among their deputies.

(The Rt. Rev.) EDWARD M. TURNER
Bishop of the Virgin Islands
St. Thomas, U.S. Virgin Islands

PECUSA's Identity Crisis

Re: "Around and About" [TLC, July 25]. It is quite apparent that the Episcopal Church is undergoing an identity crisis and your comments well define the reason. What do we as Anglicans believe? Do we possess the same, vital faith for which the early Christians willingly underwent persecution and even death? Or, do we have the substance of faith but deny the power therein? It would seem that the average Episcopalian is suffering from a lack of belief amongst the clergy as to the nature and substance of the faith and practice of the church. Who could become inspired by reading or hearing Bishop Montefiore's words in the Creed concerning the virgin birth as being "very real" but "non-literal?" Who could be enlightened with Bishop Spong's statement saying that nowhere in the New Testament is Jesus referred to as God? (John 1:1 notwithstanding.)

I accept every word of the Creed

literally. The Creed here at St. Alban's is taught literally. Maybe I am "without," maybe I'm not, but the faith once delivered to the saints is the rock upon which I shall stand. It is indeed a pity that it is the clergy, those with the theological education and those charged with feeding the sheep of God, who are the ones responsible for watering down the faith beyond recognition.

(The Rev.) WILLIAM C. FORREST
St. Alban's Church

Wickenburg, Ariz.

Conscience and Canons

Some reliable sources say that at least 15 bishops in the Episcopal Church will ordain women to the priesthood, regardless of the vote at General Convention. If that is true, then it would appear that threat will be a convincingly heavy stick held over the other bishops and deputies. Many will vote not their convictions nor theology, but to keep peace and avoid schism, since it will not matter to many bishops what the Convention does. The canonical laws of the church will not matter in face of what they call "conscience" and "being led by the Holy Spirit." It is an interesting bit of spiritual conscience-manipulation that these same bishops accepted and were consecrated into that high order, when they knew that this facet (a small one at that) of catholic Christianity did not ordain women into the priesthood. How interesting it is that the "Spirit" waited until the Women's Lib movement and after they were made bishops, to move their consciences!

Does it follow that because they will do this, regardless of us who cannot accept women priests theologically, the rest of us may then ignore the canons, if the vote at General Convention goes against us? Will the bishops and priests, unable to accept that sacramental violation of orders, be allowed to refuse to present and ordain women to the priesthood, and face trial and be booted from their vocations?

We are all asked to avoid schism. What we are really asked is to get aboard or get lost, for we are expendable. All of our years of serving the Lord, his church and people, are negated by the American liberation movement which is not related to faithfulness to the holy catholic apostolic church. Yes, we will be schismatic and hardly missed, though we believe that women might very well be the crowning achievement of God's handiwork, but we are unable theologically to accept them as priests. I am not angry with my beloved communion. I simply weep.

(The Rev.) HOWARD B. KISHPAUGH
All Saints' Church

Hershey, Pa.

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ECUMENICAL MOVEMENT

Roman Theologian Commends Apostolic Succession to Protestants

A plea to all protestant Christians "to take seriously the symbolic importance of apostolic succession as a mark of our common tradition" has been made by Dr. Gerard J. Bekes, O.S.B., dean of the theological faculty at the Pontifical Seminary in Rome.

The suggestion was made in the course of a lecture at Princeton Seminary's annual Institute of Theology.

"We have accepted the faith of the apostles and the mission to hand it on," Father Bekes said. "The great body of Protestantism must begin to take seriously the symbolic importance of apostolic succession as a mark of our common tradition."

He emphasized that "this is in no sense a call for any 'repatriation' to Roman Catholicism. Unity is not constituted by absorption, but by communion."

The theologian declared that "the unity of the church is not an end in itself, but a means for all mankind. The catholicity of the church means its God-given capacity and mission to embrace all persons. No church can claim to be catholic in the full sense of the word, for this is a continuing task and engagement."

Fr. Bekes commented that since Vatican II the Roman Catholic Church has seen itself "as a pilgrim church in eschatological expectancy, rather than as an institution existing in and for itself."

He said that "catholicity, rediscovered as a peculiar, dynamic property of the church, is pre-eminently a growing together in Christ. Its goal throughout the world is a visible fellowship in which all members recognize each other as full members of the body of Christ."

In this sense, Fr. Bekes stressed, "every local congregation has a transcendent unity with the church in all places and times."

He described the ecumenical movement as "the greatest religious phenomenon of our time, founded on the conviction that Christ wants his church to be one." As a means of pro-

moting unity, he urged that all churches embrace further the "conciliar form" of the early church, when the ecumenical councils spoke for all groups of Christians.

Fr. Bekes called also for "continual reformation" in all branches of Christendom. "Insofar as it is a human institution on earth," he said, "Christ summons the church to a general revision of its life, worship, and readiness to accept the guidance of his Spirit by listening to the voice of the people of God."

This renewal, he commented, "requires a great effort from all the churches. But it is the means of a growing consciousness of the one, holy, catholic, apostolic church which alone can fulfill Christ's wish for the wholeness of all humanity."

ANGLICANS-ROMAN CATHOLICS

Pope: Ordination Issue May Hinder Relations

The Catholic News Service reports that as long ago as November, 1975, Pope Paul VI informed the Archbishop of Canterbury by letter that the ordination of women in the Anglican Communion "cannot fail to introduce... an element of grave difficulty" into Anglican-Roman Catholic dialogues.

In one of his bluntest statements on the topic, the pope said that the church "holds that it is not admissible to ordain women to the priesthood for very fundamental reasons."

But the text of the letter was not released until the recent General Synod of the Church of England, along with other correspondence on the ecumenical impact of the ordination of women.

The correspondence began when the archbishop, the Most Rev. Donald Coggan, wrote to the pope and Old Catholic and Orthodox Church leaders notifying them "of the slow but steady growth of a consensus of opinion in the Anglican Communion that there are no fundamental objections in principle to the ordination of women to the priesthood."

Regarding the "fundamental reasons" why the church holds that women cannot be ordained priests, the pope said: "These reasons include: the example recorded in the sacred Scriptures of Christ choosing his apostles

only from among men; the constant practice of the church which has imitated Christ in choosing only men; and her living teaching authority which has constantly held that the exclusion of women from the priesthood is in accordance with God's plan for his church."

Dr. Coggan said he hopes Roman Catholic and Anglican representatives will be able to meet within a few months for further consultation on the ordination of women.

Jan Cardinal Willebrands, head of the Vatican's Secretariat for Christian Unity, favors such a consultation, according to the report given to PECUSA's House of Bishops last September by two of its members who had met earlier with the cardinal.

According to that report, Cardinal Willebrands suggested an informal exchange on the issue, noting that if Anglicans begin ordaining women this will create a "serious new element in the dialogue on the nature of ministry," but at the same time emphatically denying reports that he was considering termination of the international commission (ARCIC) if such ordinations began.

ANGLICANS-ORTHODOX

"Dangers" threaten Dialogues

An Anglican theologian has expressed fears that "great dangers threaten" the work of the Anglican-Orthodox Joint Doctrinal Discussions (AOJDD).

