

The Living CHURCH

It is a special privilege of the Presiding Bishop to greet and welcome the bishops, deputies and many visitors to the General Convention. Because so many members of the Episcopal Church, as well as sisters and brothers in other churches around the world are praying for the General Convention, I look forward to this convention with good hope. I pray this convention will mark the beginning of an extensive renewal of faith and mission through the church. Let us gather there in grace and peace. I am, faithfully yours,

JOHN M. ALLIN



The Rt. Rev. John M. Allin, Presiding Bishop

AROUND & ABOUT

With the Editor

I Believe I Believe I Believe in Revelation



Leon Morris

Does God actually *reveal* Himself to man? The idea that He does has long been taken for granted by Christians. Now, in this latest addition to the "I Believe" series, Leon Morris brings new insights to this fundamental belief.

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A reader in Michigan has come upon a statement in one of the late Bertrand Russell's books (*Education and the Social Order*, 1932) which disturbs her very much and she asks me to comment. The passage reads: "Owing to the identification of religion with virtue, together with the fact that the most religious men are not the most intelligent, a religious education gives courage to the stupid to resist the authority of learned men, as has happened, for example, where the teaching of evolution has been made illegal. So far as I can remember, there is not one word in the Gospels in praise of intelligence; and in this respect ministers of religion follow gospel authority more closely than some others."

Heavens, this is one of the most unshocking things from Russell's pen I've ever read. But I've been asked to comment, and that is one invitation I can seldom turn down, I'm afraid, from anybody, about anything.

First, the statement is not entirely wrong. A *certain kind* of religious education, at any rate, does give courage to the stupid to resist the authority of their intellectual betters (which phrase I prefer to Russell's "learned men," for a reason to be presented shortly). At the time Russell was writing, the teaching of evolutionary theory in the public schools of Tennessee was illegal, thanks to the political power of the fundamentalists. That may seem the kind of flagrant exception that tests the rule, but always and everywhere it is true that a *certain kind* of religious education does indeed work for obscurantism and against enlightenment. Thus far Russell was right.

My difficulties with his pronouncement are two. First, he confuses intelligence with education. "Religious men," in his books, are stupid in resisting the authority of "learned men." Had he said that people made dogmatically and aggressively stupid by bad religious education, or any other cause, tend to resist the authority of their intellectual betters — *i.e.* people more intelligent than they — I should have had to agree with him. But he didn't. The word "betters" is one that needs to be restored to respectability, and I am sorry that the people who want to revise our Prayer Book Catechism are trying to throw it out. My better is my superior in some respect or another. We go to our doctors with our health problems because, in their knowledge of the laws and conditions of

health, they are our betters. The Lord uses his saints in the work of saving us; they are our betters in the new life of Christ. And so on. It is a sad thing when stupid people oppose their intellectual betters rather than trying to learn from them; but Russell simply equates intelligence with learning. That won't do at all. His equation is shattered by a single instance of "the bookful blockhead, ignorantly read, With loads of learned lumber in his head" (Pope); and that bookful b.'s number is legion.

My second difficulty with Russell's statement is his inability to remember "one word in the Gospels in praise of intelligence." I wonder what he would make of our Lord's counsel to his followers to be wise as serpents and harmless as doves? To be sure, Jesus did not say anything to the effect that anybody with less than a B.A. degree can hardly enter the kingdom of heaven whereas a Ph.D. can't miss. But quite a few of his parables make no sense at all except on the premise that there isn't much hope for the person who won't make the utmost use of the brains God gave him; and if I had to define intelligence I would make that diligent exercise of the cerebral organ the crux of my definition. An intelligent person as thus defined will learn as much as he can. (Whoever put it better than old Samuel Johnson? "Greek, Sir, is like lace; every man gets as much of it as he can.") Every person, that is, who has that hunger whose persistent goading presence, rather than its fruition in high academic titles, is the mark of the intelligent person. Intellectual blessedness is diligence in pursuit of truth, not membership in the club of the academic elite.

Confession

Lord,
forgive us
for making blueprints
of
exactly
how
you should help us.
We should
grant you
a little free will.

Robert Hale

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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.

The Psalter Proposal

I have just read "A Sensible Proposal" [TLC, July 25], and am heartily in favor of it.

What I would like best would be the junking of all the proposed Trial Services and starting anew on a soberly considered and non-radical revision of such small portions of the BCP 1928 as are open to change for purposes of clarity, or in extreme cases, and there are very few of them, where good sense indicates a change would be beneficial.

ELINOR E. CURWEN

Newtown Square, Pa.

• • •

In your editorial "A Sensible Proposal" you expressed disappointment that you had not received measurable support for your position *re* the proposed Psalter as expressed in TLC of May 30.

Don't despair! I heartily agree with and support your position, and I'm sure there are many such as I. My lack of response was not because of apathy or despair though. I'm just as weary of trying to fight with the semi-literates. If their distorted wording does appear finally, I'll simply ignore it and use the generic form. Keep up the battle.

(The Rev.) ROBERT BURTON
St. David's Church

Shelton, Wash.

• • •

Many of us who worked on the new Psalter know full well you are right on the main point you have made about tampering with Holy Scripture in the generic use of "man," and fought the battle when it was done. It was a bad decision. Otherwise, the new Psalter is good, and sustained use has confirmed this opinion. (How ironic that people who would change scripture would use the argument that "man" is generic in interpretation of canons in order to justify the ordination of women without a constitutional change, rightly so in my opinion. But consistency does have its virtues.)

The main point I want to address, however, is removing the Psalter and putting all the old Prayer Book services

back in. Many of us in the church love both traditional and contemporary forms and simply do not see it as either/or. But we love the Service I forms for the eucharist and offices; and the traditionalists who were recently profoundly moved at the Blue Book Service I of a requiem eucharist proved once and for all what an improvement it is over the current Prayer Book provisions. It would be a tragedy for us to see these improvements in the traditional orders lost.

But, we are also aware of the need for peace and unity in the church of God, and the "Preservation" people are so completely hung up on the old book that there is really only one alternative to the Blue Book that is feasible — namely, to keep the 1928 book just as it is and adopt a supplement to it with contemporary forms only. That would mean two books in the pew, but we've managed that for years. We could reluctantly accept this as a reasonable compromise. But we urge the "Preservation" people to realize that there are lots and lots of alive, vital, and thoroughly orthodox parishes which could return to "nothing but" 1928 *only* as a most radical act of obedience to the church we love, knowing full well that many of our lay people who have come to rejoice in a contemporary expression of the faith would be lost in the process.

(The Rev.) J. ROBERT ZIMMERMAN
St. Andrew's Church

Lewisburg, Pa.

• • •

Fr. Peterson's proposed deletion of the DPBCP [TLC, July 25] Psalter, and the allowance of local choice of translations, really caught my eye. As he and many have pointed out, the translation is grossly lacking and truly the poetry is gone. Since the psalms are poetry, this is one area in which the argument about Prayer Book poetry certainly has validity.

But substitution, not deletion is needed. Inclusion of the 1928 version which has proven itself singable, would not be a bad choice, but even a better "contemporary" version certainly must be available. We need the Psalter included to avoid any further chaos of more-books-than-we-have-hands-to-hold syndrome of the last nine years.

I would find fault with the proposal of substituting for a Psalter some of the "old favorites" of the 1928 BCP. This would only add to further confusion. Besides, as I read the DPBCP, p. 437 "An Order for Marriage," and p. 506 "An Order for Burial" might allow a situation in which the "old favorites," basically unchanged, might fill the bill.

In addition, thank you for the straight-to-the-point and right-on-

Continued on page 6

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target writings of Father Meyendorff, as well as your editorial comments on Jacob S. Siegel of the U.S. Census Bureau. God save us and our children from the likes of him.

(The Rev.) CHARLES LARRY DAY
St. Charles the Martyr Church
Fort Morgan, Colo.

The Reproaches

I am disappointed at the Standing Liturgical Commission's knuckling under to the pressure against the Reproaches in the Good Friday Liturgy of the *Draft Proposed B.C.P.* Intending to be a living example of Baumstark's Law in the spirit of that fundamental principal of Anglican liturgical practice that anything goes as long as it's tasteful, I will ignore this decision in practice. I wonder if many of the petitioners against the Reproaches have experienced their power in the Good Friday liturgy?

