

The Living CHURCH



Canterbury Cathedral: Americans launch appeal to save the cathedral [see p. 5].

RNS

The Eucharist in 1776 • *page 8*

AROUND & ABOUT

With the Editor

Whether we like it or not — and I for one do not — the use of “gay” as a synonym for “homosexual” now has respectable lexical support. A recent writer in our letters section quoted from *Webster’s Seventh New Collegiate Dictionary* to the effect that the word “queer,” but not “gay,” was cited as a slang term for “sexually deviate: homosexual.” Our attention has since been called to the fact that that dictionary has been superseded by *Webster’s New Collegiate Dictionary*, the eighth edition in that series, and now three years old. This current edition of



Webster’s cites “gay” as a word for “homosexual” and does not specify that it is slang or colloquial usage.

Our readers are entitled to this information, in case they didn’t already know; so now that we’ve passed it on to you I am free to say what I think of Webster’s new stance: not much. My friend who brought this to my attention, makes this comment: “What seems most important here is the convergence of linguistic and Christian principles: viz., that words belong to people not people to words. Our Lord had some similar things to say about other rituals.”

I can see why my friend so sees it, but I think he puts the kettle on the wrong burner. Because the sabbath was made for man and not man for the sabbath he reasons that words belong to people, not people to words. Jesus did not say that the sabbath *belongs to* people, to do with as they please; it belongs to God, who in his mercy toward men and beasts ordained it for their refreshment. I don’t believe that any words belong to me, any more than the sabbath belongs to me, to do with as I

please. Words belong to God. He gives them to us for our use in talking with him, with one another, and with our own selves. The moment I use my sabbath rest from labor as an occasion for getting drunk I am acting as if the sabbath belonged to me, and it doesn’t. The moment I start using words as if — but let us hear the grand last word on that: “‘When I use a word,’ Humpty Dumpty said in a rather scornful tone, ‘it means just what I choose it to mean, — neither more nor less.’”

God gives us the sabbath, he gives us words, he gives us reason; and we are neglecting or misusing his gift of reason when we alter the meanings, or references, of words arbitrarily, capriciously, and in total contempt of established order of meaning. That is what we do when we take a word like “gay,” which from its beginning has been associated with the category of mirth, happiness, joy, and we transfer it to a category that is as unrelated to the former as, say, astronomy is unrelated to sonnets. If a homosexual person is feeling happy, he is gay — not because he is homosexual but because he is happy. That makes sense. But to call him gay because he is homosexual, when at the moment he may be feeling miserable, does not make sense. It makes nonsense; and I don’t think Christians have any right to talk nonsense deliberately and knowingly. We can’t help talking it undeliberately and unknowingly because we are fools like other men. We do have a duty toward both God and our neighbor, however, to try to maintain rational order in the use of words. The new Webster’s doesn’t make it any easier to do so, in this particular matter.

It’s a comfort to realize that we are at liberty to disregard Webster’s in our own usage, and we shall. All that I concede is that people who use “gay” as a synonym for “homosexual” can now claim respectable dictionary support. But respectable doesn’t mean right.

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1. Remigius, B.	
3. Sixteenth Sunday after Trinity/Seventeenth 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.

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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.

Church Pensions

Mesdames Barrett and Arnold do indeed raise many questions in the article, "Where Did My Pension Go?" [TLC, Aug. 15]. Even more important than the question in the title is the question of just how *total* is divorce. Until that question is resolved any subsidiary questions cannot be resolved.

But to return to the title question, I believe the responses the authors received from the Church Pension Fund are continuing proofs of a theory I advanced in an article prepared for the *American Church News* more than ten years ago; that the trustees of the Fund are more concerned with building and maintaining a *too sizable* reserve than they are with providing maximum benefits to beneficiaries.

I have recently found myself phased out of church employment after over 18 years service. Upon inquiry I learned that 12 years hence I can expect a pension representing roughly 3.5% of the combined premiums paid and income earned by those premiums over the thirty years when I began my credited service. This means that my then pension will not even draw the full income of the principal, let alone any of the principal itself.

I would like to propose a random sampling of the account experience of roughly 100 clergy; men who have died either before or after retirement, and whose accounts are no longer active — that is, no longer have any benefits being paid to survivors. This examination should add to the totals of premiums paid the annual compounded rate of invested income during the life of the account to determine the actual amount in the individual account. (Such an addition would nullify the "pool play" so often used by the Fund.)

Having determined what was paid into an individual account and how the monies grew during the active years, the next step would be to determine the amount paid after retirement to the clergyman and/or his survivors, *adding*, of course, the income still earned by the balance in the account to the account balance.

Such a study would either prove or demolish my theory. If proven, perhaps

General Convention could take appropriate action. If demolished, I will swallow hard, twice; and be silenced forever.

(The Rev.) WILLIAM J. MARVIN
Birmingham, Ala.

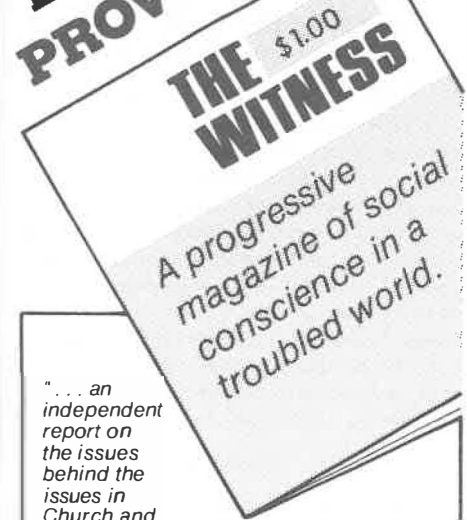
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The article, "Where Did My Pension Go?" is misleading from title onward. But to take just the title first, there is no "my" claim to be made from the Church Pension Fund. It is a fund — no more, no less, and payments are made according to strict guidelines. An unmarried priest may serve his church faithfully for 40 years or more and die the day after he retires, leaving an elderly and now-dependent mother, sister or aunt (who has kept house and been helpful to him throughout his ministry) virtually destitute. She cannot ask "where did my pension go?" Similarly, as is well-known, clergymen never really retire; they simply reach an age at which salary, housing benefits, perquisites, etc., stop. But they continue to be called upon to function so long as they are physically able. The widowed priest or bishop who remarries has a new helpmate in his continuing ministry, yet when he dies, she cannot ask "where did my pension go?"