In a letter circulated in advance of the AOJDD meeting in Zagorsk, USSR, to members of the dialogue teams, the Rev. Roger Beckwith, warden of Latimer House, Oxford, listed four doctrinal areas "on which our whole enterprise might be shipwrecked."

■ The manner of Christ's presence in the eucharist.

■ The necessity of the epiclesis (the invocation of the Holy Spirit during the prayer of thanksgiving during the eucharist).

■ The veneration of icons.

■ The abolition of the filioque (the affirmation that the Holy Spirit proceeds from the Son, as well as the Father). The phrase "and the Son" is generally used by western but not eastern Christians in the Nicene Creed.

In addition, Fr. Beckwith spoke of the "time of crisis for the Anglican Communion" with regard to doctrine.

"So long as the Anglican churches continue to embark all the time on the new adventures in doctrinal levity," he said, "the Orthodox churches will inevitably continue to hesitate about the desirability of closer relations with Anglicans."

He cited as "doctrinal levity" PECUSA's decision on women priests possibly to be made at General Convention, and a recent report of the Church of England doctrine commission whose conclusion, he wrote, means that "provided the church does not actually discard the creeds, individual church members must be free to deny every article of them."

With regard to the eucharistic presence of Christ, Fr. Beckwith said that "because of the controversy over Roman Catholic transubstantiation Anglicans have traditionally been rather shy of the expression 'the bread and wine become the body and blood of Christ,'" phrasing included in an AOJDD subcommission report.

"It may be that the sense in which the Orthodox would use this sort of language would not be very different from traditional Anglican teaching," he wrote, "but I think that it is important for Anglicans to make clear the sort of interpretation of the language on which they could accept it, so that there can be no misunderstanding or suspicion of insincerity."

Fr. Beckwith said the Anglican view is that "apart from reception, the consecrated elements become Christ's body and blood symbolically and virtually only, and... as such they should be treated with respect but not worshiped."

As for the epiclesis, the priest noted that it is "not... expressed in the liturgy of the Church of England," and questions the suggestion that it is "an element essential to the eucharist whether it is explicitly expressed or not."

He called for a more detailed discussion than is contained in an AOJDD subcommission report on why Anglicans do not believe that the veneration of icons should be required of all Christians. One reason, he cited, is the use of "three-dimensional images in the West, the veneration of which has been widely felt to be a temptation to idolatry."

Speaking of the "filioque," Fr. Beckwith said that removing it might undermine a defense against Arianism (the teaching that Jesus is not God).

"If Anglicans were willing to remove the filioque from the creed," he asked, "would Orthodox for their part be willing to make a statement recognizing that the double procession of the Spirit, as Augustine expounded it, was not

heretical, and that Anglicans must be free to embody his understanding of the doctrine in their other formularies?"

Both eastern and western Christians agree that the "filioque" was never formally added to the creed by decision of an ecumenical council, even though the creed with the "filioque" has become the traditional western form.

CANADA

Prelate: Ordination of Women Would End Intercommunion

The prospect of the Anglican Church of Canada ordaining women to the priesthood in November is moving the Greek Orthodox Church farther and farther away from the other body, Bishop Sotirios said in Toronto.

Head of the Greek Church in Canada, he said that the two churches have enjoyed excellent relations and he will continue to work with Anglicans, as he does with Jews, Moslems, and Roman Catholics. But he added that "there can never be intercommunion with the Anglican Church if it has women priestesses."

Bishop Sotirios said Christ could have called a woman as a disciple, but he didn't. Throughout the history of the Greek Orthodox Church, this tradition has been adhered to "and we won't change."

A number of Anglicans, including one priest, have approached the bishop to seek refuge in the Greek Church. His answer, he said, was to "wait and see."

Where there is no parish, Orthodox are allowed to attend Anglican or Roman Catholic Churches to pray, but not to receive the sacraments.

If the Anglicans do create priestesses, the bishop said he will issue a decree forbidding Greek Orthodox faithful to attend Anglican churches.

The 39-year-old prelate, a native of Greece, is the first Canadian citizen to be elected to the Greek Orthodox episcopacy.

STATISTICS

NYC Endorses Death Penalty

Nearly 70% of metropolitan New Yorkers endorse the death penalty and nearly 80% favor mandatory jail sentences for convicted juveniles, according to a *New York Daily News* Opinion Poll.

The poll, taken in May, showed that 69% of respondents favored restoring capital punishment, with 27% opposed. Four replied "don't know."

In 1975, respondents to a similar question in the same paper voted 57% in favor of restoring the death penalty; 6% favored it only in the killing of an

officer; 25% opposed; and 12% not sure.

Under New York State laws the death penalty is mandatory for the murder of a policeman or of an employee of a local or state correctional institution during the performance of duty, and for the murder of an inmate by a prisoner serving a life sentence.

The *Daily News* also asked: "Do you favor mandatory one-year jail sentences for a juvenile, 14 or older, convicted of murder, rape, arson, or robbery?"

The responses were: 79%, yes; 16%, no; 5%, didn't know. A number of respondents said they thought one-year sentences were not severe enough.

Last spring, the New York State Legislature passed a bill to allow a family court judge to order confinements of up to five years for 14- and 15-year olds convicted of murder, first degree arson or kidnapping. The penalty would be up to three years for such crimes as rape, manslaughter, and robbery.

ANGLICAN COMMUNION

Islands Resent CASA Link

The approximately 2,000 Anglicans living on the Falkland Islands off the tip of Argentina are still unhappy over having been handed over to the autonomous Council of the Anglican Church in South America (CASA). The island population is almost entirely British and Anglican.

In 1964, the church was linked to Argentina in the extra-provincial Diocese of Argentina and Eastern South America but under the jurisdiction of Canterbury.

In 1974, however, arrangements were made in South America for British and PECUSA interests there to be handed over to CASA. Thus the Anglicans on the Falkland Islands came under the authority of an independent South American church body.

Recently, three of their members conferred with the Most Rev. Donald Coggan, in London, requesting that he restore to them their extra-provincial status under Canterbury. But nothing to their satisfaction emerged from the meeting.

Desmond King of Port Stanley, the islands' capital, said the archbishop had not seemed to understand how the islanders felt. He told the visitors that, since all concerned were Christians, he could not see why they should mind about whom they were grouped with, Mr. King said, and added that Dr. Coggan suggested the islanders talk with the Rt. Rev. Richard Cutts, Bishop of Argentina and Eastern South America.

What was not referred to in the conference is the antipathy of the Falkland

Islanders to Argentina politically. Argentina has long laid claims to the islands and the Falklanders are intensely British and want to remain so. It could be that they equally don't want to be associated with Argentina ecclesiastically.

RELIGIOUS ORDERS

Milwaukee Convent Dedicated

The western province convent of the Community of St. Mary in Milwaukee, debt-free in a little more than two years, has been dedicated. Literally, a packed house attended the service.

Ranks of pipes from the old organ in St. John's Chapel, DeKoven Foundation, Racine, were adapted for use with the console for the new chapel organ. The organ itself was dedicated to Sister Hildegard, who died before the rebuilding project was completed.

Also used in the chapel are old Kemper Hall rood figures.

