

# The Living CHURCH



The presidents of the World Council of Churches during the Geneva meeting of the WCC [see p. 4].

RNS

**A Candidate's Religion • page 9**

# AROUND & ABOUT

With the Editor

Government in these United States on all levels — national, state, and local — is growing snoopier and snoopier in dealing with employers about so-called civil rights cases. Recently, 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 [TLC, Aug. 22]. The home is charged with illegally discriminating against the employee because of her religion.

This kind of thing has become commonplace throughout the land, and I wish that more of my fellow Christians who have such a tender zeal for the civil rights of employees would show, if not a zeal, at least a decent and just concern for what ought to be the civil rights of employers. The Masonic Home in Michigan evidently needed somebody on that job who could work on Saturdays. Tell me, somebody: Has a business or institution in this free land a right to have a job for somebody to do,

that needs to be done on Saturdays? And along with that has it a right to say to somebody, "If you want this job you must be prepared to work at it on Saturdays"? Has it, or hasn't it? If it hasn't, we're nearer to 1984 than I, for one, like to think.

I'm not unmindful of that conscientious Adventist. But I'm disappointed that she took her case to court. She should have learned from her Bible that a good Christian is always willing to suffer disadvantage or loss for his faith. Her discharge for not being able to work on Saturdays, when she was needed, was not even an injustice, still less a persecution for righteousness' sake. The real injustice was done by the state of Michigan.

Does anybody else care about this? I think it's wrong, and the bland acceptance of it by my co-religionists who make a sacred cause of what they uncritically call civil rights is frightening; for totalitarian welfarism always begins with some such unreflective politicized idealism: here a little, there a little.

## Do You Really "Hate"?

By DANA GIDDINGS

Recently, I've noticed that the word hate is often being misused. It has lost some of its more powerful connotations and has merely become a verb describing strong dislike. It has been degraded to the level of an ordinary word with an ordinary definition. No longer does it mean HATE! Now it only means hate.

Hate, to me, should not be used to describe a food you dislike. Many times someone will say, "I hate beans!" when all they mean is, "Beans do not appeal to my appetite." No one can hate beans because beans are beneath hating. Hate is too big a word for beans. It shouldn't be wasted on lowly vegetables.

Nor should hate be wasted on a person who likes to wear a green tie with a purple suit. Hating someone like that is absurd because there are probably more things to love about him than hate. The same is true for almost every-

thing. You can't hate a song because it was written by Bach instead of Pete Townshend. You can't hate a flower because it's a dandelion not a red velvet rose.

No, hate should not be used on ordinary things. Hate should be used only for the hateful. Hate is disliking a person because he is black or white or speaks the wrong language, believes in the wrong religion. Hate is stuffing yourself with turkey on Thanksgiving and not caring that your neighbor is eating a cold can of beans or less. Hate is a war in which bombs are dropped on tiny farming villages and where a child loses both legs because he stepped on a mine while playing. Hate is seeing a mugging and looking the other way. Hate is ugly. It should only be used for ugly things.

Hate is a word that is strong and intense. It is like a tyrannical king, full of greed and a lust for power. It is a word that should be used with discretion. Hate cannot appear in our vocabulary as often as "the" or "and." Hate is ugly. Think before you use it. Do you really want to describe something with a word like hate?

*Dana Giddings is a student at St. Andrew's Priory School, Honolulu, Hawaii.*

# The Living Church

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

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## ARTICLE

A Candidate's Religious Beliefs — How Do They Matter?

Walter D. Dennis 9

## KALENDAR

September

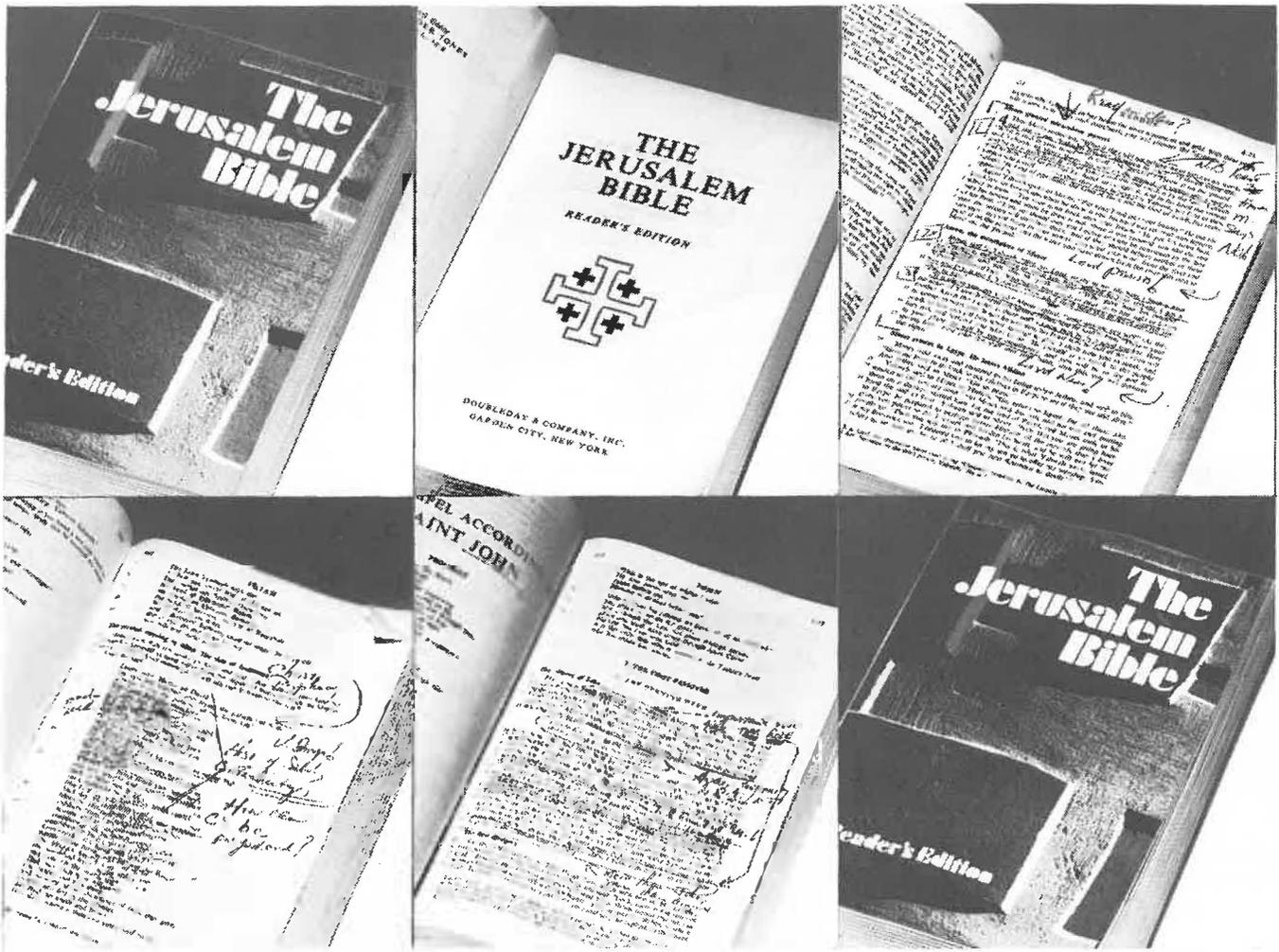
12. Thirteenth Sunday after Trinity/Fourteenth Sunday after Pentecost.
13. Cyprian, B.M.
14. Holy Cross Day
15. Ember Day
16. Ninian, B.
17. Ember Day
18. Ember Day
19. Fourteenth Sunday after Trinity/Fifteenth Sunday after Pentecost

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# LETTERS

## In Defense of SLC

I have for the first time (and probably the last) the pleasure of defending the SLC. The occasion is Fr. Benitez's letter [TLC, Aug. 8] objecting to the substitution, in the PBPC marriage service, for the Green Book's "Will you have" and "I will by God's help," of "Is it your will" and "It is my will" (*without* by God's help"). The fact is that the change is all to the good. The Green Book's form was based on the widespread but erroneous notion that this part of the service constitutes the *vows*. The Green Book's "I will by God's help" reflects this mistaken view by turning the dialogue into a demand for a vow (or promise) and the responsive making of one. (Incidentally, the Green Book, consistently inconsistent, clearly rejects this view by attaching "This is my solemn vow" to the end of the "I take you" section — the precise equivalent of the BCP "and thereto I plight [give] thee my troth," which are, it must be admitted, now seldom understood to constitute vows.)

