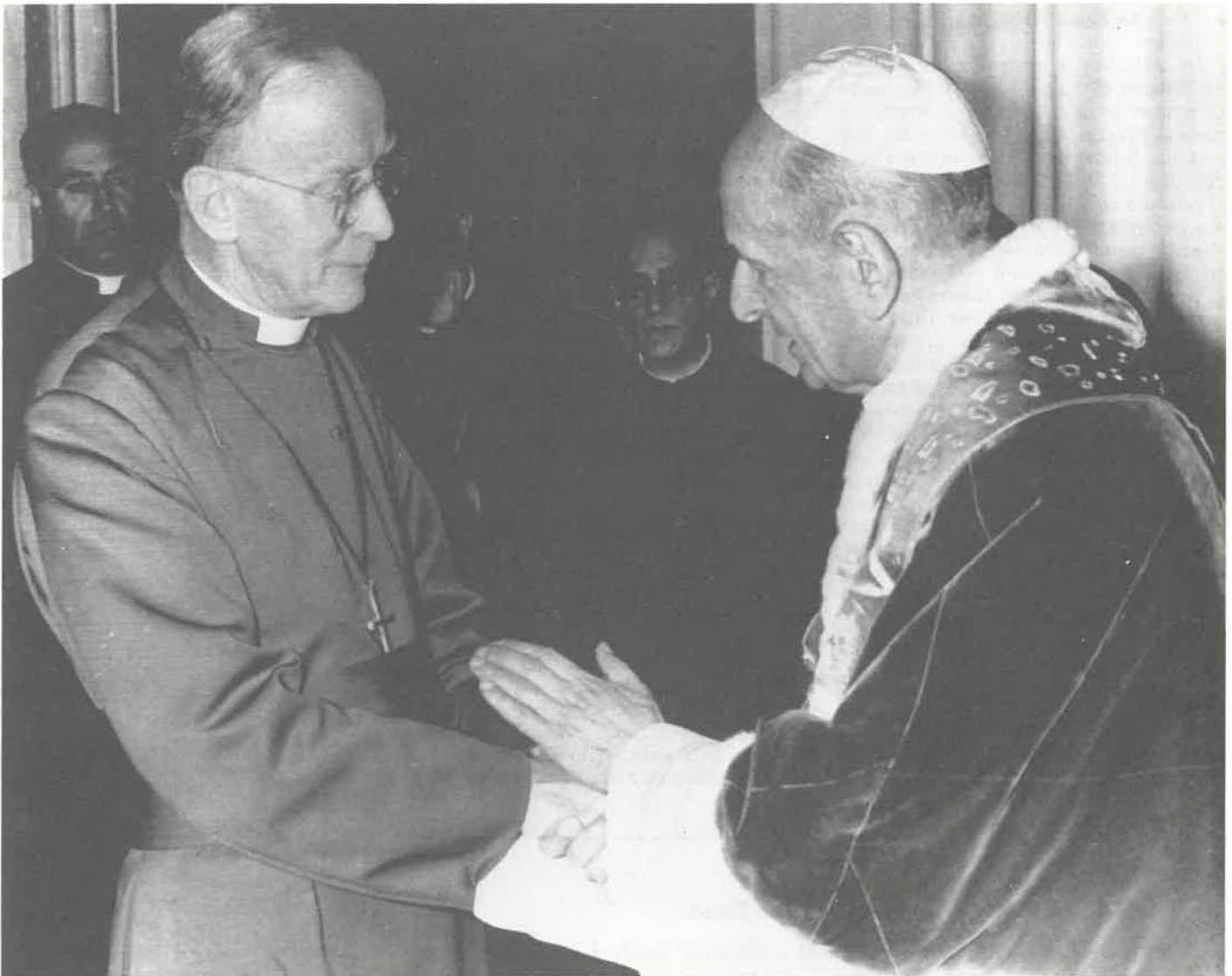


THE LIVING CHURCH



RNS

The Archbishop of Canterbury (left) and Pope Paul VI: A Visit to the Vatican [see page 5].

Making Do with the PBCP • *page 10*

AROUND & ABOUT

With the Editor

Cant" is a grand old word that for some reason has fallen into general desuetude. Such words as "jargon" and "gobbledegook" are commonly called upon to do duty for "cant," but they don't really do it because they lack the sense of moral pretense. There should be a touch of affected sanctimony in it — Tartuffery, Pecksniffery — to make good cant. We haven't quit canting; we've only quit calling it by the right name. Let's bring the word back while we strive — beginning with ourselves — to abolish the thing.

Dr. Johnson is often quoted: "Clear your mind of cant." The original occasion needs to be recalled for a sound understanding of what precisely he was saying. Boswell was thinking about running for Parliament and wondering if he could carry his private morals into his public affairs. He seemed to think that he could. Said Johnson: "My dear friend, clear your *mind* (emphasis his) of cant. You may *talk* as other people do; you may say to a man, 'Sir, I am your most humble servant.' You are *not* his most humble servant . . . You may *talk* in this manner; it is a mode of talking in Society; but don't *think* foolishly."

If we want to quote the Doctor let's emphasize *mind*, as he did, in contrast with *words*. We must beware of conning ourselves with our verbal cant into mental cant. When we use our modern idiomatic equivalents of "I am your humble servant" we should not listen to ourselves too attentively, and certainly not receptively or credulously. Nobody but a fool takes us literally when we speak thus to him.

It would have been commendable in Dr. Johnson if he had launched an attack upon all cant, whether mental or merely conventional and verbal. For a man of his age, or of any age, he used

impressively little of it; he was consistently honest in what he said to other people, even though when he was in bad spirits he snapped too freely (and repented afterwards). But what he did say was good counsel for young Boswell and is good counsel for us, especially if we are at heart earnestly sincere people as he was. It is *desirable* to clear our *talk* of cant. It is *imperative* that we clear our *minds* of cant, for if we do not, all that we think, say, or do will be contaminated by it.

I have something for your comfort if you, like me and like some of the brightest and best, have trouble remembering names. We can't all be like Dr. Spooner who once said to somebody: "I can't place your face, but I never forget a name." The comfort I offer I've just discovered myself, in a new book (a corker) titled *Mr. Dooley's Chicago*, by Barbara Schaaf (Doubleday). The man who in the 1890s captivated the nation by giving it "Mr. Dooley" was Peter Finley Dunne, and he had one of the sharp minds of his century. I quote:

"Apparently Dunne had a terrible memory for names. One night at a dinner party he found himself seated next to a lady whom he recognized immediately but whose name, despite his most desperate efforts, eluded him. He saw his chance to make some progress when she said, 'Oh, I saw my brother last week and he sent you his fond regards.' Seeking a further clue, Dunne responded, 'Oh, yes, your brother. Tell me, what's he doing these days?' 'He's still President of the United States,' she replied. She was, of course, T. R.'s sister."

And, as I said, this Dunne was a mighty sharp guy. Feel better now?

A Collect For Our Times

Blessed Lord, who in your perfect humanity would be expected to possess a perfect sense of humor; look down in tender mercy on our absurdities, irrationalities, and unexpected collisions of categories. Come into our hearts when we unwittingly evoke the heavenly mirth; and when we take ourselves too seriously, grant us the gift of hearing, however faintly, the angelic laughter, through Jesus Christ our Lord. Amen.

R.M.

The Living Church

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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're asked to limit your letter to 300 words. The editors reserve the right to abridge.

Correction

Thanks for running the picture of Bishop Moultrie Moore with his new crosier [TLC, Apr. 17]. There is one correction, however. The shield at the top of the arch is the crest of the Diocese of Easton, not that of the whole church. It contains, upper left, the yellow and black crest of Lord Baltimore; a red chevron with three gold crowns, and a trifoliate Greek cross in black.

Additional symbolism not evident without its being pointed out is the fact that the end of the crook is not turned back upon itself, but reaches out — for those not yet within the fold.

(The Rev.) WILLIAM S. COOPER
Trinity Church

Elkton, Md.

Overkill

I disagree with Fr. Foote's opinions on abortion and gun control [TLC, Feb. 13].

First, on the subject of abortion, I agree with Fr. Foote that abortion should not be used for birth control. However, there are those who use it that way and no amount of legislation of morals is going to prevent them from doing so. The question is simply this: Is the abortion going to be done in a hospital where at least the woman's life and body will be safe, or is it going to be done by some abortionist with a coathanger in a backroom "clinic"?