The dedication ceremony included an organ recital by Richard Crane, and the eucharist with the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, as celebrant. Preacher was the Rt. Rev. Stanley Atkins, provincial chaplain to the sisters.

JERUSALEM

First Council Meets

Some 60 clergymen and lay people from Israel, Jordan, Lebanon, and Syria took part in the first council meeting of the Diocese of Jerusalem under the chairmanship of the Rt. Rev. F.I. Haddad.

Administrative and financial matters were discussed during the three-day conference in Jerusalem.

The Diocese of Jerusalem is one of the four comprising the autonomous Episcopal Church in Jerusalem and the Middle East. The others are the Dioceses of Iran, Egypt, and Cyprus and the Gulf. (The Persian Gulf states include Qatar, Bahrain, Muocatane Ornan, and Kuwait.)

CHURCH OF ENGLAND

London Area May Be Reorganized

A major reorganization of the Diocese of London, founded in 314 and embracing 282 square miles north of the River Thames, is proposed in the report of a commission directed by the Archbishop of Canterbury to consider diocesan organization in Greater London.

The diocese includes the four suffragancies of Stepney, Kensington, Willesden, and Edmonton. Under the

proposals, these four would be given diocesan status in all but name and the functions of the Bishop of London and the diocesan synod would be drastically reduced.

The bishop's responsibilities would be confined to the one-square mile City of London, which is the financial hub of the capital, and includes St. Paul's Cathedral, the Borough of Westminster, which embraces Westminster Abbey, and the seat of government.

One proposal which was rejected would have had all of London and the Dioceses of Southwark and Croydon made into a third Province of the Church of England along with York and Canterbury.

The proposed reforms, if accepted and pushed through the legal channels, could be in operation by the end of 1977.

Centuries ago, the Bishop of London was a powerful figure, holding jurisdiction, among others, over the church in America.

Female Ordination, a Problem in Church Relationships

The Archbishop of Canterbury told the synod that the next big step in the issue over women priests will be the relationship between member churches of the Anglican Communion which ordain women and those which do not.

He made the comment after he had been asked if action had been taken to inform other Anglican churches that the synod last year held that the Church of England believed there were no fundamental objections to the ordination of women and, if as synod had suggested, the other Anglican bodies had been invited to share in a re-examination of the theological grounds for women's ordination. In reply, Dr. Coggan listed the various church leaders to whom he had written about women's ordination, but he said the call for re-examination with other churches was much more difficult.

Steps toward the ordination of women, he said, have not been uniform among members of the Anglican Communion.

(Earlier, synod had been informed by the House of Bishops that women ordained to the priesthood in other Anglican churches would not be permitted to celebrate in parishes in the provinces of Canterbury and York [TLC, Aug. 15].)

Dr. Coggan also reported that a recommendation from an informal meeting of Anglican and Roman Catholic leaders last year suggested a consultation on how churches having women priests and those which did not could be "reconciled in sacramental fellowship." He expressed the wish that such a meeting might soon take place.

BRIEFLY . . .

All profits from the sale of *We Gather Together*, a book of menus and recipes from wives of PECUSA's bishops, will go to the **Presiding Bishop's Fund for World Relief**. Every province of the church is represented in the 400-plus offerings for simple or festive fare. Mrs. John M. Allin coordinated the material and wrote the forward. The book is available from Seabury Press for \$7.95.

Suffragan Bishop Michael Mann of Dudley, 52, a former soldier and colonial administrator, has been named dean of Windsor. By statute, the dean is required to preach only on the great festivals of the church. He is also chaplain to the Royal Family and parish priest to Windsor Castle's residents.

The last of 32 windows in the nave of the Cathedral Church of St. John the Divine in New York City has been filled. The 44-foot high clerestory window over the famous Sports Bay contains the figures of Nimrod and St. Hubert. The glass is by Willett. Dedicated on July 4, the window is the gift of Col. Robert Pentland of Miami as a tribute to Mrs. Pentland.

President Ford sent a message of congratulations to Israeli Prime Minister Yitzhak Rubín expressing the "great satisfaction" of Americans in the daring Israeli rescue of 104 hostages in Uganda on July 4. An Israeli official said: "No American president has ever congratulated us on a military action before — not even after the Six Day War."

Thousands of Canadians of all faiths took part in a memorial service in Montreal's Shaar Hashomayim Synagogue for the 11 members of the Israeli Olympic team slain by terrorists at the Munich Games of 1972. The International Olympic Committee refused to sponsor an Israeli-requested memorial observance as part of the official 1976 program.

Thirty-three children from strife-torn Northern Ireland are spending six weeks with families of various Chris-

tian affiliations in Minnesota, Wisconsin, North Dakota, and South Dakota. Their hosts pay flight and health insurance, and in Minnesota the required foster home license. The program was started in 1973 by Sarah Hughes of Belfast, who, in cooperation with the Hibbing Rotary Club, sent 120 children to northern Minnesota that year. Hundreds of children are on the waiting list.



Vatican Radio, citing reports received from sources inside Communist-ruled Laos, said all church properties were being expropriated by the government — schools, houses, orphanages, churches. In Vientiane, the capital, only one of six Roman Catholic churches and two of the 87 Buddhist pagodas remain open fulltime, the broadcast said, adding that all foreign missionaries have been expelled and since September, 1975, all forms of religious instruction have been deleted from school curricula.



Canada's churches are suffering from a shortage of clergy with the Presbyterian Church reporting a 12% vacancy. The Anglican Church of Canada is "not in bad shape," according to Fr. Richard Johns of the resources ministry but finding men willing to go to the remote places clamoring for priests, he said, is difficult. For many years, the Arctic and other northern dioceses have been drawing their priests from the Church of England.



The Rev. Abel Hendricks, first colored president of the Methodist Conference of South Africa, declared that "if Christians were Christians" there would be less race prejudice. He said, "Prejudice is a sin, not only of Christianity but of humanity at large. It has grown as a pestilential weed in the soil of every land and in the atmosphere of every heart."



Fr. Frank Perkovich, a Roman Catholic priest in Eveleth, Minn., believes polka masses bridge the generation gap. New lyrics have been written for such favorites as "Barking Dog Polka (We Bring Bread and Wine)," "Blue Eyes Cryin' in the Rain (At This Sacrifice)," and "Under the Skies of Blue (a communion hymn)." Even the Kyrie, Sanctus, and Agnus Dei are sung to the polka beat. "These polkas and waltzes are beautiful. They've been cherished by generations of Slovenian and Croatia people. It reaches our hearts," the priest said.

Looking Ahead



to General Convention

One of the recommendations to be presented to the 65th General Convention will be the abolishing of the House of Deputies rule under which a "divided vote" from a diocese is counted as a "no" vote.

A divided vote occurs when the four deputies of either clerical or lay order from a diocese split two-to-two on an issue.

The house rule requires that, to carry a proposition, favorable votes must total one more than half the total number of votes. Since the divided votes are counted in the total, their effect is negative.

A committee mandated by the 64th General Convention (Louisville) in 1973, found that the divided rule is inconsistent since voting should be by dioceses and not individual deputies. It recommended that the rule (41) be amended to permit only "yes" or "no" votes. If a deputation is unable to agree, it must abstain from voting.