The PBCP, by substituting "Is it your will" and "It is my will" (and omitting "by God's help") demonstrates gratifyingly that the SLC have come to perceive that "Will you" is not a demand for a vow or promise, and "I will" not the making of one. Instead, the former asks, in order to ensure the absence of coercion, whether each party *wants* to marry the other — and the cautionary and formidable sequel reminds them that if they marry, they must *stay* married, however disagreeable the marriage may become, and however much they may come to regret it: "Mind! *This* is what you are asked to say whether you want to do." That all

## The Cover

This week's cover photo is a portrait of the presidents of the World Council of Churches taken during the Geneva meeting of the WCC Central Committee. From left are: Dr. Cynthia Wedel, an Episcopalian; Metropolitan Nikodim, Russian Orthodox Archbishop of Leningrad; Dr. W. A. Visser 't Hooft; Justice Annie Baeta Jjagge; Dr. T. B. Simatupang; the Rev. Jose Miquez-Bonino; and Archbishop Olaf Sundby. High on the agenda of the Geneva meeting of the 134-member policy-making Central Committee is the topic of human rights.

this is true is proved by the fact that "Will you" (or rather "wilt thou") translate respectively the "*Vis*" and "*Volo*" of the Latin service; no vow or even promise is (at this point) asked or made.

The erroneous interpretation of course comes about from the fact that, in early English, "Wilt thou" and "I will" still had, on occasion, the senses "do you want to" or "Is it your will to," and "I want to" or "It is my will to." In contemporary English, they are most certain to be understood somewhat otherwise: "Do you promise to" and "I promise to."

The "Wilt thou" and "I will" of the BCP are much older than the BCP itself. *The booke of common prayer of the Churche of England: Its making and revisions . . .* S.P.C.K., London, 1949, contains a plate (no. 11) showing a page of the Latin service from a MS Manual (York use) of the fourteenth century in which each "*Vis*" and "*Volo*" passage is followed by the English equivalent, "Will you" [*sic*] and "I will." The priest and the parties are directed to add these vernacular passages to the Latin "*in lingua nativa*."

Some time after the publication of the Green Book, I communicated these facts to a member of the SLC, pointing out especially, perhaps with some acerbity, that we hardly need God's help either to desire or to promise something. I had no reply, but I am vain enough to hope that my letter promoted the PBCP's correction, though if other students of liturgy wrote similar letters, I am anything but sorry, and most happy to share the credit.

I am still glad I was married a long time before the SLC got to work.

JOHN W. CLARK

Minneapolis, Minn.

## Response to Dr. Fuller

I write in response to the letter from the Rev. Dr. Reginald H. Fuller carried in TLC [July 25] and *The Episcopalian*.

Dr. Fuller begins by mounting an old soapbox of "no theological reason." One had dared hope that the efforts of good brains on both sides of the question of women's ordination — not the least of which is Dr. Fuller's — had put that one aside permanently. To be sure, the soapbox now sports a gleaming coat of paint! The issue "is not clearly a matter of doctrine and is therefore to be treated as a matter of discipline." What may well not be clear to any one individual is the resolution of the matter; but I would dare to suggest that the efforts I refer to above rather clearly indicate that there is theological substance to the issue and that it is a matter of doctrine.

The appalling argument of Dr.

Fuller's letter, however, is the heart of it. He finds it a "disturbing factor in the voting system of General Convention" that "overseas deputations have full voting rights." He finds it "questionable whether these dioceses should have been given equal voting rights in the first place." One hopes that this sentence was removed by Dr. Fuller on reconsideration which appears in TLC but not in *The Episcopalian*: "The damage, however, has now been done by the well meant but mistaken extension of full voting rights to these churches." But most certainly the substance of the letters is identical.

The naked truth is that Dr. Fuller is painfully aware that our Caribbean dioceses voted heavily against the ordination of women at Louisville in 1973. Can it be that he is fearful of a similar vote in Minneapolis? One is hard put to find any other reasoning from a scholar of Dr. Fuller's reputation: impeccable on human dignity, human rights, anti-racism, and anti-nationalism. It is this unconscionable surrender to expediency that is truly appalling.

I would dare hope that I am not too presumptuous in asking of Dr. Fuller an apology to our Caribbean brothers and sisters. It is precisely because this is a theological issue, not one of society and culture, that they are as deeply involved in this as those of us who happen to live in the United States. The matter of recognition of orders and the unity of sacraments does indeed cross national and geographic and cultural boundaries. It would be totally inappropriate for the Caribbean deputies and bishops to abstain from voting on this issue in Minneapolis. The request of Dr. Fuller is an unworthy one.

(The Rev.) JAMES C. WATTLEY  
Executive Secretary,

Coalition for the Apostolic Ministry  
New York City

### Protests "Groundhog" Label

I wish to concur most heartily with the sentiments expressed by the Rt. Rev. Frederick J. Warnecke [TLC, Aug. 8].

It has been a source of constant embarrassment and sorrow to me to hear and to read how fellow anglo-catholics have been using this denigrating designation for the Draft Proposed Book of Common Prayer.

It is shocking on two counts: one, because it ignores, as Bishop Warnecke points out, the devotional intent of the Standing Liturgical Commission in choosing for the day of issue this beautiful feast, always a special day for catholics of all communions; and second, that it should be applied to a book which, if it is adopted by General Convention, will validate and authorize

many customs and practices which anglo-catholics have been using for many years.

I rejoice that the Conference on the Religious Life has issued a statement commending the Standing Liturgical Commission for its work. If only catholic churchmen generally could accept the Proposed Book for what it seems to many of us, i.e., the culmination of years of struggle for the restoration of traditional Catholic rites, ceremonies, and observances!

(The Rev.) ROY F. SCHIPPLING  
Good Shepherd Parish

Hemet, Calif.

### The Reproaches

I am not sure that I agree with your editorial [TLC, Aug. 8] that removal of the Reproaches from the proposed Liturgy of Good Friday is analogous to book-burning. The Standing Liturgical Commission seems to be responding to political pressure — ill-informed and priggish pressure, perhaps, but one that threatens us at a sensitive spot with a charge of bigotry.

Removal of the Reproaches does, however, create more problems than it solves.

The Reproaches are a vivid and poetic meditation on the meaning of the cross for the people of God throughout history down to the very moment of those hearing them on Good Friday each year. The "reproach" which Christ levels against his people places *us* (not some remote bunch of Jews) in the crowd that turns against Christ and brings about his death. This material is scriptural and tough. Perhaps that is what makes it offensive to some.