Second, on the matter of gun control, Fr. Foote's appeal to save 20,000 lives by registering guns is at best ridiculous and at worst useless. There are more people who get killed every year by cars and cigarettes than there are from guns. I resent the idea that a gun owner is automatically a criminal. Gun control/gun registration will only take guns away from the legitimate owner and sportsman; it will not halt or hinder the criminal. Prohibition certainly didn't stop the American people from drinking and gun control amounts to the same thing. I feel bound to remind Fr. Foote that Cain did not kill Abel with a .45. There is always a way to kill if someone really wants to do it.

I would suggest that Fr. Foote's concern would be better spent in trying to get law courts reformed so that the law becomes more concerned with the vic-

tims than with the rights and rehabilitation of criminals. I would also remind him that even the church has been used as a lethal weapon (i.e., the Crusades, Inquisition, Salem witch trials), so if he's going to eliminate guns before they kill, perhaps he should work toward the elimination of the church as well, since it can also kill.

Morality cannot be legislated. It can be taught and that should be the role of the church. If morality were pursued with more vigor, laws about abortion and gun control would be unnecessary.

(The Rev.) GARY A. HAWLEY
Church of the Advent
Devils Lake, N.D.

"Easy Theology"?

In his letter [TLC, Apr. 17], Fr. Robert Winter perhaps has identified (though it would appear, unwittingly) the very heart of the controversy over the ordination of women: namely, variant understandings of the doctrine of the Incarnation.

Although he mentions the inadmissibility of separating the divine and human natures of Christ, he seems effectively to have done just that when he writes, "Does the priest at the altar represent *Jesus*, or does he/she represent *Christ*? . . . it is *Christ*, the second Person of the Trinity, who is active both historically and transhistorically. . . . And *Christ*, being of the Godhead, is 'without body, parts or passions.' *Jesus* was male; *Christ* is not."

We cannot say, "Jesus was, but Christ is," for by doing so we would imply that Jesus no longer exists, and we would have a clear separation of the natures, and no Incarnation at all. Fr. Winter's analysis implies a human person, Jesus, and a divine person, Christ. Jesus Christ (or Jesus, the Christ) is one person, the Second Person of the Trinity, the eternal Word of the Father. That person is, from always, divine; and, since the Annunciation, that same person is also human. We must be able to say "Jesus is God," and we must be able to say "The Second Person of the Trinity is, since the Incarnation, human," for we are speaking of but one person, or there is no Incarnation. Furthermore, if there is no Incarnation, there is no priesthood about which to argue!

When Fr. Winter writes further (about Jesus): "Attractive as he is, humanly speaking, it was his divine (and non-male) nature which gave his person and work its effect, and his human nature which gave his person and work its applicability," he turns priesthood quite upside-down. The eternal Word became *man* precisely in order to become *priest*. Priesthood (the work of lifting up and offering) is essentially human; it is ir-

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relevant to the purely divine, for there it is unnecessary.

When we confuse the character of the incarnate Lord by separating his divinity from his humanity, inevitably we so down-grade one of the natures as almost to lose it. Thus, as in Fr. Winter's argument, by denigrating the manhood of Jesus Christ, it becomes easy to ignore the fact that he cannot be human without being either male or female, and that he is male. "Easy theology" almost never serves us well.

(The Very Rev.) ROBERT F. STUB
All Saints' Cathedral

Milwaukee, Wis.



The letter of Dean Robert Winter echoes an ancient heresy. With his "cosmic" view of the holy eucharist, he asserts a radical difference between Jesus, the human male, and Christ, the non-male and (sic) transgenital.

Eutyches (c. 378-464), once described as muddle-headed, is said to have taught that the manhood of Christ "is swallowed up in the Godhead like a drop of vinegar in the ocean." Surely he would have welcomed Dean Winter as a witness for his defense before the Council of Chalcedon.

Dean Winter has quoted "without body, parts, or passions" from Article I of the Articles of Religion and has made a mighty ideopathic leap in applying this description of God the Father to God the Son. He should read on in Article II: "... the Godhead and manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and very man."

WOLCOTT COIT TREAT

San Diego, Calif.



Bully for the Very Rev. Robert A. Winter. He has said the first new and intelligent thing about this Byzantine idea of masculinity of the priest as essential to the sacrifice of the mass.

Though unworthy by both man's and God's standards, God and man "make" the priest worthy to represent Jesus, the Christ, the second person of the Trinity, "without body, parts and passions."

The issue here is not whether the "Ikon of Christ" — surely a non-Anglican expression, surely Byzantine in origin — must be represented by a male rather than a female. Rather the issue is whether the priest represents Christ in his humanity or Christ in his divinity.

Dean Winter mentions the danger of falling into one of several kinds of heresy. This is always a real possibility on both sides of this discussion.

Perhaps we imitate too much the Jesus of the upper room when instead the priest represents the Risen Christ,

the transcendent revelation of God when he or she is at the altar, however much he or she might represent his humanity in ministries away from the altar.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

Church-State

In TLC of March 13 you carried stories relating to the gathering of information and evidence by the FBI and a grand jury from the Hispanic Desk of the Episcopal Church Center. Apparently, a former employee is under suspicion of illegal activity, which may have been carried out in part from the center.

THE LIVING CHURCH and other publications question this action on the part of the civil authorities on the basis of "church-state relationship." I suggest that for the church to engage itself in civil actions and affairs and then to retreat into its sanctuary and scream "No fair" is the height of hypocrisy. If there is evidence of such illegal activity, then it behooves the church to cooperate in the investigation.

If one cares to read the history of the English Reformation, it is quickly recognized that just such a situation goaded Henry VIII into action. Although it must be admitted that Henry had a selfish reason also, he treated the pope as he would have treated any other civil power which encroached upon his government. So let us not grumble when our own civil encroachments result in our being treated as a civil organization.

(The Rev.) CHARLES R. THREEWIT
St. Paul's Church

Modesto, Calif.

Let me say this about that: TLC has not and does not question this action at all; neither, N.B., do Bishops Allin and Wood at 815. We only reported that some others have questioned the action. Ed.

Parting of the Ways?

I am much taken with the sentiments expressed by the letter to the editor from the Rev. Carroll M. Bates [TLC, Jan. 9].

I have come to believe that the real trouble behind the crisis in the Episcopal Church stems from the fact that the dual nature of Anglicanism is not necessarily a workable factor in spite of the 400 years it has managed to exist in a church which has had considerable Christian impact. To recognize that, as far as the American "brand" of Anglicanism goes, the catholic voice and expression is very small and isolated does not mean that it fails to be a true Christian expression. Neither, then, is the protestant side; and we are talking about sides, whether we like it or not.

The present division over the matter of the ordination of women has proven the duality in theory and fact. It is too bad for us as Christians that these uproars appear and create for some an impediment to the work toward spiritual advancement. But such an instance as this may be necessary for the stronger clarification of faith, and it is possible that the trials we face can become vehicles for a stronger life in the spirit.

It would seem that the duality which we have euphemised as the "Anglican spirit" has reached the point of such separation that some other course must be taken, and taken in charity. The Protestant Episcopal Church has its mission and methods; so does the Catholic Episcopal Church. As a "cradle Episcopalian" and now as an Anglo-Catholic convert, I well know the greater and lesser distances between the two factors that have long existed under the same roof, sometimes peacefully, and sometimes under great stress. Since my conversion to Anglo-Catholicism I have come to see how clearly differentiated it is from Anglo-Protestantism. It no longer seems necessary to fight and debate the old quarrels over churchmanship and the like. I have at last come to accept the fact that often the man in the pew next to me, or the woman who kneels beside me at the altar rail, is not necessarily a member of the same church that I perceive myself a member of.

I accept him or her as a brother or sister in Christ, though not one who holds the same conception of doctrine, discipline or liturgy that I hold. If we are not bound to the same expressions and understandings under the guise of membership in the same group of Christians, then such a crisis as is now faced can be ruled out. My brother or sister may have a female minister in their church while mine allows a male priesthood only. If we are not under the same bishop (who may be of one persuasion, thereby contrary to the other) then our lines of authority would be clearer and the bishop could be saved from the debilitating position of fence-sitting and/or schizophrenia.

Yes, in the midst of life-long membership in the Protestant Episcopal Church I am a convert, a convert without being moved out of the official count of members of PECUSA. Now we have come to differences which are critical to me as a Catholic. I believe some other steps are indicated. My plea is that the Anglo-Catholics come out of their closets and strengthen themselves with full knowledge of the Catholic faith and that they step forward on their own convictions to continue what Catholic heritage there is in Anglicanism and to build upon it. My plea is also to the Protestant Episcopal Church of the 1976 General Convention to dismiss us

with its blessing, to let us go out in peace when the time comes without litigation and recrimination.

