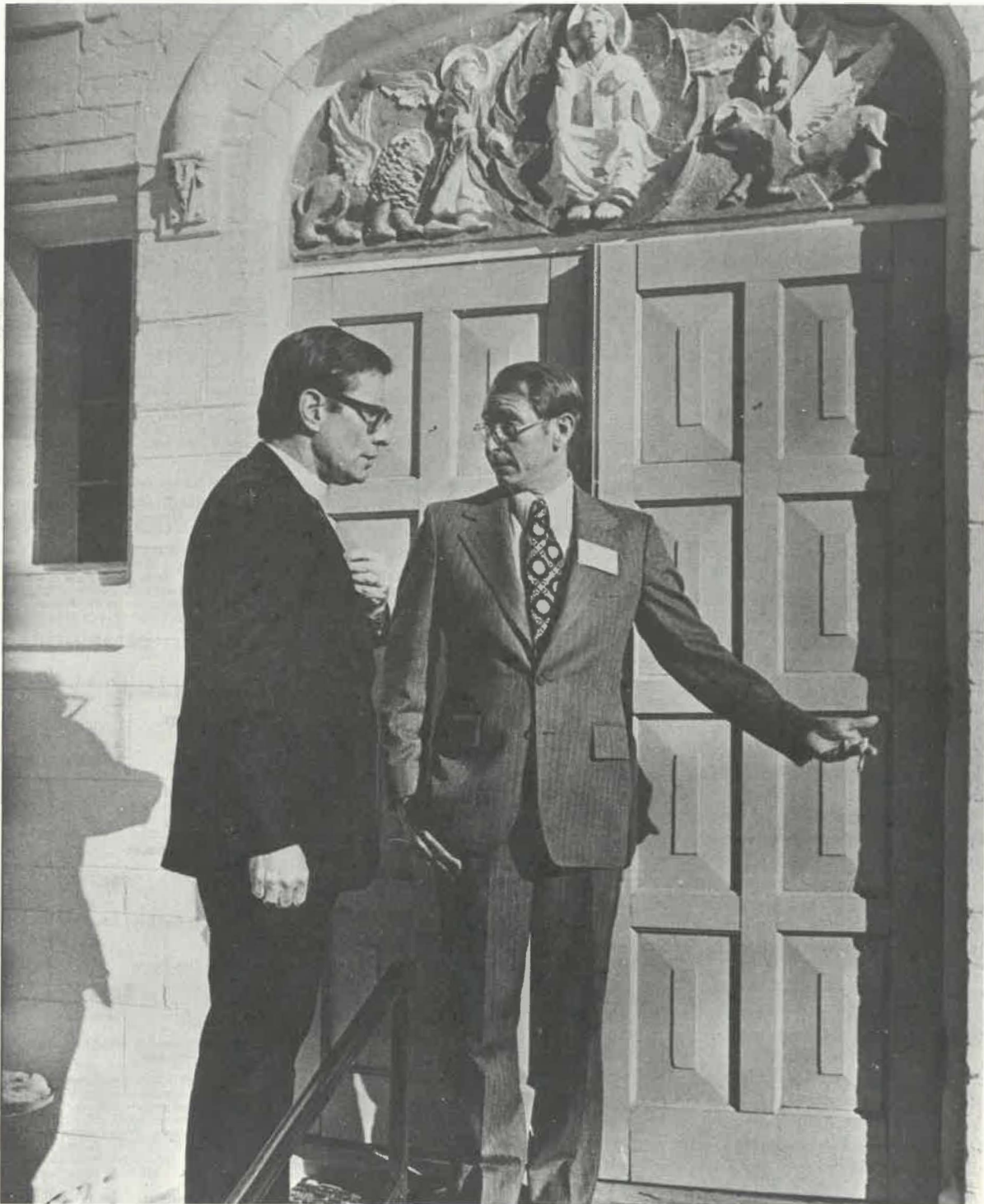


THE LIVING CHURCH



Bishop Frey of Colorado and an usher at St. Mary's, Denver: A matter of secession [see p. 5].

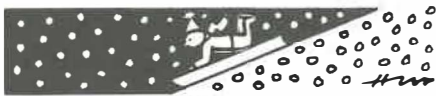
RNS

AROUND & ABOUT

With the Editor

TO PAUL:

If there is available to us the kind of moral litmus you are looking for — by which one can distinguish between self-respect and self-conceit — I don't know what it is, and I've been looking for it practically ever since I became conscious of myself and my neighbor. How can we tell when we are being self-respecting or just egotistical? Who knows? The problem is especially difficult with our own selves, of course. Looking at other people we can be somewhat more sure of our own observation, if for no other reason than that we are not blinded by self-favoritism. Thus, Boswell could say of Johnson that he did not strut or stand on tip-toe — he only did not stoop. What he con-



sidered self-respect in Johnson was probably the real thing. At any rate it is more convincing to us than it would be if Johnson had said it about himself.

Charles de Gaulle once said: "When I am right, I am angry. Churchill gets angry when he is wrong. So we are very often angry at each other." That *could* be genuine self-respect and nothing else on the part of Charles le Grand; but it would have been considerably more credible if, say, Churchill had said it rather than he.

"I may have my faults, but being wrong ain't one of them!", Jimmy Hoffa was wont to say. We can't reasonably be certain that that *wasn't* the voice of a pure and undefiled self-respect speaking. That's another facet of our problem. Here was a man who, as he honestly confessed, may have had his faults, but he may also have honestly believed that being wrong wasn't one of them. In that case he had a genuine self-respect — but it was for an infallible self that didn't exist.

Then you come to the thoroughly honest egotist like Bernard Shaw whose self is none the less worthy of considerable respect. He could say: "My way of being amusing is telling the truth. That is the funniest joke in the world." It sounds monstrously conceited; perhaps it is. But it is also simple and justifiable self-respect in the man who said it. That's how he saw truth, that's how he saw himself as a peddler of truth.

We can't be responsible for other people's perversions of self-respect. The

best and the most we can do is to strive, with the help of grace, to be selves worthy of everybody's respect — beginning with our own.

TO MR. X:

I wish that your modest and gifted rector would allow us to publish the eloquent tribute which you wrote for the vestry's formal citation honoring him. I hope he won't mind our talking in print about one thing that you said: your statement that he is "the last word in professional skill and devotion, and yet always above professionalism." I'm sure you would never have composed that encomium if the man's practice of his priesthood had not virtually written itself for you. It's the kind of thing we never say about somebody unless it would be almost impossible to say anything else.

To be "the last word in professional skill and devotion," and yet always "above professionalism": that is the high mark of his calling that every priest must strive for, but not only the priest — every other "professional" of any kind who is also a Christian. To be a real "pro" in one's actual performance — to be the best parson or doctor or engineer or teacher you can manage to be, is an essential part of what is required of us. And there is no substitute for that rule of unremitting perfectionism in doing our job. The professional with the best heart in the world who is not giving 100 per cent of himself to his job is both cheating and failing at his job, in a way that he has no right to be.

But to be "beyond professionalism" is at least as essential for the professional in any field. In his play *The Doctor's Dilemma* Shaw has one of his characters say: "All professions are conspiracies against the laity." They don't have to be, and in God's purpose are not meant to be; but they can be, and too often are; and the "profession" of the church's ministry is by no means the least guilty of that great offense. Your rector is a noble exception; may his tribe increase. What you are saying is that he's always a first-rate priest in the performance of his duties, and that also he is always a first-rate, loving, self-giving man with everybody, in everything.

You and your fellow parishioners do well to thank God for him. We all need to pray for more like him: top-notch professional people who are always above professionalism.

The Living Church

Volume 174 Established 1878 Number 1

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

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

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, Milwaukee, secretary; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† assistant treasurer; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Cassell, Bishop of Milwaukee; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Jr., Kansas City, Mo.; the Rev. C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon Mich.; the Rev. Carroll E. Simcox; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddie, Marshfield, Wis.; Robert Shoemaker, Naperville, Ill.; Mrs. Arthur C. Sprague, Columbia, S.C.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-278-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

DEPARTMENTS

Around and About	2
At the Movies	13
Deaths	15
Editorials	12
Letters	3
News	5
People and Places	15

ARTICLES

Letter to a Bashful Christian	
	Harold L. Brumbaum 9
He Who Lets Be	James A. Carpenter 11

CALENDAR

January

- 2. Second Sunday after Christmas
- 6. The Epiphany

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

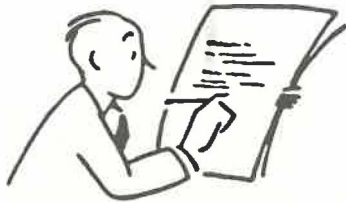
LETTERS

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 Constitutional Question

May I express my appreciation to Bishop Moody for his convincing and documented letter [TLC, Nov. 21] challenging the constitutionality of our action in Minneapolis.