But if the Reproaches contain "undesirable anti-Jewish overtones" (which they don't), what about the passion according to John, which is read in the same service? John frequently refers to "the Jews" as engineers of the crucifixion, which is a good bit stronger than the material in the Reproaches. What about Stephen's bitter charge to the Sanhedrin that "you stubborn people" have become the betrayers and murderers of Christ? And on an international level, what about the undesirable anti-Egyptian overtones in the Passover Haggadah? Should we ask the Jews to clean up their seder meal in order to promote peace in the Middle East?

Surely the Standing Liturgical Commission had good reason to include the Reproaches in the draft book, a reason grounded in the hard truth of scripture. Let us respect that reason, and let us give the Reproaches a chance to prove themselves in the worship of the church.

(The Rev.) ORMOND PLATER, deacon  
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# The Living Church

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## OKLAHOMA

### Four Nominees for Episcopal Election

From the 61 priests and bishops suggested as a successor to the Rt. Rev. Chilton Powell, Bishop of Oklahoma, four have been selected for the official slate. A number of men withdrew their names from consideration.

The electing convention will be held Nov. 20, in St. Paul's Cathedral, Oklahoma City.

Of the four nominees, only one is from within the diocese — the Rt. Rev. Frederick Putnam, 59, Suffragan Bishop.

The others are the Rev. Canon Gerald McAllister, 53, rector of St. David's, San Antonio; the Rev. Nicholas Kouletsis, 53, rector of St. Mark's Church, Altadena, Calif.; and the Rev. Patrick H. Sanders, 55, vicar of St. John's Church, Leland, Miss.

In addition to its work on the official slate, the 26-member search committee established a procedure by which appeals to its decisions could be made. Only one valid appeal was made.

The nominees will meet with convention delegates Nov. 6 and 7, in Tulsa and Oklahoma City.

## EPISCOPAL CHURCH

### Partial Returns from Opinion Survey Announced

Returns from an opinion poll in the Episcopal Church conducted by Episcopal Surveys, Inc., [TLC, Aug. 15] and concerning specifically Prayer Book revision and the ordination of women have been partially completed. The clergy returns have been tabulated, while returns from the laity are still coming in at this writing.

The questionnaire was sent out to slightly less than 10,000 clergy, and 2737 responded.

In answer to the question of whether they favored the ordination of women to priesthood, 51.9% of those responding were opposed, 45.0% were in favor, and 3.1% offered no opinion.

About Prayer Book revision, 58.1% of the responding clergy expressed the hope that the Proposed Draft Book of Common Prayer will pass its first read-

ing at the 1976 General Convention, 36.3% were opposed to it, and 5.7% had no opinion.

Respondents were asked several specific questions about Prayer Book revision, with the following results:

✓ Favoring no change in the Book of Common Prayer and deferring such action to some later time — 268;

✓ Approving acceptance of the Draft Proposed Book as it will be amended by the Minnesota Convention — 1169;

✓ Favoring retention of the 1928 Prayer Book with only minor revisions — 390;

✓ Favoring acceptance of both the 1928 Book and the Draft Book for joint use — 506.

✓ Various other options — 127.

Complete results of the survey will be announced in this magazine as soon as they are available.

## HUMAN RIGHTS

### Abortions for Sex Selection Increasing

Dr. Park S. Gerald of Harvard Medical School has warned of grave ethical problems for physicians as a result of increasing demands by couples who want to abort a fetus because they prefer one of another sex.

He said some couples use fake medical histories to obtain tests that enable them to determine the sex of an unborn child. Others seek physicians who believe that abortion is proper for selecting the sex of a child. "We are all encountering it," Dr. Gerald said.

While he agrees with the concept that a woman should be able to control her own body, he is "terribly concerned about the propriety of obliterating a fetus because it is not the sex you want."

Although most obstetricians reject the idea of abortion for sex selection, he said "a significant fraction" believes that it is justifiable and moral. The

## Things to Come

October

9: The Rt. Rev. Daniel Cyganowski and the Rt. Rev. Robert Appleyard, concelebrants of a solemn eucharist in Pittsburgh marking the 30th anniversary of the concordat between the Polish National Catholic Church and the Episcopal Church.

ethical problem will become more acute if new methods of sex determination are successful, he predicted.

Dr. Gerald, who heads the clinical genetics division at Children's Hospital, Boston, said a consensus on the legal and ethical implications of abortion for sex selection is needed urgently because several quick, cheap ways to determine sex early in pregnancy are being perfected.

## ECUMENISM

### Churchmen Discuss Their Separation

"A lover's quarrel" was the expression used by Roman Catholic Archbishop Fulton Sheen in summing up centuries of Christian wrangling over what holy communion is and means.

His turn of phrase echoed in public what scholars said more elaborately in private earlier during an ecumenical theological symposium on the eucharist, part of the international Eucharistic Congress held in Philadelphia.

The archbishop and President Robert Marshall of the Lutheran Church in America, delivered major addresses — both on "Eucharist in Pluralism and Unity — Heritage and Hope" — during a day-long conference.

Responding were The Episcopal Church's Presiding Bishop, John M. Allin, African Methodist Episcopalian Bishop F. D. Jordan, and the Rev. John Liberakis representing Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, who was ill.

Dr. Marshall noted that part of the Christian heritage is "separate and distinct administrations of the eucharist." Christians should "not lament this entirely," he said, "because God has used Christian divisions to preserve and accent important aspects of the multifaceted sacrament — you could name them for your communion as I could for mine."

Nonetheless, he added, to applause, "we will not rest content with keeping our heritages separate."

Archbishop Sheen said that "theological jargon to some extent has kept us apart." Referring to a poem

about a frightened child and parents who slept on separate floors, he said: "What is the floor that separated child and parents? It is our rational interpretation of the eucharist, our cliches, our systematized, theological jargon, which close out the eucharistic Lord as sacrifice and sacrament from us."

He urged those present "just to forget our discussion and later on to spend an hour before the eucharistic Lord in the tabernacle where his body, blood, soul, and divinity continue to be present among us."

Bishop Allin spoke of the daily separate celebrations of holy communion during meetings of Roman Catholic and Anglican theologians he had attended. All participants attended both, he noted, but painfully "some ate and some didn't" at each service.

But in the dining hall, there was fellowship among all. "Here is the eucharist" too, he commented, the meal together "clearly pointing the way in which he would have us all walk together."

Fr. Limberakis, reading Archbishop Iakovos' text, recalled a phrase of the late Patriarch Athenagoras: "Christians should meet in the cup or, if you prefer, around the table of the Last Supper, or under the cross and the crucifix from the pierced side of him whom we all expect to be revived."

Unity, he said, "must be seen as an organic and real unity with Christ. This can only be effected through the full partaking of his life, death, and resurrection; through communion with God and one another; and through a strong, loud, and united proclamation of the same faith. In light of this biblical attestation, intercommunion as practiced today by some churches, although done

with the very best of intentions, may impede or unnecessarily prolong the dialogue already initiated."

Bishop Jordan reflected on words of the spiritual, "Let Us Break Bread Together on Our Knees." He spoke of the eucharist's relation to other parts of life, including the problems of those who lack enough food or other material needs. "No life style based on excessive . . . consumption," he said, "can claim to be Christian."

Is the eucharist a "sacrifice?" The ecumenical consensus seemed to be that it is, but not as popular Roman Catholic piety has sometimes been understood to speak of it, causing non-Romans to be very wary of the word.

Is ordination in succession from the apostles necessary for the person presiding at the eucharist? The Rev. Edward Martin, S.J., said: "Possible ruptures of pastoral succession in some Christian communities . . . do not necessarily imply a subsequent lack of pastoral office in those communities."