We may show more of Christ to the world in a peaceful and loving parting of ways than by the attempt to cling together in name for the sake of a browbeating unity. Let there be nothing sensational in what we do; let it be godly and that will be enough to show that both sides of the Anglican coin have borne and yet may bear witness to Jesus Christ, the Incarnate Lord.

NAME WITHHELD

Women Back Then

Fr. Olnhausen in his excellent article "Ordination and Jesus' Will" [TLC, Apr. 17] makes (in passing) a point which needs to be considered seriously and at greater length. He notes, "Besides, priestesses would have been relevant, not scandalous, in many parts of the Roman world." Sociological argumentation has *assumed* that women were "second class citizens" in the culture(s) of the Roman Empire in the days of our Lord. There is considerable evidence to the contrary, particularly in the religious practices of groups within the Empire (including Judaism).

I hope that Olnhausen (or someone) will pursue the point further. His major thesis, of course, stands: "The ordination of women to the episcopate and presbyterate still appears to be plainly contrary to the New Testament. . . ." I.e., our Lord did not select a woman to number among the Twelve. Sociological or cultural considerations were *not* among his reasons.

(The Very Rev.) FRED C. WOLF, JR.
Chillicothe, Ohio

The Cover

The Most Rev. Donald Coggan, Archbishop of Canterbury, met recently with Pope Paul VI at the Vatican. During his visit, Dr. Coggan spoke to a congregation of Roman Catholic and Anglican clergy at the American Episcopal Church of St. Paul in Rome and announced his desire for a shared communion between the two churches now. In a joint declaration, issued after the archbishop and pope presided together in a prayer service in the Sistine Chapel, a pledge "to live and work courageously in the new hope of reconciliation and unity in our common Lord" was made. There was, however, no further mention of intercommunion by the two churchmen who cited "serious obstacles both of past and of recent origin."

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Research: New Light on Teachings of Jesus

Pioneering international research at Duke University is throwing new light on the teachings of Jesus and their relation to the Judaism of his time.

Based on the books of the Pseudepigrapha, the findings are of importance to Christians, Jews, and humanists alike, said Dr. James H. Charlesworth, head of Duke's Pseudepigrapha Institute [TLC, April 10].

He indicated that one of the most important findings so far is that "the criteria we have used to distinguish between Christianity and Judaism are no longer viable. We simply have no criteria to say that this document was either Christian or Jewish."

According to Dr. Charlesworth: "We have to recognize that Jesus was not a Christian, if you want to use that term. He was a Jew, and his followers were Jewish. I would like to use 'Christian' in quotation marks, because we still don't know what we are talking about."

One finding in the research is that there were several teachings about who the Messiah would be and what his mission would be, Dr. Charlesworth said. This created problems, he added, because "when we get to the sources that are contemporaneous with Jesus, we do not get a clear definition of what the Messiah is supposed to do."

Because the Dead Sea Scrolls refer to several Messiahs, research (on them) is being correlated with studies of Pseudepigraphal writings in an effort to clear up some of these problems.

Studies of the Pseudepigraphal writings are throwing new light on the relationship between Christianity and Judaism because "there was no such thing as orthodox Judaism in Jesus' time," Dr. Charlesworth said. He indicated that "there were so many different ideas in Jesus' time that Jesus does not stand out as the lone wolf."

An exciting finding, the director said, is that "Judaism and Christianity are not antagonistic and hostile religions, but they are sisters who share the same mother. The tremendous similarities between them are not being perceived."

Dr. Charlesworth said there are only two criteria used in finding scholars to work with the Duke project — each must be a specialist on the document and its languages, and the research must be presented in good English. There is no remuneration, he added, only "barely enough" to cover travel expenses.

EPISCOPAL CHURCH

Reporter: Investigators Believe Commission Used to Cover Tactics

Traces of dynamite were reportedly detected by a specially trained dog taken to the apartment of the former executive director of the Episcopal Church's Commission on Hispanic Affairs.

This and other developments in the probe into the activities of FALN — Fuerzas Armadas de Liberacion Nacional Puertorriquena (Armed Forces of National Liberation for Puerto Rico) — a group that has claimed responsibility for several bombings in New York, Newark, Washington, D.C., and Chicago, were reported by Mary Breasted in the April 17 edition of *The New York Times*.

As the federal investigation proceeds, Miss Breasted said, it focuses "more intently" on those who served on the commission from 1971 through 1976.

A search last fall of the Chicago apartment of Carlos Alberto Torres, who had served on the commission last year, turned up what police called a "veritable bomb factory."

Miss Breasted also said the federal investigation "is proceeding on the theory that Mr. Torres and his friends in the FALN used the church commission to cover their activities."

Maria Cueto, former commission director, and her secretary, Raisa Nemikin, have been jailed after being cited for contempt for refusing to testify before a grand jury seeking to determine the whereabouts of Mr. Torres and other information relating to FALN.

Miss Breasted reported that the dog used for search "indicated that it smelled traces of dynamite" in Miss Cueto's apartment and that the dog's re-

action is being checked through lab tests of other materials taken from the apartment.

The *Times* article said that another former member of the church's commission is a suspect in a dynamite theft.

Miss Breasted quoted an unnamed spokesman at the Episcopal Church Center in New York as saying that records of the commission's grants had been locked up to prevent any tampering with what might become government evidence.

• • •
FALN-claimed bombings usually explode at night near or inside government buildings, banks, or corporations. However, the most serious of the bombings claimed by the organization was the blast at Fraunces Tavern in New York on Jan. 24, 1975, in which four people were killed and 55 others injured. FALN also claimed the bombing of an abandoned New York tenement in which a policeman was blinded in one eye and suffered a partially crippled arm.

Demands in typewritten notes left near the bomb sites have consistently included Puerto Rican independence from the United States. Recent FALN notes have also asked for an end to grand jury investigations.

• • •
John Johnson of WABC-TV in New York reported in late February on the basis of an investigation he had conducted in Puerto Rico that the FALN was inspired by some Cuban groups and that its members had received training in weapons from Cubans in Puerto Rico. One source, he said, indicated that the FALN was receiving funds that had been diverted from grants that church groups had made to community organizations in several cities.

• • •
Attorneys for Pedro Archuleta of Tierra Amarilla, N.M., a former member of the Hispanic commission summoned to appear before a New York grand jury, have charged "gross governmental misconduct" in moving that his subpoena be quashed.

The grand jury is investigating FALN and the whereabouts of Mr. Torres.

The attorneys cited Mary Breasted's article in *The New York Times* as evidence of government misconduct. "By leaking information to the press," they

charged, the government had violated the principle of secrecy of grand jury proceedings.

A Chicago grand jury conducting a similar probe has also subpoenaed Mr. Archuleta. He had asserted that Hispanic people are not properly represented on the Chicago panel and was in the process of seeking to demonstrate that claim when he was subpoenaed by the New York jury.

The Hispanic Affairs Commission, under its new staff director, the Rev. Herbert Arrunátegui, has adopted new guidelines for approving applications for grants from organizations, as well as new procedures for selecting members for the commission [TLC, April 24].

Last year, the commission, under its former staff leadership, had expenditures of \$361,000 with \$115,000 allocated for "community development" and \$130,500 for "grants."

Currently, the commission has a budget of \$35,000 but may call upon the Coalition for Human Needs if an unusually large grant has been approved. The coalition has a budget of \$700,000.

Commission chairman is the Rev. Samuel Pinzon of Washington, D.C.

LOS ANGELES

Priests Reinstated

Priests of four parishes that severed relations with the Diocese of Los Angeles have been reinstated by the Rt. Rev. Robert Rusack after he had suspended them over the severance.

The parishes, as reported earlier, are not to sell or mortgage property pending outcome of litigation over ownership.

The diocese has claimed that it owns the church property and that alteration of by-laws by the parishes to make them independent was illegal.

In a court hearing Superior Judge Charles S. Vogel ruled that not only could Bishop Rusack not be a party to the suit, but that the priests of the four parishes can be paid and continue to serve the parishes.

Lawyers for the parishes had argued that Bishop Rusack is spiritual rather than corporate leader of the diocese and therefore had no standing to sue over a property matter.

Judge Vogel said his main reason for removing the bishop from the litigation was that determining his role bordered on interpreting ecclesiastical law. A civil judge cannot wade into ecclesiastical law, he said, but clearly can resolve property disputes among church factions without trampling on the First Amendment.