Whatever one may believe about the desirability of the ordination of women to the priesthood or concerning the authority of General Convention to act unilaterally on the matter, it is a fact



that, in a desire to push through the ordination of women, the Constitution, itself, was violated and the action, therefore, unlawful.

As a retired bishop I did not sign the Atkins Statement because, lacking jurisdiction, I did not think my signature important. On the basis of Bishop Moody's argument I have asked that my name be added.

(The Rt. Rev.) ALLEN BROWN
Retired Bishop of Albany
Elka Park, N.Y.

• • •

May I add my strong support to Bishop Moody's letter?

Without one shadow of a doubt, the action of the House of Bishops permitting the ordination of women to the priesthood and episcopate was completely unconstitutional and illegal, and therefore, null and void. Bishop Moody's reference to Article XI of this church's constitution clearly proves this point.

A canonical resolution, such as that passed by the House of Bishops and later by the House of Deputies can no more supersede an article of the church's constitution than can a joint resolution of both houses of the U.S. Congress amend an article of our national constitution, if the provisions of Article V of the said constitution are ig-

nored. Yet that is exactly what the House of Bishops did when they defied the provisions of Article XI of the church's constitution in their rush to please the ladies.

What recourse has the loyal Episcopalian who is appalled by this lawless shattering of the church's unbroken tradition of 2,000 years? Very little, it would seem, especially when the House of Bishops arrogates to itself the powers of a supreme court, and sits as judge and jury of its own actions, pronouncing as legal an action which is patently unconstitutional and illegal.

In the light of all this, it would seem that we are entering upon an era of lawlessness in this church which will have no ending but disaster and disunion. *Kyrie Eleison!*

(The Rev.) HAROLD S. OLAFSON (ret.)
West Palm Beach, Fla.

For the Defense

Your note to Carol J. [TLC, Nov. 28] reminded me that when I was younger I wondered if I *should* like Dylan Thomas' "Do not go gentle into that good night" and William Henley's "Invictus" but as I grew older I could not forget either poem or man and have found understanding and strength in each personal struggle and message.

Perhaps theology need not be emphasized here. Even some of our own bishops are very frustrating these days!

Dylan Thomas is speaking of disappointed men, nearing their last opportunities to accomplish what they knew they wanted to do with their lives — wise men, disillusioned by failure to "light up the world"; good men, whose frail deeds "might have danced in a green bay," but didn't; grave men, who wished they could have been wittier; wild men, "who caught and sang the sun in flight, and learn, too late, they grieved it on its way."

It was their will to live; they rage because there were so many more worthwhile things they wanted to do for the world and their loved ones. The poet does call the night, "good." I have grieved for Dylan whose frailties often kept him from being the beautiful person he was meant to be.

As for William Ernest Henley, we owe much inspiration to his tough spirit, his fortitude against pain and physical disabilities. Maybe in "Invictus" he was whistling to bolster his courage.

His lyrical instinct, however, prevailed in later delicate music as in "Margaritae Sorori," written in memory of his wife's sister, Margaret. In this poem the oncoming night is triumphant. I am in that state of "gentle decay," do not know Walter Pope, have long known Robert Browning, of



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

VESPERS OF THE DEAD

For Public or Private Devotions
5¢ each — \$4.00 per 100

For further information, address
The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat

Mr. Everett Courtland Martin

Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931

1976

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 24-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 24¢ a word for a single insertion; 22¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.50 for any insertion. See details on page 15 or contact *The Living Church Advertising Department*.

course, but do find dignity, beauty and strength in both Dylan Thomas and William Henley. To me both poets are sometimes "sublime" because they *do* make me *think*; and I like to be jarred into thinking as the exercise always strengthens my faith.

DOROTHY D. HARRIS

Elmore, Ala.

Abortion Dialogue Continued

Ray Gere's thoughtful letter [TLC, Nov. 14] is a welcome addition to the abortion dialogue and I would appreciate the opportunity of commenting on a major point of his.

It is, of course, undeniable that the pre-viable (human) fetus is human and alive — hence, human life. Biologists tell us that it is inaccurate to say that this life begins at conception, however. Life began many millennia ago and the point at which the sperm and ovum join represents simply a continuation of life.

The question is not a scientific one, however, but one of values. The question is, what value do we place on this life? Do we call the unfertilized (human) ovum — undeniably human and alive — a person? Do it and the sperm, once joined, become a person (later perhaps, to become two or more persons)? Does it become a person at

viability? At birth? These questions can be answered not as if they were matters of fact but only as what they are, matters of belief. And, beliefs as reflected in the answers to these questions obviously vary.

In our democratic system we have, on many important matters of belief, recognized that our legal system must stand aside from such a clash of values and allow us to use not coercion but persuasion in attempting to convince our opponents of the wrongness of their views. Abortion would seem to be an ideal candidate for such treatment.

JIMMYE KIMMEY

New York City

A Constructive Proposal

I have a suggestion for all of the priests in the House of Deputies who voted for the ordination of women to the priesthood and episcopate at the Minnesota Convention, and for all the priests who concur with this action. Their commitment to the ordination of women should invoke more than words or votes and each should be afforded the opportunity to witness to his convictions.

I recommend that each one step aside by letter or resignation to his vestry or bishop's committee, and bishop, with

the specific direction that his cure be filled by a woman priest. This would not only reaffirm and reinforce his loyalty to this cause but would demonstrate to the whole church the sincerity of his convictions.

Each one of these priests now has the opportunity to implement his convictions, deep commitment, and make a positive contribution by deed that would be loving and congenial to all who desire to become women priests and bishops. What finer way to bring these women into the active ministry?

A deed like this on a mass scale would demonstrate to all the depth of their sincerity. These priests would create a niche for themselves in history and I hope that each one will accept this opportunity without failure or halfheartedness or discouragement.

(The Rev.) CHARLES F. SCHREINER

Parish of St. John

Gig Harbor, Wash.

Conspiratorial Mind-Set?

Re: "Suicide by Capitulation" [TLC, Nov. 28]: Your view of the Episcopal Church is not the same as the one quoted from the German historian Golo Mann as "capitulation."

It is apparent from years of reading TLC that your view of history is one of conspiracy. It is not enough that the current changes in our church — sup-

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 week's subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

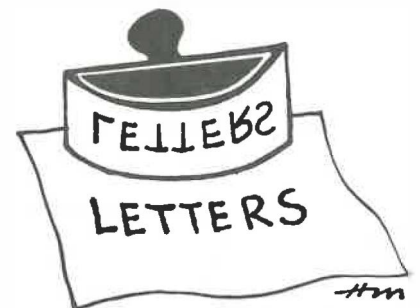
The Living Church
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name _____

Address _____

City _____ State _____ Zip _____



port of minorities, Prayer Book revision, and ordination of women — have come after long years of thought, agony and legislative process. It is not enough for you and others that all has been worked out through the legal, though cumbersome, processes of canon laws. It is not enough that these things have majority approval of bishops and deputies.

There is no way to satisfy the conspiratorial mind-set, except for it to have its way. You did not get your way. Therefore, the Holy Spirit could not possibly have been at work. This could not possibly be the mind of the majority. Certainly it could not be the mind of Christ. Why? Because it does not agree with your mind.

(The Rev.) KENNETH KINNETT

Church of St. Gregory the Great
Athens, Ga.

The Living Church

The Living Church

January 2, 1977
Second Sunday after Christmas

For 98 Years
Serving the Episcopal Church

COLORADO

Priest Defies Bishop's Order

The Rev. James O. Mote, whose Denver parish voted to secede from the Episcopal Church [TLC, Dec. 19 and 26], defied an order from the Bishop of Colorado and continued to celebrate the eucharist.

A week after the secession vote [Nov. 28], Fr. Mote celebrated the normal high mass at St. Mary's Church and told his parishioners that he has received promises of support from all parts of the country.

"I have been 'inhibited' from performing these acts by the bishop," he said after distributing communion, "but I no longer recognize his authority.

"This is very hard for you and me. We have to separate from those we have worshiped with."

Fr. Mote reportedly had locks on the church property changed and employed off duty Denver policemen to patrol the premises. The patrolman was not evicted on several checks by a reporter.

The Rt. Rev. William C. Frey said the diocese planned no "confrontation" but would proceed in an orderly fashion to determine the legality of the parish's amending its articles of incorporation deleting its pledge of adherence to diocesan and national constitution and canons without permission of the diocese.