The opponents have applied a literalism to these texts worthy of a good fundamentalist. Worse still, they appear to have a flimsy understanding of the *anamnesis* of the Good Friday liturgy. It is not just remembering something that happened *then*; it is also making it present *now*. The Reproaches are not liturgical relics to be dragged out of the sacristy and dusted off once a year. As I have experienced them, they are Christ speaking to *me now*, reminding me of those forty years that I've been led in the wilderness and the manna I've been given, and yet, I prepare a cross.

Isn't it time we stopped suppressing things with which we cannot deal? The Episcopal Church is a champ at this already, whether through asterisked-out social gospel verses in the hymnal or through axed-out verses of the "cursing Psalms" in the new lectionary. Even if the Reproaches were fundamentally anti-Semitic, which I do not think they are, can't we attempt to deal with our selves instead of running for the *ensor librorum*?

I can't help but feel that there is a lot of projection in this protest. Could it be that anti-Semitism is in the heart of the beholder? I urge the Standing Liturgical Commission to act out of liturgical integrity instead of out of political expediency. Restore the Reproaches. If they go, can the Fourth Gospel be far behind?

(The Rev.) PAUL B. BARTHELEMY
Christ Church

Los Altos, Calif.

Opening Service at GC

It seems to me a matter of grave concern that the Triennial Convention of the Episcopal Church in USA is to open without a celebration of the holy communion.

From comment in the church press, I gather that the Presiding Bishop finds that the service instituted by Jesus, as a bond of fellowship and a uniting influence, is no longer a symbol of unity. Whether or not this is true, I believe it would be beneficial to all factions in the church to remember that we have not officially tossed out the Book of Common Prayer as yet. It is still officially recognized as the form used in this church. Therefore no one, no matter how avid for change, should take offense at its use (perhaps for the last time), in opening the General Convention. I pray the Convention to begin with a celebration of eucharist according to the B.C.P.

Since the entire church is not yet of one mind in recognizing the priesthood of women, and since there will be no shortage of bishops to distribute the elements at the opening service, no woman should on this occasion feel insulted at the absence of women performing this function.

There will be many opportunities to use different trial rites during the days of Convention, and plenty of time for discussion of opinions and preference.

I suggest that our representatives in Convention lay aside their friction and differing opinions to gather as one family around the table of their Lord. May they remember that

"...having with us him that pleads above

We here present, we here spread forth to thee

That only offering perfect in thine eyes,

The one true, pure, immortal sacrifice."

The Hymnal 1940. 189

Especially when accompanied with appropriate hymns and anthems, what better "service of praise and thanksgiving" could the Convention offer to God as it begins its very serious deliberations?

SOPHIE MAY

Wilmington, Del.

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LOOKING AHEAD TO GENERAL CONVENTION



Election in House of Deputies

All elections ought to be considered important to the progress of the church's work, but few draw more interest than the one of choosing a successor to the Rev. Dr. John Coburn, who will be stepping down as president of the House of Deputies.

Dr. Coburn was elected Bishop of Massachusetts in May, 1974, but will not be consecrated until after the 1976 General Convention.

At least two people are being considered for nomination — Mrs. Seaton G. Bailey of Griffin, Ga., and Dr. Charles R. Lawrence of New York.

First elected to the church's Executive Council in 1967, Mrs. Bailey was re-elected for six years in 1970. As a council member, she is serving on the General Convention program, budget, and finance committee, as well as on several standing committees of the council. Reportedly, she is willing to be a full-time president of the House of Deputies.

Dr. Lawrence, a warden of New York's Trinity Parish, is serving for the 5th time as a deputy to General Convention. In 1973, in Louisville, he was chairman of the special committee on the ordination of women to the priesthood and the episcopate. He has been active in his parish and in the Diocese of New York has been a member of the diocesan council and the inter-parish council.

HAWAII

Bishop Enthroned

Churchmen from around the world joined the crowd in St. Andrew's Cathedral, Honolulu, for the enthronement of the Rt. Rev. Edmond Lee Browning, 47, as Bishop of Hawaii.

The Rt. Rev. John M. Allin officiated and preached. The Gospel was read in Hawaiian by the Rev. Canon Charles G. K. Hopkins and in English by the Rt. Rev. Harold C. Gosnell of West Texas. Litanist was the Rt. Rev. Furman C. Stough of Alabama.

Other bishops taking part were Victor Rivera (San Joaquin), Matthew Bigliardi (Oregon), Paul Nakamura (Okinawa), John N. Watanabe (Hokkaido), and Macario Ga (Philippine Independent Church).

Also attending from overseas were the Rev. Frs. Fred McDonald from Jerusalem and William Woodhams from Rome.

In addition to having the Gospel read in Hawaiian, "The Queen's Prayer," written by Queen Lilioukalani, was sung in the native language.

Following the service a Hawaiian reception was held on the cathedral grounds. At the end of the day, Bishop Browning pronounced a blessing on the city and the state from the porch of the cathedral.

Hawaii's new bishop was consecrated in 1967 and served as Bishop of Okinawa until 1971, when he was named Bishop in charge of the Convocation of American Churches in Europe. In 1974, he became executive for domestic and world mission at the Episcopal Church Center in New York City. On May 1, he was elected to the Hawaiian bishopric to succeed the late Rt. Rev. E. Lani Hanchett, who died Aug. 11, 1975.

TRIENNIAL

New Structure Proposed

If a proposal for structure is approved at the Triennial of the Episcopal Church Women (ECW), an 18-member committee will form the backbone of future meetings.

The 1976 Triennial meets concurrently with General Convention with Mrs. Carter C. Chinnis of Alexandria, Va., presiding.

The change in structure calls for a program and planning committee with responsibilities for future meetings, election of officers, work with General Convention planning groups, and ECW programs between Triennials.

Mrs. Chinnis said that her vision of Triennial is "a blend of worship, program, and legislation to build community and make us aware of our unity and diversity."

In addition to the program, Triennial delegates (participants) will allocate and present the 1976 United Thank Offering (UTO). The presentation will

take place during the General Convention eucharist Sept. 19, at 11 a.m., in the Minneapolis Auditorium.

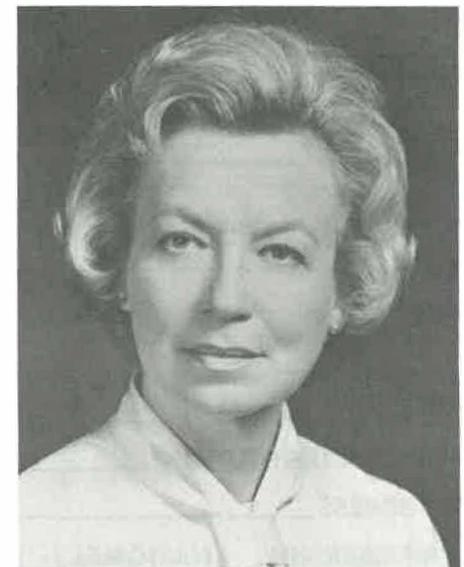
Special events of Triennial will include speeches by Miss Verna Dozier, Dr. Marion Kelleran, and Mrs. David Hunter of the theme: "Standing in the Midst of My Life with Others," with emphases on such questions as "What makes me *me* at my own center? What is it like to stand in the midst of my life with Christ? What sustains me when dreams fall apart...? What is ministry, anyway, and how is it different because I stand in Jesus Christ? Is there some way that I can stand with Jesus Christ in the midst of the whole world?"

ARIZONA

Navajo Ordination Held

Spider Rock, an 800-foot spire sacred to Indians, was the site of the ordination to the priesthood of the Rev. Steven "Tosie" Plummer, a full-blood Navajo Indian. He was ordained a deacon last year.

The Rev. Robin Merrill, a Paiute Indian from San Francisco, preached. Presenters were the Rev. Edward O. Moore of Good Shepherd Mission, Ft. Defiance, Ariz., Margaret Hardy, an aunt of the ordinand, and Thomas Jackson. The Rev. Joseph T. Heistand, Bishop Coadjutor-elect was litanist,



Mrs. Carter C. Chinnis, presiding officer of the Women's Triennial.

and the Rt. Rev. Joseph Harte, Bishop of Arizona, officiated at the ordination in which a medicine man also took part.