As one who is a clergyman's wife (and who, incidentally, does not qualify for church pension benefits), I sympathize with the plight of the women divorced from clergymen. From a legal and worldly point of view they are indeed being treated "unfairly" by the Fund (which no longer considers them its "wards"). However, as one who subscribes wholeheartedly to the fundamental principles of our church (which are constantly at odds with legalistic and worldly points of view), I find their claim untenable. Further, I find the authors' flat statement, "It is common for a clergyman to be divorced, then remarried and still employed in the church" appalling. It may be "common," as they say, but most certainly not desirable. Indeed, it is destructive to the very fabric of the church's ministry and to its effectiveness in an increasingly permissive and amoral society.

It seems evident that a clergyman who either allows or causes his own family to disintegrate in the divorce courts may well, at the same time, be disqualifying himself to tend Christ's flock. "For if a man know not how to rule his own house, how shall he take care of the church of God?" *I Timothy iii 5*. In many, if not most, such instances, he should gracefully renounce — or be required to renounce — his ministry and join the secular work force where there is no emphasis on the sanctity of marriage vows and the

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family and where there are no sanctions against divorce. In which case, neither the ex-clergyman nor his ex-wife (or wives) would qualify for church pension benefits — which would at least equalize the situation.

Except in rare and remarkable cases, for the Episcopal Church to allow divorced clergy (re-married or not) to continue to function in a priestly capacity to my mind is ill-advised. For the CPF even to consider approving pensions for divorced clergy wives is equally ill-advised. Both are tantamount to official acceptance by PECUSA of divorce *per se*, not only for the laity, but for priests and bishops as well.

DORI BOYNTON

Milford, Conn.

The Shroud

David Sox's article, "The Shroud of Turin" [TLC, Aug. 22], was interesting to me not only because of the sacred shroud itself and its possible history but because of a book about it which I have had for some time, called *A Doctor At Calvary* by Pierre Barbet, M.D. Subtitled "The Passion of Our Lord Jesus Christ as Described by a Surgeon," it was published in 1963 by Doubleday in the Image series. In his book Dr. Barbet quotes Paul Vignon's studies on the shroud, and also includes photographs of the complete Shroud as well as detailed radiographs of hands nailed through the wrists, and nailed feet, the results of experimentation of limbs amputated in surgery.

Dr. Barbet writes not only as a physician and surgeon but a man of deep devotion and spiritual understanding, without sentimentality. I mention this facet of the book because some readers may wonder about the crucifixion through the wrists instead of the palms as we so often see portrayed by artists, sculptors and relayed by those mystics who have received the sacred stigmata. One Theresa Neumann, who had received such manifestations now well confirmed by the proper authorities, said to one of her friends: "Do not think that our Savior was nailed in the hands where I received my stigmata. These marks only have a mystical meaning. Jesus must have been fixed more firmly on the cross." To quote further from Dr. Barbet's book: "... as we are dealing with the mystics, may I, with all the desirable reserve and with the greatest reverence, recall this revelation of the Blessed Virgin to St. Brigit (Bk. I, c10): 'My Son's hands were pierced at the spot where the bone was most solid —'" Dr. Barbet goes on to say, "... without wishing to discuss the bodily mechanism of the miracle, which we are indeed scarcely in a position to do (for I firmly believe that these stigmata have a *pre-*

ternatural cause), it is permissible to believe that the impression was usually made at the spot where the stigmatists believed that our Savior received his wounds. This would appear to be necessary and providential, so that the stigmatist should not be bewildered at these manifestations and so that they should retain their mystical meaning for his soul. And let us also own that we understand nothing about this mystery. If, for example, such an ordeal was imposed on me, I think that the stigmata would be, perhaps . . . not in the wrists, but in the palms of the hands, just in order to teach me humility!"

This little paperback book has been part of my Lenten reading since I bought it. I commend it to the faithful, hoping it is still in print. Many thanks to Fr. Sox for his fine article.

MARGARET M. PARKHURST
Eureka Springs, Ark.

What's Behind "Relevancy"

Re Fr. Warner's efforts [TLC, July 11] to defend Bishop Spong's theological utterances as "concern and effort to proclaim the Gospel in terms understood in our time": I am reminded of the *caveat* raised by C.B. Moss in his classic and timeless volume, *The Christian Faith*: "Those who say they want the language modernized really want to alter the contents of the definitions. They are precisely the persons from whom those definitions are intended to protect the simple."

(The Very Rev.) LOWELL J. SATRE
All Saints Church

Noranda, Quebec

Prayer Book Revision

Again you have presented your readers with a well considered article. "The Communication Explosion and Common Prayer" by the Rev. Dr. Hugh McCandless [TLC, Aug. 15] is incisive and places the whole matter in its whole historical perspective. His word of caution — "None of us has the wisdom" or the "taste of the ages," or "should [we] assume the enthusiastic and grateful acceptance of [our] ideas by others —" is most timely.

The allowance and the commendation of the present Prayer Book, whatever else may also be authorized by General Convention, would prevent permanently committing the church to a course which, to say the least, has doubtful possibility of interior spiritual acceptance by a very great many faithful and concerned communicants, both lay and ordained.

(The Rev.) FREDERIC HOWARD MEISEL
The Church of the Ascension
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Washington, D.C.

The Living Church

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September 26, 1976
Fifteenth Sunday after Trinity/Sixteenth Sunday after Pentecost

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NEBRASKA

Bishop Elected

After many months of searching and interviewing, the Diocese of Nebraska has elected a bishop.

The Rev. James D. Warner, 52, of Oshkosh, Wis., was elected on the third ballot with 90 lay votes out of 150-plus and 40 clerical votes out of 57 cast.

Others on the slate were the Rev. Willis H. Steinberg of Salem, Ore., and the Rev. Thomas H. Carson, Jr., of Greenville, S.C.

Fr. Warner, a native of Sheridan, Wyo., is a graduate of Northwestern University and Seabury-Western Seminary. He began his ministry in the Diocese of Fond du Lac where he was vicar of St. James' Church, Mosinee, 1953-56, then rector of St. Paul's Church, Marinette until 1960.

For the next two years Fr. Warner was assistant rector of St. James' Church, and chaplain at the University of Kansas, both in Wichita, then vicar of St. Stephen's, Wichita in 1962 and rector in 1963. He was a member of the Standing Committee in the Diocese of Kansas for several years and president for one year.

In 1970, he returned to the Diocese of Fond du Lac to become rector of Trinity Church, Oshkosh.

Fr. Warner has accepted the election.

ANGLICAN COMMUNION

440 Bishops to Lambeth

The next meeting of Lambeth Conference will be held July 22-Aug. 13, 1978, at the University of Kent near Canterbury.

Invitational telegrams have been sent to 400 diocesan bishops and to 40 assistant bishops.