The first test will come in a ruling by the Colorado Secretary of State on a protest by a parishioner against filing the amended articles but it was virtually certain that litigation would follow whatever the decision.

A former Episcopal priest, the Rev. Larry Falance, invited those objecting to the ordination of women to join in forming a new parish, but Bishop Frey said Falance was entirely without authority to function as a priest.

Falance, originally a Roman Catholic and Franciscan monk, was ordained in the Episcopal Church but, Bishop Frey said, resigned his orders before he was ordained by a Ukrainian Orthodox bishop in Allentown, Pa., last March 7.

The *Rocky Mountain News* editorially defended the action of St. Mary's in seceding over the issue of women priests.

"And we also support the freedom of the Mormon Church to exclude non-whites from the priesthood and the Roman Catholic Church to ban women from the same office," the editorial said.

"We defend their right to bigotry because we believe in the pluralism of religious and political thought which our constitution and laws guarantee."

CHURCH OF ENGLAND

European Congregations to Be One Diocese

There will be a unified diocese of the Church of England in Europe, bringing together the Diocese of Gibraltar and the Jurisdiction of North and Central Europe, including stations and chaplaincies, as a result of decision made by the church's General Synod.

It will not, however, embrace the Convocation of American Churches in Europe.

The new diocese will be a part of the Province of Canterbury and be represented both in the convocation and the General Synod.

They synod's standing committee had supported the move, noting that church members in Europe favored a unified diocese.

The committee's report revealed for the first time the American attitude towards integration with the Church of England on the continent as it transpired at a meeting in October, 1975, of the Archbishop of Canterbury, four bishops of the church of England, the Secretary General of the Anglican Consultative Council, members of the policy sub-committee and three priests and two laymen from the European chaplaincies.

It had become clear, the report said, that while "relationships between the jurisdiction and the diocese on the one hand and the American churches on the other were of the friendliest, the time was not yet ripe to proceed with a constitutional integration.

"As evidence of this, plans to share responsibilities for episcopal oversight of the chaplaincies between the 'English' and 'American' bishops on a territorial, as opposed to a 'national' basis, had proved to be impracticable at this stage.

"Moreover, it was becoming in-

creasingly clear that the American churches, which have always had a close relationship with the Episcopal Church and are represented in its General Convention, were hesitant about any modification or weakening of that relationship.

"Clearly, considerations of patriotism and sentiment have their part to play. But it is also arguable that the fact that the links between the 'English' chaplaincies and the Church of England are so ill defined is, in itself, in American eyes, a factor hindering, rather than helping, integration.

"This pointed to the need for the 'English' chaplaincies — and the Church of England — 'to put their house in order' before there could be further progress."

The American convocation includes congregations in Paris, Frankfurt, Munich, Florence, Rome, and Geneva and convocation clergy serve the Church of England chaplaincies in Wiesbaden, Nice, and Brussels.

Homosexual Clergy Cautioned

Britain's homosexual clergymen are urged to practice "iron" self-control and not to give physical expression to their tendencies, by a leading but unidentified churchman in the latest edition of Crockford's Clerical Directory, published in London.

The churchman's comments appear in the preface to the directory, which lists all clergy throughout the Anglican Communion and all British parishes. It always contains a long, outspoken preface which is written by a leading churchman who is never identified.

In the latest edition the anonymous writer declares: "Christians should never be so charitable to deviants as to cease to oppose the flaunting of homosexual behavior."

He also refers to the case of the former Bishop of Llandaff, Wales, the Rt. Rev. Eryl S. Thomas, who resigned in November, 1975, in the face of charges of gross indecency with another man. Says the preface writer:

"The resignation of a Welsh diocesan bishop charged by the police with indecency involving another man caused a scandal in 1975, and this needs to be recorded. We offer only brief reflections. The bishop resigned in a spirit

which did much to redeem the sordid situation. He asked for forgiveness and prayers, he was supported by his wife and family, and he received many messages dignified by a Christian charity."

The preface goes on: "The tragedy may have a use if it rebukes the recent propaganda on behalf of gay (was ever a word so misused?) Christians and priests."

Homosexuals' demands for a sympathetic hearing were understandable at a time of moral confusion when many in the church wanted to be realistic about the world as it is, the writer said. "But we are sure that the acceptance of homosexuals in society should be confined to the small minority which really is that way inclined by a deep-rooted and ineradicable nature, and which is always discreet."

"How lay men and women in this minority behave in private with adult lovers is, we think, best left to their consciences. What is unacceptable is that people capable of true marriage should be turned away from its joys and social duties by any corrupting influences."

The writer added that a special standard is expected of the clergy, who are often entrusted to look after young people.

CANADA

Six Women Ordained Priests

Anglican Church history in Canada was made Nov. 30 when six women deacons were ordained to the priesthood.

Controversy swirled throughout the church as Bishop John Bothwell of Niagara ordained the Rev. Mary Lucas and the Rev. Beverly Shanley to the priesthood at Grace Church, St. Catharines, Ont.

An hour later, in the cathedral at London, Ont., Bishop David Ragg of Huron ordained the Rev. Mary Laker Mills as a priest of the Anglican Church of Canada.

In Canada's Far West, several hours later, three other women were ordained in the dioceses of New Westminster and Cariboo, B.C.

The ordinations marked the first time in the West that Anglican women have been granted full parity with men in the ministry. In 1971, the Anglican Diocese of Hong Kong ordained two women, the Rev. Jane Hwang Hsien Yuen and the Rev. Joyce Bennett, to the priesthood.

In Brandon, Manitoba, the Anglican Ecclesiastical Province of Rupert's Land defied its archbishop by approving a resolution allowing the ordination of women in its member dioceses.

Archbishop G. F. C. Jackson of Rupert's Land had said that approval of women priests would divide the church and create a new obstacle to reconciliation with the Roman Catholic Church.

Three Churches Admit to Declining Memberships

An editorial in a recent issue of the Canadian United Church *Observer* called on church leaders to face the unpleasant truths about declining membership.

"The United Church has done well in facing national issues and social concerns," it said. "We fear that we (are) not prepared to deal with the realities of declining membership, Christian education, lay activity, and evangelism. We may enjoy emotional discussions and pass countless resolutions on international affairs, and never ask ourselves what we should be doing about the fact that the most privileged, the most affluent, and at one time, the best organized church in Canada has been declining steadily."

An Anglican Church official said recently that his church needs new leadership to reverse decreasing church attendance.

John R. Ligertwood, general treasurer of the Anglican Synod, said that there are not as many practicing Anglicans as the publication, "Statistics Canada," states.

"Many Anglicans have stopped relating to church, and a good number of those who put their religious affiliation down as Anglican are not involved with the church or its work at all, he reported. "We have to get organized and we need inspiring leadership from the bishops and clergy and a reawakened laity in order to bring these people back into the church."

Dr. Matthew Dymond, a lay Presbyterian, noted statistics that indicate only 22,100 of the 170,000-member church are regular members attending services.

However, Dr. Lorne Mackay, moderator of the church's General Assembly, did not agree. He said: "People are returning because they don't like what they are seeing in the world. There is a turn around . . . I am optimistic about the future."

Notes on Chesterton Discovered

A student's lecture notes taken almost a half-century ago have created a stir among literary scholars of the G.K. Chesterton Society.

The newly discovered notes are the only known record of lectures that Mr. Chesterton, one of England's most

famous men of letters, gave at Notre Dame University in 1930, six years before his death.

The detailed account of the 18 lectures will be published in *The Chesterton Review*.

"This will be the only complete account of what Chesterton had to say to an American Catholic audience at the time when his fame was at its height in the United States," said the Rev. Ian Boyd, CSB, editor of the *Review*.

The material is to be published as it was set down by a 21-year-old Chestertonian who describes himself "as sitting in awe in the front row of old Washington Hall on the campus of Notre Dame in 1930."

The second annual conference of the Chesterton Society will be held Jan. 28, in Toronto. The first one dealt with the author as a literary figure, the second will consider his "social thought." The society numbers some 1,400 members.

ROMAN CATHOLICS

Gregory Baum Resigns Priesthood

Renowned scholar and theologian Fr. Gregory Baum, an Augustinian, has resigned from the active priesthood and has petitioned Pope Paul for laicization.

Born in Berlin of Jewish parents 53 years ago, Fr. Baum went to Canada in 1940 and was interned for a while. Later, he became a Roman Catholic and joined the Augustinian order in 1947.