Fr. Plummer grew up as an Episcopalian on the reservation and has always been interested in working in the church. Among his goals, he said, is the establishment of the reservation as an area mission of the church having its own bishop. As it is now, with the reservation stretching from Arizona into New Mexico and Utah, three diocesan authorities must be consulted in serving the Navajos.

He is anxious for his people to have access to better education and better nutrition. Spiritually, too, he said, they are hungry — they need to understand more about why they worship.

The Navajos need more men working in the church. Most mission work is done by the women. However, there are 10 men taking pre-seminary courses while they consider studying for orders.

Fr. Plummer will continue to work out of Good Shepherd Mission, Ft. Defiance, Ariz.

The Rev. Herbert Scott, vicar of St. Christopher's Mission, which serves the Navajos in Bluff, Utah, is very happy about the new Navajo priest. "The Episcopal Church," he said, "has worked with the Navajo people for 80 years and now is reproducing its own ministry."

The ordination rite was a part of the Navajo Episcopal Convocation held in Canyon de Chelly National Monument.

CHURCH AND STATE

Bishop Greets New Citizens

To add to the general celebrations throughout the United States on July 4, the huge Convention Center on Miami Beach, Fla., was transformed into a federal court while some 7,000 people took the oath of allegiance to their new country.

Delivering the invocation at the ceremony was the Rt. Rev. James L. Duncan, Bishop of Southeast Florida, who gave thanks for the new citizens and "their share and responsibility in our freedom."

ARTS

Priest/Poet Honored

The Rev. Canon Joseph F. Hogben of Albuquerque has been cited as American Poet with Bicentennial Distinction.

Dr. Amado M. Yuzon of Manila, president of United Poets Laureate International, made the award in a letter to Fr. Hogben.

"We have considered as qualifications . . . a poet's organizational leadership, and/or dedication to such subjects as democracy, love of country, human

rights, humanity, and peace . . ." Dr. Yuzon wrote.

Canon Hogben, 67, who spent most of his ministry in Idaho, Nevada, and Utah, retired in 1972. He has published two books of poetry and is working on two others.

EPISCOPAL CHURCH

Historians Meet

Some forty people interested in the history of the Episcopal Church met in Princeton, N.J., for the annual Conference of Episcopal Historians.

First assembled by Dr. Arthur Ben Chitty at the University of the South in 1961, the 1976 conference was convened by Philip R. Shutt of the Diocese of Springfield. Associated with him in planning the program were Dr. J. Carleton Hayden of Howard University; the Rev. Frs. David King of Elizabeth, N.J., and John H. Davis of Hempstead, L.I.; and the late Canon Herbert Denton of Mount Holly, N.J.

Dr. V. Nelle Bellamy, archivist of the Episcopal Church, addressed the group on "Minimum Standards for Church Archivists," stressing that archival programs be made an integral part of the structure of the church. She noted that there is a move toward more professionalism in the care of church records.

Other speakers were Dr. Hayden — "Beginnings of Black Episcopal Congregations in the American Revolution"; Fr. Davis, who assumed the role of a predecessor in St. George's Church, Hempstead — a Tory vicar telling of his troubles during the American Revolution; Col. Carroll Peake of San Francisco — Samuel Seabury; and Prof. David Holmes of the College of William and Mary — "Pietism in American Protestantism and Anglicanism."

The conference program included a tour of Princeton University, Princeton Battlefield, and the 1726 Friends' Meeting House. The Rt. Rev. Albert W. Van Duzer, Bishop of New Jersey, and Mrs. Van Duzer entertained conference members at dinner in their home near Stockton.

During a business session, Mr. Shutt reported his survey of diocesan historiographers: of 96 queries, 73 were answered; 13 historiographers are full-time (from \$1,000-\$10,000) but most historiographers are also parish or diocesan priests or have other sources of income; 49 archives are in diocesan centers; some others are deposited with State Historical Societies; most collections are available to researchers.

The 1977 conference will be held in Springfield, Ill. The Dioceses of Quincy and Springfield will be observing their centennials next year and the con-

Continued on page 31

BRIEFLY . . .

Dr. Louie Crew, founder of *Integrity*, the Episcopal Church's gay caucus, has said that his organization does not plan to "storm" General Convention. He suggested in an interview with Fr. Ben Campbell, editor of the *Virginia Churchman*, that it would be good if convention "could pass some resolutions calling for study and dialogue . . . in the area of sexuality, including homosexuality; declaring homosexual persons to be children of God . . . ; urging repeal of laws which prosecute non-commercial sexual conduct between consenting adults in private; asserting the belief that homosexual persons are entitled to equal protection of the laws; and appointing a national committee to do serious study in the area of sexuality."

A \$5.25 million capital funds program for Colgate Rochester Divinity School/Bexley Hall/Crozier Theological Seminary in Rochester, N.Y., has been announced. It will have a seven-year calendar to reach the goal.

Fr. Stephen J. Chinlund, 42, executive director of Big Brothers, Inc., in New York, has been named head of the State Correction Commission. Former head of the state's Taconic Correctional Facility, he has worked among drug addicts and prison inmates and helped to establish a group counseling program in state prisons, bringing together corrections officers and inmates.

St. Stephen's, Spokane, has published a parish directory listing names of members who have talents, abilities, and experiences they are willing to share with others. No matter what the situation, "we have someone who's either been faced with the same problem or has helped others with similar problems on immediate call," said Fr. John G. Hay, rector. Even ex-smokers are listed.

In England, Herbert Miller, 93, known as "Miser Miller," who scavanged for food, shunned other people, and, last April, died unwanted, left two-thirds of his \$1.26 million estate to the United Society for the Propagation of the Gospel, one of Anglicanism's oldest missionary organizations. The other third will go to the British and Foreign Bible society.

THE 65TH GENERAL CONVENTION

*Six Churchpeople express their hopes and expectations
for the Minnesota Convention*

When another General Convention is about to begin then "hope springs eternal in the human breast." The hope is that this time there will be a gathering notable for its concern to do the work of the church. Too many conventions have been like a fat marble figure, sitting, slouched over, eyes focused solely on the dust in its navel. The dust of squabbles over the unimportant, of the politics of power, and of the search for gimmicks has been substituted for seeking to obey Christ. As a result, since the work has not been done, the church has failed to grow. It has indeed declined over one-half million people in the last ten years.

Since Christ is our Lord, our task is to teach, to convert, to use the sacraments, to care for people. No organization, no government, no business can do our work. We have neither the skill nor

time to do their work. Therefore, it is hoped, this General Convention will exist to do two tasks. One, to help congregations to do their work for our Lord more efficiently. This involves providing aid in areas from education to evangelism, from administration to raising money. Two, to set up an active program to convert the world to Christianity as the Anglican Communion has received it. A sentimental, watered down "religion" is poor food for hungry souls.

Since we believe we can be drawn closer to Christ through the Anglican Church, then we ought to give everyone else the same opportunity.

Hope holds that this time what God wants will come first. This time, there will be calm presentation of facts. This time, debate will be courteous, applause will be non-existent. This time,

visitors and lobbyists will be seen but not obscene. This time, minds will be alert and functioning.

When this happens the proposal regarding the ordination of women will be placed in its theological setting. As a result, it will be defeated. Since we are a united church, the revision of the Book of Common Prayer will be based on the concept of one rite, not three plus alternate parts. Recognizing that the so called organic reunion of Christendom has not yet occurred nor is it likely to happen in the near future, the convention will turn with new enthusiasm to help congregations to convert the world to Christ. Our basic work is still to make Christians — more new ones, better old ones. This General Convention will help us.

Of course, all this will not happen. There is an old wheeze about astro-

nauts who worried because their space ship had been put together from parts made by companies with the lowest bids. So at this General Convention too many deputies and bishops will arrive at sessions with minds unsuited to making intelligent decisions. Some will come with hangovers. Some with too little sleep and overstuffed bellies (voting to ease the hunger of the world!). Others will have such a small amount of theological training they will not understand the divinity of Jesus. Others will have had so few consecutive thoughts in the last 20 years that they will not be able to follow a logical argument.