"Where the Word of God is preached and the liturgy celebrated in such a way that the community is built up," he added, "there can be no talk of 'invalid official acts' as though they were meaningless. In these cases, the existence of pastoral office is provided by the results."

How is Christ present in the eucharist? "In the light of the current discussion over the rational explanations of . . . Christ's eucharistic presence . . ." Fr. Kilmartin said, it is becoming apparent that "Catholic theologians are being drawn to a conclusion similar to that reached by Peter of Capua at the beginning of the 13th century . . . 'It is not an article of faith to believe that the conversion takes place this or that way, but only to

believe that when the words are spoken the Body of Christ is on the altar.'"

Bishop Allin, when asked during a press conference if Episcopalians accept "transubstantiation," the traditional Roman Catholic explanation of Christ's eucharistic presence, put it another way.

Christ is really present in the sacrament, he replied. "But I don't know how and I don't need to know."

## ENGLAND

### Malines Conversations Commemorated

Pioneering ecumenical talks between theologians of the Church of England and the Roman Catholic Church which took place in Malines (Mechelen), Belgium a half-century ago, were commemorated there last month.

Initiated in 1920 by Charles Lindley Wood, the second Viscount of Halifax (1839-1934), a devout Anglo-Catholic deeply interested in promoting reunion between the Anglican and Roman Churches, the Malines Conversations were presided over by Desire Joseph Cardinal Mercier. They were ended after his death in January, 1926.

All the meetings except the first took place with the knowledge of the Archbishop of Canterbury and the Holy See. The more protestant sections of the Church of England viewed the conversations with "great suspicion" and publication of a report of the meetings was delayed for fear that it might fan opposition to the Revised Book of Common Prayer, according to the *Oxford Dictionary of the Christian Church*.

Lord Halifax, however, published the report in 1928, which showed a consensus of opinion that the pope should be given primacy of honor; that the body and blood of Christ are indeed taken in the eucharist; that the sacrifice of the eucharist is a true sacrifice, but after a mystical manner; that episcopacy is by divine law; and that communion in both kinds is a matter of discipline and not dogma.

Though the conversations produced no tangible results and further progress was hindered by Pope Pius XI's encyclical, "Mortalium Animos," which forbade Roman Catholics to take part in certain current reunion movements, they indirectly stimulated the movement for cooperation between Anglicans and Roman Catholics.

The recent commemorative celebration began with mass in the chapel named after Cardinal Mercier in the Malines cathedral with Lord Irwin, great-grandson of Lord Halifax, reading the scripture and the Most Rev. Stuart Blanch, Archbishop of York, reading the Gospel. The York chalice, in which is set Cardinal Mercier's



Chap. Thomas Gimpel (Diocese of Los Angeles) is congratulated by Chap. James Shaw of Fort Ord after being sworn into the US Army chaplaincy and promoted to Captain from Specialist Fourth Class. His wife, Kim, was present for the ceremony. Chap. Gimpel, who had been serving as a counselor to servicemen and their families, is now attending Chaplain Officer Basic Course at Fort Wadsworth, N.Y.

episcopal ring that was given to Lord Halifax as the cardinal lay dying, was used in the service.

A candleholder bearing a message of thanksgiving from the Church of England was presented to Leo Joseph Cardinal Suenens, present Archbishop of Malines-Brussels, by Archbishop Blanch.

## ROMAN CATHOLICS

### Prelate Cites "Profound Hunger for God"

The legate of Pope Paul VI opened the 41st Eucharistic Congress in Philadelphia with acknowledgment of the Bicentennial city as "the cradle of religious liberty" where people are free "to satisfy their profound hunger for God."

James Cardinal Knox, prefect of the Vatican's Sacred Congregation for Divine Worship and the Discipline of the Sacraments, spoke at a City Hall reception headed by Mayor Frank Rizzo.

Cardinal Knox said it was most appropriate that the congress, which has the theme "The Eucharist and the Hungers of the Human Family," should meet in a city whose name means brotherhood and whose history is distinguished by a hunger for freedom.

In an atmosphere of religious liberty, he said, "the hunger for God can be satisfied. We give thanks that you enjoy this blessing; we pray that you may always value it; we hope that others may share it."

John Cardinal Krol of Philadelphia spoke at the opening congress mass.

The congress was the first held in the United States in a half-century.

### Exodus from Religious Life Called "Crisis in Faith"

The exodus of priests and nuns from many religious orders presents an "alarming" situation, the Rev. Mark P. Said, O.P., told a Eucharistic Congress conference.

The canon lawyer from Rome stated that "the grave sickness from which religious life is suffering in many parts of the world is a crisis of faith."

"Religious life at the moment is not in a very flourishing state," he commented, adding that the "religious—generally speaking—are not giving or presenting a very comforting or edifying image of themselves."

Fr. Said blamed rapid change and insufficient time and thought to spiritual preparation for the decline. He was optimistic for the future, he said, "provided that a serious and sincere effort be made on the part of all concerned to effect a true (spiritual) renewal."

## BRIEFLY . . .

Hymn No. 286, "It Was on a Friday Morning," of the **Book of Worship for the U.S. Armed Forces** was ordered removed according to a memo put out by the Veterans Administration CO in Washington, D.C. A congressman had protested the hymn's inclusion [TLC, July 18]. Many consider the **Book of Worship** to be an excellent compilation of hymns and services.

Fr. Peter Dewey, curate at All Saints', Isleworth, England, vacationing in the Kotor region of the Adriatic coast, reportedly went to the aid of a woman travel agent when she was questioned by Yugoslav police after taking photographs in a restricted area. The woman was sentenced to 15 days in jail, and the priest to 30. His rector described him as a very quiet person and found it hard to believe the man could have been fighting with the police.

Attorney Pauli Murray, Ph.D., of Alexandria, Va., recently earned her fourth degree, an M. Div. from General Seminary. Dr. Murray, 65, was ordained a deacon in June by Suffragan Bishop Arnold of Massachusetts.

The 125-year history of the Episcopal Church in the Diocese of Oregon has been told in a special edition of the *Churchman*. Some of the best reading is found in the winning essays written by Chris Berman, Steve and Michael Staley, and Tanya Mandrell for the anniversary contest, "Since the Beginning."

The Million Dollar Program for annual unrestricted giving to the **University of the South** ended its year with \$1,075,814. The budget had anticipated \$1,025,000 so the final accounting is expected to show a balanced budget for 1975-76. Any surplus would go toward debt retirement. Restricted gifts and earmarked bequests amounted to \$910,562, making a total gift income for the year of \$1,986,376.

**St. Martin's Mission, Ellisville, Mo.**, has been bequeathed 20% of the estate of the late George H. Packwood, a member of the founding congregation. It is estimated that the legacy may

reach \$800,000. Mr. Packwood stipulated that the principal may be used for capital improvements to the physical plant, and that income earned from investment shall be used for the charitable purposes of the congregation. Begun in 1965, the mission has been self-supporting for the past two years and is in the second stage of its building program. In addition to the usual activities, it maintains a school for retarded children in the parish house.

Msgr. Joseph W. Baker, writing in the *St. Louis Review*, the Roman Catholic archdiocesan paper, blamed "ignorance and bigotry" for defeat of a referendum amendment of the Missouri state constitution to allow state aid to non-public school children. The amendment, defeated by a 577,000-400,000 vote, would have allowed authorization for the loan of non-religious textbooks, bus transportation, and aid to handicapped pupils.