Conference theme will emphasize "prayer and waiting upon God," according to an announcement from the Anglican Consultative Council (ACC). The council had voted in April, 40-5 with five abstentions, to urge the Archbishop of Canterbury to convene the conference as is customary (approximately every 10 years).

At the time, the Most Rev. Donald Coggan said he had been thinking of a smaller conference, "perhaps half the size." The ACC decision, he said, "may

be right, but let me say the church will be called on for an explanation. The world will believe it's a jamboree even though it will be the reverse."

Costs of the conference were estimated at \$840,000.

Four areas were outlined for attention during the three-week conference: the nature of the episcopacy; relation of bishops to the church understood as a family of the people of God; 20th century theological problems and their implications for ministry, ethics, and pastoral responsibility; and contemporary shape and structure for the Anglican communion.

ARIZONA

Coadjutor Consecrated

The consecration of the Rev. Joseph T. Heistand of Tucson as Bishop Coadjutor of Arizona on Aug. 28, was largely a family affair. His father, the Rt. Rev. John T. Heistand, retired Bishop of Harrisburg, was one of the consecrators; his brother, the Rev. Hobart H. Heistand of Springfield, Ill., the preacher; and his wife, Roberta, their three daughters, and his sister-in-law, oblation bearers.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop. Other consecrators were the Rt. Rev. Joseph Harte of Arizona and the Rt. Rev. Robert B. Hall of Virginia.

Others taking part included Bishops

Hal. R. Gross, Wesley Frensdorff, Clarence R. Haden, Jr., George Millard, R. Earl Dicus, Frederick Putnam, Jr., Matthew Bigliardi, John Krumm, David Reed, Victor Rivera, George R. Selway, Richard Trelease, Robert Wolterstorff, and from England, the Rev. Canon R. J. Hammer of Queen's College, Birmingham.

The service, which was taken from the Draft Proposed Book of Common Prayer, marked the first time a priest was consecrated in the diocese, for the diocese. Both Bishop Harte and his predecessor, the Rt. Rev. Arthur B. Kinsolving II were bishops serving elsewhere when called to Arizona. Prior to its becoming a diocese Arizona was served by missionary bishops.

Special music for the consecration, which was held in St. Francis Xavier Roman Catholic Church, Phoenix, was provided by the male choir of St. Philip's in the Hills, Tucson, directed by Lane Justus, and by a choir of 175 people from various parishes in the diocese under the direction of the Rev. Richard M. Babcock of Grace Church, Tucson. Organist for the service was Andrew Buchhauser of St. Philip's.

Bishop Heistand, 52, had been rector of St. Philip's in the Hills since 1969. He will succeed Bishop Harte when the latter retires in 1979.

SAN JOAQUIN

Goal: Membership Explosion

Because of the response to seminars on church growth principles, the Diocese of San Joaquin is entering what is expected to be the most fruitful period in its short history.

Clergy and laity are looking forward to a veritable membership explosion over the next ten years.

Proponents claim the growth principles, properly applied, can easily result in at least a 10% increase per year in devoted, worshipping, witnessing Christians.

The diocesan program had its start during the spring clergy conference when 60% of those present attended a seminar conducted by Dr. William Arn, president and executive director of the Institute for American Church Growth.

Those who took part in that seminar attended a second seminar last month,

The Cover

Headed by George Ball, former U.S. Undersecretary of State, the American Committee to Save Canterbury Cathedral plans to raise \$1 million of the \$2.5 million still needed to complete the \$6.5 million cost of restoring work on the structure which dates from 1067.

Much of the cathedral's stained glass has been corroded by acids in the air and many areas of its stonework must be replaced. The restoration, begun in 1972, will take years to complete.

but there was one major difference — they were accompanied by representative lay members of their congregations. In fact it was necessary to have two similar seminars to accommodate all interested parties.

In commenting on the possibilities of the growth of the church, the Rt. Rev. Victor Rivera, Bishop of San Joaquin, said: "Nothing distresses me more than the knowledge that the Episcopal Church is not considered one of the 'evangelical, full-Gospel, or spirit-filled' churches. Who, indeed, has a better claim?"

"But Episcopalians have too long been content to sit back and let the Protestant denominations usurp these prerogatives.

"We, in the Diocese of San Joaquin, have decided to make these words once more meaningful and acceptable in this branch of the holy catholic church. Our battle cry is 'Look out! The sleeping giant is waking up.'"

Clergy and laity of the diocese, the bishop said, "fully intend to seek out and make disciples out of as many people as our newly activated evangelists can reach."

WCTU

Drugs, Drinking, Debauchery Decried

Mrs. Herman Stanley, president of the Woman's Christian Temperance Union (WCTU), has urged the government to "stop playing 'cat and mouse' games with the American public and do something about the cankers which are destroying the moral and spiritual principles of the nation."

In her keynote address at the 102d annual WCTU convention in Richmond, Va., Mrs. Stanley said that "laws on the statute books will only be effective when the public demands respect for the law and proper disposition of offenders."

She asserted that Congress "has repeatedly turned a deaf ear to the American public's plea to ban alcoholic beverage advertising," and asked: "How can they 'turn off' when they hear the alcoholic beverage industries blatantly announce their advertising to lure young people to the so-called 'low-alcohol fun drinks' or 'sortified milk shakes'?"

Mrs. Stanley also warned of the adverse influence of some television programming and movies on young people. Many people, she said, realize degenerate behavior youngsters see on television and in the movies is in large part responsible for the increase in drinking, drug use, vandalism, crime, and disregard for discipline."

Children also learn what they see at

home, Mrs. Stanley said. "When they see discord, drinking, and infidelity, they see no reason why they should not do the same. We are surrounded by the aftermath of drugs, drinking, and debauchery."

Mrs. Stanley urged the nation's people to "battle for the re-establishment of Christian principles, the protection of the home, and higher standards of purity and justice in government."

STATISTICS

Pastoral Concerns vs. Social Issues

A poll of 2,490 Protestant ministers in Canada and the U.S. showed that (1) most gave low priority to speaking out on social issues; (2) the most important task is helping members to be Christians in all aspects of their lives; (3) in weekly activities sermon preparation received the most attention; and (4) "too little time" was given to "home visitation."

Sponsored by the National Council of Churches (NCC), the survey concerned clergy of the Reformed Church in America, United Church of Christ, United Methodist and United Presbyterian Churches, and the United Church of Canada.

Biblical studies ranked as the most important element in preparation for the ministry and 87% of the respondents considered the subject "very important" but only 61% considered theological studies "very important."