The rule change would become effective only after two successive conventions also adopt proposed amendments to the church's constitution. Compensating for the possible loss of votes through abolition of the divided rule, the amendments would provide for what the committee terms an "extraordinary majority."

If 40% of the deputies voting favored the "extraordinary majority," passage of the proposal would require a 60% "yes" vote, dependent further on at least 60% of the dioceses actually voting.

The proposals would not affect decisions on liturgical matters or amendments to the constitution. Articles X and XI already require majorities from dioceses entitled to vote. Abstaining

because of a deputation split would still, in effect, be a negative vote.

A committee tabulation showed that in the seven last General Conventions (1958 through 1973) the divided vote was a decisive factor in the defeat of nine issues: one by the clerical order, six by the lay order, and two by both orders.



General Convention would lose, and the provinces would gain, substantial power in the election of Executive Council members under a proposal coming before the Minnesota convention.

Instead of the convention electing 30 council members and the provinces nine, the Commission on Structure advocates that convention elect 20 members and each of the nine provinces two members. This would reduce the size of the council by one.

The convention would elect four bishops, four presbyters (priests), and 12 lay members. Each province would select one bishop or priest and one lay person. Terms would be staggered so that, after the first convention, half the number in each category would be chosen. Provinces would name only one of their two representatives before each convention.

Apparently anticipating that conventions in the future may meet oftener than every three years, the commission would fix council terms at "twice the interval between regular meetings of the convention." The proposal lets stand, however, present canonical provisions that a council member who has served three consecutive years would be ineligible for another term of "more than three years." After serving six years, the members would be ineligible for election for another three years.

The commission proposes similar language changes in canons governing other office holders and budgetary matters. It has been suggested frequently in recent years that the affairs of the church require General Convention meetings oftener than once in three years. No affirmative action has been taken.

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.

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 Receipts Nos. 18,195-18,363, July 28-Aug. 6, 3,485.00
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THE CONSECRATION THAT NEVER HAPPENED

A history of the church in the colonies

By TILLMAN M. MOORE

Prologue: At the time of the American Revolution the Church of England had been represented on American soil for almost 200 years. It was the first non-Roman Christianity in America by virtue of Cabot's voyage in 1497. A member of Martin Frobisher's party making the trip to the shores of Hudson's Bay in 1578 was "one Master Wollfall," a clergyman of the church of England. He first celebrated Anglican holy communion on the North American continent.

Most history books record, in the circumnavigation of Sir Francis Drake, a landing on the present coast of California where prayers "were said."

The Rev. Tillman M. Moore, an orthopedic surgeon, is the officiating priest at St. Francis Church, Palos Verdes Estates, Calif.

Although they were most probably from the Book of Common Prayer, the clergyman was undoubtedly a Puritan. Permanent colonization did not begin, however, until 1607 at Jamestown, and there was at least one clergyman, Robert Hunt, at this difficult outpost. In the remainder of the colonies churchmen were greatly in the minority. Trinity Parish in New York was established relatively late, in 1693, and Christ Church in Philadelphia in 1695. A form of establishment was developed in the Southern Colonies although in none of the 13 colonies was the Church of England completely, or systematically established, despite the policy of the English government to obtain the establishment as widely as possible.

By 1776, nine of the 13 colonies had varying types and degrees of establishments of the Church of England. In Virginia, this was gradual and vestries of 12 men became the usual pattern.

The vestry often had secular concerns which allowed a degree of control over the parish economically, socially, and at times, politically. Little, if any, ecclesiastical authority was exercised by the vestries and the feeling about this lack of authority were mixed, even in Virginia, where the church was most strongly entrenched.

Commissaries: In 1620, the Virginia Company asked the Rt. Rev. John King, Bishop of London, (one of its own stockholders) to appoint "suitable ministers" to its people and although none were sent, the Privy Council upon his recommendation ultimately instructed colonial governors in 1632 to receive no ministers without a special certificate from the Bishop of London. This was the first move toward ecclesiastical control, and placed the colonial Church of England under direct authority of the Bishop of London.

When Henry Compton became Bishop of the See of London in 1675, he appointed the first Commissary to the Colony of Virginia. This priest, later to achieve further distinction in his post, was James Blair who actually took office in 1689. Dr. Thomas Bray, later appointed to serve in Maryland, spent less than a year in the colonies but his significance in colonial Anglicanism was great. He returned to England and was instrumental in the organization of "The Associates of Dr. Bray," the Society for the Propagation of the Gospel (1699), and the Society for the

Promotion of Christian Knowledge (1701).

Commissaries appointed to the other colonies were Gideon Johnson, Carolinas (1707-1716); Roger Price, New England in 1730; and William Veasey, New York and New Jersey from 1714 to 1746.

Commissaries were ordained ministers. By and large they did not have parochial responsibilities, and could not ordain ministers or consecrate churches. Their functions paralleled those today which we ascribe to archdeacons or rural deans. Bray and Blair were the only two of these men to gain further distinction, and in general the program was not satisfactory, for they were unsure of their own authority and the local priests were leery of them.

The lack of a resident bishop meant that a long and arduous trip to England was necessary for the ordination of a candidate for holy orders. At least 10 men died on such trips, most of whom succumbed to small pox. Even if one survived the rigors of two Atlantic crossings, the expense was far above the means of the average colonial family.

Gambits for a Colonial Bishop: The campaign for resident bishops was active during most of the colonial period with occasional long quiescent gaps during portions of the administrations of the commissaries. Archbishop William Laud (1573-1645) was probably the first recorded proponent of an American bishop, interestingly enough because he wished to bring New England back into total conformity with the Church of England. His proposal was made in 1638, and nothing further was heard of the subject until 1685, when Sir Leoline Jenkyns left enough money in his will to establish two fellowships in Jesus College, Oxford, with the stipulation that the money was to be used for the first American bishopric.

Dr. Thomas Bray, because of his stature in the SPG and the SPCK, pleaded with and through their influential members to political and ecclesiastical powers for a colonial bishop. Although these societies and

their work were popular with both the clergy and laity (SPG was called "The Venerable Society") his reasonable requests were never implemented. In 1715, Archbishop Tenison left £1000 for the same purpose. Dugald Campbell in 1720 and Lady Elizabeth Hastings in 1741 each left bequests of £ 500 for the colonial diocesan that never was. In 1723, the then Bishop of London, Edmund Gibson, presented a memorial favoring a colonial bishop and offered to endow it with £1000 if one were established during his lifetime. His successor, Bishop Thomas Sherlock (1748-1761) was even more active in promoting the idea of an American bishop, and presented to the king a memorandum on the State of the Colonial Church and urged the need for a resident bishop. During 1749-1750 he prepared a document entitled "Considerations Relating to the Ecclesiastical Government in His Majesty's Dominions in America" and entered into active correspondence in this matter with some of the ministers of state. He also sent his personal representative to the colonies, who obtained firsthand information as to the need for, and colonial attitude toward, an American bishop.