Delegates attending the biennial convention of the 3.1 million member **Lutheran Church in America** supported "unconditional amnesty" for "all persons who by action in the exercise of their conscience are in legal jeopardy because of their non-violent resistance to the Southeast Asia war." The measure urged the President of the U.S. to pardon those convicted for their Vietnam war opposition and said that cases involving war opponents who interfered with rights of others should be dealt with individually. The meeting was held in Boston.

Dr. Francis Cho-min Wei, 88, an educator and philosopher well known to American missionaries in China before the revolution, has died. For many years he was president of Hua-Chung University, Wuchang (Province of Hupeh).

**Trinity Church Burying Ground**, Pittsburgh's oldest unreconstructed landmark, once occupied a whole block and contained as many as 4,000 graves. Earlier, an Indian burying mound occupied the site. Today, there are only 128 recognized graves in the churchyard, with the last interment having been held in 1854. In 1787, John and William Penn, nephews of William Penn, conveyed by deed for five shillings the land "as a site for a house of worship and a burial place for the use of said religious society and their successors and for no other use, intent, and purpose."

# *A Candidate's Religious Beliefs — How Do They Matter?*

By WALTER D. DENNIS

In recent days, there has been much discussion about Jimmy Carter's religious beliefs, and how they will affect his ability to make wise choices as president. This is not the first time this issue has been raised. Mr. Lincoln was questioned about his religious beliefs since he was not a church-going man. Many believe that Gov. Alfred Smith, in the election of 1928, lost by a far greater margin than might have been expected because he was a Roman Catholic. You recall there was much discussion of John F. Kennedy's religion in 1960.

What does the Constitution say about

*The Rev. Canon Walter D. Dennis is at the Cathedral Church of St. John the Divine, New York City.*

religion? The original Constitution, as agreed on in Philadelphia and submitted to the thirteen states for ratification in 1787, contained but one religion-related clause. This provision appears as the last clause of Article IV and reads as follows:

No religious test shall ever be required as a qualification to any office or public trust under the United States.

The prohibition against a "religious test" is, as far as Constitutional law is concerned, a prohibition against governmental action — whether executive, legislative or judicial — and not a prohibition against individual voters. But any voter who opposes Governor Carter solely because of his religious beliefs would definitely be guilty of an act of disloyalty to the spirit of the American Constitution. The "no

religious test" means it would be unconstitutional for Congress to enact legislation to the effect that elective or appointive federal employment shall *not* be open to Baptists or to Roman Catholics or to Jews or to Mohammedans or, for that matter, to persons of no religion at all.

The controlling texts on church-state relations are found, however, not in the Constitution as originally framed and ratified, but in the First Amendment of the Bill of Rights. The First Amendment begins: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Since 1940 (*Cantwell vs. Connecticut* 310 U.S. 296, 1940), the Supreme Court said the First Amendment must be read together with the Fourteenth Amendment, and specifically the latter's due process clause.

Therefore, the First Amendment now must be understood as if it read: "Neither Congress nor any state legislature shall make any law respecting an establishment of religion or prohibiting the free exercise thereof." For the founding fathers, the "no establishment" clause meant at the very least that neither the Anglican Church in Virginia, the Roman Catholic Church in Maryland, the Congregational Church in New England, nor any other religion would become the official Church of the United States. But there is the two-fold nature of the First Amendment. The second clause guarantees the *free exercise of religion* against government restraint — and that holds for presidential candidates as well as presidents.

In 1967, the noted church historian Ralph Bellah pointed out that most Americans are willing to accept a "civil religion" from its politicians. This is to be seen on coins — "In God We Trust" — which motto is also inscribed in the House of Representatives Chamber. The Supreme Court begins all of its official sessions with "God save the United States, and this honorable court." Most people approve of invoking God on Memorial Day, and you will recall that most of the public events on the 4th of July began with prayer and services. Most Americans approve of that! But no further. So "civil religion" is praise of the religious origins of American Society, the common talk of Americans as a deeply religious people and reference to vague spiritual values

to which the nation is just as vaguely committed.

Most Americans are willing to accept some of "civil religion" from their political leaders, but not a religion which does not separate itself from politics. This is why they are nervous about Jimmy Carter. If Mr. Carter's religion has nothing to do with his politics and the public life of society, then he ought not to have one. And if his religion has been relegated to the periphery of his life, then it does not have the dignity to claim his commitment to it. We as responsible voters ought to give weight to Jimmy Carter's religious affiliations as one of the considerations, and an important one, that might affect his conduct in the presidency. This is proper and responsible. Any other view can only proceed from a belief, for which neither theological literature nor constitutional law gives the slightest support, that religious values and religious convictions are irrelevant to issues of domestic policy and world affairs.

I would emphasize that no president should make his decisions exclusively on narrow sectarian lines. That would probably be violative of the establishment clause. But his decisions ought to be informed by his religious-ethical presuppositions.

For example, if the President were a member of the Mennonite Church or a Quaker, he should not decide the question of peace and war exclusively on the tenets of that religion. Or if the President were a Christian Scientist, a religion committed to the world view in which the material does not matter and in which only the spiritual has reality, he should not abolish the Department of Health, Education and Welfare on that religious tenet alone.

In recent weeks, we have seen a good example of this. Governor Hugh Carey is a good Roman Catholic and has publicly stated that he is against abortion; but recently he vetoed a bill which would require parental consent for teenagers seeking abortions. His decision was not based on the narrow tenets of the Roman Catholic Church.

I realize that there are subtle and un-subtle ways religion affects a president's decision, sometimes consciously and sometimes unconsciously: in the power of appointments, in the shaping of what is "good" and "bad" in legislation, in the use of the veto.

In the coming election, I hope that Episcopalians will not vote for a candidate solely because he is an Episcopalian, nor against a candidate because he is something else, but will weigh a candidate's religious affiliation as *one* of the considerations that might affect his conduct in the presidency, and know that this is neither bigotry, nor the imposition of a religious test; it is responsible citizenship!

## The Candidates



RNS

There are subtle and un-subtle ways a president's religion affects his decisions.

Most Americans are willing to accept some "civil religion," but not a religion which does not separate itself from politics.



RNS

# EDITORIALS

## Republicans Grab an Issue

The abortion issue is an essentially religious one, and therefore the Republican and Democratic platforms for 1976 give to American religionists at least one *casus belli* for a good old-fashioned religious rumpus between now and election day — and indefinitely beyond that. It won't be an inter-denominational skirmish; pro-abortionists and anti-abortionists are in all the churches and synagogues. The issue is religious, not sectarian. And it is an issue which must be dealt with rationally but can hardly, if at all, be dealt with dispassionately.

The Republicans committed themselves in their convention to support of efforts to amend the Constitution to make abortion illegal. The Democrats, in their platform, although not endorsing abortion as a matter of policy or principle, reject as "undesirable" any constitutional action on abortion.

In effect, the Republicans are implicitly supporting making abortion a federal crime, while the Democrats commit themselves to the principle of leaving legislation on the matter to the states.

The difference between the platforms does not mean that Democrats as such are more tolerant and accepting of abortion than Republicans as such. Since most Roman Catholics in this country find their political home in the Democratic party



it's a fairly safe bet that there are more anti-abortionists per thousand Democrats than there are in the G.O.P. Nevertheless, with religiously motivated anti-abortionists it appears that the Republicans are going to do better on this particular issue. Their platform says that the people who want the U.S. Constitution to outlaw abortion nationally are on the right track, and can count on Republicans in government to support them.