As a consequence, some Rev. Sun Myung Moon will rise up and golden tongue those with leaden brains and another deformed embryo will be voted into life.

Emotions will be substituted for thinking. Reason will bow low to sentimentality. Therefore the convention will approve the ordination of women to the priesthood and consecration to the episcopate. In order that no one of the leaden brain variety will be upset in the slightest, the Draft Proposed Prayer Book will be adopted with minor, unimportant changes (to indicate there was sober debate).

Meaningless resolutions will arouse long debates and have no effect on General Motors, wars, civil rights, Rhodesia, Israel, hungry people, or national elections.

In the meantime Christ will not be mentioned more than briefly. His wishes and work will be ignored. But, the Holy Spirit will have his long awaited day of recognition. Many actions will be attributed to his guidance, most of which, however, he will disavow.

Eventually, just as all good things

come to an end, so also do bad meetings. So General Convention will end. Then the real work of the church will be done by all the faithful Episcopalians in every village and city, in every mission and parish. And that work will be done with no help from General Convention — and much hindrance.

Blessed Savior, I hope this convention will be different and that I am completely, totally wrong and that my cynicism has no basis in reality. But, just in case I am now right, please, dear Lord, wake up your church and make me dreadfully mistaken.

The Very Rev. L. Skerry Olsen is dean of Grace Cathedral, Topeka, Kans.

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Is it too rash, presumptuous, naive, or ignorant to say that what I *hope* from this general convention and what I *expect* of it are pretty much the same? I really anticipate that my wishes for our church in this convention will be realized. In any event that is the mental and spiritual state in which I take off for Minnesota from New Hampshire.

My hopes are high. So are my expectations. They are the same and high because I believe this Episcopal Church of ours, even with its fairly horrendous struggles over issues crucial to its life, is essentially a community of faith earnest to reach an accord on the issues facing it, an accord reflecting the operation of God's Holy Spirit in and through its life. In recent years we have lived out publicly and dramatically our deep differences one from another as individuals and groups within the Episcopal Church. Not much has been left unsaid from whatever source over whatever issue. We have explored all the possibilities of the issues and shared our explorations with each other. There has been pain for all of us, pain which is bound to accompany any such open and passionate sharing of differing convictions.

Now in convention will come that time of forging conclusions over those issues. The conclusions will be multifaceted, reflecting the variety and richness of the insights arrived at by our explorations and struggles. We will now see the Holy Spirit doing his work of reconciling, integrating, and uniting just as previously we saw him prodding us each to seek the truth and because it was our grasp of the truth we pursued it with passion and vigor. Now the Spirit bids us pursue with equal passion and vigor the integration of our various partial understandings of truth into a larger vision on every one of the issues. The larger vision will include aspects of every individual and partisan point of view. In the light of all that, is it any wonder that my hopes and expectations are high?

My hope and expectation on the issue of Prayer Book revision are that with some minor alterations the Draft Proposed Book of Common Prayer will become the Proposed Book of Common Prayer, and then in General Convention of 1979 will become our latest authorized version of the Book of Common Prayer. Certainly the creative energies spent by so many learned, faithful and committed liturgical folk, as well as the serious, difficult, and responsible trial use by thousands of congregations in all our dioceses will not be allowed to go for naught. All of us caught up in the demands of the process of trial use have in some way found our whole participation in worship made more thoughtful, informed and richer whether we were willing or reluctant about changes being made in our accustomed ways of worship. The result of all this, this new book now in our hands, is not, will not and cannot be a perfect book for anyone. It can and will be, however, a greatly serviceable vehicle for renewal of worship to any who use it with the end in mind of serious worship of Almighty God. Finally we will again have in hand and in our racks, one hard bound Book of Common Prayer. Any other result over this issue would be almost impossible to imagine.

My hope and expectation on the issue of the ordination of women are that indeed the gender of a person will no longer be regarded as an obstacle to ordination to either priesthood or episcopate. This will mean that a call from God to the priesthood coming to a woman will be as seriously considered and evaluated by the church as such a call from God to a man. The gifts of women will thereby enrich the ordained ranks just as they have so richly endowed every other aspect of the minis-



The Very Rev. L. Skerry Olsen



The Rt. Rev. Philip A. Smith

try of the church. Our church needs to declare its mind on this issue in General Convention and then having done so live unto all the new possibilities the Spirit is affording us in this enlarged appreciation of the ordained ministry.

I would hope and expect also about this issue that there would be some accommodation made for bishops and dioceses not yet able to enter into an appreciation and appropriation of this concept of the ordained ministry thus enlarged by the inclusion of women. And finally we will hammer out a grace-full means of assuring both the church at large, and the women deacons involved in the Philadelphia and Washington services, of the women's status in the ordained ranks as certified by their dioceses and bishops. I see us as a church ready and soon to be willing for all that.

After these two issues and some of the other sticky ones are dealt with, I hope and expect that our church will then approve of and give itself wholeheartedly to the proposal, "Venture in Mission." This will give us the opportunity of coming to grips with the mission challenges abounding world-wide, and pledging our human and financial resources to meet the most pressing of them.

Certainly it is the hope of all of us that we as a church resolve the struggles over ministry and worship, and then respond to God's call of service to his creatures and creation out of our renewed awareness of our unity. I believe it can be our expectation of the General Convention also.

The Rt. Rev. Philip A. Smith is Bishop of New Hampshire.

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We faceless ones cower in our pews while the clerical battles rage round us, and wonder whether September in Minnesota may mean Gotterdammerung. At the same time we have a slight feeling of grim smugness. Even though we've never really been asked, in any honest way, how we feel about things, still the last word is ours. Survival of the Episcopal Church, in the end, depends on whether we're there or not.

It's not likely that Valhalla will actually be burned in September. There's nothing on the agenda that hasn't been argued for years, and bishops have a talent for brinkmanship. The tempo of the leftward trend was quickened by the jolly ones at Lambeth in 1968, but after the excesses of South Bend and Houston, there was a pulling back in Louisville.

This time there's a new and frightening aspect that contains elements of blackmail. No one has ever been asked

whether he/she favors retention of the 1928 Prayer Book, and at least three pouting, foot-stamping bishops have said they will ordain women whatever the convention vote may be. So the idea of *inevitability* has been successfully sold, accompanied by the thought that if you don't go along then *you* are guilty of divisiveness and schism. "Schism" is the most dread word in the clerical dictionary and most of the reactions we've read have said: "Oh we'll go along, even if our consciences are violated! We'll hang in!" Further, they imply they will vote against their belief in order to avoid schism.

But still . . . most of us believe our own rectors and bishops, whom we know and respect, will somehow prevail over *Those Others* we read about, and will somehow pull us through.

The editor asks about our hopes and expectations concerning Convention. The hopes are easy. Like the bulk of Episcopal laypeople my own hopes are for the survival of the church I chose and as I know it, and for the survival of those things about it which caused me to choose it.

What will actually happen? Predictions are less chancy than trying to guess the outcome of the World Series.

There will be an attempt to change voting procedures by which the authors of the church's constitution purposely made change difficult, and the attempt will fail for precisely that reason.

There will be resolutions about the boycott of Rhodesian chrome and of lettuce picked by anybody but Cesar Chavez and there will be resolutions offering to make common cause with anyone who will have us, in the name of ecumenism. These resolutions will be approved, some unanimously, and they will then come to quiet repose in the journal of the convention.

Hymnal revisions will receive scant attention and whatever the Standing Commission on Church Music comes up with will be approved. One can only hope the Commission has better sense than to take too literally the charge as it was given in Louisville. Wholesale discard of the old familiars, whatever their worth as pure music may be, and encouragement of still more guitar twanging can turn off more churchgoers than tedious sermons.

The big push for enormous sums for the work of the church, including the usual social action grants, will be scaled down . . . but let the boys have their fun. Big talk when there is trouble paying the rent at 815.

The gay arguments, if they get to the floor, will be buried in emotional excesses, and no one will state the common sense fact that bedroom activities are hardly the basis for special pleading or for forming separate churches.

Then the Big Two.



H. N. Kelley

What about the ladies? Ah. There will be some blood-letting, and this will be a close one. One guess is that each bishop will have the option in his own diocese (and the majority of the bishops, of course, have always favored female ordination). There will be confusion, but there's confusion now.