It is not too surprising that such a proposal to King Charles II did not meet with enthusiasm. The monarch would not likely take advice from the Bishop of London, particularly about the church. There is record that a Paul Fisher of Clifton, near Bristol, left £ 1000 in his will in 1763 "for the use of the first bishop that shall be appointed in America," and shortly thereafter the then Bishop of London willed £ 500 to attain support for an American bishop. Thus in spite of offers of personal financial support, and pleadings of several of the Bishops of London in whom was vested authority for colonial ecclesiastical affairs, not so much as a preliminary plan was instituted. The nearest such a plan came to development was one which would have sent two bishops to the colonies, and two to the Indies. It was disapproved.

Not even a Suffragan?: Many sources abound with ample evidence

that neither Mother Church of England, the rank and file of colonial politicians, dissenting clergy and their congregations or even clergy and laity of the Church of England could accept the presence of a resident bishop. It is probable that if the government of England had been stable during American colonization, suffragan bishops would have been sent early to American shores, but the monarchs were at least titular heads of the church, and they seemed either uninterested in the requests submitted by church leaders, or were too occupied with internal affairs to formulate, plan and execute the machinery required to place a bishop on American soil. The reception such a bishop might have received, heading a not too affluent and poorly established church surrounded and outnumbered by droves of dissenters, is of course a matter of speculation. The government of England having decreed in Privy Council that the Bishop of London was titular diocesan of the colonies was strongly influenced by the crown and its feelings toward a colonial episcopate.

Under James I, who ruled during the early colonization, there was little in the way of colonial problems to concern either the monarch or the church. His son, Charles I (1625-1649), was a devout and well-intentioned ruler, but had more than enough troubles at home during the Puritan Revolution. Good advisors, including Archbishop Laud, who were interested in the colonial bishopric, might well have led to the establishment of a colonial suffragan under the Bishop of London if history had allowed a greater priority to be placed on colonial church affairs. Before this plan could be developed, both Charles I and Archbishop William Laud were beheaded at the hands of the Puritans.

At the end of the civil war both the church and the government were too weak to have made a major decisive move, and it was all either could do just to survive.

With the Restoration, King Charles II, who was more interested in mistresses than missionaries, cared little either for internal or colonial improvement. During the Commonwealth, Restoration and ascendancy of James II in 1685, there was no coherent government capable of urging expansion of the church. William III (1689-1702) naturally understood little of the church, and it was not until Queen Anne (1707-1714) took the throne that those who believed in the colonial bishopric took heart. It was a dream, held by many, that never came true.

There was even opposition to such a plan in Parliament among the Whigs because bishops, being members of the

The Living Church

If a candidate survived the rigors of two Atlantic crossings for an ordination, the expense was far above the means of the average colonial family.

The clergy of the Church of England were treated with a cruel harshness which forms one of the least attractive chapters in American history.

House of Lords, were Tories, and would tip the political balance toward Tory sentiments. The established church in England was an integral part of the government and bishops, by law, were officers in the state through their membership in Parliament as well as officers in the church. The dissenting clergy and their congregations were naturally violently opposed to the mere idea of a colonial bishop, partly for the reasons already given, but more so because they feared that the Church of England, through the influence of resident bishops, might become more firmly established and be a negative influence in the atmosphere of religious toleration which pervaded the new America. Further, the seeds of revolt were sprouting as early as 1731, and revolt was directed toward all that was British, and to the dissenter, who constituted the majority of colonists, the king and the bishop were the primary symbols of their oppressors.

In 1731 the first of a series of parliamentary laws was passed, establishing an embargo on beaver hats, an act meant to harm economically colonial competition with British furriers and felters. In 1733 the Molasses Act and the infamous Navigation Act were passed. From this time until the Stamp Act, the fires of revolution were continually fanned by an arbitrary and haughty parliament. In fact, almost a whole generation of men was absorbed in questions of revolutionary thoughts and actions and religion fell to a low ebb even among the zealous dissenting denominations.

There were primarily three groups of dissenting ministers who were especially active in the cause of the revolution — the Congregationalists of New England, the Presbyterians of the middle colonies and the Baptists generally. Although civil liberty was the ostensible object, yet it is now past all doubt that the abolition of the Church of England was one of the springs of the dissenting leaders' conduct. Anglicans, both clergy and laity, found themselves facing a most trying decision, for the clergy under certification of the Bishop of London had sworn

allegiance to the crown. For this, and for other reasons, the clergy were generally loyalists, and a very small number of Anglican clergy capitulated to the new (Revolutionary) order. The majority of clergy, outside the south, at any rate, were Loyalists as a result of their political conservatism and in some cases their English birth and education. Many in the north were missionaries of the SPG, which required the oath of allegiance to the crown, an insuperable obstacle to their support of the cause of independence.

It was not a popular position, for the clergy of the Church of England were reviled as Tories, branded as traitors by the news sheets and broadsides that stirred popular indignation and mob violence against them, and repudiated by the laity, to whom the problem of conscientious loyalty was not so keenly felt. They were treated with a cruel harshness which forms one of the least attractive chapters in American history. Mistreated, their property confiscated, their churches and homes wrecked, they were silenced, imprisoned, and banished. Many ultimately were forced to flee with the loyalists to the Canadian Maritime Provinces or to the West Indies.

A plea for a bishop from this group after the revolutionary spirit began to well up would have carried little weight in England, and would have been less than judicious in that pre-revolutionary period. The Anglican laity certainly were of mixed emotions, especially in Virginia and South Carolina, where the clergy were less Tory minded. In fact, this body included some of the most influential patriots of the Revolution. Even the required financial support would in many instances have been a burden to the vestries, who at times could not meet the salary items of the resident priests. The day to day struggle for livelihood among the lower and middle classes, and economic concerns of the wealthier landowners in the face of rising political unrest increasingly occupied more of the average layman's thoughts than the need for a colonial bishop.

It is no doubt too stringent an over-

simplification to summarize the reasons for lack of a unified effort on both sides of the Atlantic to obtain suffragan bishops, but it appears that the strong influence of dissenting denominations in the colonies, at times waging a war of words with the Anglican Church which itself was poor both in numbers and goods, and the lack of authority in colonial affairs probably would explain the lack of an American bishop during the early colonial period. In the middle colonial period, these factors were joined by monarchical instability of the government of England which led to an ineffective colonial ecclesiastical and secular administration. In the final colonial period, the rising mood of revolt would have swamped any cohesive plan which would have included a bishop as a symbol of British oppression.

Epilogue: As history records, the Revolutionary War started without even so much as a British bishop ever having set foot on American soil. Although many reasons have been given, one scholar (Anson Phelps Stokes *Church and State in the United States*) describes it generally as the battle in which the liberal forces — political, economic, social, and religious — were aligned against the conservative and strongly entrenched Episcopal Church. Whatever its causes, the mutually enervating series of land and sea battles took their toll of lives and property and culminated in the founding of a new country.

In the aftermath of the war, organized religion continued the decline begun in the pre-revolutionary era and reached its nadir. It has been said that no more than 7% of the population at that time were willing to admit affiliation to any religious body. Nonetheless, the search for a means of providing an Anglican bishop continued in the residue of the reunited Anglican clergy and laity that met in Maryland in November, 1780, just a few years after the close of the war.