Christian education, the report said, is one of the four subjects "with the greatest disparity between importance

and effectiveness of training. This is a general indictment of the quality of Christian education preparation of the parish clergy in these denominations."

Are programs of ecumenical agencies such as the World and National Councils of Churches and the Consultation on Church Union "valid expressions of ministry?" — Yes, said 81% of the Canadian clergy, and 66% of the U.S. clergy agreed with them. Canadians also indicated a higher rate of approval of NCC programs (73%) than their counterparts across the border (57%).

"Leading the way in social issues" was more important to clergy of the United Church of Canada than either "care of the old" or "supporting world mission."

In contrast, the item "was almost of no concern" to clergy of the Reformed Church in America.

ROMAN CATHOLICS

Charismatics Transform School

The principal of the Roman Catholic high school in Pennsylvania has claimed that the school has been transformed into a dynamic, praying Christian community after it was "given over completely to the Lordship of Jesus Christ."

He said that as a result "we've discovered that Catholic schools have an exciting and bright future."

"Things do happen: specific, concrete, measurable, beautiful things," said the Rev. William R. Pfeiffer, principal of Notre Dame High School in Easton. He explained that discipline demerits are down 60% over this time last year; both students and faculty at-



The dual roles of David Goodburn, deacon and policeman: Above left, he is seen in the vestments he wears while assisting the vicar of SS. Peter and Paul Church in North London, England. Above right, he is seen in uniform on his horse while on duty as a mounted policeman. [RNS].

tend weekly prayer meetings, even during the summer; participation at mass and in the sacraments has increased; and the demand for good spiritual reading has cost the school \$800.

The four-year co-educational school, owned by the Allentown diocese, has a student body of 600, and a faculty of five priests, 12 nuns, and 16 lay teachers.

Fr. Pfeiffer said the transformation at the school began in January, 1974, a few months after he became principal. Some faculty members started meeting weekly "to praise the Lord and act as a seed community." Eight months later the first student weekend retreat was held. A weekly student prayer meeting began as a response of the retreat.

Only this past winter did the "charismatic gifts" such as speaking in tongues and prophecy begin to appear among students, Fr. Pfeiffer said. Thus far, leaders of the prayer meeting have prayed with about 40 students for a release (baptism) of the Spirit in their lives.

The priest said "we've only begun to discover who we are . . . our weakness, our sinfulness." But, he added, "we've also discovered the unbelievable patience, faithfulness, generosity and love of Jesus Christ. He loves us with a jealous love, and we have also come to know how much he enjoys us. He is having fun with his people."

Report Claims Seminary Stunts Maturation

Seminary training for the celibate Roman Catholic priesthood gives young priests "sexual hang-ups" and stunts their emotional development, according to a study in England of reasons why priests resign.

The all-male seminary life makes young priests "afraid of emotional involvement with women," said the report printed in the British journal, *Clergy Review*.

"Priests had been trained as 'men apart,' when they should be men for others, able to make healthy, mature relationships with men and women," the report said. But, it added, priests "could not make relationships because of their emotional under-development."

The report continued: "Insecure outside the brotherhood of priests, priests tended to retreat into a defensive eccentricity . . . (and) acquired a superficial bonhomie to replace a real involvement of committed friendship.

"They were insensitive, lacking knowledge of how people behaved. They made up for their emotional immaturity with golf, drink, material possessions, and bachelorhood."

September 26, 1976

BRIEFLY . . .

Nominations for the 1977 North American Ministerial Fellowships must be received by the **Fund for Theological Education**, Bldg. J, 1101 State Rd., Princeton, N.J. 08540, by Nov. 20. A candidate must be a citizen of the U.S. or Canada, 30 or younger, a graduating senior or holder of at least a bachelor degree, and prepared to enter an accredited seminary in the fall of 1977. Hispanic Americans may be at least as old as 35. A candidate must also be nominated by letter from an ordained Christian minister giving name and address only of the nominee. Application forms will be sent to all whose nominations have been received by the deadline.

Blaming Jews for Argentina's current problems of political assassinations and economic problems, the **Argentine National Socialist Front (FNSA)** has announced an all-out war against "the Jewish-Bolshevik plutocracy" in the country. The group claimed responsibility for recent bombings at two synagogues in Buenos Aires and a Jewish cultural center in Cordoba.

"God still honors the pope as the head of the church," said the Rev. **David J. du Plessis**, 71, internationally known Protestant Evangelical minister. "Papal infallibility is exactly what God used to bring about renewal in the Catholic Church and that renewal is now shaking the Christian world." A minister in the Assemblies of God, Mr. du Plessis was "dis-fellowshipped" for attending the Third Assembly of the World Council of Churches in 1961 and has never been fully restored.

A United Methodist scholar, who has had experiences in speaking in tongues for the past 12 years, said that the phenomenon does not involve a special baptism of the Holy Spirit. **Dr. Robert G. Tuttle** of Pasadena, Calif., asserted that "those who emphasize a special baptism of the Holy Spirit are those who messed up their first conversion experience."

A Christian Church (Disciples of Christ) hospital and school administrator has been elected bishop of the **Church of North India (CNI)**. Bishop **Franklin Jonathan** of the Diocese of Jabulpur is a graduate of the Boston

University School of Theology. In 1970, Anglicans, Presbyterians, Congregationalists, Baptists, Brethren, Disciples, and Methodists in the northern part of the country merged to form the CNI.

In 1970, **Dr. Kenneth A. Morris**, with little more than his black bag, a storefront in Jacksonville, Fla., and a prayer, began a "retirement practice" to serve some of the 12,000 low income people who needed care. Through his devotion the East Jacksonville Health Center today occupies a \$100,000 building. Dr. Morris, now 80, and his team of 25 volunteer physicians treated almost 7,000 patients last year, a number that will probably be surpassed in 1976. The health center operates under the auspices of the Cathedral Foundation of Jacksonville which in turn is sponsored by St. John's Cathedral of the Diocese of Florida.

Italian Waldensians and Methodists drew closer to eventual union as several of the latter took part in the annual Waldensian Synod held in Rome. Union plans call for full integration of the two bodies by 1979. The Waldensian Church, an outgrowth of an evangelical reform movement begun by Peter Waldo in the 12th century, has some 22,000 members, most of whom live in Alpine villages bordering France.

Clergy of the Church of England are to receive a pay raise of approximately \$5 weekly. This means that vicars and rectors will receive annual salaries in the range of \$5,000-\$5,780.

The **Knights of Columbus** has established a \$500,000 fund for "religious liberties," to be used to challenge laws and court rulings which the organization sees threatening Roman Catholics and other believers. The action was taken at the 94th annual meeting of the Knights' Supreme Council held in Boston.