The reinstated priests are the Rev. Frs. George Clendenin, Church of the

Holy Apostles, Glendale; J. D. Barker and E. B. Trigg, Church of St. Mary of the Angels, Hollywood; F. O. Miller, Our Savior's Church, Los Angeles; and W. T. S. Brown, St. Matthias' Church, Sun Valley.

MISSIONS

Indigenous Bishops Increase

A drop in missionary staff from 594 to 340 in the past several years has been reported by the United Society for the Propagation of the Gospel, one of the largest and oldest of Anglican missionary societies.

The loss is attributed to the increasing number of local church leaders in many countries, and lack of response to appeals for personnel.

In 1967, 65% of bishops in the 43 countries where the society operates were expatriates, and 35% indigenous. Today, 73% are indigenous, and the trend is continuing.

The number of missionaries may continue to fall, but as the concept of Partners in Mission takes root, the society said, it may rise again through the sharing of personnel.

Canon James S. Robertson, society secretary, said the missionaries who are needed must have "considerable stamina and inner resources, good qualifications, and good training."

Stressing the need to relate the gospel to human rights, racial tension, and environmental questions, Canon Robertson said the society cannot avoid involvement in mission to Britain. "First, we have to remind the church in Britain that it is not a mutual benefit society. Its task is to save and serve humanity . . . and a whole generation sodden with secularism.

"Secondly, USPG has the educational task of jerking Christian people out of parochialism to hear and to share the problems of the world outside Britain, the developing world and its young, newly-matured churches."

SOUTH AFRICA

Intrusions Protested

Several South African church leaders have protested various recent actions by the government.

The Most Rev. Bill B. Burnett, Archbishop of Cape Town, has publicly supported one of his priests and the suffragan bishop, both of whom were visited by government security police in connection with the disturbances in the township of Nyanga last year.

Archbishop Burnett, who is also Metropolitan of the Province of the Church of South Africa, said the Rt. Rev. Patrick

Matolengwe and the Rev. David Russel were suffering consequences of attempting to represent feelings of so many voiceless people.

The Rev. Dominec Sholten, secretary-general of the Roman Catholic Bishops' Conference, protested the police search of the personal quarters of a priest in Pretoria, calling it "an infringement on the liberty of our church."

Lutherans, too, have protested government actions, particularly the recent detention of the Rev. T. S. Farisani. The council of the Evangelical Church in South Africa said it is "shocked and disgusted" by the government's move. It also asked for the return of financial records police had seized last year.

Dr. Byers Naude, director of the Christian Institute and considered a maverick in the Dutch Reformed Church, called the "banning" of a regional director of the organization "another act of desperation on the part of the government which has no other answer to the demands of justice than intimidation and force."

CHURCH AND TAXATION

IRS Gives Extension to Agencies

U.S. Internal Revenue Service has granted church related organizations and agencies additional time to prepare (information data) Form 990.

The extension for filing the form, Return of Organizations Exempt from Income Tax, applies to those organizations which are not "integrated auxiliaries" of churches and which are covered by a group exemption letter issued by IRS to a church or parent organization. The deadline is July 15.

CHICAGO

Diocese Investigates School

"We saw no signs that the school was involved in inciting to violence or systematically teaching violence to students.

"On the contrary, the bulk of evidence points to a highly successful program of alternative education . . ."

This was the report made to the Rt. Rev. James W. Montgomery, Bishop of Chicago, by two priests who conducted a one-day investigation of the Rafael Cancel Miranda Puerto Rican High School in Chicago.

The bishop had requested the investigation because of reports primarily from New York that the national church had been sending funds to the school for several years through the Commission on Hispanic Affairs [TLC, April 3].

Carlos Alberto Torres, a former mem-

ber of the commission being sought by federal authorities for questioning, taught at the high school for a few months during its founding in 1973. But he has had no connection with the school since then.

The Rev. Canon Sanford D. Smith and the Rev. D. Rex Bateman, the two priests making the report to the bishop, noted that those in authority at the school are open and vocal advocates of Puerto Rican independence but that the "rhetoric involved in attracting the youth of the community to the program should not obscure the overall excellence of the school's primary goal: to provide a learning environment for specific skills and at the same time build a strong sense of personal and community pride."

Miranda High School, has taken dropouts in the Puerto Rican community, and offered incentive sufficient enough for them to complete the course leading to graduation. Student achievement (at graduation) is in the 90th percentile, according to Prof. Jose Lopez, a founder of the school.

Some 80-85 students are also enrolled in a two-year college program that awards an A.A. degree. Most of these graduates then enter colleges or universities.

Fr. Bateman, associate rector of the Church of the Ascension, who serves the Spanish-speaking community on Chicago's west side, and Fr. Smith, canon to the ordinary, said they felt that funding the school was "a productive use of the church's money. . . . We view it as a witness to our firm belief that Jesus came to set people free from frustration, despair, and ignorance."

CONGRESS

Quaker: Stop Prison Construction

The Friends (Quaker) Committee on National Legislation has urged a House of Representatives subcommittee to declare a moratorium on all federal jail and prison construction by removing from the prison budget all construction-related funds.

Reduction of prison population could be accomplished in several ways, Fay Knopp told the subcommittee.

"As a first step," she said, "we suggest releasing all prisoners now eligible for parole who present no threat to the welfare of society at this time. Over 140,000 incarcerated persons in federal and state prisons were eligible for parole in 1975, but only an estimated 49,000 to 56,000 prisoners were released on parole, leaving about 90,000 persons in cages who could have been on the street

She also suggested sentence reduc-

tions to "time served" for those incarcerated for "unviolent crimes," prisoner "restitution" for crimes involving property, and provision of prisoner rehabilitation services in the community.

Noting that the subcommittee has the power to delete the construction funds, Miss Kopp urged its members to "take the first step in directing these millions of dollars away from cage construction into programs that will provide humane services, job training, and full employment."

MUSLIMS

Courts May Try Foreigners

Muslim religious courts, which can impose such Koranic punishments as mutilation and beheading, have been given power to try foreigners, including non-Muslims, in United Arab Emirates, the Islamic country on the Persian Gulf.

Sheikh Zaid bin Sultan al-Nahayan, president of the United Arab Emirates, has ordered the Ministry of Justice to send all cases of murder, rape, and theft to the Shari'a (Muslim religious) courts instead of to civil courts.

About 96% of the emirates' 240,000 population are Sunni Muslims.

Nigerians May Change System

A proposal has been made that the western legal system used in Nigeria should be replaced, if possible, by Shari'a, the canon law of Islam, in those parts of the country with a preponderance of Muslims.

About 47% of the entire population is Muslim; 34% Christian; and the rest traditional African religions.

The proposal on the change in the legal system was made during a public debate on a new Nigerian constitution. It was said that Shari'a, as a legal system, provided amply for the protection of the rights of all people.

RIO GRANDE

Two Services, One Ordination

In El Paso, Texas, two Episcopal parishes held simultaneous services recently, one a festival eucharist, and the other, the ordination of a woman to the priesthood.

At St. Clement's Church, the Rev. Sandi Michels was ordained to the priesthood.

At St. Alban's Church, a festival eucharist was held. In planning the service, the Rev. Frank Grubbs, rector,

said: "God's church should reach out at this time to those who are hurt and who suffer, and the appropriate way to do this is to pray together as did our Lord on the night he was betrayed."

In a letter written earlier to his parishioners, Fr. Grubbs said: "You will find our bishop doing something which is clearly contrary to the historic teaching of the church and engaging in an act which is surely divisive, sinful, and wrong . . ."

Officiating at St. Clement's for the ordination of the Rev. Sandi Michels was the Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande.

The bishop said he was sorry that Miss Michels' ordination, "which has been declared appropriate by the General Convention of the Episcopal Church, the Standing Committee of the Diocese of the Rio Grande, and the bishop, causes such divisiveness in the Body of Christ.

"Why can we not all celebrate and pray together in action that is lawful?"

Before the service at St. Clement's, the bishop described the protestors of the ordination as "a tiny group. But they try to make it look like they're big. The most opposition I have [to women in the priesthood] is in El Paso. I've gotten about 100 protest letters. I have about 15,000 parishioners."

The protestors, he said, "are claiming I'm dividing the church. But they are dividing the church. The church has said this [ordination] is right and proper. And I'm a law and order man."

Bishop Trelease also said that the Bishop of Dallas had refused to ordain Miss Michels, "but he transferred her to me. He could have blocked her ordination by refusing to transfer her."