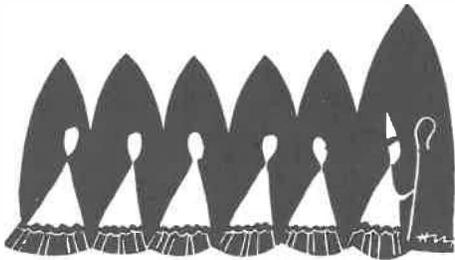
Under the leadership of the Rev. William White, a voluntary convention representing eight states was convened in New York City in October, 1784, and decided to gather the first general convention of the Anglican Church in America in Philadelphia in September 1785. Meanwhile, the clergy of Connecticut had elected Samuel Seabury to be their bishop and he had gone to England to seek consecration. Parliament refused to give its permission and he was consecrated at the hands of Scottish Nonjuring Bishops Kilgour, Petrie, and Skinner, in Aberdeen in September 1784. Thus, after a travail of 177 years, the Protestant Episcopal Church in the United States of America was born, paradoxically narrowly missing being born without a father in God.

EDITORIALS

Needed: Apostolic Order Plus Faith

That an eminent Roman Catholic theologian should make a plea for apostolic succession in the protestant stronghold of Princeton Seminary is one more indication that the times they are a-changing in the world of ecumenical thought and relations. (See story on page 5.) We hope that Dr. Bekes's appeal will be heard and seriously pondered by all Christians who concern themselves with church order as something fundamentally relevant to Christian faith and mission. Too many Christians, protestants especially but by no means exclusively, fail to see that relevance. Apostolic order is the only adequate medium for the transmission and extension of apostolic faith.

But a church can have apostolic order — succession, historic episcopate, “the works” — and yet be defective in apostolic faith, and we respectfully add



this reminder to what Dr. Bekes has said. In other words, we need to be sure that we do not try to convince our own selves and to convince other people that if only a community of Christians will provide itself with bishops who stand in the apostolic succession by virtue of their ordination it will thereby secure to itself — and make secure within itself — what Jude calls “the faith which was once delivered unto the saints.”

A church might all too conceivably be most secure in the succession of its bishops and most insecure in the faith of some of its bishops. And in saying that we are not — alas — speaking purely hypothetically.

In early Christendom, a church's possession of the apostolic succession in its episcopate was regarded primarily as a sign of that church's soundness and wholeness in the faith which it had originally received from its apostolic founder. Apostolic order was a sign of undeviating continuance in the original apostolic faith. It ought to be that today. Let's say, in summing up our point, that it is a *sign* of that faith, but no *guarantee*.

It may be that apostolic order, including succession in the historic episcopate, has an important future in the Coming Great Church. We hope that it has; indeed, we think that it must. But while we are about the work of preparing the way for the restoration of apostolic unity let us be sure that the

need for the fullness of apostolic faith, as the very life of the apostolic fellowship, be given heavy emphasis. For if the complete unity of full faith with sound order is not established, Christians having the order will assume, to their own shipwreck, either that (a) they have the faith, or (b) they don't really need it, since they have the other.

There are orthodox protestant Christians who don't presently have the apostolic succession in their churches and who may properly remind the rest of us that we are justified by grace through *faith*, not simply through sacramental descent from Abraham. We hope that they too will be heard and heeded in this time of ecclesiastical re-building.

As Quiet As . . .

A churchmouse, as everybody knows, has a reputation for being as quiet as . . . But there is one occasion when even churchmice might be expected to lose their cool: when a cat stalks into the church, temple or what have you of their choice. Here's what might happen:

The Methodist churchmouse would sing a hymn.

The Presbyterian churchmouse would preach to the cat.

The Baptist churchmouse would look for a glass of water to immerse himself in.

The Lutheran churchmouse would ask the cat which Synod he belonged to.

The Christian Scientist churchmouse would keep still because he would know that whatever might happen, it wouldn't hurt.

The Jehovah's Witness churchmouse would tell the cat he would call on him at home.

The Fundamentalist churchmouse would do nothing because he wouldn't remember a cat being mentioned in the Bible.

The Charismatic churchmouse would shake the cat's hand, call him by the first name and slap him on the back.

The Roman Catholic churchmouse would try both a prayer in Latin and a guitar song in English.

The Eastern Orthodox churchmouse would tell the cat he's two weeks early for Christmas.

The Mohammedan churchmouse would bow three times to Allah.

The Jewish churchmouse would proclaim he wasn't kosher.

The Hindu churchmouse would go “Mooooo!”

The Buddhist churchmouse would pray to be reincarnated as a dog.

The Episcopal churchmouse? He would be much too busy arguing about women priests and changing the prayer book even to notice that the cat was there.

Jean and Boyd Wright

The Living Church

The Scottish Prayer Book of 1636

As the time grows closer to the coming meeting of the General Convention, when, among other issues, the Proposed Prayer Book is to be presented for consideration, it is of interest to note that it was exactly 340 years ago that the controversial Scottish Prayer Book was presented to the church in Scotland. It was authorized by royal warrant, October 18, 1636.

Although rejected by many of the people in Scotland and by the Puritans in England, that book found its way through the Scottish liturgy a century and a half later, into the liturgy of the American church in the Book of Common Prayer in 1789. It is that liturgy as contained in the "Concordat" that Bishop Seabury made with the Bishops of Scotland, and that is contained in the present prayer book.

This is a fact of history in which we Episcopalians may rejoice today, but at the same time we must remember that there was no rejoicing in 1636 or thereafter. In fact the use of the book was officially silenced in Scotland in July of the following year.

During the pre-Cromwellian era, the introduction of that liturgy into Scotland was the beginning of the downfall of the principal author of the proposed liturgy, Archbishop William Laud. The controversy culminated in Laud's execution in 1645.

On March 1, 1640, the day on which Archbishop Laud had been sent to the Tower to await trial, the House of Lords had appointed a committee "to take into consideration all innovations in the church respecting religion."

And what were the innovations which the committee was invited to condemn? They were the following: "The turning of the table altar-wise; bowing toward it; setting candlesticks on it; making canopies over it; advancing crucifixes and images upon the parafront, or altar-cloth, so called; compelling all communicants to come up before the rails, and there to receive; reading some part of the morning prayer at the holy table when there is no communion; turning to the East when pronouncing the creed; reading the litany in the

midst of the church; offering bread and wine by the church wardens before the consecration of the elements; having a credentia, or side table, besides the Lord's table, for diverse uses in the Lord's Supper; introducing an offertory before the communion, distinct from the giving of alms to the poor; prohibiting a direct prayer before sermon, and bidding of prayer; singing the Te Deum cathedralwise; introducing 'Latin-Service in the communion' at Cambridge and Oxford; standing up at the hymns, and always at Gloria Patri; carrying children from the baptism to the altar so called, there to offer them up to God."

Archbishop Laud was found guilty of supporting the above "innovations." At the time, he was also charged with complicity in attempts to subjugate the Church of England to the Church of Rome.

He was found guilty, but the charges were never proven. He was executed January 10, 1645. Meanwhile, in 1642, the use of the English Book of Common Prayer had been officially outlawed throughout the realm.

