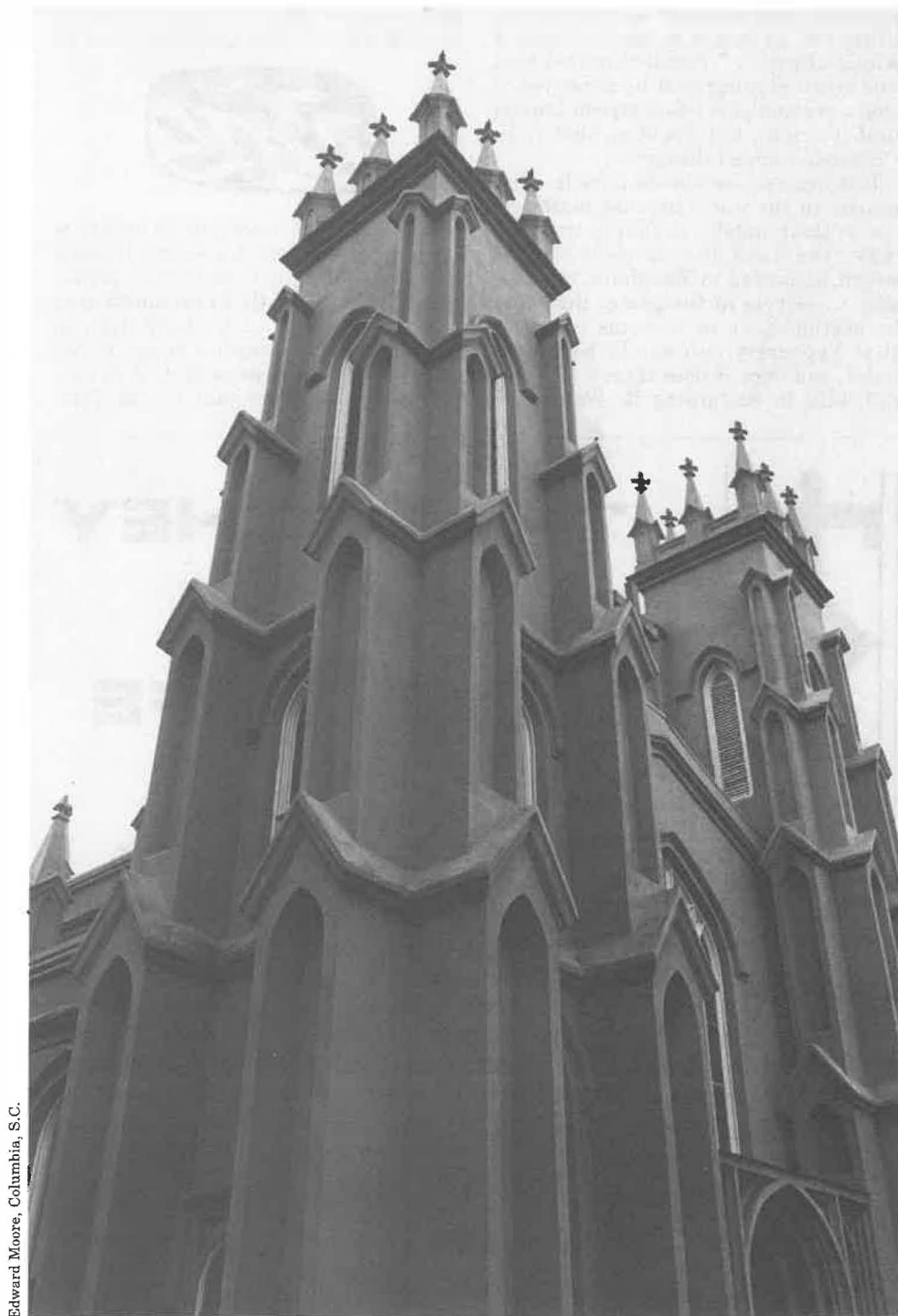


THE LIVING CHURCH

**Parish
Administration
Number**



Edward Moore, Columbia, S.C.

In the Diocese of Upper Carolina, historic Trinity Church of Columbia, becomes a cathedral [see p. 6].