His decision was announced in a letter to his colleagues at St. Michael's College, University of Toronto, where he teaches theology. It said, in part:

"Since I have been unable to resolve a difference with my religious order for almost a year, and since several attempts to join a diocese and become a secular priest have been unsuccessful, I have decided, after long reflection, to resign from the active priesthood and petition Pope Paul VI for laicization."

A colleague was asked whether Fr. Baum had indicated any plans to get married eventually. "Not as far as any of us knows," he said. "It's Baum's reforming Protestant conscience that is the problem. He has just grown impatient with the slow pace of change."

Author of a dozen books and one of the "periti" (experts) chosen to prepare documents for the Second Vatican Council, Fr. Baum predicted in 1965 that the Roman Catholic Church would end the rule of celibacy for priests in 1972. He has often made hard-hitting attacks on the church's hierarchy and its pronouncements.

Among other things, he has criticized the Vatican stance on birth control, has

campaigned to have women ordained as priests, and has urged Canadian bishops to become more involved in political and social issues.

PECUSA Suggested to Women Wanting Priesthood

A contributing editor of *The Wanderer*, a weekly published in St. Paul, has suggested that Roman Catholic women feeling "a deep hunger for the 'priesthood' . . . could find their hunger satisfied by accepting 'ordination' now available in the Episcopal Church.

"This could also satisfy their desire to have married priests, both men and women," Frank Morriss wrote in an editorial page article. "And they find there a ready-made dilution of the ancient Christian prohibitions against contraception, divorce, and even abortion."

Mr. Morriss also suggested that Roman Catholic Church authorities should "take swift steps to prevent the irregular ordination of women as priests as was done in the Episcopal Church."

EPISCOPAL CHURCH

"The Beginning of a Religious Movement"

Some 250 Episcopalians, including 16 bishops, attended an open meeting sponsored by the Coalition for the Apostolic Ministry (CAM) Dec. 1-2, in Chicago. The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, presided at the sessions which were held in the Church of the Ascension.

The first of two approved statements, "A Statement of Action," took its roots from the Atkins Statement issued in September and includes such declarations as refusing to recognize women ordained as priests and bishops and refusing *communio in sacris* with this new ministry.

It also says: "We seek supportive ecclesial entity within the Episcopal Church through which guidelines can be formulated and financial assistance channeled to implement a positive witness to this traditional faith and order in the Episcopal Church."

Bishops at the meeting prepared the second document which was then signed by 14 of them and by a large majority of the priests and laity present.

Given the title, "An Evangelical and Catholic Covenant," it states:

"We believe that the evangelical faith and catholic order which the Anglican Communion has received are God-given.

"We solemnly covenant ourselves to

uphold this faith and order within the Episcopal Church.

"We believe that the ordination of women to the episcopate and priesthood provides no assurance of apostolic authority, consecration, ordination, absolution, and blessing.

"Therefore, we will not accept sacramental acts of this new ministry."

By acclamation, the bishops were asked to act as a steering committee to set up task forces to deal with devotional life, theology, liturgy, education, strategy, constitution and by-laws, finances, and litigation.

What is envisioned by a majority of those attending the meeting is an organization similar to Coalition 14 (14 dioceses and one non-diocesan council) or to a missionary society.

A glance at the registration list indicated that the largest group coming from outside the Chicago area was the 30-member delegation from Mississippi.

The next general meeting will be held in Minneapolis in May, with the exact dates to be set later.

The Rt. Rev. Robert Terwilliger, Suffragan Bishop of Dallas, said that this particular group (meeting in Chicago) can be understood not primarily as a political operation but rather as the beginning of a religious movement.

CENTRAL AFRICA

Church Agrees to Admit Polygamists

The Anglican Church of the Province of Central Africa has decided that a non-Christian man with more than one wife may be received into the church with his believing wives and children "in exceptional and merited cases."

In a resolution on polygamous marriages, the Eighth Provincial Synod (which encompasses Botswana, Malawi, Rhodesia, Zambia, and the Katanga province of Zaire) affirmed: "A non-Christian man with more than one wife may, by permission of the bishop, be received into the church with his believing wives and children, and in due course be confirmed and receive communion, provided the local community gives its willing consent, and only within a context where the church's teaching on monogamy is strictly enforced."

Synod delegates agreed that "although polygamy as a system of marriage does clash with the full ideal of the Christian marriage," it is sometimes impossible to withdraw from situations where there is such a clash.

"To withdraw," said a spokesman for the church, "may cause greater evils. A man who has married two women, and

had children by both of them, has taken on life-long responsibilities. To separate him from one or the other of the wives could cause deep injustice and misery. To impose this on aspiring converts is a strange way of preparing them for baptism."

The synod rejected a resolution that would have permitted a married man already a Christian to "take on a second wife, while still living with his first wife."

MINISTRIES

For the Smallest

Members of the Women's Outreach Workshop (WOW) of the Church of St. Michael and All Angels, Portland, Ore., recently finished the 500th layette they had made for distribution through the William Temple House, an agency of the Episcopal Laymen's Mission Society.

Most of the 35 members of WOW have met weekly for the past seven years. Of them, Mrs. Helen Schoonmaker alone has quilted 340 blankets for the layettes.

Not long ago, the following letter reached the members of WOW:

"This letter is directed to the women who dedicated their time and effort into the layette I received. The items were both colorful and beautiful. But the beauty lies not only in the clothing but in the love that was put into them. Your heartwarming gift is well appreciated. Thank you so much."

For All Sorts and Conditions

Friends and supporters of William Temple House have again provided Christmas cards and stamps for inmates of Rocky Butte Jail to send to their families and friends.

The program has won the praise of Chaplain Stelle and the gratitude of the prisoners.

Now in its 10th year, the program has been recognized by the Multnomah County (Ore.) Board of Commissioners who presented a certificate of appreciation to the Rev. C. T. Abbott, executive director of the House.

ANGLICAN COMMUNION

Church to Be Inaugurated in Papua New Guinea

The 26th independent national or regional church in the Anglican Communion will be formally inaugurated on Feb. 27 at the Cathedral of SS. Peter and Paul in Dogura, Papua New Guinea.

The new Anglican Church of Papua New Guinea will be composed of about

100,000 people in five dioceses: Aipo-Rongo, the Rt. Rev. Jeremy Ashton, bishop; New Guinea Islands, the Rt. Rev. Bevan Meredith, bishop; Southern Papua, the Rt. Rev. David Hand, bishop; Popondota, the Rt. Rev. George Ambo, bishop; and Dogura, the Rt. Rev. Rhynold Sanana, bishop. Bishop Hand has been named archbishop of the new church.

The Archbishop of Canterbury is expected to attend the inauguration ceremonies. The area is currently part of the Province of Queensland of the Church of England in Australia.

SOUTH AFRICA

Police Crack Down on Church Groups

The Christian academy of the Diocese of Johannesburg was one of the organizations whose offices were raided by security police in an eight-hour search of Diakonia House in downtown Johannesburg.

Chief among the offices raided were those of the Council of Churches (exclusive of the generally pro-apartheid white Dutch Reformed Churches) and the Christian Institute of Southern Africa. Both organizations are known internationally for their programs urging racial change in South Africa's apartheid policy.

In addition to the Anglican office, offices for agencies of the Evangelical Lutheran Church were also searched.

Five members of four groups were detained by the police.

Boxes of documents were taken away and several thousand copies of a poster produced for Christmas by the Council of Churches were seized. The poster, a reproduction of a photograph taken during the first wave of the country's racial violence last June, shows a black child carrying the body of another black child killed during the rioting in Soweto. The caption reads: "Is there room for Christ this Christmas?"

BYZANTINE RITE

Son of Priest Consecrated

The Rev. Thomas V. Dolinay, an Eastern Rite Catholic journalist and the first son of a Byzantine Rite priest to be named a bishop in this country was consecrated in ceremonies in St. Peter's Church, Scranton, Pa.

The former pastor of St. John Baptist, Bridgeport, Conn., is the first auxiliary for the Passaic (N.J.) Byzantine diocese, headed by Bishop Michael Dudick. He will serve the eastern Pennsylvania area of the diocese and his office will be in St. Mary's Church, Wilkes-Barre.

Bishop Dolinay, the son of Mrs. Yolanda Dobra Dolinay and the late Rev. Julius Dolinay, is descended from Byzantine priests on both his mother's and his father's sides extending back 150 years. He was appointed to the episcopate by Pope Paul.

Ordination of married men to the priesthood for Byzantine Catholics was permitted in the U.S. until 1929.