CHURCH AND STATE

Tennessee Law Opposed

Americans United for Separation of Church and State plans to support a black Baptist minister in Chattanooga who has been denied the right to serve in the state's Constitutional Convention because he is a clergyman.

The Rev. Paul McDaniel was denied his seat because of a state law passed in 1796 which bans clergy from serving in the legislature.

Thomas Mann, attorney for Mr. McDaniel, said the law had not been questioned in past years and no clergy apparently sought public office. But "at least one clergyman is now seated in the current state legislature and at least one other clergyman has been elected to the Constitutional Convention." Mr. Mann said Mr. McDaniel was the only clergyman who has been challenged.

Americans United will file an amicus

brief if Mr. McDaniel's case is accepted by the U.S. Supreme Court, according to the organization's general counsel. The Tennessee Supreme Court has upheld the 1796 provision and Mr. McDaniel has appealed the decision to the U.S. Supreme Court.

Mr. McDaniel was elected last Nov. 2, as a delegate to the state Constitutional Convention from the 29th legislative district of Tennessee. His opponent in the race filed the challenge. The convention will convene on Aug. 1.

ARCHEOLOGY

Wood Is Not from Ark

The wood found on Turkey's Mount Ararat some 22 years ago and reputed to be from Noah's Ark was found by scientists at the University of California, Los Angeles to be just a "few thousand" years too young.

Dr. Rainier Berger, a UCLA archeologist, said new studies confirm earlier work done in England and in California that the wood is about 1,200 years old and comes from a tree cut down about A.D. 700. Tests were so thorough, he said, that any speculation about the age of the wood should be ended.

The scientists said the present day Mount Ararat, where the ark is supposed to have landed according to biblical accounts, may not be the same Ararat of ancient times.

Dr. Berger pointed out that the biblical reference was to an area not a specific mountain.

"Somebody should go up there and hack out of the ice and snow whatever wood is still buried there, and reassemble it to see what it was," Dr. Berger said. "This is the way archeologists normally do things."

However, the 13,500 foot mountain has treacherous weather and is a politically touchy area of the Soviet-Turkish border. Turkish officials have denied permission for a full archeological study.

Dr. Berger noted that the timber he examined could be the remains of a shrine, perhaps erected to commemorate the landing of the ark in the area. "It's a human tradition to do that sort of thing. We tend to preserve or put up monuments at the sites of historical events."

Things to Come

June

8-10: National Conference of Episcopal Historians, at Springfield, Ill.

22-24: 23d Annual Assembly of North Conway Institute, Adelynrood Conference Center, Byfield, Mass. Theme: Responsible Decisions About Alcohol. The Rev. David Works, president.

BRIEFLY . . .

The **Order of the Holy Cross**, West Park, and the Roman Catholic Camaldolese Order, Rome, have entered into a covenant of prayer for at least one year. The only Camaldolese House outside Italy is in Big Sur, Calif., a place of contact for the OHC Houses in Berkeley and Santa Barbara.

The Rev. **Ian Morrison** has been elected auxiliary Bishop of the Anglican Church of Chile and will be in charge of the southern region of the country. A second generation Chilean, the bishop-elect is the grandson of an Anglican missionary.

The **Bible Society of Kenya** has donated 150 Bibles to the Ministry of Justice for use in the country's court rooms. Kenya's laws were mainly based on the moral principles contained in the Christian sacred scriptures, a society spokesman said. About 59% of the 13.4 million population are Christians.

In Britain, **divorce by mail** is now available for separated couples if there are no children under 16, or if a petition of divorce is not being "defended." It is expected that during the next 12 months 100,000 couples will end their marriages by signing a legal affidavit, sending it to the registrar, who in turn makes a recommendation to a judge, who then pronounces a decree of divorce.

Gen. **Bernard W. Rogers**, U.S. Army chief of staff, said that women have proved so valuable in the army that "serious consideration" should be given to drafting women if conscription is ever restored. Since the draft ended in 1973, the army has had no trouble enlisting high quality women, he said, adding that tests should prove that women should comprise more than the current 6% of the active duty force of 779,000.

The 1977 **Templeton Foundation Prize for Progress in Religions** (\$80,000) was presented to **Chiara Lubich**, the Roman Catholic founder of the Folocare Movement in Italy. The socio-spiritual association, with members in 150 countries, was begun in 1943 as a new means of "introducing the Gospel into modern life." It aims to create com-

munities of Christians and other believers, united in love, who serve other people in a spirit of simple generosity. Prince Philip made the presentation to Miss Lubich in a ceremony held in the Jerusalem chamber of Westminster Abbey, London.

The Internal Revenue Service has ruled that the **Church of Scientology of New York** is exempt from federal taxes. IRS had questioned whether the organization was a "church." Founded in 1950 by L. Ron Hubbard, a one-time science fiction writer, the Church of Scientology has been described as a "universal" religion.

A three-judge panel of the 4th U.S. Circuit Court of Appeals has ruled that **North Carolina's** program of providing financial aid to church-related colleges and universities is constitutional. The ruling affected 38 private institutions in North Carolina.

The Diocese of Lapua of the **Evangelical Lutheran Church of Finland** has asked the Church Synod to put Ascension Day "back where it belongs." Since 1971, at the urging of labor and business groups, the 40th day after Easter has been celebrated on the 42nd day. The change is "without precedent anywhere," the diocese said in asking the synod to undo the change.

The interreligious **Appeal of Conscience Foundation** received permission from the USSR to ship 10,000 copies of the Pentateuch as a gift to Soviet Jews. The text is in Hebrew with Russian translation. The New York foundation reported that no Hebrew Bibles have been published in the USSR since 1914, and few copies in usable condition are found in major Soviet city libraries.

The **Irish Council of Churches** has called for "penitent, urgent, and imaginative" approach, in collaboration with the Roman Catholic Church, to work toward peace in Northern Ireland. Archdeacon S. G. Poyntz of Dublin said the time had come for churches to make a public confession that each had made some contribution to the sum total of suspicions, fears, and prejudices dividing people and communities in Ireland. Without penitence, he said, the churches might well lose the right to speak in the future.

MAKING DO WITH THE P B C P



By HUGH D. McCANDLESS

Many Episcopalians still feel that they greatly prefer the 1928 Book of Common Prayer to any of its recent revisions. The changes seem too great to call these mere revisions. This feeling does not prevent us from respecting the original aims of the revisers.

Part of these aims were described to me once by Edward Hardy, now dean of an ancient college in Cambridge. He said, "The idea with holy communion is to make the ante-communion more glorious, and the second part of the service more direct."

I disagree with his premises. It seems to me that the 1928 ante-communion is already glorious. After the preparatory prayer, it is a survey of 3,500 years of religious and ethical teaching. The Ten Commandments are from the 15th century B.C., the collects from the sixth, eighth and 16th centuries, the epistles and gospels from the first century, the creed from the third century; and the sermon is contemporary. Unless that part of the service is rattled through with ignorant carelessness, vast perspectives and tremendous God-man encounters are brought to mind in a few short minutes.

I also think the second part of the 1928 service is direct enough as it is. Its movement is indeed interrupted by subjective and penitential passages, but these give us a chance to put some sort of wedding garment on our hearts and minds (Matt. 22:11, 12). This solemn feast, with all its implications of Christ's death and our lives, is not a come-as-you-are party.

Another aim of the revisers, to make

the language "more understood of the people," has noble precedents. The Septuagint was a translation into Greek. The New Testament was written in common, simple basic Greek. St. Jerome translated the Bible into Latin so more people could read it. He called his work the Vulgate: it was in the "vulgar" language of the masses. (In those days, vulgarity did not mean indecency, just commonness.) The first Book of Common Prayer was itself a move on this direction, and subsequent revisions have eliminated words which had become archaic or whose meanings had changed.

However, some of the revised phrases we have been asked to try praying with seemed unnecessary changes, or less simple than the old wording. Others seemed to be egalitarianism gone mad. We felt they were too familiar with God, too informal in his presence. The graceless egalitarianism of some things perhaps blinded us to some possible excellencies in the Trial, Zebra Draft, and Proposed Books.

But actually it now will be quite possible to have a service pretty much like those in the 1928 book without violating a single rubric. (One can also do this without the problem of holding a book in one hand and in the other hand a leaflet telling us which of the many choices open has been decided by the officiant as best for our souls that particular day. It also will not be necessary to have spoken announcements of which page to turn to interspersed with the service of worship. All one has to do is mark the BCP portions by a line in the margin of the PBCP.)