AROUND & ABOUT

With the Editor

The most shining characteristic of Alroy Kear was his sincerity," wrote Somerset Maugham of an anti-hero in his book *Cakes and Ale*. "No one can be a humbug for five-and-twenty years. Hypocrisy is the most difficult and nerve-racking vice that any man can pursue; it needs an unceasing vigilance and a rare detachment of spirit. It cannot, like adultery or gluttony, be practised at spare moments; it is a whole-time job." Pondering this cool and clinical judgment by a master of character analysis I find myself hoping that it's right, but doubting that it is. On bended knee/I disagree.

If it were so, we should have less hypocrisy in the world because most people in their indolence simply wouldn't make the hard and sustained effort which, according to Maugham, is necessary to success in the game. But what he overlooks, or so it seems to me, is that hypocrisy can easily become a habit, and once it does there's no great difficulty in sustaining it. We are all

hypocrites in our own ways and degrees. Hypocrisy is self-misrepresentation, isn't it? And I find it hard to imagine any habit easier to acquire and to maintain than that, unless perhaps the habit of eating or sleeping.

We are hypocrites whenever we conceal from our own selves (and it can be done) any truth about ourselves that we don't want to appear in that picture of us that we exhibit to ourselves and to



other people. The hypocrite in us orders the painter to ignore the warts. He may go on to insist upon positive improvements upon the truth, by commission as well as omission, such as painting in courage where cowardice ought to be, etc. But any self-representation to ourselves and to others that is less than,

more than, or other than the truth is hypocrisy. It is everybody's problem, everybody's achievement — alas, as easy as Maugham thought it hard, everybody's habit. Would that God in his mercy had seen fit to make hypocrisy "the most difficult and nerve-racking vice that any man can pursue"! But in his wisdom he didn't, and he left us this hard and heavy rock to push up the hill in our ascent toward holiness of life and wholeness of being.

To Oliver K.:

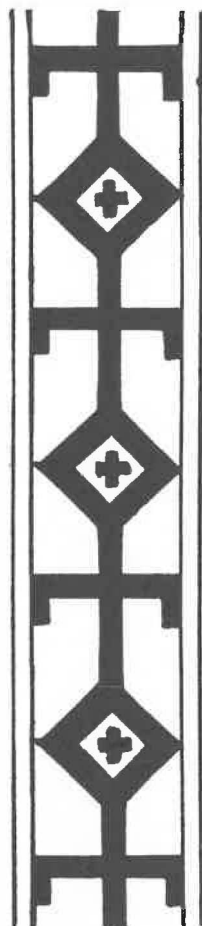
I think that you and many other unhappy churchpeople are wrong in blaming democracy for what you consider the woes of the church today. You are right — the church as it comes to us from the hands of the Lord its founder and head is not a democracy; it's a theocracy. But neither is it an aristocracy or an oligarchy or a monarchy. Your complaint is about the way that bishops and deputies to General Convention are chosen. The system doesn't seem to work sensationally well, to say the least, if it is supposed to put the best people into the positions of leadership. But in practice the system isn't very democratic. Not every good church member in a diocese has a vote, or any kind of say, in the choice of a bishop; only a few do. The same is true of the process of choosing deputies to General Convention. Add to that restriction of the franchise to a minority the fact that in modern times, and so in the modern church, the choosers of leaders are more and more subject to manipulation by ever improving methods of group dynamics and you come to see how influential, for better for worse, democracy really is in the whole process. (Democracy, lest we forget, means rule by the people.)

I'm not saying that what the church needs is more democracy in its choice of its leaders. I'm saying only that I think you should look for another whipping-boy.

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

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

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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.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

The Cathedral and Racism

Your lead article in the May 8th issue, "Diocese Signs Race/Employment Pact" needs comment because the implication of the article is that the Cathedral of St. John the Divine has been a racist institution. The facts show quite otherwise. The choir has been integrated for many years. The numbers in the senior choir vary, depending on the availability of singers. However, the junior choir provided by the Cathedral School is and has been deeply integrated, and the staff of the cathedral is integrated from top to bottom. The Cathedral School is fully integrated. The cathedral sponsors many social programs serving minority groups. These include an athletic program for the neighborhood, an old people's program, and a very innovative housing program of rehabilitation. There are presently two black trustees (another recently resigned) and of course more will be added.

The agreement that was necessary to resolve the highly irresponsible attacks of a subcommittee of the Council of Churches merely stated policies long held and programs long carried out.