The obvious counter-strategy for the Democrats is to argue that, however one may personally feel about abortion, it's the kind of thing that simply cannot be abolished or even effectively controlled from Washington. The debaters on this side may be expected to appeal to the history of an effort made earlier in this century to abolish the evil of drunkenness by a constitutional amendment.

Obvious reply to that: There was no way of so policing people's private bathrooms that bathtub gin could be detected in the act of being concocted. Besides, nobody except the crankiest teetotalarians ever regarded drinking as in any sense a violation of God's Sixth Commandment; with abortion

it is quite otherwise, so even if enforcement may be very difficult it must be undertaken if we are to be a society of people who do not condone the destruction of any human life simply on the ground that its presence is inconvenient to somebody.

The Democrats will gain and the Republicans lose with those voters who approve of abortion. But they may have difficulty with the kind of militant on either side of the issue who demands of the particular candidate: "Where do *you* stand? How do *you* intend to vote?" The Republican candidate



knows that his party's stand will win him no support from the pro-abortionists, but when he presents himself to the anti-abortionists — who appear from recent polls to be still a majority among American adults — he can say: "Our party doesn't waffle on the subject. If you are working for an anti-abortion constitutional amendment, we're the ones you want in power."

The Republicans need all the good issues on their side they can get. They seem to have one here: a good issue politically, at least; and, in the view of many American religionists, a good one morally. For, as they see it, abortion isn't simply a sin, it must be a crime in any society that makes certain basic sins, such as murder and stealing, crimes as well: offenses not simply against private conscience but against human life.

### The Bible

Lord, what you said never stayed on the pages—  
Aramaic, Greek or English —  
They marched down through the ages to us,  
Whether written by the apostles  
or their followers —

The words lived.

They rise right out of the book!  
They come to us in a blaze of glory —  
Or silent as green hills or still waters —  
Easing our fear, horrible pain or sorrow.  
Thank you, Lord  
For this communion  
Through your holy pages.

Helen Redett Harrison

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## BOOKS

### Varied Essays

IN OUR TIME. By Eric Hoffer. Harper & Row. Pp. 114. \$7.95.

Eric Hoffer is a self-educated longshoreman whose first book, *The True Believer*, was a literary hand-grenade tossed at ideologues of all types over 20 years ago. For a while, he was immensely popular and influential. Then he was photographed drinking Fresca with LBJ on the White House lawn, and his popularity evaporated in some circles.

His latest book, *In Our Time*, is a collection of short essays, none more than four pages long, on a series of subjects, including education, work, anarchy, and foreign affairs. What he sees in his own country is "a society that has lost its nerve and is becoming feckless and confused." How we got that way is the general theme of the book.

As is often the case these days, the diagnosis comes over better than the cures. But Hoffer is always easy and enjoyable to read, and the book provides an interesting two or three hours.

It will probably do no good to mention this, but the price, for a book this size, is outrageous. Unless you are a true Hoffer addict, try your public library.

(The Rev.) SHELDON M. SMITH  
Washington Memorial Church  
Valley Forge, Pa.

### A Searching Evaluation

THE MASS: An Historical, Theological, and Pastoral Survey. By the Rev. Josef Jungmann, S.J. Liturgical Press. Pp. 312. \$9.95.

Rich in footnotes and references yet handily accessible to any parish priest or interested layman, *The Mass* is published posthumously as Fr. Jungmann's last word to our current liturgical situation. This is a book written for Roman Catholics, but it cannot fail to be of interest and relevance to Anglicans, who share so many of the present dilemmas of the Roman Church. Fr. Jungmann addresses himself to these dilemmas from a moderate, thoroughly catholic and deeply pastoral point of view, and his vast knowledge of the history of liturgics consistently sheds light on one aspect of the eucharist after another.

The book carries considerable authority. One must understand the great influence of Jungmann throughout the sweeping liturgical reformation of Vatican II and its aftermath to appreciate this fact. And the book makes so much the more good

reading because it is not a simple apology for the changes and reforms but a searching evaluation which includes questions and criticisms. Jungmann does not shrink from raising doubts. Writing about the difficulty of striking a balance between the necessary components of *mystery* and *comprehension* in the proper presentation of the mass, he says, "Indeed, one begins to wonder whether the ideal of rational clarity has not already been pushed to the extreme. Happily, sacral forms that had become fossilized have been cleared away; but apart from the new Eucharistic Prayers and the Prefaces, no new shoots are yet visible in the clearing" (p. 244). Indeed, reviewing the work done in both our churches, one can only hope time and care will develop lovely plants such as the ones now being uprooted. Too often there are only weeds.

In spite of these doubts, Jungmann remained to the last a firm believer in the changes which he had a hand in bringing about and shaping. He defends throughout his book the currently prevailing view of liturgical reformers that the eucharistic service must *explain* (usually verbally) to the faithful at each juncture the mystery behind it all. To explain a mystery is of course a paradox, but not one that is foreign to a religion which, being incarnational, must abound in certain kinds of paradox. In fact, Jungmann articulates this particular paradox as simply setting forth the very Gospel, and he lays it down as a challenge to the aesthetic critics of the new liturgies:

"Churchgoers of this (aesthetic) stripe, far from being attracted by the new shape of the liturgy, may be repulsed instead; for now that the language of the people has been adopted, they find themselves confronted with a liturgy that is concerned not with meeting their temperamental needs but with preaching Christ and nourishing the faith, a liturgy that is demanding indeed" (p. 235).

This argument, however, ducks the issue and rests upon the *argumentum ad hominem*, in lieu of a real answer to the substantial complaints which, as we have seen, Jungmann himself raises 10 pages later. The "temperamental needs" here named correspond to vital elements in the worship of God — mystery, reverence, beauty, awe — which find thorough expression in Holy Scripture and in universal church tradition. The beauty of holiness is a biblical preoccupation which the churches cannot afford to ignore, and Christian faith in the wonder of Christ — incarnate, crucified, risen and reigning — *demand*s the loveliest expressions that can be found.

One of the most valuable features of

The Living Church

*The Mass* is its thorough review of the history of the doctrine of the eucharistic sacrifice. But for Anglicans there will be an annoyance here: precisely on the points where Roman Catholics and Anglicans are now converging, there is no mention of the fact. There are only sweeping references made to "Protestantism," and mention is made only of the utter lack of any doctrine of eucharistic sacrifice among "Protestants." In an age such as ours these are glaring faults, but perhaps they can be blamed on the fact that Jungmann was writing in a German-speaking world divided sharply between "Evangelical Protestants" and "Continental Catholics." Still, in a territory which aspired to write *A Common Catechism* (which also leaves out Anglicans), this is a disappointment to the ecumenically minded.

Every single part of the catholic eucharist, as found in both Roman and Anglican Churches today, is handled thoroughly by Jungmann. The Anglican priest will recognize, in reading this history of the catholic liturgy, the solid and ancient foundations, not only of the proposed Draft Book of Common Prayer, but of the traditional Prayer Book as well. *The Mass* is a book worth buying, reading, and using over and over again.

(The Rev.) ANDREW C. MEAD  
The Parish of All Saints, Ashmont  
Boston, Mass.

### Slim but Rich

**CHRISTIAN AT THE CROSSROADS.** By Karl Rahner. Seabury/Crossroad. Pp. 95. \$5.95.

This slim but rich book reminds me of a great composer's sketches for a symphony. The main themes are present, and they are striking; the variations are engaging but unfinished. One senses greatness, but it is still a work in progress.

Fr. Rahner's aim is "to present the faith to the man of today in such a way that he cannot, on the basis of his own convictions, dismiss it as ideology or myth." This would seem to require a comprehensive modern apologetic which *Christian at the Crossroads* is not. However, it succeeds at enough of what it attempts to be a helpful start.