ECUMENISM

Idaho Religious Leaders Plan Parish Dialogue

The Rt. Rev. Hanford L. King, Jr., Bishop of Idaho, Roman Catholic Bishop Sylvester Treinen of Boise, and representatives from each of Idaho's Episcopal and Roman Catholic dioceses were participants in a recent dialogue on the eucharist.

They agreed that the 1971 Windsor Statement on the eucharist, prepared by an international Anglican-Roman Catholic commission, expresses "substantial agreement" on the doctrine of the eucharist and that "this doctrine . . . will no longer constitute an obstacle to the unity we seek."

They are convinced that any points of disagreement can be resolved on the principles here established and recommended that all Episcopal and Roman Catholic parishes continue the dialogue on parish levels.

WASHINGTON

Priest to Study Death and Dying

The Rev. William Wendt, rector of St. Stephen and the Incarnation Church, Washington D.C., was authorized a sabbatical leave by his parish to "study intensively in the area of death and dying."

His study is related to a major ministry of his parish, the elderly poor, and he believes the plight of senior citizens "has not been dealt with at all the way it should be by the church."

"We're getting away from the notion that in order to live you have to get ready to die," he said, and he thinks "this should be the church's most serious concern."

Through his study Fr. Wendt wants to recapture some of the Christian perspective of death and dying, an area which he believes the churches and Christians have abdicated to the funeral business.

He received national notice last year during his ecclesiastical trial for permitting an "irregularly" ordained woman to celebrate the eucharist in his church.

BRIEFLY . . .

Sir Basil Spence, 69, the architect who rebuilt Coventry Cathedral after German bombs destroyed it in WW II, died Nov. 18, in his home in Rye, England. The contemporary cathedral, built around the ruins of the old one, was once bitterly criticized but is now considered one of the most imaginative pieces of architecture in the country.

The Greek Minister of Culture and Science, Constantine Trypanis, has accused "most" of the bishops of the **Orthodox Church in Greece** of neglecting to protect "priceless" religious art treasures housed in churches around the country. He stated that in the past year about 100 "precious ancient icons" had been stolen, many of them smuggled abroad, and that the Ministry intends to introduce legislation imposing severe penalties for such crimes.

Four denominations in Derbyshire, England — Anglican, Baptist, Methodist, and United Reformed — are forming a "joint partnership" with the Church of North India. The partnership is "intended to provide mutual support between the churches in Derbyshire and the church in North India through exchange of information and personnel and the sharing of experience."

In a speech praising the value of the study of Latin as a tie-in to the roots of "classic Christian humanism," Archbishop Giovanni Benelli, Deputy Secretary of State at the Vatican, said that Latin was no less necessary as a "unifying" factor today than "in days gone by." The occasion was the inauguration of the foundation, Latinitas, established by Pope Paul to promote public and private initiatives aimed at increasing the use of Latin.

Founder of the Kent School Thank Offering, first used to complete the fabric of the school in Father Sill's day, Anne Parker Cunningham, 87, died Sept. 3, in her home at Milton, Mass. She also founded a scholarship at General Seminary in memory of parents, grandparents, godparents, or anyone who had served as a parent. She was a communicant of St. Paul's Cathedral, Boston, where services were held. Burial was in St. Peter's Church, Great Valley, Paoli, Pa.

LETTER TO A BASHFUL CHRISTIAN

By HAROLD L. BRUMBAUM

Dear Charles:

I am glad to hear that after so many years of auditing courses in this school of thought and that, you have decided to settle down at the feet of Christ.

By this I know you intend to be not just another nominal Christian, which the woods and, in season, the churches too are already full of. Having gone that route before, you realize it is a waste of time: that unless you venture something out of capital, like self-concern, there can be no transaction worth talking about. But to take on Christ in earnest, and more, to let him take you on — to open, finally, the gift presented to you at a font so long ago — that is the costly, heady stuff of which heroes, saints and, sometimes, martyrs too are made. I also suspect, by the way, that you may have hit a few trees and dead-

ends along the road that led to this decision; and who knows? Maybe that's why they were there. (In that regard I often think it an extravagance for churches to advertise. Like hospitals, they're easy enough to find when you want one, and their value to itinerants is generally nil.)

But now, you tell me, this commitment of yours has already brought you some problems. It is not the Christian faith that bothers you, I take it, or even its everyday practice (though it is no game for sissies, and you're bound to come a cropper soon enough). It is, instead, the call to propagate this faith that puts you off. You are afraid of coming on too pious on the one hand, or, on the other, of being a boor.

And I agree, that can be a problem. If there is one piece of advice we Anglicans have taken to heart it is that we should keep the lid on such religious zeal as we might have: to register "enthusiasm" was and is among the polite, a major gaffe. For generations it was held to be bad form, presumptuous,

to spread the word abroad — or even down the street — where, one was sure, the populace were happy as a bed of clams without it. And perhaps because we still like to think of ourselves as a pretty refined lot, we wince when some fanatic or other with doom in his eye inquires if we've found Jeezus. "I didn't know he was missing" still seems a deserving reply.

The fact is, however, that as Christians every one of us is called upon to publicize our Lord. Indeed, among the marching orders we're to go by, those received directly from him (not counting the debatable one about baptizing, at the tail end of Matthew) are precisely to that effect. First of all, we are commanded to "love one another as I have loved you" (John 13) — "*that all men may know* that you are my disciples"; we are to be at one with each other "*that the world may believe*" (John 17) that the Father has sent his Son. And we recall the notoriety the early church achieved by doing just that: "See these Christians," the pagan

The Rev. Harold L. Brumbaum is rector of Christ Church, Los Altos, Calif.

marvelled: "how they love one another!"

Again, at his Last Supper our Lord broke bread and ordered his followers likewise to "do this." As a mode of continuing communion with him, of course. But also, Paul reminds us (I Cor. 11:26), as a means of "proclaiming the Lord's death" — in other words, of exhibiting the Lamb — "until he comes." Nor, finally, can we duck what was, by all accounts, our risen Lord's persistent charge: "Go and tell" — testify!

The question, then, is not whether we must witness, but how to do it most engagingly: which means, among other things, without causing annoyance to others or embarrassment to ourselves. There is such a way, I think, and it involves three basic steps.

To start with, if you're going to deliver a message (which, to use the dreaded term, is what evangelism means), you pretty well have to know its gist. If, then, obedient to your Lord's command, you are to start in shouting from the housetops, you'd better have something to shout *about* — or expect the neighborhood down on your neck for disturbing its already fitful peace. Now, while the heart of the standard Christian message always runs fairly much to the effect that Christ is Lord, it can properly find as many voices as there are varieties of Christian. For each of us, now seeking, now finding, normally in the throes of doing both, has discovered this news in his own distinctive way.

Sometimes this recognition bursts on people like a bombshell, as happened along the Damascus road, and produces ecstatic results — to the point that some of them, sounding more like Paul before his conversion than after it, insist that theirs is the only way to the Promised Land. Among others of us (in our tradition, no doubt most) the process is imperceptible, like a falling in love: one day it dawns on you that it has happened, but retracing your steps you find no relics or monuments that tell you just when. In any case your message will be personalized: not simply a commercial you picked up along the line in some inquirers' class, but a self-disclosure, born of introspection, as to how your discovery has made sense out of the scrambled pieces of your life, or taught you peace or joy, or given you a sense of holiness or homing, or the ability at last to rejoice in others because, at last, you are able to forgive and forget about yourself. Call this procedure, if you like, arranging your wares.

But it is not enough to have a line of goods if all you can do is babble about it. That is no more helpful than to preach in tongues, a practice, Paul again reminds us (I Cor. 15), better suited to persuading people that you've

come undone. Beyond having something to shout about, that is to say, you also must know how to shout, and know, too, whom you're shouting *at*. In short, you need to organize your act.

To do this, first you should probe your own experience as best a mortal can; then not yours alone, but the collective lore and memory of the church before you. That means in part a working knowledge of her scriptures, folkways, rites and wisdoms. It also means the ability to spot and squelch false rumors when you hear them, many of which have put off perfectly fine but uninformed people who can't tell holy truth from hogwash. Especially, these days, it may further mean being able to debunk some of the loonier movements among us which, feeding on fears and neuroses, fob themselves off as Christian and so do everyone dirt.

That is a big job, getting to know your tale. But it is duck soup compared with learning how to tell it — how to cast it in the idiom that constitutes your hearer's style of speech. It is a snap, for instance, for the clergy to talk eschatology with one another, and by using all the jargon of the trade to make fast work of it. But let one of them get called on to deal with a child whose mother has just died and it is apt to be quite something else: intelligible sounds are hard to come by, and the slick ones, if in desperation called on, come through sheepish and forlorn, looking for places to hide.