(The Rt. Rev.) PAUL MOORE, JR.
Bishop of New York

New York, N. Y.

The Two Theologies

Your editorial on "One Church, Two Theologies?" [TLC, May 8] is excellent commentary on the spiritual sickness and total desertion from the biblical revelation of God. Evidently these new gifted leaders and new prophets have discovered a new interpretation for calling God "Father" that some of us poor souls have missed.

One can only assume that the ultimate and personal relationship Jesus had with the "Father" is not some ideological bias. This is not to say that Bishop Coburn is not an altruistic human being who may have cast himself in the image of Socrates with sincere devotion to what he believes. My search for a true peer who is above Jesus on calling God "Father" has failed. Even Plotinus and Homer cannot help. Jesus called God "Our Father"

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in prayer, in referring to his relationship with him, and from the cross, has endured like a diamond. His words will be here when the good bishop and all of us are dust.

Like inflation, the terms Jesus used for God are here to stay and nowhere did he refer to him as "Mother" or "Ultimate Reality." The latter term is cold and impersonal. The Holy Spirit is not dead; he still speaks. Sorry if the pronoun "he" may be offensive to some but the Holy Spirit has not illuminated some of us with new ecclesiastical formulae, or domesticated us sufficiently in women's liberation or the ordination of women to repent on the use of the pronoun "he" when we refer to the Holy Spirit; or pray to God as "Father." We are not without good company in our use of pronouns or nouns in referring to God. St. John wrote: "God so loved the world that he gave his only begotten son." Was St. John deceiving us in his choice of words? Somehow many of us can't bring ourselves to say "Ultimate Reality" or "Goddess" or the "One" or "our Mother" when Christ is God clothed in human nature. Do not fear! The term "Father" will survive in spite of new liberal theologians who make a sincere effort to be poetic geniuses, and they will have to learn to accept our grumbles of disagreement. For over 2,000 years believing Christians have called God "Father" on the highest authority: Jesus himself. To date there is no evidence before us that some of our bishops and other church persons are on similar terms with God.

(The Rev.) CHARLES F. SCHREINER
St. John's Church

Gig Harbor, Wash.

The Clergy Surplus

In TLC May 8, Wayne H. Thompson of Sacramento, Calif., observes that what looks like a clergy surplus to some is merely the fact that bishops have (or are fearful of having) more clergy than they have missions or parishes able to pay a priest full-time.

Conversely Mr. Thompson points out that there is a need for priests who do not get paid for their spiritual ministrations, but earn their "daily bread" otherwise. He chides us, properly, about the "true stewardship of the resources given to us" in the growing number of persons who believe they have a vocation to the priesthood.

All of this was very clearly stated in a book written about 65 years ago, and now in print again, by the Rev. Roland Allen, called *Missionary Methods, St. Paul's or Ours*. The book is fundamental to the development of a new and better strategy for the church.

In the Diocese of Pittsburgh, the commission on ministry, of which I am chairman, is taking steps to see that ev-

ery person seeking the ordained ministry has another means to earn a living than being on the parish payroll. Occasionally we find a seminarian who feels that the church should give full-time pay for full-time work. That may indeed be just. But no one has a guaranteed right to such full-time work in the church. To prepare for the wave of the future will call for less clericalism and more laicism. It may be the very thing that might wake up what Billy Sunday used to call the Episcopal Church — the slumbering giant.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

• • •

I was delighted to read the article by Wayne H. Thompson with regard to the so called clergy surplus/shortage.

As a priest who sought for a long time to find any church to serve regardless if they could pay the so called minimum stipend, it must be said the problem lies with the apparently sacred minimum stipend rules and the employed clergy councils who vote them increased every year. What really happens is that they put poor churches out of business and make the church die rather than give in to secular standards. If our Lord was earthly poor, why can't his church be allowed to be poor too?

I am sure there are dedicated priests around who would be glad to take small churches if they could break through diocesan rules on such placement. I sought for a long time to find a poor inner city church to serve even if there was only a building and a few faithful left. I found plenty of such places but was not ever able to make contact with the powers that be to be allowed to think in these terms.

I hope that bishops and seminarians are making it clear that ordination in the Episcopal Church no longer is the gate to a plush cure, unless you know someone who knows someone. I wonder how God in heaven looks at our clergy placement system which puts money first and dedication last, if at all. If the church continues to die it is because we have no humility left.