A manuscript written by Laud, entitled "A Summarie of Devotion," was published some twenty years later (1667). Among the prayers in the "Summarie" was one that was included in our Book of Common Prayer in 1928. It is familiar to all, but it bears repeating in its entirety. "O gracious Father, we humbly beseech thee for thy holy catholic church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where it is in anything amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord."

If we are mindful of these things of the past, the prayer of Archbishop Laud becomes more meaningful during these controversial times.

CAROLYN HUTCHENS
Hartford, Conn.

PEOPLE and Places

Positions Accepted

The Rev. Frank N. Cohoon, vicar, Calvary Church, Yates Center, and St. Timothy's, Iola; address, 416 E. Jackson, Iola (Kan.) 66749.

The Rev. Roger Weldon Cramer, associate rector, Trinity Church, Princeton; address, 336 Glenn Ave., Lawrenceville, (N.J.) 08648.

The Rev. Michael E. Hesse, vicar, Church of the Holy Cross, Pensacola; address, 7792 Northpointe Blvd., Pensacola, Fla. 32504.

The Rev. Canon Allan H. Hohl, dean of the cathedral Church of St. John, Wilmington, Del., effective early fall, 1976.

The Rev. Clyde L. Ireland, director of church relations, University of the South, Seawee, Tenn.

The Rev. T. Edmund Lakeman, rector, St. Michael's, Chickasaw, Ala.; address, 2400 Gordon Smith Dr., Mobile, Ala. 36611.

The Rev. David R. Mouille, rector, Grace Church, Ottawa, Kan.; address, 315 W. 5 St., Ottawa, 66067.

The Rev. William McKee Murphy, rector, Gethsemane, 111 E. 9 St., Marion, Ind. 46952.

The Rev. Russell S. Northway, rector, Holy Trinity, 34 W. Main St., Peru, Ind. 46970.

The Rev. Ralph E. Peterson, St. Peter's Church, 641 Lexington Ave., N.Y.C. 10022.

The Rev. Frederick W. Robertson, rector, Epiphany, Independence, and vicar, Ascension, Neodesha; address, 400 E. Maple, Independence, (Kan.) 67301.

The Rev. Roger W. Smith, rector, Church of the Holy Spirit, 169 Rice Rd., Wayland, Mass. 01778.

The Rev. Joseph Tatnall, rector, St. Peter's, 22 N. Union St., Smyrna, Del. 19977.

The Rev. Frank J. Terry, rector, Church of the Incarnation, 600 3rd Ave., Great Falls, Mont. 59401.

Ordinations

Priests

Mandeville, Jamaica — The Rev. Cyprian William Fields, OHC.

Central Florida — The Rev. Harry James Reamy, vicar, Holy Faith, Dunnellon, Fla. 32630.

Deacons

Central Florida — Roger Miller, curate, Trinity, 2338 Granada Ave., Vero Beach, (32960); Kent Roman, curate, St. James', 44 S. Halifax, Ormond Beach, (32074); and Robert Sanders, curate, Grace Church, 503 SE Broadway, Ocala (32670).

Delaware — Jeffrey Palmer Fishwick, assistant, Church of the Atonement, 36 Court St., Westfield, Mass. 01085.

Eau Claire — Raymond Dage, will serve in the Diocese of Southwest Florida. He has been a special student at Nashotah House.

New Jersey — Geoffrey Collis, curate, Christ Church, 405-415 Washington St., P.O. Box 999, Toms River (08753); Arthur Harold Tildesley, assistant, St. Mary's by the Sea, Bay and Atlantic Aves., Point Pleasant (08742); and Eugene Walter Zeifelder, in charge, Christ Church, Collingswood (08107).

Rhode Island — Robert Stuart Taylor, curate, St. John's, 10 Sylvester St., Barrington (02806).

Southern Ohio — Mary B. Anthony, Daniel R. Heischman, Pierce W. Klemmt, Peter R. Powell, Jr., and Robert J. Vanderau, Jr.

Upper So. Carolina — John McReade Barr III, assistant, St. Thaddeus, P.O. Box 623, Aiken 29801; Glenn Hamilton Gould, assistant, St.

Jude's, Columbia, and St. Barnabas', Jenkinsville: address, 2700 Haymarket St., Columbia 29210; and Robert Rector McGee, assistant, Grace Church, 1315 Lyttleton St., Camden 29020 (S.C.).

Western Kansas — Thomas Dee Miles, serving St. Augustine's, Meade, Kan. 67864.

Reception

The Rev. Richard Charles Harlacher was received as a priest from the Roman Catholic Communion May 27. Address: 15 S. Broad St., Waynesboro, Pa. 17268.

Retirements

The Rev. Arthur J. Lively, vicar of St. James', Tampa, Fla. Address: Box 5108, Land O'Lakes, Fla. 33539.

The Rev. Gerald K. Lowe, rector of Annunciation, Annamaria Island, Fla.

The Rev. John E. M. Massie, vicar of St. Edmund the Martyr, Arcadia, Fla.

The Rev. Tom Moss, rector of St. John's, Naples, Fla.

The Rev. Charles F. Rehkopf, archdeacon of Missouri. Continues as diocesan registrar and vicar of St. Augustine's, St. Louis, Mo. Address: 642 Clark Ave., Webster Groves (63119).

The Rev. Stuart Gillette Ruth, vicar of St. Cecelia's, Tampa, Fla.

Dioceses

Ohio — Emmanuel Church, Cleveland, celebrated its centennial June 6... Connie Webb of St. Luke's, Chardon, received gifts from the parish on her 90th birthday... Pre-retirement

conference for clergy born before 1921, their spouses and their contemporaries from the Diocese of Southern Ohio was held under the direction of retired Bishop Gerald F. Burrill... Dragi Bjelcic, longtime custodian at Church House, Cleveland, retired May 31.

Arizona — Canon Frederick McNeil, the first native Arizonan to be ordained a priest, has been honored by St. Andrew's, Camelback, with the naming of McNeil Parish Hall. He was its first vicar (1929-34) and, since 1967, has been associate rector emeritus.

Los Angeles — St. Anselm Indochinese Refugee Community Center, Garden Grove, has been dedicated. A two-year grant from Church World Service of the National Council of Churches will support the center in its work of helping Indochinese reach an "acceptable American level of self-support."

New Jersey — The Rt. Rev. Philip Elder, Suffragan of Guyana since 1966, is rector of St. Augustine's, Asbury Park, N.J. The suffragancy carries the formal title, Bishop of Stabroek.

Deaths

The Rev. Canon Glion Thomas Benson, 79, former Canon of Honor of the Diocese of Olympia and skipper of the diocese's "floating church" serving the San Juan Island Missions, died April 21.

The Rev. Don Herbst Copeland, 78, founder and president of the World Center for Liturgical Studies from 1962-74, died June 26. His home was in Miami. Memorials are suggested for the Institute of Christian Studies, care of St. Luke's Cathedral, Orlando, Fla.

The Rev. Edmund H. Gibson, 85, rector emeritus of Trinity, Galveston, Tex., and father of the Very Rev. Robert T. Gibson, died May 24, after a long illness.