The Holy Communion Rite I. The new opening versicles (p. 323) are per-

mitted but not required. The service would thus begin, as in the 1928 book, with the Collect for Purity. The variations on "Lord, have mercy upon us" can be passed by.

Next, in the new book, comes the place for the Gloria in Excelsis. Since it is a conflation of the song of the angels at the nativity, and an expanded version of the "Lord, have mercy," it seems a bit redundant here. It is only required at the Christmas and Easter seasons, since it is a song of praise. (But so is the Kyrie, really. No matter how penitential it sounds, it really means "Hurrah for God!")

The Collect, Epistle and Gospel follow as usual, with hardly noticeable changes in the versicles which precede and follow them. The new lectionary seems to provide only snippets of Scripture, but they may be extended. The new lectionary is a great step forward. It is ecumenical, shared by many denominations, and it gives the churchgoer four and a half times as much exposure to the Bible as the 1943 lectionary.

The sermon seems to me to be required at all eucharists. It can be very short. (To say anything in three minutes, write it out first on a 3 x 5 card, and read it.) Its new location before the Creed may not be noticed, unless too much of a to-do is made of marching to the pulpit.

The Prayer for the Whole State of Christ's Church has been parted and disassociated from the Alms and Oblations. I regret this. In its former place, with its former wording, it was an offering of prayer for the church and its mission which accompanied the offerings of money, and of the bread and wine. It was a prayer for the church, and the suffering, and the church's poor — not a prayer for everybody. As the ante-communion was an expression of our discipleship, being taught by Christ, this was an expression of our apostleship — being called to serve by Christ. We offered our alms and prayers for the work of the church. If we want to pray for everybody we can use the litany or the Prayer for All Conditions of Men. However, this important and (I think)

The Rev. Hugh D. McCandless lives in Branford, Conn.

*It will be quite possible to have a service similar
to those in the 1928 BCP without violating a rubric
in the new Proposed Prayer Book.*

mistaken change will be noticed by very few. The direction, "Let us pray for the whole state . . ." will let people know what is coming next, and they will not feel confused. The changes in wording, made in the attempt to have this prayer sound like a prayer for everybody, may disturb some people in the pews. But these changes may be overlooked, for they are slight enough to be tricky, by some of us older clergymen (unconsciously, I hope).

The Exhortation, Confession, Absolution, and Comfortable Words can be used as before. The Peace, if it is not acted out too expansively, may actually relieve people like me. If it becomes a versicle and response we can save our attempts to be friendly until after the service, where they will be less distracting, less performed-on-command, and a lot more real.

The Prayer of Consecration seems untampered with. Its new paragraphing makes it look less formidable, although actually the original paragraphing indicated better the different elements of the prayer, each of which has a special function.

The Prayer of Humble Access is allowed to be used. There was an outcry when it was first omitted.

The communion can apparently be exactly as before, except for the shifting away of the Gloria in Excelsis. The people are, however, allowed to express their thanks in the Prayer of Thanksgiving. If the organist were to play the old "Scotch Chant" music towards the end of the communion of the people, lots of people might find themselves singing the Gloria in Excelsis quietly in the pews, or on their way back from the communion rail.

Some experts say that removing the Gloria in Excelsis from the end of the service is good, because it avoids a dragged out climax. The human tendency to drag things out, however, pops right up again in a group of hearty exchanges between a deacon and the people. These make the excellent point that one's service to God for the week is not finished when the candles are put out. Here again, those who look for as few changes as possible — at least at

first — will find consolation in that blessed word "may." These little dialogues may be said, which means that they may, on the other hand, be omitted. The word "may" is one of the wisest words in any prayer book. It is better than many long and eloquent prefaces.

Morning Prayer Rite I. Most of the opening sentences of the 1928 book will be found in morning prayer, Rite I of the PBCP (p. 37).

I regret the loss of two things in the new wording of the Exhortation to Confession. The first is sonority. Cranmer and his contemporary clergymen had been brought up in the daily recitation of the psalms in Latin. Thus they were unconscious masters of the old cursus endings which had made the lines of Vergil and the orations of Cicero and the sermons of Augustine so hauntingly beautiful. Today this is a forgotten subject, and a lost art.

The second is that marvelous balance, in every line of the 1928 exhortation, between French and Anglo-Saxon words. Every phrase has at least one of both. The author is unknown, but whoever he was he was drawing on the five century old longing of English priests to bring Norman Christians and Saxon Christians together. It is a crude pioneer effort, but a brilliant one, in race relations.

The Invitatory and Psalter seem about the same. One useful change is the rubric which discourages the saying of the Gloria Patri more than once. Jack Suter called the continuous interlarding of the Venite and psalms with Glorias "a kind of nervous reflex." Another change is the allowance of the use of canticles that once were used only at evening prayer. This made them unknown to those living in days when the "Continental Sunday" and television reduced the former popularity of evening prayer.

Another change is the removal of the versicles that were once imagined to have been a kind of third stanza of the Te Deum. They are now suggested as alternative versicles. All of these changes are good; none of them would change the service as we have known it.

The Creed is in its usual place. The

versicles have been increased and "improved." The new versicles don't have cursus endings, but some of the old ones don't either. In those parishes where the versicles are the private property of a paid choir, the change will not be noticed.

One can then have the collect for the day, and those for peace and grace. One has to reach to the back of the book for the next prayers. This may be a good thing. It will encourage clergymen not to use the same blessed prayers every time they read morning prayer. The second prayer for the President is on page 820, that for the clergy and people on page 816. (This is a big book!) Wandering back here will show some people, for the first time, that prayer books are treasuries of prayers. I regret that the Prayer for All Conditions of Men is back on page 814. It is a condensed litany, the original prayer for everybody, and people hear litanies too infrequently.

The General Thanksgiving, Prayer of St. Chrysostom, and the Grace are found easily, and in the usual order, in the place one would expect to find them.

Thus one can have the 1928 holy communion and morning prayer, pretty nearly unchanged, and with those changes not obvious, without breaking a single rubric, and with only one patch of page flipping, when using this Proposed Book of Common Prayer. (That is, unless I have made some blunder in these remarks. If so, I shall welcome correction.)

When Calvin refused to accede to John Knox's request that he condemn the 1552 Prayer Book (a "huge volume of ceremonies" according to Knox) he did say it contained "tolerable ineptitudes." Most of us were aware of the ineptitudes in the 1928 book, but we loved it, warts and all. We had expected that this revision would be mostly cosmetic.

It turned out to be a more traumatic operation than that, and many of us wondered if our sense of devotion would ever recover. If it does, it will be because of a great deal of tender, loving carefulness, plenty of use of healing words like "may," and the patience of saints on the part of everyone.

WE NEED THE HOLY SPIRIT

*If we attend to our primary
responsibilities, God will take care
of our secondary problems.*

By RODNEY USHER-WILSON

What, in all honesty, is the chief preoccupation of the Episcopal Church?

Is it the world, ripe for the harvest and gathering fruit unto eternal life?

Is it that our hearts are shocked, our redemptive intentions strengthened, as we see fratricidal blood poured out in places like Northern Ireland where the cruelty of life is signified by a graffiti which reads, "Is there life before death?"

Ireland is one of many examples — Lebanon is another — where the unredeemed nature of man has run amok. And, of course, unredeemed human nature is the business of the church.

Or, perhaps, the thing that stirs our conscience is the knowledge that the poor of the swiftly propagating populations of the third world are quietly and inexorably starving to death, while the institutions of the megalopolitan nations of the rich show signs of sinking into bankruptcy?

How does it strike us that 3.4 million unborn children in our society have been flushed out in abortions since 1973, and that our capital city has now as many abortions as live births, as many illegitimate births as legitimate?

Crime which shows no signs of abating,

now costs the nation billions each year. Fifteen billion was the last figure I saw. "The advance to fully developed inhumanity," is not, as Albert Schweitzer warned us, "only a question of time"; it is even now upon us in full flood.

These questions have no sarcastic intent. It is clear that the church, in one way or another, is concerned with all these matters. \$1.7 million have gone into the Presiding Bishop's Fund to combat hunger and related problems. In terms of the need it is a mere shadow of an answer but it does show that some care.

A gathering of momentum from Christian initiative is seen in the Irish Peace Marches, giving hope of a grass roots answer. It may still have to be nurtured with the blood of martyrs, but an answer is beginning.

The Cathedral of St. John the Divine in New York is providing at least a token of what needs to be done in the burned-over decay of Harlem and the Bronx, by teaching and putting to work the unemployed in reconditioning houses surrounding Cathedral Heights.