And the new prayer book. If the debate goes on for two full days, as scheduled, there will be many empty seats because proponents assume they've got the battle won and aren't interested in what anybody has to say. There will be a motion for total rejection of Big Bertha but it will not come to a vote. There will be much argument about details in the House of Deputies, but the book will pass in principle, although another new revised revision will be requested. Each bishop will decide whether to permit parishes who so elect to continue using the 1549-1928 communion service.

Someone will bring up the obvious fact that that slim little pocket prayer book has been the cement which has bonded Anglican churches together for almost 450 years (what else is there?) but no one will state the corollary: that without it money to headquarters is simply a franchise tax to pay for the use of the name "Episcopal Church."

H. N. Kelley is a layman who makes his home in Deerfield, Ill.

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Believe it or not, I am looking forward to the 65th General Convention and have great expectations for the outcome. It is a well-known fact that the bishops and deputies must make certain decisions which will greatly affect the Episcopal Church for years to come. I hope these decisions will aid in

the renewal of our church and a better understanding between the people of the church.

There is to be a resolution presented to the General Convention calling for increased financial support of our accredited seminaries. Since theological seminaries are of vital importance to the ongoing life of this church, I hope the General Convention will enthusiastically approve the proposal for an increased theological education offering.

The Presiding Bishop and the Executive Council are challenging the church to seek new areas of support for wider and deeper work of the church through a renewal-fund raising effort called Venture in Mission. While I anticipate a serious debate over this recommendation, I hope the Convention will take favorable action since this is a positive way to move the church toward reconciliation, interdependence, and cooperation.

I expect and support affirmative decisions concerning the Proposed Book of Common Prayer and ordination of women to the priesthood and episcopate. The deep hurt and disappointment which will follow either an affirmative or negative vote concerns me. It is my sincere hope that all members of the Episcopal Church will find accommodation for their hopes and expectations in these decisions and will not alienate themselves from the Episcopal Church. Our church has room for diversity and we can have unity in our diversity. If we are seriously asking for the guidance of the Holy Spirit in both these issues, I believe reconciliation and unity will prevail.

Finally, my greatest hope is that at the close of this 65th General Convention, Episcopalians will move from

preoccupation with institutional concerns and will concentrate on issues of renewal, stewardship, hunger, ecumenical opportunities, and the ministry of the clergy and the laity together in carrying out the mission of the church.

Lueta Bailey, of Griffin, Ga., is a member of Executive Council and a deputy to the General Convention from the Diocese of Atlanta.

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What I hope of General Convention is far from what I expect.

Our situation in the church is political; our problem is doctrinal. That is to say, the decisions of General Convention are likely to be made on political grounds — because the Episcopal Church, when gathered in council, no longer has a clear, commonly-held theological stance. Many of the bishops and deputies do; but they are not a majority. Thus, the secular mentality may prevail in the counsels of the church.

The secular-humanist persuasion has steadily encroached upon the church for more than 50 years, and now holds enormous power within the church. Indeed, one may be forgiven for suspecting that, in many instances, ecclesiastical preferment depends upon adherence to that persuasion. This condition does not reflect a "conspiracy"; it simply reflects a cultural phenomenon which the church has not been strong enough to resist.

If, for example, the question of women's ordination could be discussed within the church on theological grounds, it would not arise. It can arise only because, for many in the church, biblical authority and apostolic tradition are no longer binding. And for the same reason, this question bids fair to be settled by other than theological considerations.

Similarly, objections to the trial services maintaining that in many places they distort the faith make little stir in the church. The objections that rouse people to a defense of the Book of Common Prayer are aesthetic. But aesthetic objections to a liturgy, important though they are, have no religious bite. They do not raise the basic issue of the "givenness" of the faith. They overlook the long historical evolution of liturgy, much of it graceless or merely local, and seem to be idolizing just one step in the process. And so, such objections do little to halt or even slow the determined progress toward a dilution of doctrine and of worthy symbolic language.

Myself apolitical, I have still not been able to live a lifetime in the church without noticing what goes on. The secular mind, because of its political interest and astuteness, increasingly governs. It would be too easy

— and most unfair — to dismiss all our secular humanists as faithless. It has been my experience that many such persons, though they could never be called orthodox, have a lively faith and proceed on what to them are highly moral grounds. The trouble is that, like most leaders in social reform, they tend to view themselves as an elite, and clash with the people by appearing to be devoted to the destruction of traditional social forms.

The apology for this great gulf between pulpit and pew used to be that the laity were spiritually lethargic and inclined to equate Christianity with the status quo: they needed to be vigorously led into the kingdom of God. And certainly there was truth in this charge. Certainly, it is the duty of the clergy (a group of servants, not an elite) to insist that conversion implies redemption from the prejudices of one's socio-economic background.

But it has become increasingly clear in late years that our elite has a view of the kingdom of God quite at variance with the biblical one. And it persists in driving us toward its ideal society, even at the cost of alienating vast numbers of devout churchmen. Only the most stubborn laymen — and only the most unambitious clergy — will resist.

It is also clear to any objective person (though ecclesiastical suicide to declare) that the new kingdom which our new elite labors to bring forth is some form of collectivism. I cannot, regrettably, take up cudgels against collectivism in this brief article. But I do feel compelled to point out that some putatively Gospel-centered activities of our secular humanists are transparent devices for hastening the advent of the collectivist society, and that the theological illiteracy of the Episcopal Church permits this distortion of the Gospel.

Let me hasten to add that I do not believe Christianity is married to American capitalism any more than to state socialism. My view is much simpler, namely, that God has not chosen to show us any blueprint of the ideal society. And my opinion is, that only God could!

In the church, everything is still discussed in theological language. Everything will be discussed in theological language at General Convention. But the old stuffing has gone out of the words and been replaced by something else. It is a modern case of transubstantiation. And I fear Christ and his clear commandments may be little heeded in the end: they are not apt to govern. If they governed, would not the church, for example, condemn abortion on demand? How can a Christian hesitate on such a question? Admittedly, there will be times when a Christian must prefer one evil to another. But the church



Lueta Bailey



The Rev. Paul D. Urbano

should declare abortion evil, nevertheless. Then the Christian, making his hard decision, could weigh one evil against another. But as things are, we stand up to our ears in a swamp of moral relativism. And the church, having lost her compass, vacillates.

But the secular humanists do not vacillate. Sweating with zeal for human improvement and leading us all to destruction, they charge ever deeper into the morass of economic and political solutions to spiritual ills. This General Convention may reveal their real power.

The Rev. Paul D. Urbano is rector of All Saints' Church, Phoenix, Ariz.

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The 1976 General Convention will confront Episcopalians with decisions which may well shatter the delicate fabric of the Anglican *via media*.

If the Episcopal Church is forced to stand in a position which will not allow a *via media* solution, then each Episcopalian will be presented the opportunity to transcend whether "my side won" or "my side lost" on any combination of issues. The outcome of Convention could represent a tremendous advance in Christian maturity for Anglicanism, for the greatest questions we face this year do not center on the issues to be debated. In 1976, we must face a deeper set of questions: "Have we sought the will of God in all matters?" and "Have we done the will of God in all matters, including our relationships with our brothers and sisters?" "Will we have the same spirit of faith mentioned in scripture?"

My hopes for Convention 1976 go far beyond my expectations. My primary expectation is that Minnesota 1976 will resemble a national political conven-

tion. There will be exhibits representing all sides of many questions; there will be people lobbying in the proverbial "smoke-filled rooms" for various causes and concerns. But where does the Lordship of Jesus Christ, that man whom we are to represent, fit into this political scheme? Is this scenario the Kingdom of God?

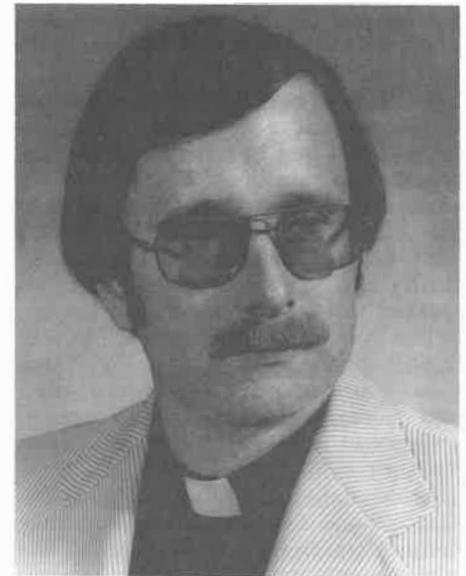
The Presiding Bishop has issued a strong call for each of us to recognize the vital role of prayer for Convention and to pray at Convention. While this prayer will include those corporate acts of worship and praise which are so rich in Anglican tradition, the life of our corporate prayer must go deeper.