Nevertheless, whether you spend your time in a world of bolts or electrons, memory systems or bowling balls, that is your special task: to translate your experience and understanding into a comprehensible tongue. Often, because the clergy don't know the lingo, it falls on you to work it out, perhaps with kindred souls in your association, shop or club. But in any case, because you have been summoned to interpret and at times, perhaps, to defend

your faith in foreign surroundings, it behooves you to be bilingual. That, or end up talking to yourself.

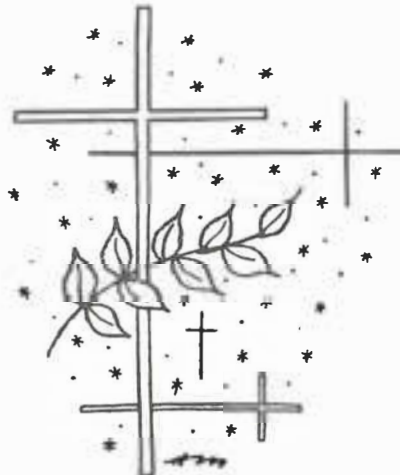
Then, finally, there is the matter of playing your role: of body language. You have your lines down; you have a notion how to deliver them; now how do you behave? The main advice I have is, don't overact.

Obviously it is incumbent that you occupy a pew on Sundays, preferably up front, where, going about your business with gusto, you will help not only to "build up the body," as Paul put it, but also to give it a shot in the arm. Perhaps, again, a friend at work suggests a round of Sunday morning golf. "Love to," you might say. "But first I have this previous commitment. Want to come along?" Or you are on a house-party weekend and Sunday comes: how about passing up that second Bloody Mary and asking "Anyone for church?" Whatever the response, your departure will provide an eloquent sermon of itself.

Or you simply wear your Palm Sunday cross to work during Holy Week. One professor I know got quite a choice reaction from his colleagues doing that. Ash Wednesday too can provide you with a provocative "visible sign," as can those little pins that sport the Episcopal shield. Now and then someone may just happen to ask you what it's all about, and you're on the air.

Sometimes, of course, our witnessing can cost us something, as no doubt sometimes it should (the Greek New Testament word for *witness* also gives us *martyr*, after all). If you are known to be Christian the world may treat you skittishly — a fact the newly-ordained discover with a jolt when they first turn their collars around. Sometimes you may get left out of escapades and high jinks that would probably have left a bad taste anyhow; sometimes, as when you fail to split your sides at ethnic jokes, you may be considered odd. And of course, if you happen to work for a crooked firm, it can cost you your job.

In any event, remember that your most telling witness will lie as a rule in the *persona* you present. For whatever we do, the way we do it — the style with which we handle ourselves and deal with our surroundings — indicates what makes us tick, and so is always a witness to something of sorts. Therefore when it comes to witnessing our only choice is not whether we will, but what or whom we'll witness to. It is really a question of lords. And since none is more worthy than the one you've chosen (or, could it be? the one who's chosen you), just offer him your faculties, and dwell on him; and as surely as you take up space, you will be "bringing infidels to Christ" in what could be the most beguiling way of all: by bringing him incognito to them.





He Who Lets Be

By JAMES A. CARPENTER

A continuation of one of Dr. MacGregor's earlier exploratory proposals, "God as Kenotic Being" in *Philosophical Issues in Religion*, *He Who Lets Be* assays to make a fresh approach to the subject by focusing on the scriptural affirmation "God is love." We do not read beyond the first few pages before we are told that this affirmation flies in the face of a traditionally accepted, conventional formulation of Christian orthodoxy "for to say that love is essential to the Being of God is to say that in one way or another suffering is essential to his nature." Charges of patripassianism do not disturb Dr. MacGregor in the slightest because for us today "the One whom we call God must be *par excellence* dynamic, not impassible . . . a God of anguish because a God of love. Indeed, his sovereignty lies in his passibility, that is, in the creative anguish of his love" (pp. 4-5).

On the basis of this deliberation, the author goes on to discuss the classical doctrine of immutability, the doctrine of the Trinity, kenoticism, creativity as kenotic act, freedom and necessity, the problem of evil, providence and prayer and finally some summary ideas on the doctrine of God. In brief, he avers that the concept of immutability, imported from Greek thought, had disastrous results on the Christian understanding of God; the doctrine of the Trinity was an unsatisfactory attempt to solve the paradox that God is both immutable (and impassible) on the one hand and, on the other, love, and another theological idiom is needed today to

The Rev. James A. Carpenter is subdean and professor of dogmatic theology at General Theological Seminary, New York City. The book reviewed in this article is He Who Lets Be: A Theology of Love by Geddes MacGregor, Seabury Press, pp. 194, \$8.95.

state what the doctrine of the Trinity was so laboriously designed to express; God in the act of creation empties a part of his being, accepting the diminution; kenosis is the root principle of being for nature is "the result of the voluntary self-diminishment of God, and renunciation of his power"; the divine permissiveness is at the basis of all evil, i.e., evil is its inevitable outcome; providence consists in God's renunciation of all interference, compulsion and external restraint and it awaits on prayer, by means of which he shows us ways of coping, sustains us in our efforts to cope and enables us to share in his creative, self-abnegating love.

The above constitutes the barest rudiments of MacGregor's chapters, each of which is rich in theological argumentation, personal testimony, literary allusion and the accumulated wisdom of a man who has devoted his entire life to serious theological and philosophical thought. Although I am in fundamental agreement with the principal lines of thought he has presented and am delighted they have found such luminous expression, I have a few problems both with the way the central argument is put and with what I take to be an insufficiently rigorous attempt to link the divine power with the divine love.

With regard to the first, Dr. MacGregor tends to trivialize the views he opposes, especially so in the case of the ancient doctrine of divine immutability. He speaks of the model of God as the immutable ground of all things as "the saucer-under-the-world" concept (p. 62) and as making him "seem somewhat like an oriental despot twenty feet tall" (p. 72) without really pointing to the modifying theological influences surrounding the doctrine. He does however put his finger on the genuinely positive significance of the doctrine, drawing the conclusion that God is immutably kenotic, or biblically expressed, unchangeably loving.

When it comes to the relation of love and power, MacGregor's quotation

from Richard Garnett at the beginning of the book, "Love is God's essence; power but his attribute," implies a dichotomy of some sort between them, yet later on he says, rightly in my view, that the divine power should be conceived "as the infinite power that springs from love" (p. 15); later still, "in God love and power might be shown to be identical, or at most two aspects of the same thing" (p. 75), and his final chapter calls for a radical reinterpretation of power in terms of *agape* (p. 174). But he nowhere really focuses his theological acumen upon the issue. He does note that "the omnipotence of God is the power of love" and means that "nothing can diminish his love (p. 128), yet he nowhere discusses in detail or depth either the nature of power or the nature of love or draws them into rigorous unity.

Two other critical comments occur to me. I have the same question about MacGregor's predilection for "letting be" as the prime category of the divine creativity that I had earlier on with John MacQuarrie's use of it in *Principles of Christian Theology* (1966), to which, curiously, MacGregor makes no reference. It seems to me now, as it did then, that "letting be" is far too passive in cast and character to do justice to the eternal creativity of God: he not only lets things be, he calls them forth, situates them, sustains and inheres in them; and with the advent of man, he urges, pleads, judges, punishes and redeems. The divine creativity must be at least as intensely active as a parent's relation with his child, however true it is that when the child becomes adult the parent must undertake the difficult task of "letting him be adult."

I am also a little concerned about Dr. MacGregor's virtual limitation of the benefits of providence to the conscious level, i.e., to our awareness and cooperation with God's will of love. Surely providence must extend to our unconsciousness, must indeed be universally operative in ways past our knowledge and understanding. Providence is an aspect of the divine creativity, a "kenotic" reality, we might say, but not so much in the sense of self-abnegation as self-giving.

Despite these critical remarks, this book makes a very important contribution to the contemporary understanding of God, provoking the reader to probe beyond accepted formularies and to reckon at many fundamental levels with the greatest of all biblical affirmations: "God is love." I am immensely grateful for Dr. MacGregor's work and hope both that he will enter more searchingly into the arguments posed here in a further book and that many of his readers will be infected with his theological excitement, candor and verve.

EDITORIALS

Are the Gilmores “Intelligent”?

It was reported some weeks ago that a Utah prison psychiatrist had examined convicted murderer Gary Gilmore and had found him “intelligent, very rational and without any indication of mental illness.” Then a Philadelphian named Richard W. Kammerer, in a letter to *Time* (12/13/76) took issue, asking “since when is a person who murders without cause ‘intelligent, very rational, etc.’?”