(The Rev.) HARRY KRAFT
Calvary Church

Roundup, Mont.

ECUSA and PNCC

Fr. Porteus' letter [TLC, May 8], and the executive committee of the Society of St. Willibrord, reveal a strange picture of the relationship between the Polish National Catholic Church, and the Episcopal Church. It was the Episcopal Church's 1976 Minnesota General Convention which terminated the full intercommunion with the Polish Na-

tional Catholic Church. This convention violated the Episcopal Church's Constitution, usurped authority, unilaterally permitted the introduction of priestesses, and reversed the ratification of the 1931 Bonn Agreement by the 1934 Atlantic City 51st General Convention into disagreement, nullifying that document, and terminating the full intercommunion with the Polish National Catholic Church based upon it.

The Polish National Catholic Church's Prime Bishop was generous, and charitable, to allow time for reconsideration, before recognizing a reality by January 1, 1977 when the first priestesses were "ordained," the Minnesota General Convention had terminated full intercommunion with his church.

RUTH HELSTOWSKI

Los Angeles, Calif.

Thanks

Thank you for the Rev. George W. Wickersham's article "Resurrection Accounts" [TLC, May 1].

Fr. Wickersham's statement of faith is what we thirst for today based on the truths we learned as children, believed as growing adults, and hold to be true now, despite an article written by a priest saying that there is nothing unique in Jesus' "resurrection" (small "r") in itself, and who then proceeded to justify that statement by quoting Holy Scripture.

MARGARET M. PARKHURST

Eureka Springs, Ark.

Redating the NT

Reading Dean Edwards' article [TLC, May 15] one feels that we ordinary folks, including priests, are left to choose between Robinson and Kümmel as to when the books of the New Testament were written and by whom.

With all due respect to the learned men who contest one another's conclusions, what has all this to do with the price of coffee? When the Lessons have been read in church the reader says: *Verbum Domini*; and the answer comes: *Deo gratias*.

(The Rev.) ELWOOD BOGGESS

Hoosick Falls, N. Y.

• • •

Over 20 years ago, at a meeting of the Anglican Guild of Scholars, Dr. William Pollard, irritated I think by a particularly dogmatic presentation of something or other, discarded the paper he had prepared, and delivered one of the greatest lectures I have ever heard: his subject was, "heresy and orthodoxy in physics." He reported in hair-raising fashion three or four instances of the discovery of new data, or fresh interpreta-

tions of old data, which challenged the "orthodoxy" of the established scientific community and its textbooks, and which in some instances were even refused publication in the professional journals, but which later became themselves new touchstones of accuracy in their field. His demonstration of the territorial imperatives of scholarship is something I have not forgotten.

I was reminded forcibly of it as I read Dean Edwards' review of Bishop Robinson's book (*Redating the New Testament*). There is no point reviewing a review, but the dean is certainly behaving like someone whose territory has been

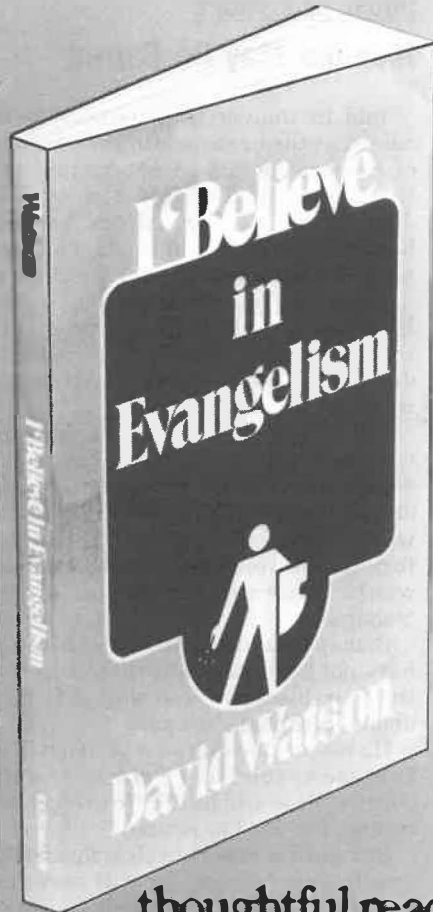
impinged upon, and I think his attempts to be clever at Robinson's expense are exceedingly ill-judged.