The book is in two parts, "Fundamentals" and "Practice," of which the first is the more valuable. Here, in complex but compelling argumentation, Fr. Rahner defines man as "the question to which there is no answer," despite the pretensions of modern science and ideology to provide one. He then posits the "inconceivable love of God," definitively expressed in Jesus Christ, as the only possible answer to the human question. This theme is further

developed in splendid chapters on "Why I Am a Christian" and "The Core of the Faith." All this provides an excellent intellectual and metaphysical foundation for the "recovery of mystery" of which so much has been written lately.

If "Fundamentals" is the announcement of the theme, "Practice" is an uneven series of variations upon it. The section begins with a useful short meditation on the meaning of faith, followed by two fine chapters on the possibility and nature of prayer. Then, Fr. Rahner goes afield into highly technical discussions of the *Spiritual Exercises* and the Sacrament of Penance after Vatican II. However, the conclusion of *Christian at the Crossroads* is worth staying for: a magnificent chorale on dying, hope, and the Easter faith.

The "work in progress" in its present form is worth the attention of students of dogmatic theology, but I do hope that Fr. Rahner finishes his symphony!

(The Rev.) CLARK HYDE  
St. John's Church  
Napoleon, Ohio

### Labor of Love

**GEORGE HERBERT, RECTOR OF BEMERTON,** Poems from *The Temple* with an Introduction. Printed for "The Friends of Bemerton" by the University Press of Sewanee, Tenn. Pp. 38. \$1.50.

This booklet is a labor of love by American lovers of the life and work of the Anglican priest-poet of the 17th century, George Herbert. It is most attractively put together, and it has the added attraction, for those who care about Herbert and his legacy, that proceeds from the sale of the booklet will be added to funds now being raised to repair St. Andrew's Church, Bemerton, where Herbert is buried. The old church is in serious disrepair.

Americans interested in purchasing copies of the booklet or getting information about the program of "The Friends of Bemerton" should write to the Secretary-Treasurer for the U.S.: Amy M. Charles, 114 McIver Building, University of North Carolina, Greensboro, N.C. 27412.

C.E.S.

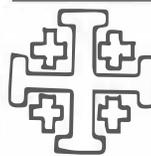
### Books Received

**THEY CRY, TOO!** Lucille Lavender. Hawthorn Books. Pp. 152. \$6.95. Says Norman Vincent Peale: "This is a most interesting and understanding book about your minister and his wife and family."

**THE DOCTOR AS JUDGE OF WHO SHALL LIVE AND WHO SHALL DIE,** Helmut Thielicke. Fortress Press. Pp.41. \$1.00 paper. A noted theologian examines the meaning of the right-to-life question.

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**ST. JOHN'S** 23 Park St.  
 The Rev. B. Whitman Dennison  
 Sun 8 & 10:30; Wed 7:15

## MICHIGAN

**JACKSON COMMUNITY COLLEGE—Jackson**  
**ST. PAUL'S**  
 The Rev. Canon F. W. Brownell, r  
 HC Sun 8, MP 11; Thurs HC 10 & 6

## NEW JERSEY

**RUTGERS UNIVERSITY** Newark  
**GRACE CHURCH** 950 Broad at Walnut  
 The Rev. G. Butler-Nixon, r  
 Sun Mosses 8, 10; Mon thru Fri 12:10; Sat 9:15

**RUTGERS UNIVERSITY** New Brunswick  
 Cook, Douglass, Livingston & Rutgers Colleges  
**ST. MICHAEL'S CHAPEL** Busch Campus  
 The Rev. Thomas A. Kerr, Jr., chap; Ms. Susan Connell;  
 the Rev. Henry W. Kaufmann  
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

## NEW YORK

**R.P.I. and RUSSELL SAGE COLLEGE** Troy  
**ST. PAUL'S** 3rd & State Sts.  
 The Rev. Canon Fred E. Thalmann, r  
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

**SYRACUSE UNIVERSITY** Syracuse  
**EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY**  
 The Rev. Robert C. Ayers, chap.  
 Community House, 711 Comstock Ave. 13210

## NORTH CAROLINA

**DUKE UNIVERSITY**  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, D.D., chap.  
 Sun HC 9:15, 5:15 — Center Chapel, Wed HC 7:45 — York Chapel; Thurs HC 5:15 — York Chapel

**EAST CAROLINA UNIV.** Greenville  
**CANTERBURY CENTER** 503 E. 5th St.  
 The Rev. William J. Hadden, Jr., chap.  
 Tues 12:10 HC, Lunch; Wed 5:30 HC, 6 Canterbury

## OHIO

**OHIO UNIVERSITY** Athens  
**GOOD SHEPHERD** 64 University Terrace  
 Sun 8 HC, 10 Family, 4 Folk Mass

## PENNSYLVANIA

**INDIANA UNIV. OF PA.** Indiana  
**CHRIST CHURCH** 902 Philadelphia at Ninth St.  
 The Rev. Arthur C. Dilg, r  
 Sun 7:45, 9, 11

**PENNSYLVANIA STATE UNIVERSITY**  
**EPISCOPAL CHURCH AT PENN STATE**  
**EISENHOWER CHAPEL** University Park  
 The Rev. Derald W. Stump, chap.  
 HC: Sun 9, 6:15; Tues 7 and as anno

**SHIPPENSBURG STATE COLLEGE**  
**ST. ANDREW'S** Cor. Prince & Burd, Shippensburg  
 The Rev. Ronald J. Lynch, v & chap.  
 Sun 8:30 & 10:30. Canterbury (College Calendar)

## PENNSYLVANIA (Con't'd.)

**URSINUS COLLEGE** Collegeville  
**ST. JAMES'** 3768 Germantown Pike  
 The Rev. Leonard Freeman, r  
 Sun 8, 9, 11. Wkdys as anno

## TENNESSEE

**FISK & TENNESSEE STATE UNIVERSITIES**  
**MEHARRY MEDICAL COLLEGE**  
**ST. ANSELM'S CHAPEL** 2008 Meharry Blvd., Nashville  
 Emanuel G. Collins, chap. 615/329-9640  
 HE Sun 10; Wed 6:30

## TEXAS

**LAMAR UNIVERSITY** Beaumont  
**ST. MATTHEW'S** 796 E. Virginia  
 The Rev. Earl 'J' Sheffield III, chap & V  
 Sun 10, 6

**NORTH TEXAS STATE UNIV.** Denton  
**TEXAS WOMAN'S UNIV.**  
**ST. BERNABAS'**  
 The Rev. Charles E. Walling, r  
 Sun 8 & 10; Sat 5:30

**ST. DAVID'S** 623 Ector  
 The Rev. Edward Rutland, r  
 Sun 8, 9:30, 11:15 & 5:30

**SOUTHERN METHODIST UNIV.** Dallas  
**ST. ALBAN'S COLLEGIATE CHAPEL AND CANTERBURY HOUSE** 3308 Daniel  
 The Rev. Wm. W. Millsaps, chap.  
 Sun Eu 11 & 5; Mon & Fri EP 5; Tues, Wed, Thurs Eu 5

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
**TRINITY** Church St.  
 The Rev. A. Stringer, r  
 Sun H Eu 11: 7:30 & 11 June-Aug.