The issue before us here is not, ultimately, psychological or legal or even moral, but theological. Only God knows, most literally speaking, why Gary Gilmore murdered. However, to say that is not to imply that therefore only God is to be blamed.

The psychiatrist was using language which is entirely meaningful to his professional colleagues, and to judges and lawyers, and to most educated people, when he described Gilmore as he did. By “intelligent” and “rational” he means that Gilmore is in touch with reality, so that when he shoots somebody he knows it’s a fellow Tellurian he’s shooting and not an invader from Mars. That is the essential definition of “intelligence” for all legal purposes, and for many other purposes no less.

But as Christians with a concern for the Gary Gilmores of this world as well as for their victims, and with a concern about our own questionably “intelligent” behavior, we can’t help wondering if that well established understanding of such terms as “intelligence” and “rationality” does justice to the mystery of man.

Mr. Kammerer has raised a very ponderable point. What kind of intelligence, rationality, freedom from mental illness is it that can wantonly murder people? If the person who can do that is mentally healthy, what could mental illness be like? *Horresco referens* — one shudders as he asks.

Even if one takes “contact with reality” as his touchstone of rationality there may be need for some re-thinking here too. The killer who guns down the unoffending stranger may know that it’s a man he’s killing, not a Martian, and that may seem sufficient evidence that he’s in touch with reality. But reality on what level? Is he in touch with the reality that all homicide is suicide — that, as Donne put it, “every man’s death diminisheth me, because I am involved in mankind”?

It may be that the psychiatrists and the lawyers must continue to use those terms for their professional purposes in the way that Mr. Kammerer — and we — find so shallow and inadequate to the mystery of man. But Christians need to teach themselves, and to teach their children and all others whom they can teach, that to live in total ir-

reverence, disrespect, and even disregard for the life of other people is to live to the negation of one’s own self; and, ultimately considered, there is nothing more grossly stupid, irrational, and sick than to be one’s own worst enemy.

The problem of the Gary Gilmores, and alas, of all the rest of us, is not lack of intelligence in the limited psychiatric and legal sense of the term; it is lack of that intelligence that the New Testament calls the mind of Christ in us.



Pride

(Phil. 2:5)

Let this mind be in you.
Let?
Incredible thought!
That I could choose
To know that laser light
Which wounds and separates,
Causing dross to fall away
As scum into the void?
That I could choose
To know humility
That, kneeling, prays for grace
And rising, visits healing
Power to suffering?
Let this mind be in you!
How could I not, you say.
I could not suffer the result.
I could not allow the wisdom
Of the Word to pray itself
Into my life.
It is for some perhaps,
(Some holy ones,
But not for me.
Let others risk that let.
I will try to forget
I ever saw the brink of that abyss.

Jenny

Surreal Junk

By MICHAEL HEFNER

*I and the public know
What all schoolchildren learn,
Those to whom evil is done
Do evil in return.*

W. H. Auden

American popular culture often seems a surreal junkpile, and the new movie *Carrie* comments on this while adding to the heap. Directed by Brian De Palma, this film is a gimmicky horror story about a teenage girl (Sissy Spacek) who uses her powers of telekinesis to exact revenge on a Bible-thumping, tyrannical mother (Piper Laurie) and on high school classmates who viciously humiliate her. But then Carrie naturally feels humiliated anyway.

At home, Mama is in the habit of locking her into a closet to pray to a grisly statue of St. Sebastian; at school, she wanders around the corridors hiding in her tacky, too-large clothes; the other kids, with the inhumanity of

her mother's fanatical objections and her own misgivings.

Shining in her pale pink gown, Carrie is elected queen of the prom through the machinations of the spiteful girls. Like all prom nights, this is a wonderland evening, and De Palma keeps the camera spinning and dancing around Carrie and her blond prince, perversely drawing out her moments of glory the better to make her ultimate humiliation — which the audience knows is coming — the more painfully complete. Throughout the film, Sissy Spacek is given full camera and responds filling the screen with immense pathos; she inhabits her character with extraordinary ease.

During her coronation on the glittering bandstand, Carrie is drenched with a bucket of animal blood rigged beforehand to fall on her. Until now the total victim, Carrie, rigid with hurt and anger, uses her telekinetic gifts to lay waste to the crowd at the dance.

She walks home and bathes the blood away, leaving her pretty, stained dress in a crumple by the tub: So much for this young girl's dreams. Her witch of a mother decides Carrie is demon-possessed and tries to kill her; but Carrie destroys them both, pinioning the woman, with flying knives, in the same pose as the bleeding statue of St. Sebastian, and collapsing their house in flames.

Piper Laurie plays the mother with a quietly ruthless intelligence; you don't disbelieve this improbably beautiful evangelist for a moment. Her performance is all the more remarkable in that her role is a cliché, almost a parody of Hollywood's idea of religious maniacs.

This type, as utilized here, is no more than a sensational plot device and not to be taken seriously. But it nevertheless reinforces the impression that current filmmakers are generally unable or unwilling to find anything to exploit in contemporary Christianity, except material for freak shows. This is not a call for a return, heaven help us, to

biblical spectaculars, nun stories and hearty priests; but surely there is something to choose between bland respectability and fanaticism or worse? In fairness, perhaps American Christianity doesn't offer much in the way of dramatic possibilities; although satire might be one. A John Updike or Peter De Vries of film would be most welcome.

Few things are easier than capturing

SCHOOLS

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Crome, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161. Admission Dates: Dec. 1; Feb. 1; Sept. 1.

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.



spoiled, insecure teenagers, don't want to think they might have anything in common with this frightened mouse. Some girls are punished by their gym instructor (Betty Buckley) for spontaneously attacking Carrie in a locker room; these same girls plot to get back at Carrie by means of a practical joke, chilling in its calculated cruelty.

They arrange to have Carrie invited to the senior prom by a popular, good natured athlete (winningly played by William Katt). Carrie meanwhile gains awareness of her ability to make objects hurtle and crash unassisted. The girl has so long been devoid of any resources that she is understandably emboldened by this discovery and determines to attend the dance despite

Michael Hefner is *TLC's* film critic.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

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

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r; the Rev. Gregory O. Brewer, chap.
 Sun 7:30, 8:45, 11:15; Daily 12 noon; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 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. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NEW JERSEY

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

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
 The Rev. Timothy B. Cogan, chap.
 HC Sun 10 p.m., Wed 5:30 p.m., Thurs 8:30

NEW YORK

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

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

NORTH CAROLINA

DUKE UNIVERSITY Durham
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

PENNSYLVANIA

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

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert,
 chap.
 Sun 11. Spec. Program & Services anno

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 THE MARTYR 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.

audience sympathy for an unloved adolescent; but Carrie is a child to whom so much evil is done that her violent, self-destructive reprisal is dramatically right. If her total revenge on mother and classmates is taken together with her brief reign at the prom, what we have here is a stinging, surrealistic reflection of infantile fantasies of omnipotence, fantasies of the sort that compensate for feelings of total injustice and rejection.

In the recent, vastly inferior TV movie *Sybil*, we were shown a girl subjected to even worse abuse than Carrie and who was so frightened by her consequent angry fantasies of annihilating her psychotic mother that she split into sixteen selves. But *Sybil* is a respectable, polite clinical drama; Brian De Palma is anything but respectable, polite director; he and his scenarist (Lawrence D. Cohen) equip Carrie with the means to act out the fantasies that made *Sybil* take flight from herself.

This lurid tale is replete with references to earlier shockers (most particularly to Hitchcock's *Psycho*). De Palma's visual style is a devastating satirical instrument; he builds enough tension to support three thrillers and makes it look easy, and he knows how to locate and expose the gruesome comedy in his material as well.

Some of the subsidiary characters never quite come into focus; but the most realistic element in the film is the reckless heartlessness of the scheming teenagers, which seems to prefigure the more civilized, socially acceptable modes of callousness they would have developed as adults if Carrie hadn't wiped them out. The director plays with meanings like this as arbitrarily as he plays with the audience's feelings and with conventions of romance and suspense. It is all the same prank.

Serious insights glance lightly off the screen only to be immediately subsumed in the drive of De Palma's spectacular showmanship. You leave the theater uncertain as to whether you have seen an outrageous piece of trash or a disturbing surrealist nightmare or some dizzying, exploitative combination of both. The last, I believe, is closest to the truth. If Brian De Palma ever decides to direct a script the seriousness of which is commensurate with his extravagant talents, my advice is to duck.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$35,325.47
 Receipts Nos. 18,690-18,933, Nov. 19-Dec. 8, ... 4,696.15
 \$40,021.62

The Living Church

PEOPLE and Places

Positions Accepted

The Rev. Paul A. Hectors is rector of St. Mark's, 515 NW 48th, Canton, Ohio 44709.