I hope that this Convention will set aside some period of time in each session for corporate silence. If the Episcopal Church believes that it is to be about God's work in God's way, then bishops, deputies, and visitors will rejoice at the opportunity, in the midst of business at hand, to sit in silence and to listen collectively to God's leading. Do we really expect and want the Holy Spirit to guide us? Are we willing to stop and to listen to the Spirit of God? Or has the invocation of the Holy Spirit simply become a means of asking God to be vaguely present in our human struggles? Will Convention be so busy about God's business that there is no time to listen to God?

This matter of corporate listening is not just a touch of pious prattle; speaking and listening to God must be at the heart of each Christian's life. God is seeking to give us the quality of peace which the world can not give and a unity in the body; we certainly have not opened ourselves to God's peace or to unity in the months preceding Convention. The very fact that so many people charged with the decision-making responsibility will arrive at Convention having already indicated their voting preferences on certain issues — and with earnest and praying Christians found disagreeing on all sides of every issue — suggests that much more prayerful seeking and listening is needed.

Abram arose one morning to discover that his whole plan of life had been totally redirected by God; similar examples are almost as numerous as his descendants. We must be open to hearing the word of God's truth at the moment of Convention. There can be no place for holding to what appears comfortable, appealing, or relevant. We must always be thankful for the understanding and traditions of the past. But we must always seek God's will for today, regardless of whether that means radical change or standing firm in a familiar place.

The world enjoys the confusion and fighting which occurs daily in so many parts of the kingdom of God; Christians



The Rev. Joel A. MacCollam

bicker and the world rejoices. How shall we respond, if we are asked to accept a decision which we prayerfully feel may not be the will of God for his church, but rather the will of man?

My greatest hope for all members of the Episcopal Church is that each of us will learn in a new dimension that the love of Calvary does not come to us cheaply. If we Episcopalians would empty ourselves of self and listen in total freedom from our human expectations, while preferring each other in love, then we would give a witness to the Gospel which will make the world take notice, to the glory of God.

My hope is that once a strong voice of direction is heard at Convention on each issue, Episcopalians on "winning" and "losing" sides will embrace each other in a deep love for the Lord and a desire to continue the work of seeking his kingdom together. We can not afford to be angry or to be prideful; we do not have the time to spend one moment apart from the Spirit and the selfless love of the Lord for our brothers and sisters.

Doctrines and traditions are important. But at Gethsemane and Calvary, there were only two doctrines and traditions which mattered for Jesus: his submission to the Father's will and the desire to allow love to work reconciliation. If we can openly relate to these two aspects of the "spirit of faith in scripture," all else will eventually fall into perspective; we will stand reconciled to the Father and to each other. If we refuse to seek God's will and to be reconciled, it does not matter who "wins." In confusion, rebellion, and disunity, there are no winners.

The Rev. Joel A. MacCollam is rector of St. Stephen's Church, Schuylerville, N. Y.

EDITORIALS

Our Hope and Expectation

this issue, of their hopes and expectations for the Minnesota Convention. We chose these contributors for their representativeness of the "all sorts and conditions" who make up this church's membership.

Predictably, these representative Episcopalians disagree in their expectations. Also predictably, they are substantially at one in their hopes. They hope that the members of the Minnesota Convention have been listening, and will be listening, to the voice of the Holy Spirit as they make their decisions; that they will seek only to know and to do God's will for his people; that whatever is said and done at Minneapolis will be such that all faithful members of the Episcopal Church will be able to stay together in this one household of faith and will be enabled to draw closer to one another by drawing closer to him who alone is the head of the church.

This hope is also ours. We feel safe in assuming, whoever you may be, that it is yours.

There remains but one more step for us all, in the days immediately ahead: to make our hope a matter of most earnest, fervent, constant prayer.

Our own expectations of the convention itself are not as optimistic as we wish they could be. However, we remind ourselves that the age of miracles has never ended. If our hope is what the Lord wants it to be, and if our prayer is for the fulfillment of that hope, what we call a miracle may well come about as simply the inevitable effect of that divinely given cause — *i.e.*, the hope that is in us and the prayer that is from us.

In the end, God's will shall be done. That is not to say that the will of the General Convention is necessarily the will of God; it may be flatly contrary to that. But whether we, his church, do God's will or not, God brings his will to pass. And it comforts us in that good old-fashioned sense of cheering and strengthening us. What a comfort it is to know, in this as in all crises, that God always has the last word! How dreadful if it were not so!

So let us now hope — pray — and confidently expect that what God will bring forth from the human operations of the General Convention will be better than anything we can desire or pray for.

God help us all! And he will.

Needed — More True Orthodoxy

present proof: We are able to say something nice and supportive and approving of something that William Sloan Coffin, Jr., has said.

The former Yale University chaplain, social ac-

Several weeks ago we asked several Episcopalians to write statements, to be published in

tivist and anti-war protester, in a recent interview has expressed a very essential distinction between orthodox Christianity and conventional Christianity. He thinks he is moving more and more toward the former, but not necessarily toward the latter, and as he sees them they are two very different things. "I think most Christians, conventional Christians, are not orthodox Christians," he said.

Although he didn't spell this out in the interview, Mr. Coffin evidently identifies conventional thinking with mere intellectual and moral conformity to one's immediate cultural, political, spiritual environment, whereas orthodox thinking, for the Christian, is a matter of following Christ in making God's will one's sole ultimately ruling authority.

Another way of putting it is to say that orthodoxy is biblical Christianity. He thinks Billy Graham is "not biblical" and explains: "It's one thing to say, 'Let justice roll down like mighty waters' [Amos 5:24], and something else again to work out the irrigation system." In fairness to Dr. Graham, perhaps he would agree with that statement; but it seems to Mr. Coffin, as it seems to us, that Billy Graham and many other supposedly "biblical" Christians are strong on quoting scripture to the rest of us but apathetic about laying upon us any mandate to obey the clear imperatives of that which they quote.

"Civil disobedience," Mr. Coffin said, "is a very legitimate religious stand because you feel there's a higher authority than that of the flag. You may love your country; you love the flag, you're an incurable patriot, but you're still under God. So it's a question of authority." He is right. We would only add, what he might gladly accept as an amendment, that civil disobedience done out of obedience to what is believed to be God's will is a legitimate religious stand *if* the rebel is willing to suffer patiently and lovingly the civil penalty of his disobedience.

What struck us most deeply in Mr. Coffin's statement was this comment: "In the First Century you could be arrested for preaching the resurrection of Christ because the enemies of Christianity understood that the question of authority was being raised — who's king? Now nobody arrests anybody at Easter for proclaiming the resurrection of Christ, not because the government doesn't believe in arresting, but because the government correctly assesses (that) the Christians really don't believe for the most part in a higher authority than that of the state." And this development, he thinks, shows that "the church is more conventional than orthodox."

That's right on the mark. And this old Episcopal Church of ours needs not less orthodoxy but more. It could shed a lot of conventionality and be none the poorer.

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[From a list supplied by the Executive Council]

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A Prayer for the Church in Convention

O God who by thy Holy Spirit has blessed the councils of thy church through days of progress and peace and in times of need and tribulations: Bless this convention now assembled in thy name and call us back to the heart and mind of the church and faith once delivered to the saints.

Grant us in these days of discussion and confrontation to deal with the issues before us in the spirit of unity, concord and peace which thou didst reveal in thy Son Jesus Christ: That thy church might be forever *one*.

Sanctify our thoughts and deliberations in this convention that by thy power and grace, order may overcome chaos, light may dispel any darkness and a pentecost of truth and love breathe new life and zeal in our midst: That thy church might be forever *holy*.