All the same, one has the indelible impression that these matters are not of primary concern to the church, for, at the moment, they neither divide nor unite us. Their impact upon our wills is, at best, secondary. There is little evidence of a clear Christian strategy.

There is one consideration, however, which has commanded our undivided attention, inflamed our passions and, despite the 1976 General Convention, continues to do so. It is the question of ordaining women to the priesthood.

I have my own convictions about this matter and they are as strongly felt as anybody else's. Important, however, though the issue appears to be, it fades into insignificance when viewed against the cosmic agony with which the world is inflicted. Surely it can only be the devil's strategy which has succeeded in holding the Episcopal Church locked in acrimonious debate while the world, quite literally, is crying out for salvation.

Who can doubt that we ignore the world's desperate plight at our peril? The Gospel calls us to create a redeeming strategy for God's children and, if we do not, God will leave us to our own hearts' lusts and pass us by — a possibility too terrible to contemplate.

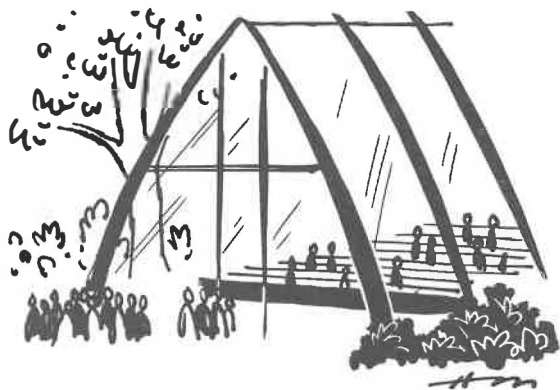
It has been suggested that the question of women in the priesthood can be met by compromise. But how can one compromise when truth is at stake? And anyway, we, as Christians, are not expected to find unity in compromise but in the fellowship of the Holy Spirit, available through the grace of our Lord Jesus Christ and the love of God. The grace of Jesus Christ, the love of God and the fellowship of the Holy Spirit has always, throughout the Christian era, been manifested when the people of God have launched out on God's highest

Continued on page 14

EDITORIALS

That Blessed Absolutism

Probably in every generation since Christianity became "organized religion" there has been a problem and a headache for Christians on the score of the moral absolutism and perfectionism of the Gospel. To state the problem most simply: In such a world as ours, where one must constantly choose between courses of action that are none of them perfectly good, how can one truly follow a master like Jesus whose counsels seem to assume that the disciple is himself a perfect person, capable of making morally impeccable decisions and also of



making them "work" in this woefully imperfect world. Example: We are to hurt nobody by thought, word, or deed, but here is a wanton murderer who will not listen to sweet reason. If we abstain from dealing violently with him we abstain from protecting ourselves and others from him. You go on, if you wish, to spend the rest of this day multiplying similar examples.

Everybody recognizes the problem. It is very much with us today, as it has always been. And, face it, we may be very staunch Christians and yet feel, deep down, that Jesus might well have been a more realistic teacher of the good life, in this not so good world, than he was. Professor Gilbert Murray of Oxford, the renowned classical scholar and humanist, once made an interesting comparison of Jesus and Cicero as teachers of practical ethics, and he awarded the palm to the Roman, not the Jew. Cicero's essay *De officiis* — "Concerning duties" — was written for the guidance of a young man entering politics as a career. It was a thoroughly practical guidebook which a public servant in any age or culture could find realistically followable. Alongside it, the Sermon on the Mount looks virtually useless, if not positively harmful, as a guide for anybody who would "do well while doing good" in this world.

In our own time and situation we face such problems as this: Should American Christians put pressure on corporations with plants in South Africa to discontinue them, as a protest against that nation's

harsh racial oppression — and in so doing deprive thousands of South Africans, both black and white, of their employment in those plants?

Christians must make decisions in such matters. But Jesus does not provide his followers with tools and rules for relativistic decision-making; and whether we make it a beef against him or not we may wish that it were not so.

Professor Alfred North Whitehead, more than forty years ago, offered a comment on this which has at least the merit of being independent. And it has the far greater merit, we think, of being substantially correct. In *Adventures of Ideas* (1933) he wrote: "The greatness of Christianity — the greatness of any valuable religion — consists in its 'interim ethics.' The founders of Christianity and their earlier followers firmly believed that the end of the world was at hand. The result was that with passionate earnestness they gave free rein to their absolute ethical intuitions respecting ideal possibilities without a thought of the preservation of society."

We could take exception to the terms in which Whitehead frames his thesis. That absoluteness of the original Christian ethic came not from "the founders" but from the Founder. The praise for it or the blame is his.

But the important truth in Whitehead's statement is in the reminder that Jesus and his first followers said what they said, did what they did, lived as they lived, "without a thought of the preservation of society."

To that we will add our own opinion, and it is that those Christians who cared only for the absolute will of God and not at all for the preservation of society were the best friends of human society that it has ever had.

The task of the Christian, then as now, is to live with that understanding: All that matters, in the end — and therefore even in the now, is the doing of the will of God, not that society might be preserved but only that God might be served. And thence comes the mighty paradox of history: that it is the people who thus live, as servants of the Lord, who are the true salt of the earth — meaning precisely the true life-preservers of human society.

When we make our decision motivated solely by the desire to serve God rather than to preserve society we shall find in the end that in so doing we served society well, for it is precisely that devotion to "the high that proves too high, the heroic for earth too hard" that is the very life-line of society. If the Lord had given to us a code of ethics which society in its present state *could* live up to, society would have perished long ago. As it is, there is hope for us both individually and socially, here in this present world, so long as we try to obey a Master whose counsels and precepts are hopelessly beyond our reach.

BOOKS

Variety and Good Taste

HAPPY NOTES: Songs, Poems and Bible Verses for the Young. Selected by Joan K. Hamilton. Morehouse-Barlow. Pp. 64. \$3.95.

Joan K. Hamilton has provided 38 songs and numerous short poems and Bible verses arranged by subject. Chord indications are given for most songs. There is a useful short bibliography at the end of the book.

The strength of this book is its variety and good taste. The reader will find old and familiar selections as well as some newer things. Some of the selections invite creative adaptation, and some suggest accompanying movement. The book has been pleasingly illustrated by Art Cumings.

This is a fine resource for those who work with pre-school and primary grade school children.

JAMES CARLYLE
Senior, Nashotah House
Nashotah, Wis.

Absorbing Reading

NO SOUVENIRS: Journal, 1957-1969. By Mircea Eliade. Translated from the French by Fred. H. Johnson, Jr. Harper & Row. Pp. 343. \$15.

"It is nearly always a mistake to publish extracts from diaries or letters. . . . At the best and even unexpurgated, diaries give a distorted or one-sided portrait of the writer." Such was the opinion of Leonard Woolf, expressed in his preface to Virginia Woolf's published diary. In the author's preface to this volume, which includes extracts from his own diary, Prof. Eliade defends such publication on the ground that a journal offers to its writer "the possibility of conveying certain stray observations, ideas and queries for which the time and opportunity had never arisen before."

This reviewer is grateful that Eliade so reasoned and thus made possible the publication of this absorbing journal in which the world's most eminent living historian of religions offers his *obiter dicta*, including numerous "stray observations, ideas and queries" as these have been evoked by his amazingly various life experience to date. Eliade seems to have lived at least six distinct lives — through all of which he remains one distinct person.

He failed to mention in his preface, because it would have been immodest to do so, that one of the benefits of a published journal, if it comes from the mind of a person of his intellectual gifts, spiritual graces, and personal charm, is

that it enables us to meet and virtually converse with him in a way that no other literary medium makes possible. We don't come to *know* Thoreau, personally, through reading *Walden*. We meet him and talk with him in his journals. So with Emerson, Pepys, Amiel, and others who by publishing their diaries and journals have opened to us the gates of personal meeting and friendship.

Before reading this journal I had read quite a lot of Eliade, and admired him, even though his "bag" isn't exactly mine. Having read his journal I feel that I know him personally, and he's more worth knowing than I had suspected; and if ever we meet in the flesh I'm quite sure that he will turn out to be the person I've met in these pages.

I could quote gems of thought from this book all the way from here to Chicago. One will have to do, and this taken at random from the things I've marked:

"To be like a child means to be newborn, to be reborn to a new spiritual life; in short, to be an initiate. Unlike all other modes of being, the spiritual life has nothing to do with the law of becoming, for it does not develop within time. The 'newborn' is not a suckling child who will grow up only to grow old one day. He is *puer aeternus*. He will remain a child in *aeternum*: he will partake of the atemporal beatitude of the Spirit, and not of the flux of history. The second life — the life of the uninitiate — does not repeat the first, human, historical life: its mode of being is qualitatively different."