I presume it is possible, despite the dean and the late Dr. Frederick Grant, to read the three Synoptic Gospels in Greek and in parallels, and not come to their conclusion, however convincing they think it may be. Bishop Robinson has done so, and some of the rest of us, by no means professional New Testament scholars, also have done so.

The trouble with the review is that Dean Edwards did not allow his readers really to see the book he was reviewing. I

Continued on page 15

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I Believe in Evangelism

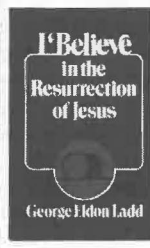
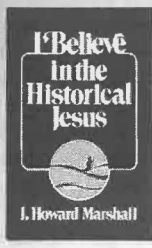
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LOS ANGELES

Priests Were *Not* "Reinstated"

The May 22nd issue of TLC carried a story from Los Angeles headed "Priests Reinstated" which opened as follows: "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." This information was incorrect and has been reported incorrectly in the secular press also.

In fact, the five priests referred to have not been reinstated nor have they sought reinstatement. On the contrary they have publicly reaffirmed their previous renunciation of the doctrine, discipline, and worship of the Episcopal Church. Four of these priests and their parishes have joined with two other parishes from Nevada and Colorado in the formation of a temporary diocese under interim spiritual authority of the retired Bishop of Springfield, the Rt. Rev. Albert A. Chambers. This diocese has no status within the Episcopal Church.

In the court hearings referred to in the May 22nd news story, the four parishes unsuccessfully argued that the cases involved ecclesiastical disputes over which the court has no jurisdiction, that facts sufficient to establish a trust in favor of the Episcopal Church and the Diocese of Los Angeles had not been pleaded, that the diocese could not properly bring actions of this nature, and that the California Attorney General and the Protestant Episcopal Church should be parties to the lawsuit. Superior Judge Charles A. Vogel overruled all these contentions, but sustained the defendants' claim that the bishop should not be a party to the lawsuit. Since the judge found that the diocese is a proper party to prosecute these actions, his ruling with respect to the bishop will have no effect on the future course of litigation.

After the judge's decision on these matters, the defendants offered to stipulate to an injunction, terms of which were worked out by attorneys for both sides, prohibiting the parishes from selling, transferring, exchanging, or encumbering any real property or unique items of personal property; using endowment funds to finance ac-

tivities of any new church organization; making gifts of parish property different in kind or amount from gifts made in the normal course of parish operations during 1975 and 1976; and requiring them to use current operating income to pay current operating expenses before using any other parish funds to pay such expenses.

The cases are expected to come to trial within nine to 12 months.

HOUSE OF BISHOPS

Member May Be Barred

Told in Denver that he may be discussed at the next meeting of the House of Bishops for his recent actions with the Diocese of the Holy Trinity [TLC, June 5], the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, said he is not bothered by that possibility.

"They can bar me from the House of Bishops," he said in an interview. "But that is glory to God in the highest. I don't want to go to the meeting anyway."

But "if they do bar me," he added, "it will be a *cause celebre* because they didn't bar the four bishops who ordained the women [in 1974 and 1975]. I would fight such a bar. I would be furious. It would be discrimination. I would bring up infractions of other bishops."

Bishop Chambers believes his actions have not been as bad as those actions of the four bishops "who probably broke about 18 canons," he said.

He has no designs on a position in the Diocese of the Holy Trinity or a new church. "It would be idiotic to elect me a bishop. I'm 71. I'm retired."

But until a new church is formed and has its own bishops, he will serve as a pastoral leader to the growing group. "I am a shepherd to the sheep now. They had no bishop."

The bishop expects people in the group to find their bishops among their own ranks but, he said, he was "ready, willing, and able" to ordain any men to the priesthood who pass the examining board.

Like other dissidents in the Episcopal Church, Bishop Chambers believes it is not they who have left PECUSA. They believe PECUSA has left them, he said, because it has voted to ordain women, has relaxed its stand on abortion, and

has watered down its divorce and remarriage laws.

The new movement, he stressed, is trying to protect the catholic faith.