In Boston, U.S. District Judge **Arthur W. Garrity** appointed **Fr. Edward W. Rodman** to serve on a reorganized 15-member **City-wide Coordinating Committee (CCC)** to oversee the desegregation of Boston public schools. Fr. Rodman is the missionary to the black community of Boston. The CCC replaces a 42-member panel which oversaw the school desegregation program last year.

CELEBRATING THE EUCHARIST IN 1776

By MARION J. HATCHETT

Anglican worship has undergone such revolutionary changes since 1776 that it is difficult to reconstruct or to picture to oneself the eucharistic rite of that period.

Altars were "honest tables" with legs, of traditional, almost cubic, altar proportions. They were normally covered with a "carpet" (typically red or green) of silk or some other expensive material. On those Sundays and holy days on which the eucharist was celebrated this was covered with a handsome linen tablecloth which reached almost to the floor on all sides. No flowers or cross or other items unnecessary to the due celebration of the eucharist were tolerated on the holy table. About the altar was a substantial amount of free space, or some "communion pews" or other seating facing the

altar, for use by the communicants during the liturgy of the table portion of the rite.

Some pews were arranged about the pulpit or contained seating which faced it. The pulpit was normally a double or triple decker which stood high enough for the children to see the officiants. The lowest level of a triple decker was the desk for the clerk who assisted the clergyman and led the congregation in the responses and the singing. The intermediate level was the reading desk for the clergyman on which was a Bible and a large Prayer Book and metrical psalter. From this level he read the services and lections. Above this was the pulpit for the sermon.

On the partition which sometimes separated the area for the liturgy of the word from that for the liturgy of the table or on the wall above the holy table were tablets which exhibited the three basic texts of the church catechism: the Decalogue, the Apostles' Creed, and the Lord's Prayer.

The only two items of vesture in common use were the full, ankle-length

surplice and the black preaching gown. A cassock was not worn at this period, and only rarely did any American clergyman wear a scarf or hood over the surplice. The clergy of Scottish heritage frowned upon any use of the surplice and wore the black gown throughout the rites.

In most situations the music was limited to metrical psalms or hymns. These were led or "lined out" by the clerk. He was sometimes assisted in giving musical leadership by a group of singers in a gallery or a "singing pew," who occasionally may have performed an anthem. The singers were at times accompanied by a barrel organ or by local instrumentalists playing violins, bassoons, flutes, or other instruments. Some more affluent parishes imported organs from England, and some of the more sophisticated parishes were beginning to make use of Anglican chants in addition to the metrical psalms and hymns.

The Sunday morning service always began with morning prayer and litany. The clerk and the clergyman, already vested, entered the church with their families and took their places prior to the beginning of the rite. The clerk began the service by announcing the verses of a metrical psalm. In this country the Tate and Brady Psalter seems to have been preferred over the older Sternhold and Hopkins version which

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*The changes in Anglican worship since 1776
are so revolutionary that it is
difficult to picture oneself in the eucharistic
rite of that period.*

was still popular in England. Three texts from the Tate and Brady Psalter have survived in *The Hymnal 1940* ("As pants the hart" [450], "My soul with patience waits" [439], and "O 'twas a joyful sound" [390]), as well as some texts which were included in the "Supplement" which was often bound with editions of this psalter ("While shepherds watched" [13], "Jesus Christ is risen today" [85], *et al.*). Several tunes in *The Hymnal 1940* were named in the list of commonly used tunes appended to that Psalter: Martyr's (547), Old 100th (139), Old 104th (260), St. Anne's (289), Windsor (284), and York (312). In this period the people often remained seated while singing psalms or hymns.

After the metrical psalm, the minister began morning prayer by reading several of the opening sentences, all of which, regardless of the season, were calls to repentance. These were followed by a lengthy exhortation to confession. The clergy and people then knelt, often facing into their seats. The minister read the general confession phrase by phrase, dividing the phrases from one another in the manner indicated by the capitalizations, and the congregation repeated each phrase after he had completed it. The Venite of the 1662 book consisted of Psalm 95 in full, though in actual practice some clergy stopped after verse 7. In some places a metrical version of the Venite may have been sung.

The psalms were read "in course" each month in the daily offices. The psalms used on a Sunday morning were simply those for that day of the month. The psalms were normally read responsively verse by verse by the minister or clerk and the congregation. The Gloria Patri was required after each psalm or after each portion of Psalm 119.

If an organ voluntary was used in this period, it was not as a prelude but as a preparation for the reading of the lessons. In some places the Old Testament lesson was apparently read by the clerk. For use after that reading,

regardless of the season, the Te Deum seems to have been preferred to the alternative Benedicite. Even in places where other canticles were sung, the Te Deum was often read. In some places a metrical version of a canticle was used in preference to the prose version of the Prayer Book.

The New Testament lesson was always read by a clergyman. In that period many baptisms were still being performed publicly after the second lesson at morning prayer. A metrical psalm or a hymn was at times inserted between the second lesson and the baptismal rite.

Following the baptism, or following the New Testament lesson, came a canticle, generally repeated responsively but sometimes sung. The Jubilate Deo seems to have been preferred over the Benedictus, and when the Benedictus was used it was sometimes unmetrically shortened.

The rubrics directed that on thirteen occasions during the year (roughly once

a month) the Athanasian Creed was to be said rather than the Apostles', but in many places where either Latitudinarian sentiment or Non-juror or Scottish influence were strong the Athanasian Creed was not used in public worship.

After the creed the minister knelt to lead the people in the Kyrie and the Lord's Prayer, after which he stood for the suffrages and the collects. The collect of the day was said at this point even on Sundays when it would be repeated shortly thereafter at ante-communion. An anthem or a metrical psalm sometimes followed the fixed collects. If the choir performed an anthem the people often rearranged themselves in their pews so that they could face the musicians.

On Sundays, as well as on Wednesdays and Fridays, the use of the litany was required. The petitions for those in authority were read defiantly by some Tory clergy. These petitions were discreetly omitted however, in many

The Counterbalance

*"We may participate in the food of eternity,
which is the body and blood of Christ. In doing this
we build into ourselves a counterbalance to our
natural having to die" (Paul Tillich).*

Not blind justice holds the scales
But all-seeing God;
Weighted against us
Are the facts of
Separation and death.
We swing away free
To nothingness until
We share the remedy:
Christ, giver and given,
Offers himself,
Our guarantor of heaven.