Enlarge the vision of our mind and the outreach of our heart that we do not lose sight of the timeless gospel and limitless mission entrusted to our hands, so that in all that we think, say or do the universality of thy way, thy truth and thy life may be preserved: That thy church might be forever *catholic*.

Recall us to the heritage of the Upper Room and keep us faithful to the teaching and fellowship of that ministry which is not ours but Christ's and to that priesthood which Christ through his Holy Spirit, the apostles and successors continues to bequeath to his church today: That thy church might be forever *apostolic*.

O God regenerate thy holy, catholic church assembled with the renewing power of thy redeeming spirit. Strengthen it with a "higher" gift of wisdom and understanding — with a "broader" gift of counsel and ghostly strength — with a "deeper" gift of knowledge and true godliness and with the "tempering" gift of holy fear: That thy spirit of truth and love may preside and prevail, to the honor of thy name and to the welfare of thy world. Through Jesus Christ our Lord. Amen.

James D. Furlong



St. Paul Civic Center, site of the opening service of the 1976 General Convention.

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FEASTS, FASTS AND FERIAS

The General Convention and Worship

By H. BOONE PORTER, JR.

The General Convention must make some decisions about the worship of the Episcopal Church which will be of great importance to all members of the church. General Convention also has another responsibility towards worship: namely, to do it. We should not wish momentous decisions about the church to be made by a convention which does not listen to God's Word, invoke his guidance, and seek union with him in the holy eucharist.

The public worship of a General Convention takes many forms, along with the numerous special services of different church groups and organizations held during the convention. For

many of us, who rarely see the liturgy of the Episcopal Church in any form but that of our own home parish, the General Convention offers a unique liturgical education.

Looking back a bit, at General Convention in Seattle in 1967, the major eucharistic celebration, when the United Thank Offering was presented, was planned with exceptional care for the physical arrangements, music, and ceremonial. In keeping with the size and character of the vast arena where the service was held, the massive square altar stood on top of a pyramidal platform, with ascending steps on all four sides. This physical space and



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the ceremonial were so planned together that all four sides of the altar were really used, and in no part of the arena did worshipers feel they were on the "wrong side." A concelebrating bishop stood on each side of the square altar.

Evidently the leadership of the church was also impressed, for the basic arrangement of ceremonial was to some extent copied in the next General Convention in South Bend, even though the layout of the space there was different and the resulting visual impact of the arrangement was not as great, at least to this observer. The two following Conventions still reflected reminiscences of Seattle at their main services.

Meanwhile, South Bend innovated in its own way. As may be recalled, that was a painful and highly controversial gathering, characterized by heated debates extending long into the night. With frayed nerves and weary bones, many participants began going to the informal midnight masses held each night in the recreation center or on the lawn nearby. These celebrations broke every rubric in the book, but they obviously met a tremendous pastoral need which was not met by the sparsely attended low mass before breakfast each day. Many people were just too torn apart to be able to sleep until they had had the healing and reconciling experience of holy communion. These midnight services, organized by the Associated Parishes, were resumed at the next two conventions, although at Houston and Louisville there were fewer evening sessions and the nocturnal eucharists were of less importance in the total scheme of things. In some cases, these informal celebrations were later copied at diocesan conventions and provincial synods.

These are good lessons in liturgical history. In a particular time and place, someone designs liturgy that has special impact for that situation. Precisely because it makes a deep impression, it will then be continued later. Perhaps it will subsequently have less immediate impact, but its use will be buttressed and confirmed by the memory of the past. Do we always have to do it that way? Of course not. But neither do we always have to do it differently. Continuity is itself a value, and some degree of repetition is essential for corporate liturgical action.

The Christmas carol, *Silent Night*, was originally written, we are told, to supply material easily sung without accompaniment for parishioners of a village church in which the organ had broken down just before Christmas. Yet it has since been sung all over the world with every sort of accompaniment. Here a unique situation gave birth to something of very widely recognized value.

Conversely, it is easy to think of items once intended for the widest use which we have since found to be desirable only on limited occasions. For instance, the Long Exhortations in the Prayer Book, pages 85 - 89. Cranmer wanted at least one of these to be used in connection with every celebration.

The moral of all of this is that at public gatherings of great importance, the worship must be planned with a sensitive eye and ear to the unique needs of the occasion, but also in a spirit of continuity with similar occasions in the past and in the future. What is done effectively at a General Convention will without doubt be imitated to some extent at subsequent conventions, as also at the diocesan and local levels. We hope that those who plan and carry out the services in Minnesota will be mindful of the double burden of responsibility which all this places on them. We would hope that the bishops, other clergy, and lay worshipers who take part in these services will find them inspiring in the best sense. We also hope that participants will be wisely critical, observing things that are worthy of emulation on other occasions, and also noting things which, at another time, really should be done differently. We are sure that perceptive observers can bring home valuable suggestions of what to do, and what not to do, in a variety of instances.

Morning Mystical

In this morning calm
 Light without sun
 Comes down peace: clear
 Ways beyond: old macadam
 Lane, lake smooth after
 Rain, dream of deeps. Lake
 Sedges, worn brick walls,
 Waves, wide waters, coves
 In far curves.
 Yellow ridge of goldenrod,
 Bare coign where purple
 Flares tall blazing-star,
 Morning calm without sun.
 Great furrowed poplar lifts
 Leaves molten yellow: morning
 Calm without sun, white ruts
 Of weedy macadam. Worn
 Brick walls, clear light,
 Rain-smooth waters lead
 To goldenrod ridge,
 Furrowed poplar, flare of
 Blazing-star, purple
 Knowing.

Hargis Westerfield

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A Wealth of Information

THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH. By Bob N. Wallace. Seabury Press. Pp. 105. \$3.95.

Fully qualified to explain the intricacies and sometimes mysteries of the Episcopal Church's triennial legislative session, Mr. Wallace has compiled a concise summary of how the convention works and how it can affect every member of the church.

As the convention general manager, he is responsible for the myriad details which enable it to function, from selecting a suitable site to providing meeting rooms, microphones, electronic calculators and paper clips.

The brief volume is aimed at deputies, particularly those attending the first time, but it contains a wealth of information for any interested church member.

He explains the method of placing proposals before the meeting, the journey through committees, their arriving before the convention and their disposition. There is strong emphasis on the necessity of participants knowing the intricacies of procedure and also the historical impact derived from earlier sessions.

Additionally he has provided useful data such as the sites of previous conventions, order of dioceses' creations, presiding bishops and presiding officers.

Separate chapters are devoted to functions of the Executive Council, financing of conventions and church program, and other basic matters.

He points out that the convention has grown so large, requiring greater space than most and meeting longer, that it is becoming increasingly difficult to find a city in which it can be accommodated. Without recommendations, he outlines proposals for reducing the size and increasing the frequency of meetings to facilitate disposition of issues and to reduce expenses for dioceses and the national church.

It can be a valuable document for anyone interested in the church government.

F. J. STARZEL
Denver, Colo.

The Struggle to Survive

BETWEEN A ROCK AND A HARD PLACE. By Mark Hatfield. Word Books. Pp. 224. \$7.95.

Mark Hatfield has written a brief, first-person account of his struggle to survive the Nixon years and remain a Republican, a senator, and an evangelical Christian.

He begins his story in the summer of 1971, when he was indeed “between a



THE EPISCOPAL CHARISMATIC FELLOWSHIP WITHIN THE CHURCH - SERVING THE CHURCH IN THE WORLD WIDE CHARISMATIC RENEWAL

We who constitute the Episcopal Charismatic Fellowship purpose to contribute to the spiritual renewal of Christians both personally and corporately, teaching and ministering the historic 'experience of Pentecost' as a normal part of Christian growth; to recover the joy and excitement of life and ministry in the Spirit; and to carry to all men everywhere the fullness of the Gospel in the name of the Father, and of the Son, and of the Holy Spirit.