The Rev. Harold Brown Hoag, 78, rector of St. Andrew's, Tampa, Fla., from 1945-62, died July 15.

The Rev. Kenneth Mackenzie, 57, rector of St. John's, Larchmont, N.Y., died July 10, of lung cancer at his home in Larchmont.

The Rev. Thomas Raymond Jones, 86, former dean of the San Diego Convocation, died June 18, in Sacramento, Calif.

The Rev. John D. McCarty, 61, rector of St. Stephens, Sebastopol, Cal., and Archdeacon of Pennsylvania from 1964-67, died April 11.

The Rev. Francis Ware Prosser, 76, retired deacon of the Diocese of Kansas, and formerly serving St. Christopher's, Wichita, died July 26.

The Rev. William Purdie Rowland, 50, rector of St. Barnabas on the Desert, Scottsdale, Ariz., since 1970, died June 21, at the Medical Center Hospital, Tucson, of leukemia. He served with the USAF during WW II. A memorial service will be held in the fall.

The Rev. Claude Bertram Horswell Runnalls, 95, rector of Calvary Church, Syracuse, N.Y., from 1922-53, died July 14. He was an honorary canon of St. Luke's, Orlando, Fla., where he had lived for many years.

Thomas Augustine Lawson, 27, communicant of St. Peter's Cathedral, St. Petersburg, Fla., and lay reader in the Diocese of Florida, died in St. Petersburg, June 11, from Hodgkin's disease, after a lengthy illness. He served with USAF in Thailand and Vietnam. His father, the Very Rev. LeRoy D. Lawson of the cathedral, celebrated the Burial Mass. Contributions to St. Peter's Memorial Fund have been suggested.

CLASSIFIED

advertising in The Living Church gets results.

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.

DEVOTIONAL ORGANIZATIONS

JOIN US in daily prayers for priestly and "Religious" vocations. Write for folder suggesting prayers and objectives. No dues. Fr. George E. Hoffman, Warden, St. John Vianney Guild, 117 S. Hyer Ave., Orlando, Fla. 32801.

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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.

POSITIONS WANTED

CHURCH-SCHOOL wanted. Excellent sexton 20 years experience all phases. Will relocate small town, country. Write: 109 Mechanic St., Doylestown, Pa. 18901. (215) 345-7686.

POSITIONS WANTED

TEXAS PRIEST, age 63, excellent health, rector present church seven years. Also headmaster-administrator of parish day school through sixth grade seeks change. Eighteen years visiting chaplain home for the elderly. Graduate training certification in pastoral care. Preference assistant in sizable parish in south or southwest. Would agree to contractual arrangement by year. Biographical resume *Clerical Directory*. Travel for interview own expense. Reply Box A-274.*

PUBLICATIONS

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

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

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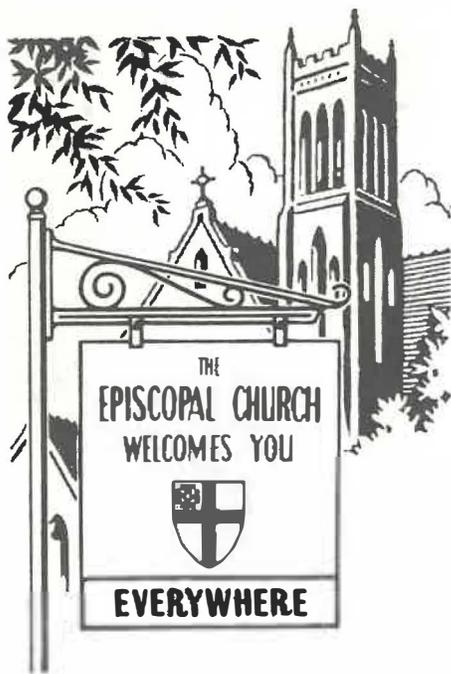
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THE LIVING CHURCH

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**.



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.

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

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

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 & 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, r
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

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

(Continued on next page)

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; Ev, 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

(Cont'd. from previous page)

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.

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). 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

**EPISCOPAL CHURCH CENTER
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Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

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; Tues, Thurs 8; Sat 10; HD as Anno

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 2:1-3, 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 B, 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; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS PARISH LAKE GEORGE
57 Main St.
The Rev. Robert D. Creech, r
Sun Masses 8, 10; wkdays 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, 1S & 3S HC

PITTSBURGH, PA.

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Sun Mass 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 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

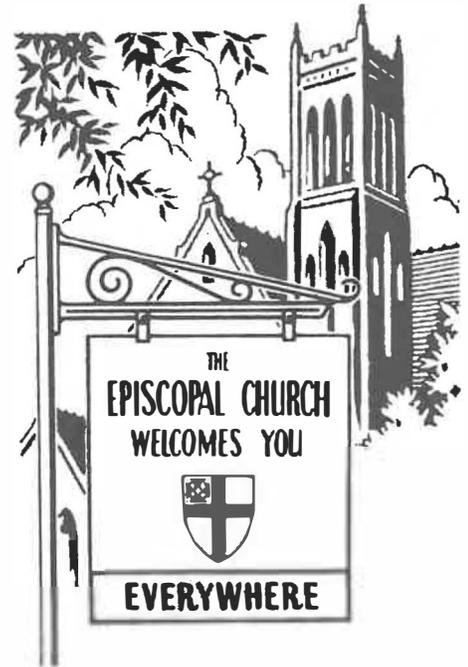
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses; 8 & 10:30. Feast Days: 10 & 7:30. C Sat 11-12



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)

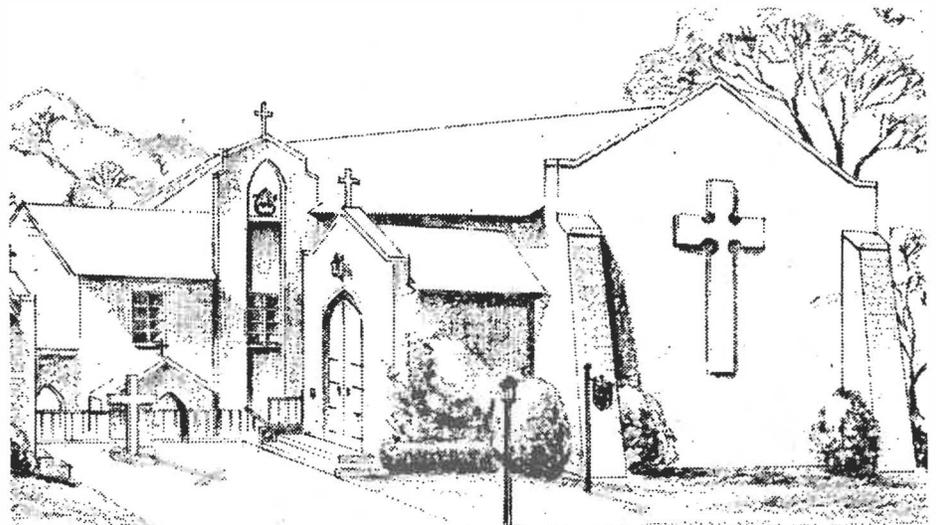
RICHMOND, VA.

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

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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