Brooks Lushington

*The petitions for those
in authority were read defiantly
by some Tory clergy.*

places. In Virginia and Maryland they were replaced by new forms adopted by the state legislatures. When called for, prayers for the sick or other occasional prayers were said prior to the prayer of St. Chrysostom and the grace.

When there was a marriage or a churching of women, it came at this point in the rite.

A metrical psalm or the text of the Sanctus from the eucharistic rite was often sung prior to the beginning of the ante-communion.

A rubric states explicitly that the minister was to stand at the north side of the table for the beginning of ante-communion. Despite that rubric, all that preceded the offertory was normally conducted from the pulpit.

The initial Lord's Prayer was often omitted. If it was said, it was said by the minister alone. Though it is not included in the 1662 book, the summary of the law was sometimes said in place of or in addition to the decalogue which was invariably required. The "Decalogue Collect" which made its way into the Prayer Book in 1789 was sometimes used in place of the repetitive prayer for the king which was printed for use prior to the collect of the day.

The Royal Injunctions of 1547 required that the Epistle and the Gospel be read from the pulpit. In those places where the clergy moved within the rails for the beginning of the ante-communion, however, they often remained there during these readings. Where there were assisting clergy, they often read the Epistle and the Gospel. (Assisting clergy within the rails stood or knelt at the south end of the altar.) The Epistle was followed immediately by the Gospel.

The 1662 book required the use of the Nicene Creed after the Gospel, even though the Apostles' Creed would have been said immediately before in morning prayer. After the creed the minister announced holy days and fast days in the following week, gave notice of com-

munion, and published certain legal documents.

A hymn to the Holy Ghost or a metrical psalm was sung after the announcements. At this time the minister moved to the top level of the pulpit and donned the preaching gown. The Canons of 1604 required that the sermon be preceded by a bidding prayer ending with the Lord's Prayer, but in actual practice a collect or an extemporary prayer was often substituted. The sermon was often followed by a metrical psalm or an anthem, during which the minister descended from the pulpit, put his surplice back on, and entered the altar rails. The celebrant stood at the north end of the altar, and the clerk and assisting clergy stood facing him at the south end.

While a minister read offertory sentences one after another, a deacon, clerk, or warden moved about among the people to receive their offerings or else held an alms basin at the rail for the people to come forward and deposit their offerings therein. The basin was then placed upon the south end of the altar, and it remained there throughout the rite. The rubrics specified that the bread and wine were to be placed upon the altar after the money offerings. The real bread and (normally undiluted) red wine were in some places brought to the priest by the clerk from the sacristy or a side table at this time, but often these elements had been placed upon the table by the clerk prior to the rite and covered with a second large linen tablecloth. The appearance of the holy table was reminiscent of late family suppers which in this period were often prepared beforehand and arranged on the table and covered with a second tablecloth.

The priest read the prayer for the whole state of Christ's church militant, the long exhortation, and the invitation to "draw near." Those who intended to receive the sacrament knelt in the free space about the altar, or in the nearest pews, for the general confession, which

one of the ministers was to say "in the name of all." In fact, the people often said this prayer "with" or "after" the minister.

Some books of the period are explicit in telling the people to stand again when the clergyman next addresses them, "Hear what comfortable words our Savior Christ saith."

Though there is no provision for congregational participation in the Sanctus in the 1662 book, by the late 18th century many people were joining the priest in saying the Sanctus, beginning with the words "Therefore with Angels and Archangels." After the prayer of humble access, for which he knelt, the priest stood and removed the top tablecloth and arranged the paten, chalices, and flagons so that he could reach them easily for the "manual acts" of the Prayer of Consecration. At the words "he brake it," some priests broke the bread into as many pieces as were necessary; others, however, only made a ritual fraction at this point and broke the bread individually for each communicant. In other places, however, the bread was actually broken or cut into the necessary number of pieces prior to the rite. A hymn was often sung immediately after the prayer of consecration, and the supplement to the metrical psalter contained appropriate selections.

The celebrant normally received kneeling. He administered to the people, who knelt to receive, saying the whole of each sentence of administration to each communicant. Those already at the rails from the time of the offertory or invitation were communicated first. This group was dismissed from the rail with the words "go in peace" or with a blessing. A verse or two of a hymn or psalm was sometimes sung as these moved back and another "table" moved forward. Each communicant took the chalice from the priest into his own hands and drank deeply from it (a quarter of a pint, according to one manual for clergy).

What remained of the consecrated elements was placed upon the altar and covered with a large linen tablecloth. The priest lined out the Lord's Prayer for the people to repeat each phrase after him. The Gloria in excelsis which followed the postcommunion prayer is printed in a manner which indicates that it was to be said by the priest alone. In actual practice, by 1776, a hymn was sometimes being substituted or the people were sometimes saying the Gloria in excelsis with the priest.

The priest held one or both hands outstretched as he said the blessing. In some places an organ voluntary was performed as the people departed. The clergy, with the help of others if necessary, stayed to consume what remained of the consecrated bread and wine.

INCENSE, BELLS AND GENUFLECTIONS

*Is there a similarity
between the ceremonial used for
celebrating holy communion and the "misdirection"
used in the art of magic?*

By EDWARD L. SCHULTZ

For the past sixteen years, I have been a semi-professional magician (entertainer); and for the past three years, I have been a priest of the Episcopal Church. Something very interesting has come to my attention as I have moved from one parish to another and worked with several older clergy. There is a similarity between the ceremonial used for the celebration of holy communion and the misdirection used in the art of magic.

The amount and variety of ceremonial used by priests varies according to their upbringing, seminary training and parish experience. Some use more manual acts than others — and some use almost none at all. Many times clergy will criticize one another for the way in which they celebrate, believing that one style is right and another wrong. However, we must all ask ourselves what the meaning and purpose of ceremonial are.

In the art of magic, where sleight of hand is used, the magician will often

make magical passes over and over an object. This is called "misdirection" and is generally used to take the audience's attention away from some "hanky panky" that is being done with the other hand. So, the purposes of these manual acts are two-fold: first, to misdirect the attention of the spectator; and second, to make it appear that it is the magical pass that causes the magic to happen.

In both these cases, the audience is deliberately being deceived. The magician wants people to believe that he has a "magic power" and that by waving his hand, he causes a change to take place.

The manual acts used by a celebrant are sometimes mistaken (by laity and clergy) for the same kind of gestures as those used by the conjurer. Many believe that the sign of the cross *must* be made over the elements in order for the consecration to take place. The words of Institution are also often treated like magic words. (In fact, the magic words "hocus pocus" are derived from the Latin mass, as they were misinterpreted by medieval minds.)