## VIRGINIA

**MADISON COLLEGE** Harrisonburg  
**BRIDGEWATER COLLEGE** Bridgewater  
**EMMANUEL CHURCH**  
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c  
 Sun 8, 10:30; Thurs 7

## WISCONSIN

**UNIVERSITY OF WISCONSIN** Superior  
**ST. ALBAN** 1404 Cumming  
 The Rev. G. Randolph Usher, r  
 Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

Refer to Key on back page.

# PEOPLE and Places

## Positions Accepted

The Rev. Robert W. Anthony is rector of Atonement, 36 Court St., Westfield, Mass. 01085.

The Rev. Gregory Brewer is on staff of All Saints', 338 E. Lyman, Winter Park, Fla. 32789.

The Rev. Perry Collins is curate of St. Paul's, King & Adams, Quincy, Fla. 32351.

The Rev. Kirk Cresap is vicar of All Saints', Selinsgrove, and St. Mark's, Northumberland, (Pa.). Address: 609 N. Broad St., Selinsgrove (17870).

The Rev. Raymond Dage is assisting at St. Luke's, 39 Broadway Circle, Ft. Myers, Fla. 33901.

The Rev. Charles V. Day is vicar of St. John's, 500 Parkshore Dr., Naples, Fla. 33940.

The Rev. Barton W. DeMerchant is coordinator of the teaching parishes program at Nashotah House, Nashotah, Wis. 53058.

The Rev. Robert Giannini is chaplain of St. Anselm's Chapel, Univ. of South Florida. Address: Episcopal Center, USF, Tampa, Fla. 33620.

The Rev. John McC. Good is rector of St. Barnabas, P.O. Box 195, Florissant, Mo. 63032.

The Rev. Daniel Herzog is the parish priest of Christ Church, Morristown, N.Y. Address: 529 Morris St., Ogdensburg, N.Y. 13669.

The Rev. Hewitt V. Johnston is rector of St. George's, Belleville, Ill. Address: 401 Portland, Belleville, Ill. 62221.

The Rev. George Plattenberg is associate rector of St. Peter's, Ladue, St. Louis County, Mo. Address: 110 N. Warsaw Rd., St. Louis, Mo. 63124.

The Rev. George H. Quarterman, Jr. is rector

of Trinity, 318 S. Duchesne, St. Charles, Mo. 63301.

The Rev. Harry J. Rains, Sr. is in charge of Christ Church, 13 & Franklin, Lexington, Mo. 64067.

The Rev. Thomas C. Seitz is assistant headmaster of St. Paul's School, 1600 St. Paul's Dr., Clearwater, Fla. 33516.

The Rev. Richard K. Smith is chaplain of Breck School, 4200 W. River Rd., Minneapolis, Minn. 55406.

## Ordinations

### Deacons

**Massachusetts** — Steven F. Crowson, assistant at St. Paul's, Brockton, Mass. Address: 118 Otis St., Milton, Mass. 02186; Linda Grenz, assistant at Good Shepherd, Reading, Mass. Address: 95 Woburn St., Reading 01867; Charles N. Moore, Jr., Lake Shore Dr., South Hamilton, Mass. 01982; David Sutcliffe, assistant at St. Matthew's, 1410 Champline St., Box 508, Wheeling, W.Va. 26003; Philip J. Tierney, assistant at Christ Church, Jackson & Church Sts., Box 164, Blacksburg, Va. 24060; David C. Toomey, 145 Hale St., Beverly, Mass. 01915; and William J. Watts, Jr., 15 Spooner St., Plymouth, Mass. 02360.

**North Carolina** — Noah B. Howard, non-stipendiary, St. Michael's, 234 Old Sparta Rd., Tarboro, N.C., 27886.

**Southern Ohio** — Elizabeth L. Lilly.

## Seminaries

**Bexley Hall, Rochester, N.Y.** — The Rev. Almus Thorp, director of the Board for Theological Education (BTE) for the Episcopal Church, has been named interim dean, effective Sept. 1. Dr. Thorp was dean of Bexley from 1959-69, a decade in which the seminary moved from Kenyon College, Gambier, Ohio, to Rochester, in 1968 to affiliate with Colgate Rochester Divinity School.

**Episcopal Divinity School**—The Very Rev. Edward G. Harris, co-dean, plans to retire Sept. 1. He had been dean of Philadelphia Divinity School from 1961-74, at which time it was merged with the Episcopal Theological School and renamed.

## Receptions

**Los Angeles** — The Rev. William Peter Mahedy, Jr. was received as a priest from the Roman Catholic Church June 13.

## Religious Orders

**Society of the Holy Cross** — The Rev. James Parker, SSC, was installed as Provincial Vicar for North America at the annual synod held at St. Andrew's, Kenosha, Wis. He is rector of St. Mark's, Albany, Ga.

## Laitly

Mary Margaret Cruse, Suzanne G. Devine, John Four Bear, Sandra Four Bear, Marjorie M. Hoopes, Millicent Lockett, Martin Pinckney, Judy Scholz, and Merrill Ford Waller have completed their studies at the National Institute for Lay Training at General Seminary, New York, and have accepted assignments in Alaska, Wyoming, New England, and New York.

# CLASSIFIED

advertising in *The Living Church* gets results.

## 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.

## LINENS & VESTMENTS

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

## MUSIC

MUSIC for Eucharist Rites I, II. Sample pages, five miniature scores, \$1.25. OSA Publications, 18 Claremont Ave., Arlington, MA 02174.

## OPPORTUNITIES

WOMAN owner of horse farm northwest Connecticut has space in rural colonial farm house. Nearby cultural opportunities. Expense sharing. Reply Box B-276.\*

NORTH SHORE Long Island, N.Y., suburban minifarm fighting commutation wave need employ assistants indoors and out, or will consider expense sharing. References exchanged. Reply Box B-277.\*

## POSITIONS OFFERED

ORGANIST-CHOIRMASTER for men and boys choir and mixed voice choir to succeed William Self. Excellent musical tradition and ministry. New 4-manual organ. Write giving education, experience, and references to: Rector, Grace Church, 6 Elizabeth St., Utica, N.Y. 13501.

## POSITIONS OFFERED

APPLICATIONS are invited for the position of Principal of Montreal Diocesan Theological College (affiliated with McGill University) beginning September, 1977. Primary tasks of the principal include developing pastoral relationships with ordinands, helping men and women to grow in their devotional life and their following of our Lord, and building a Christian Community. Some involvement with the teaching process is also expected. Applicants should possess good academic qualifications and experience in parish ministry as incumbents. Further information: The Bishop's Secretary, 1444 Union Avenue, Montreal, Quebec H3A 2B8.

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

## POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-275.\*

RETIRED PRIEST, age 68, in good health and presently serving a mission on the West coast would serve small mission or two in exchange for housing and car allowance. Reply Box G-270.

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.

## WANTED

GROWING parish wishes to buy a high quality used chalice. It must be sterling silver, gold-plated, 12-14 oz. capacity, in traditional style. Contact: St. Clement's Episcopal Church, P.O. Box 17342, Tampa, Fla. 33682.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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

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THE LIVING CHURCH

# CHURCH DIRECTORY

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

## 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

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725—30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 9:30; Service and Ser 9 & 11 (HC 1S); Daily 10

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

## 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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz,  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## MIDDLETOWN, N.J.

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

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
8 HC, 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S); Wkly HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; HD 8; Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

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

**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 8, HC 8:15 & 12:10; Tues HS 12:30. Wed EP 5:15, HC 5:30; Church open daily to 9:30.

**TRINITY PARISH**  
The Rev. Robert Roy 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

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
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— Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## CHARLESTON, S.C.

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

## DALLAS, TEXAS

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

## 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

## 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)  
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Sun Lit & Ser 11; EP 6

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