What a neat commentary upon the meaning of being born again of the Spirit!

C.E.S.

Books Received

THE CALVARY CHRIST, Gerald O'Collins, S.J. Reflections of the story of Jesus' road to Calvary, the agents of his execution, and the results of his death. Westminster. Pp. 115. \$4.95 paper.

ISAAC: The Link in the Chain, Chaim Stern. Novel of the life of Isaac and the life-style of his times. Robert Speller & Sons. Pp. 188. \$7.95.

THOSE PHARISEES, William L. Coleman. Their origins, beliefs, and the question "Are not modern Pharisees still with us?" Hawthorn. Pp. 137. \$3.95 paper.

THE CHRISTIAN AND OTHER RELIGION, Kenneth Craig. Sketch of the Christian debate with other religions during the 20th century. Mowbrays. Pp. 119. £9.95 paper.

MORE THAN YOU DARE TO ASK: The First Year of Living With Cancer, Mac N. and Anne Shaw Turnage. For cancer patients and those who minister to them. John Knox Press. Pp. 114. \$6.95.

MEMORIES AND MEDITATIONS: Reflections For the Mellow Years, Leon Fallis Kenney. Westminster. Pp. 154. \$5.95.

HOLY SPIRIT

Continued from page 12

mission for them — the saving of the world. If we attend to our primary responsibilities, God will take care of our secondary problems.

I suggest, therefore, that the time has now come to put an end to the old dimensions of controversy, the human persuasion and advocacy of politics, the *ad hoc* committees, proceedings in courts, pastoral letters and mass mailings. The time has come to attend to the Lord's business in the world, leaving the orthodoxy or otherwise of female ordinations in the hands of him who *is* the truth.

We have no other option but to divide and, in bitterness, go our separate ways. But, in so doing, we would compound the evils of the world, for division is the mark of our age. Unity comes from the grace of rebirth, a grace the world longs to see. If we divide, who, with any conviction, is going to mediate the fresh creativity of the Holy Spirit to a world that stinks with cosmic decay? Who will demonstrate the dimension of resurrection to those, in all parts of the world, whose ears are filled with the cries of the dying?

Archbishop William Temple once said that the main responsibility of the church lies outside the church. That is where we need to be — outside in the world with grace and love; in that commitment we will find the fellowship of the Holy Spirit, and transcend all our divisions.

What is needed above all else is the Holy Spirit. There is no room any more for Marxism disguised in Christian garments. Secularization is a discredited stock. It has been hopelessly outpaced by the ills of the world. Man needs to transcend his problems, rather than solve them. He looks for miraculous living.

There are some, of course who will say that grace and love are too esoteric to provide much of a remedy. But that is because they have lost faith in the Gospel. To quote St. Paul they have fallen into the trap of secondhand, empty, rational philosophies, based on principles of the world instead of on Christ.

Karl Barth declares that "the Gospel is not a truth among other truths. Rather it sets a question mark against all truths. . . . The Gospel does not expound or recommend itself. It does not negotiate or plead, threaten or make promises. It withdraws itself always when it is not listened to for its own sake." That, we cannot afford.

Accept God's priorities. Take the full unexpurgated Gospel to the world and we shall find ourselves alive in the dimension of resurrection, united in the power of the Holy Spirit.

PEOPLE and PLACES

Episcopal Church

Anne Harrison, Ph.D., is Women's Ministries coordinator at the Episcopal Church Center, New York. Her work is part of Lay Ministries of the Education for Ministry section. Miss Harrison provides staff support for the Triennial, its program and structure committees and also serves as staff for the Task Force on Women in the Lay Ministries program group committee and as administrator of a scholarship program for women through the United Thank Offering office. She has succeeded Olive Mae Mulica who retired Dec. 31.

The Episcopal Church Center, New York — The Presiding Bishop's Office has announced the following changes, all to be completed over the next several months: The Rt. Rev. Richard B. Martin, from Executive for Ministries in charge of Church in Society program to Executive for Education for Ministry replacing Mrs. Ruth Cheney who plans to retire; Mrs. Alice Emery from coordinator of the United Thank Offering to head of the Church and Society program; and

the Rt. Rev. Elliott Lorenz Sorge, Bishop of South-Central Brazil, to Field Officer for Development of Ministry, a new position that carries the responsibility for interpreting and implementing the work of the Council for Development of Ministry. A search committee from the council (ministry) recommended his appointment.

Organizations

APSO — Atlanta has become the 13th diocese to join the Appalachia Peoples Service Organization, the largest coalition in the Episcopal Church. The Rev. Bob Beeland and the Rev. Robert Catchings are diocesan representatives to the APSO board.

General Convention

The Joint Committee on Nominations under the chairmanship of the Rt. Rev. W. Moultrie Moore, Jr., is charged with offering two nominees for each position to be filled by the 1979

General Convention for trustees of the Church Pension Fund, the Executive Council, secretary and treasurer of Convention, trustees of General Seminary, Board for Clergy Deployment, General Board for Examining Chaplains, and representatives to the Anglican Consultative Council and the Anglican Council of North America and the Caribbean. Correspondence may be directed to Bishop Moore, Box 1027, Easton, Md. 21601.

1979 Triennial

Mrs. Erle G. Hill, Jr., Lafayette, Calif., is the new chairman of the program and planning committee for the next Triennial, but the presiding officer and assistant presiding officer will not be named until the committee's September meeting. The 1979 Triennial will be held Sept. 8-20, to coincide with General Convention.

Deaths

The Rev. James Edward Clarke, 76, rector of Christ Church, Glendale, Ohio from 1946 to 1968, died March 13. Fr. Clarke served as an Army chaplain in WWII.

The Rev. Joseph L. Iredale, 48, rector of Our Savior, Jenkintown, Pa. since 1967, died Feb. 28.

CLASSIFIED

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ALTAR SERVICE BOOKS

ALTAR EDITION — RITES I AND II. Morehouse-Barlow announces their Altar Edition of THE HOLY EUCHARIST, Rites I and II. Printed in 18-point type. The Penitential Orders (Nos. I and II), and the Prayers of the People included. 80 pages, spiral bound with durable cover richly colored in red. Size 8" x 11". Price: \$8.95. Published with the official permission of the Custodian of The Book of Common Prayer, Charles Mortimer Guilbert. Morehouse-Barlow Co., 78 Danbury Road, Wilton, Conn., 06897.

BOOKS

"A HOUSE DIVIDED", a picture of developing schism; *The Holy Slice*, a novel on renewal in the Church; by Robert C. Harvey. \$1.95 each, both for \$3.50 postpaid. The Canterbury Guild, P.O. Box 267, Dumont, N.J. 07628.

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ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices in request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

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PUBLICATIONS

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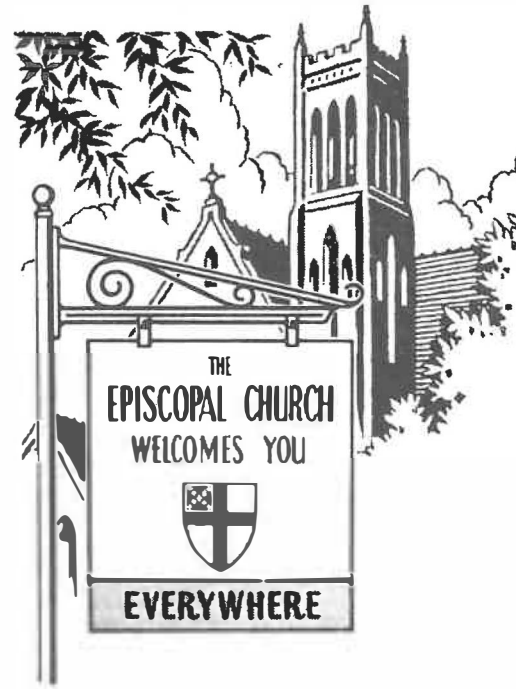
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ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH
1st Sat 9

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, HS; Fri 5:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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ALL SAINTS' Chevy Chase Circle
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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

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

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The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev-
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HC

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The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6

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.

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), 12:05, 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 6

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
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phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
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noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA. Cowardin Ave. & Bainbridge St.

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

KEY —Light face type denotes AM, black face PM; add, address; anno, 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.

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