However, there is a great difference in meaning and purpose. A priest of the church has no magical powers, so no

matter how many crosses or other gestures he makes, this in itself will not *cause* any consecration to take place. Rather, in the mass, the manual acts of the celebrant are *descriptive*, not causative. His gestures describe what is taking place. It is because the bread and wine are blessed that we make the sign of the cross. It is because our Lord said "This is my body" that we use these words; not in order to make the sacred mystery happen — but because it does happen.

Incense, bells, genuflections, bows, signs of the cross (even in absolution) are signs of what is happening on a spiritual level. These signs are reassurances to us that these mystical things are happening. The priest who does not break the bread at the words "and brake it," or does not sign the elements at the words "bless and sanctify" is celebrating a eucharist that is just as valid as the one who does.

Personally, I favor these manual acts and gestures, because they are expressions of an inward, spiritual happening. But we all express such feelings in a different way. If such ceremonial is helpful to us all, then by all means use it. But use it not as the magician (who is after all, just an actor playing the part of a magician), rather use it as a priest, who knows that the Lord will bless these happenings whether we use such ceremonial acts or not.

The Rev. Edward L. Schultz is assistant to the rector at St. Stephen's Church, Ridgefield, Conn.

EDITORIALS

The Paradox of True Freedom

One of the integral paradoxes of Christianity which the historic Book of Common Prayer strongly and constantly asserts is that — to quote a typical expression of it — in God's obedient service "is perfect freedom." Obedience is hardly anybody's favorite word, or grand passion, or ideal, in today's culture; freedom is. And the dominant secular culture sees obedience and freedom as antithetical. One is free to the extent that he obeys nobody except himself, one is obedient to the extent that he is not free to be himself because he is bound to another lord and master: so it seems to be in the very nature of life, to the secularist.

A church or any other spiritual community that hopes to "do well by doing good" is tempted to tell the surrounding culture that it is oh-so-right in what it says about obedience and freedom, and to say further: "That's actually what we've been saying all along — that is our gospel. We're so glad you've discovered it in your own way."

The Episcopal Church along with most other Christian bodies is finding it hard these days, in its dialogue with the world, to resist that temptation to Me-Tooism. If it were doing well as a missionary body it would be growing, and it wants to grow. Because the church is in the midst of a freedom-revolution throughout the world it naturally — and rightly — sees its mission to both those within and those without as a liberating one. However, what it must avoid doing, if it is to be either honest or successful, is to promise in the Lord's name the false freedom that is not his. The liberation which Christ offers is not the freedom of egocentric self-determination and power to please one's self.

Christ's freedom is not the antithesis of obedience — it *is* obedience. Christ's obedience is not the negation of freedom — it *is* freedom. This is what the old Prayer Book understands so well, and the church needs to understand clearly and proclaim cogently.

The perfect freedom of absolute obedience of Christ is one of those incredibilities which can be learned only by experience and therefore can be verified and validated — before the experience — only by faith. Yet its theology can be fairly simply stated, and in fact must be stated, clearly and convincingly, before the paradoxical truth will make any sense to anybody. If it is only by obedience of the divine master that one can be made truly free, it follows that there is something in the character of the divine master that makes of this master-servant relationship something quite opposite to what we should expect. It is like no other servitude, because God as master is unlike any other master. The dissimilarity is such that serving him is totally different in its effect upon the servant from serving anybody else.

The paradox has never been better expressed than by Simone Weil in this passage in *Waiting on God*:

"Among men, a slave does not become like his master by obeying him. On the contrary, the more he obeys the greater is the distance between them.

"It is otherwise between man and God. If a reasonable creature is absolutely obedient he becomes a perfect image of the Almighty as far as this is possible for him.

"We are made in the very image of God. It is by virtue of something in us which attaches to the fact of being a person but which is not the fact itself. It is the power of renouncing our own personality. It is obedience.

"Every time that a man rises to a degree of excellence which by participation makes of him a divine [*sic*: 'God-like' is clearly meant] being, we are aware of something impersonal and anonymous about him. His voice is enveloped in silence. This is evident in all the great works of art or of thought, in the great deeds of saints and in their words."

In sum: Being free is not a matter of being successful, or famous, or beholden to nobody, or able to push other people around; being free is a matter of being God-like. For to the extent that we participate in the divine character we are able to do what we will to do. That is, ultimately, the only freedom.

At the Prayer "For Those Departed this Life"

How could I possibly
say aloud their names —
all those I love
now in the unseen world?
Too many for utterance
in this brief time.

Yet whom I reach
in a moment's passing
on the soaring wings
of thought
Silently, I remember —
They will know.

Kay Wissinger

BOOKS

An Informed Guess

THE HUNTING HYPOTHESIS: A Personal Conclusion Concerning the Evolutionary Nature of Man. By Richard Ardrey. Atheneum. Pp. 231. \$10.00.

Reading *The Hunting Hypothesis* may not offer the diversion of an Agatha Christie, but it will involve you in a mystery that's 250 million years old. For only 35,000 years *Homo sapiens* has been around; merely 10,000 years have we lived in the present interglacial conditions. It should reduce the dimensions of our present concerns to realize what a tiny segment we are on this earth's time line.

The successful symbiosis of scientist and popularizer is rare. Dramatist Richard Ardrey effectively investigated the mysteries of evolution since his first African travels in 1955 followed by the publication of *The African Genesis* in 1961.

Much of *The Hunting Hypothesis* is an updating of the first book. At the time of publication it was controversial to suggest that man originated in East Africa, was a hunter, not a gatherer, had strong territorial instincts, and, like all creatures, was deluded by a myth of his central position in the world. The spectrum of anthropological research seems to have supported these themes and now gives cause for their elaboration.

The author hyphenates his hunting hypothesis with hints of humor. "In its most fundamental terms, our humanity evolved on the unending savannahs of the African Pliocene. The basic characteristics of man existed in an ugly little being whom we should never have invited home to dinner... We could never have survived... had we not been perfecting those qualities that we regard as so nobly our own: sharing, cooperation, responsibility, courage, self-sacrifice, loyalty." All of these characteristics resulted, according to the hypothesis, from our shift from arboreal existence to the meat-eating hunting life necessitated by the gradual loss of the plentiful African forests. *Homo sapiens* evolved less from our primate intelligence and more from our role as social predators — family men needing to put meat on the dinner rock.

The two characteristics that distinguish emerging man from other predators and make him "the cultural animal" half a million years ago are his sense of adventure and beauty.

Although the academic references are lightly seasoned with a good measure of anecdotal material, it still

is not an easy-to-digest product. The main course is sometimes lost in the plethora of side dishes. Some of the anti-religious bias which was sprinkled throughout *African Genesis*, less evident in this volume, is served up in the last chapter.