The Rev. H. Gaylord Hitchcock, Jr. is curate of St. John's, 23 E. Airy St., Norristown, Pa. 19401.

The Rev. Gilbert L. Hubbell is supplying at St. Paul's, Canton, Ohio.

The Rev. David Kearns-Preston is Minister of Youth, St. Paul's, Akron, Ohio.

The Rev. Fred A. McDonald is chaplain at the Church of St. George, Campo San Vio, Venice, Italy. Address: c/o Consolato di S.M. Britannica, Accademia 1051, Dorsoduro, Venezia, Italy.

The Rev. Forrest C. Mobley is in the graduate school, Univ. of West Florida. Address: Seagrove Beach, Fla. 32549.

The Rev. Stephen L. Rudacille is rector of Holy Innocents, P.O. Box 249, Valrica, Fla. 33594.

The Rev. Hugie B. Walker, is rector of the House of Prayer, Tampa, Fla. Address: 2708 Central Ave., Tampa 33602.

Ordinations

Priests

Chicago — The Rev. Messrs. James Henry Dolan, Joseph Alan Hagberg, Leslie David Mansfield-Combs, Mark Leslie Middleton, Richardson Whitfield Schell, Donald Robert Seay, and Richard Charles Wayne. Northern Indiana — The Rev. James Bruce Lemler.

Central Florida — The Rev. Henry Thomas Knox, curate at Grace Church, Ocala, Fla.

Milwaukee — The Rev. R. Brien Koehler, curate at St. Luke's, 614 Main St., Racine, Wis. 53403.

Deacons

Louisiana — Donald Luckett Pulliam, (Title III, Canon 10, Sec. 10) assistant at St. Luke's, Baton Rouge, La. He is with Kaiser Aluminum and Chemical Corp. and Charles Gerald McCarty (Title III, Canon 10, Sec. 10), assistant at Christ Church, Covington, La.

Milwaukee — George McKilligan, assistant at Trinity, Janesville, Wis. Address: 2820 Mohican Dr. (53545); Robert A. Rohleder, assistant at St. Mark's, So. Milwaukee, Wis. Address: 3417 Russett Lane (53172); Thomas R. Weber, assistant at St. Anskar's, Hartland, Wis. Address: N9W31920 Cobble Stone Cr., Delafield, Wis. 53018; and John Wicks, assistant at St. Edmund's, Elm Grove, Wis. Address: P.O. Box 656 (53122).

Missouri — Mark Carleton Oldstrom, assistant, St. Philip's Parish, Vancouver, British Columbia.

Northern Indiana — Terry Russell and Paul Smith.

Southwest Florida — Elizabeth Chipley Stephens, volunteer chaplain, V.A. Hospital, Murfreesboro, Tenn. Address: St. Mary's Convent, Sewanee, Tenn. 37375.

Colleges

Voorhees, Denmark, S.C. — The Southeastern Athletic Conference will hold its 1977 Tournament at Voorhees Feb. 17-19.

Retirements

The Rev. Michael L. Jenkins, vicar of St. Matthew's, Columbia Falls, Mt. New Address: 207 Broadwater, Billings, Mt. 59102.

The Rev. Bruce H. Campbell, rector of Epiphany, Richmond, Va. Address: 4808 Morrison Rd., Richmond (23230).

The Rev. Richard L. Harbour, Harcourt Parish, Gambier, Ohio.

The Rev. Ira M. Crowther, rector of St. Martin's, Chagrin Falls, Md., will retire Feb. 1.

The Rev. Richard L. Kunkel is rector emeritus of St. Andrew's, 6515 Loch Raven Blvd., Baltimore, Md. 21239.

The Rev. Carl F. Herman, rector of St. Andrew's, Greenboro, N.C.

The Rev. James G. Long, canon to the ordinary at St. Andrew's Cathedral, Honolulu, Hi. He will continue as priest-in-charge of the Waikiki Chapel.

Degrees

The Rev. Mark S. Anschutz, rector of St. Luke's, Worcester, Mass., was granted a Doctor of Ministry degree from Andover Newton Theological School.

Dioceses

St. Matthew's Church, Cedar Vale, Kan. — Harold B. Cox, 80, is the oldest acolyte active in the diocese. A former teacher, he recently retired as city clerk of Cedar Vale, his native city.

Laity

Debbie King of All Saints' Church, Fort Worth, Texas, was the highest ranking graduate at Texas Christian University's summer commencement. She has a degree in music and will teach voice privately.

Renunciation

On November 11, the Bishop of Chicago, acting in accordance with Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the standing committee, accepted the renunciation and resignation of the ministry made in writing September 22 by Stanley Whitehouse Klores. This action is taken for reasons which do not affect his moral character.

Deaths

The Rev. Lane W. Hildreth, 74, assisting deacon at St. Matthew's, St. Petersburg, Fla., died Oct. 18.

The Rev. Alex J. Newell, 53, rector of Christ Church, Owosso, Mich. died of cancer, Oct. 19.

The Rev. Cyril Charles Richardson, Th.D., 67, Washburn Professor emeritus of Union Theological Seminary, New York, died following a heart attack Nov. 16. He began his long teaching career at Union in 1939 and retired in 1974. His home is in Hudson View Gardens, Manhattan.

The Rev. Richard A. Wakefield, 47, counselor in vocational rehabilitation for the Maryland State Department of Education since 1968, died Nov. 5, after a short illness. His home is in Randallstown, Md.

Leone H. Smith, wife of the Rt. Rev. Gordon V. Smith, retired Bishop of Iowa, died in Grand Rapids, Mich. Oct. 18. The Smiths had lived there since 1971. A Leone H. Smith Memorial Fund has been established at St. Paul's Church, Des Moines, where Mrs. Smith had been a member.

The Hon. Herbert V. Walker, communicant of St. Luke's of the Mountains, La Canada, Calif., and member of the Executive Council from 1964-73, died Nov. 20. He had also served as chairman of the committee on canons, member of the Standing Committee, and the corporation of the Diocese of Los Angeles. He retired from the bench of the Superior Court of Los Angeles County in 1969 after presiding at the trial of Sirhan B. Sirhan.

CLASSIFIED

advertising in The Living Church gets results.

BOOKS

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

LINENS & VESTMENTS

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

POSITIONS OFFERED

NEEDED: A mature ordained catholic priest (part-time) to work in parish, parochial school with youth. Please send resume to: Grace and St. Peter's Church, 709 Park Avenue, Baltimore, Md. 21201.

PRIEST—camp director for western diocese with winter and summer work as vicar of adjacent small town congregation. Reply Box I-294.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-297.*

PRIEST with advanced literary and theology degrees desires position as headmaster of boys and/or girls school. Administrative and educational skills. Excellent clergy and laity references. Reply Box T-295.*

WANTED

AN ALTAR copy of the Anglican Missal with the American Canon, published by the Frank Gavin Liturgical Foundation. \$100. It must be in very good condition. Reply Box M-296.*

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

CLASSIFIED ADVERTISING RATES (payment with order)

(A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.

(B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.

(C) Resolutions and minutes of Church organizations: 15 cts. a word.

(D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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**.

CORTE MADERA, CALIF. (Marin Co.)

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

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

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 7:30; 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 & B 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
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.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
11 2th 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 HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 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

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, Ill, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

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 Sol; Mon, Tues, Thurs, Fri 8; Wed 6; Sat
10; C by appt

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, Ev & 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.

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; 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, v
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 (1S & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnson Aves., & Gertrude St.
— Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

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

BROWNSVILLE, TEXAS

ST. PAUL'S 1626 E. Taft
The Rev. Fr. George W. Graydon, v
Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev.
Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
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

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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 (HC1S), Tues & Thurs 12 noon

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
4, Rue Alfred Vincent
Sun HC 9, MP 10 (HC 1S)

KEY—Light face type denotes AM, black face PM; add,
address; announced; AC, Ante-Communion; appt, ap-
pointment; B, Benediction; C, Confessions; Cho, Choral;
Ch S, Church School; c, curate; d, deacon; d.r.e., direc-
tor of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
Communion; HD, Holy Days; HH, Holy Hour; HS, Heal-
ing 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.

A Church Services Listing is a sound investment in the Pro-
motion of church attendance by all Churchpeople,
whether they are at home or away from home. Write to
our advertising department for full particulars and rates.