In serving the Church we have teaching missions on Life in the Holy Spirit, Speakers and Conferences about Charismatic Renewal, Video and Cassette tapes and a monthly "Acts 29 Newsletter". We are not an organization but rather affiliates who want to be channels to serve the Lord Jesus in the Church and the World. For more information see The Rev. Bob Hawn in Booth 36 at GC or write: ECF 338 E. Lyman Ave. Winter Park FL 32789

rock and a hard place." He had been elected to the U.S. Senate in 1966 after two successful terms as Governor of Oregon. He immediately found the U.S. Senate to be somewhat different from a statehouse (Jimmy Carter, take note). He was shocked with the lifestyle in that "brothel of egomania." He was invariably out of step with the reigning President, and his anti-war policies were soon to earn him a public invitation to leave the Republican Party. He was assured that his own party would defeat him in 1972. To top it off, he was bombarded by criticism from members of his own denomination, the Baptist Church.

Worth the price of the book is a copy of a scolding letter from the Rev. Billy Graham, in which he remonstrates with Hatfield for supposedly insulting Nixon, whom Graham describes as "one of the most sincere, dedicated and able men ever to occupy the White House . . . an example in self-discipline, family life, church attendance, that is helping the country through a great spiritual crisis . . . he deserved to be commended, especially by Christians."

Confronted with the fact that his own fellow Christians were disagreeing with his stance, Hatfield spent a summer of Bible study and soul searching before he moved from his dilemma into the decision to follow Christ and his teachings, even the Sermon on the Mount, at all costs.

Obviously, Hatfield needed to tell his side of the story. The resulting book is interesting, relevant, and should be helpful to all Christian rulers; also to many pompous clergy.

(The Rev. Canon) GROVER FULKERSON
St. Mary Magdalene
Norman, Okla.

Books Received

THE MINISTER AND GRIEF, Robert W. Bailey. Hawthorn Books. Pp. 114. \$5.95. Says Elton Trueblood: "It is encouraging to be able to point to a book about death that is practical, reverent and thoughtful."

THE ANGELS AND THEIR MISSION: According to the Fathers of the Church, Jean Danielou, S.J. Trans. by David Heimann. Christian Classics, Inc. Pp. 114.45 paper. A learned but readable synthesis of the teachings of the Church Fathers and later theological speculations about angels.

KEYS TO SPIRITUAL GROWTH, John F. MacArthur, Jr. Fleming H. Revell Co. Pp.127. \$4.95. Basic prayer principles that can lead to Christian awareness and growth.

CHURCH, SACRAMENTS, AND MINISTRY, Anthony Hanson. A. R. Mowbray & Co. Pp. 119. £ 6.00; £2.95 paper. A contemporary Anglican's response to traditional Christianity, biblical criticism, and the radically new ecumenical situation.

THE CHURCH AFTER THE COUNCIL: A Primer for Adults, Peter M. J. Stravinskis & Robert A. McBain. Alba House. Pp. 113. \$2.95 paper. For the beleaguered Catholic who has not been able to keep abreast of the post-Vatican II literature.

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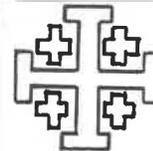
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CHURCH SCHOOLS

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CHURCHMEN

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 32

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Wamble, chap. 1919 E. 56th St. 85719

CALIFORNIA

CALIF. POLYTECHNIC STATE UNIV. San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
 The Rev. Wayne W. Welch, r; the Rev. John Leo, assoc.
 Sun 8, 10; other services as anno

UCLA Westwood
UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta
HOLY SPIRIT 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Donald A. Nicerson, Jr., r
 Sun 8, 10:30

MASSACHUSETTS

WILLIAMS COLLEGE Williamstown
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 Masses 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

PENNSYLVANIA (Cont'd.)

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)

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 3308 Daniel
AND CANTERBURY HOUSE
 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.

NEWS

Continued from page 9

ference will feature the life and work of Philander Chase, first Bishop of Illinois. The Ven. Charles F. Rehkopf of the Diocese of Missouri will coordinate the program.

WCC

Potter: C of E No Longer Dominant Force

Dr. Philip Potter, general secretary of the World Council of Churches, told the General Synod of the Church of England that the WCC was profoundly grateful for the role its church played in promoting the ecumenical movement and especially the WCC as the servant of that movement.

He said he coveted the continued close and active involvement of the Church of England in the council but such a relationship was not as easy as it had been 20 years ago.

The ecumenical movement, he noted, had previously been seen in terms of the predominant churches in Europe and North America, but now there is a sense in which the council's assembly in Nairobi last year "was not the fifth but the First Assembly."

As was observed in the 1973 General Synod report, "In a World of False Peace," these changes, Dr. Potter said, could be a source of "potential and actual frictions between the Church of England and the WCC."

In the past, "too much was taken for granted," he said, "the size and importance of the Church of England, its leadership of the WCC, the significance of the Anglican Communion in the WCC — a communion which had its origins in Britain and took its inspiration from the Church of England."

"These things can no longer be taken for granted. The Church of England is certainly a body to be reckoned with, but in actual fact it is effectively a minority in this country, as churches are in other countries; leadership in the WCC is now rightly shared by many other countries and churches; churches of the Anglican tradition are seeking to assert their own selfhood and to relate with churches in their own areas in a new committed fellowship . . .

"These and other considerations call for a new self-understanding on the part of the Church of England. I would think that potential and actual friction would be much less if this new self-understanding were achieved . . ."

Dr. Potter said there were two characteristics about the history of Britain in the past 300 years; it had been one of the leading colonial and imperialist nations, and also the pioneer-

ing nation of the Industrial Revolution and of liberal capitalism in the world.

"And, as the established church . . . , the Church of England has been at the heart of these historic realities," he said. "Colonialism and imperialism were accompanied by racism and the violation of human rights at home and abroad.

"This is not an indictment; it is a historical fact of life which we must face. What I have been trying to say as a student of history . . . , is that there is an urgent need for a radical analysis of this history, particularly now that Britain is no longer an imperial power or the leading industrial state."

RUSSIA

Christians Call for Help

Seven Soviet Christian activists have issued an appeal to the world Christian community to "help their suffering brothers" in the USSR.

Their message was sent to Dr. Philip Potter, general secretary of the World Council of Churches, and to the Center for the Study of Religion and Communism at Keston College, Keston, England.

The seven signers detail what they call a KGB crackdown against young members of the Russian Orthodox Church who organized a study group. The message, itself, was written by 26-year-old Alexander Ogorodnikov.

He described himself and the other members of the group as having "undergone a complex, sometimes agonizing journey of spiritual questing. From Marxist convictions, via nihilism and complete rejection of any ideology, via attraction to the 'hippy' life-style, we came to the church."

He reports, however, that the young people were dissatisfied with what they called the "performance of a religious cult," since the church's activities and teachings were restricted by the state and so as a result the students began to hold a "religio-philosophical seminar" in October, 1974.

Even before organizing the study group, the young people came under fire for joining the church. They lost their jobs and were forced to give up their studies. In June of this year, one member was beaten severely in a nighttime attack and another was taken in for questioning and is now reportedly undergoing forcible treatment with drugs at Moscow Psychiatric Hospital No. 14.

Mr. Ogorodnikov has appealed to Christians everywhere "to help their suffering brothers . . ." and "to apply all force for the quickest possible release of Alexander Argentov from psychiatric hospital, where he is being treated for his Christian faith."

CLASSIFIED

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PUBLICATIONS

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

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Sun 7:30, 9:25, 11.

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

LAS MESA, CALIF. (near San Diego)

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

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.

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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.

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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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Sun 10 HC; Daily 12:10 HC

DODGE CITY, KAN.

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Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

CLAREMONT, N.H.

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

MIDDLETOWN, N.J.

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

BROOKLYN, N.Y.

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

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

CLAYTON (1000 ISLANDS), N.Y.

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

NEW YORK, N.Y.

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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

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

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ST. MARY THE VIRGIN

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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 Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Benram 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"
Cor.: 2nd (Pa. Rt. B85) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

DALLAS, TEXAS

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

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

CABLE, WIS.

ST. PETER'S Cable Congregation U.C.C.
The Rev. Richard C. Nevius, v (715) 634-4768
Summer Schedule: Sat Mass 5:30

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v
Sun Sung Mass 10:15, Tues 9:15, Thurs 6

SPRINGBOOK, WIS.

ST. LUKE'S County "M" & US 63
Sun Mass 8:30

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HC 1S), Tues & Thurs 12:30 HC

ACAPULCO, GRO., MEXICO

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

GENEVA, SWITZERLAND

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