Ardrey's hypothesis is an informed guess based on the available sources. The Christian may see us moving toward the Omega point or completely reject any evolutionary hypothesis, but the scientist and the general reader will find much information whether or not they accept Ardrey's guess.

SHEILA S. OTTO
Toledo, Ohio

Interesting Edition

THE BOOK OF COMMON PRAYER, 1559: THE ELIZABETHAN PRAYER BOOK. Edited by John E. Booty. Published for the Folger Shakespeare Library by the University Press of Virginia. \$15.00, \$5.95 paper.

This volume is an impressive edition of the Prayer Book of Queen Elizabeth I. It is most handsomely printed, with rubrics in red, and pages designed in a matter suggestive of a sixteenth century book. The text is based upon a particular edition in 1559 which, in the opinion of the editor, most closely conforms to the specifications of the parliamentary Act of Uniformity of that year. At some points, material from other editions is also added, but the Psalms and rites of ordination are not included.

Contemporary consideration of liturgical revision adds interest to the study of older versions of the liturgy. The interest of the 1559 Prayer Book is enhanced by the fact that this is the version known to William Shakespeare and other literary luminaries, although there is little evidence that it influenced the great playwright, except in a few phrases here and there. This is also the Prayer Book which was reviled and excoriated by the early Puritans.

Readers who enjoy the technicalities of Prayer Book history will find many fascinating details here. The distinctive character of the original is somewhat eroded, however, by the modernization of spelling. There are various differences from later versions of the Prayer Book, especially from our American editions. Thus, there are no prayers given after the third Collect at Morning and Evening Prayer. The Ten Commandments and a long exhortation are required at every celebration of holy communion. There is a very brief form of confirmation. Couples on the day of their marriage "must receive the holy communion." The order for visit-

Continued on page 15

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WILLIAMS COLLEGE Williamstown
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 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 HAMPSHIRE

COLBY-SAWYER COLLEGE New London
ST. ANDREW'S Gould Road
 The Rev. Francis B. Creamer, Jr., r & chap.
 Sun 8 & 10; Tues 5 Ev Prayer

NEW JERSEY

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

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL Busch Campus
 Cook, Douglass, Livingston & Rutgers Colleges
 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 University Park
EISENHOWER CHAPEL
 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 (Cont'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. BARNABAS'
 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.

ing the sick provides for the reaffirmation of baptismal vows, confession of sins, and absolution. The commination for Ash Wednesday, although continued in later English Prayer Books, always astonishes American readers.

The book is equipped with a helpful introduction and explanatory notes. Attention is properly called to the influence on Queen Elizabeth of Erasmus and Christian humanism. The editor, the Rev. Dr. Booty, is eminently qualified for his task, and he has long been a specialist in the Elizabethan church. He is presently professor of church history at the Episcopal Divinity School in Cambridge, Massachusetts.

(The Rev.) H. BOONE PORTER, JR.
Roanridge
Kansas City, Mo.

"A Towering Figure"

SAINT PAUL. By Michael Grant. Charles Scribner's Sons. Pp. 241. \$14.95.

What, another life of St. Paul? Well, why not? He was, as Michael Grant says, "one of the most perpetually significant men who ever lived," and Michael Grant ought to know for he's done a thorough study of the first century Christian "whose noble words and

deeds have also made millions of people behave better." I don't know about the behavior part, but if there is a single person in Christian history who interprets Jesus and his movement for us, it is Paul, and we can never get enough of him, theologically speaking, even though another rendering of the mere facts of his life is perhaps of less importance.

Michael Grant, who has taught at Trinity College, Cambridge, Edinburgh, and Belfast, writes well and easily; his book is both scholarly enough for those who have some grounding in the period which he describes, yet general enough for the reader who has always wanted to know more about Paul than he dared ask! I like the book, as I do its writing, and Professor Grant is to be commended for a thorough study of one he calls with justification "a towering figure" because, as he concludes, "Paul's capacity to recognize change was uniquely strong . . . Whether one agrees with him or not — Jews, for example, do not — that Christ's death was this total reversal of everything that had taken place hitherto, at all events Paul's general attitude, insisting that such totally world-changing events can take place, seems plausible, defensible, and right in our own day."

Hooray for that early "towering"

Christian who had the capacity to recognize theological change! And a big vote of thanks for Michael Grant for reminding us about him.

(The Rev.) JOHN C. HARPER
St. John's Church

Washington, D. C.

Books Received

TOWARD A NEW THEOLOGY OF ORDINATION, ed. Marianne H. Micks and Charles P. Price. Contributors include Reginald Fuller, Arthur Vogel, Urban T. Holmes, Frederick H. Borsh—all pro women priests, none con. Published by Virginia Theological Seminary and Greeno, Hadden & Co. Pp. 111. \$3.95 paper.

THE FALSE MESSIAHS, Jack Gratus. A study of the phenomena of messianism from Judah of Maccabee to the present. Taplinger. Pp. 250. \$10.95.

TALES OF HUMAN FRAILTY AND THE GENTLENESS OF GOD, Kenneth G. Phifer. Retellings of Old Testament stories. Pp. 119. \$3.95 paper.

JESUS IN THE QUR'AN, Geoffrey Parrinder. Quaranic teachings about Jesus are presented with their Gospel parallels. Sheldon. Pp. 186. £4.50 paper.

LIGHTEN OUR DARKNESS, Douglas John Hall. In rediscovering a Christian tradition "Christians might believe there is more hope for us in our failure than in all the dreams we were taught to regard as success." Westminster. Pp. 253. \$10.95.

CLASSIFIED

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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.

FOR RENT

NEW HAMPSHIRE hilltop house offered retired clergy couple \$160 monthly for 11 months yearly. Twelfth month free in suburban rectory while vacationing owner does maintenance and repairs. Seven rooms, two baths, barn, 140 acres, 65 mile view. R. C. Harvey, 28 Ralph St., Bergenfield, N.J. 07621.

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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.

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CURATE, eastern parish with day school. Please submit resume, references, and photograph. Reply Box A-278.*

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INNER-CITY rector, single, newly appointed college faculty, would like part-time ministry in suburban or urban area of NYC. Call (201) 963-8819.

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.

PUBLICATIONS

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

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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 & 8 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

SAN DIEGO, CALIF.

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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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 & Ser 9 & 11 (HC 1S) Daily 10

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

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's Oldest and only Colonial Church

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
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BOSTON, MASS.

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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

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun 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); Wkdy 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

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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 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
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 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

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Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

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Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

DALLAS, TEXAS

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Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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