He does not have much hope of the Episcopal Church reversing itself on the women's ordination issue. "But I do have a pipe dream of parallel jurisdiction. If General Convention would recognize us and we could have our own standards, we could live side by side. I would like to see that happen."

But he noted that efforts at the last General Convention to insert a conscience clause into the women's ordination resolution failed. Such a clause would have allowed bishops, who did not want women priests, to avoid ordaining them.

"We had to take it or leave it. It is being choked down our throats," he declared.

Bishop Chambers stated that he sees no reason to resign from PECUSA or the House of Bishops.

THE COVER

Parish Now the Cathedral

Historic Trinity Church in Columbia, across from the South Carolina State House, celebrated its becoming a cathedral at a service attended by church officials, clergy, and laity, and by civil and ecumenical representatives. It was the public recognition of cathedral status approved by the 1976 convention of the Diocese of Upper South Carolina.

The Rt. Rev. John E. Hines, retired Presiding Bishop and a native of the diocese, was the preacher. As Presiding Bishop, he had also preached in Trinity at the consecration of the present diocesan, the Rt. Rev. George Alexander.

Bishop Alexander was welcomed to his cathedral and conducted to his chair by the Very Rev. James Stirling, dean, the wardens, and canons.

Representing the Presiding Bishop at the service was the Rt. Rev. Hunley Elebash, Bishop of East Carolina and president of Province IV.

Trinity Church, the womb and tomb of several bishops, is the largest and oldest — founded in 1812 — in the diocese. Six former rectors, including the present Bishops of Upper South Carolina and South Carolina, have been rectors of the parish. Six bishops are buried in the churchyard.

Christian Hanckel, a mathematics professor at South Carolina College, was the first rector of the parish. The college is now the University of South Carolina.

Built in 1847, Trinity was one of the few buildings in the city that escaped destruction when Columbia was occupied by the federal army in 1865.

MINISTRIES

St. Agnes' House to Expand

If all goes as planned, St. Agnes' House, Lexington, Ky., will have a larger and safer home before winter.

For several years, the House has provided low cost home-like living for people who go to Lexington for out-patient radiation therapy. It is staffed by three members of the Society of St. Margaret — Sister Jane Elizabeth, director, Sister Claire Marie, and Sister Johanna. No nursing services are provided, but if a patient needs a tray, one is provided, otherwise residents do their own cooking in the main kitchen.

Negotiations are underway with the University of Kentucky to acquire a four-story house near the university's Medical Center where the House residents go for their treatments. The move to new quarters is necessary because of serious plumbing, heating, and roofing problems in the two structures that make up the present St. Agnes' House.

A dormitory addition will have to be built on to the new house in order to accommodate the number of people now living in the present quarters.

"About 18-20 residents are the most that can be handled and still maintain a home atmosphere," said the Rev. Michael P. Miliken, chairman of the board of management. Members of the board hope that the \$100,000 goal of the current fund raising campaign will be met by Sept. 1.

"We would like to have everything going, have the construction finished, and be moved in before winter," Fr. Milikin said.

SEXUALITY

Re-Licensing of Lesbian, Subject of Statement

The question of re-licensing the Rev. Ellen Barrett, an avowed homosexual, to function in the Diocese of California was posed in a "Statement on Sexuality and Christian Faith," by the Bishop of California, the Rt. Rev. C. Kilmer Myers.

Bishop Myers presented his statement to a group of bishops, priests, and laity meeting in Sacramento.

Miss Barrett, who was ordained to the priesthood earlier this year by the

Bishop of New York, is completing her graduate studies at the Graduate Theological Union in Berkeley, and was licensed to function as a deacon at St. Mark's Church, Berkeley. As that license expired in mid-April, Miss Barrett had asked for a license to function as a priest in the Diocese of California.

Several of the speakers who responded to the statement indicated their opposition to the licensing of Miss Barrett, but others, like the Bishop of Utah, the Rt. Rev. Otis Charles, said they would not hesitate to re-license Miss Barrett if she were living in their dioceses.

Opposition centered around the view that ordination of homosexuals had received no official sanction from General Convention last year. Homosexuals are to be regarded as "children of God," convention said, entitled to pastoral care and counselling equally with other members of the church. Convention called for a three-year study on sexuality to be reported at the next triennium.

The Rt. Rev. Victor M. Rivera said to the group: "As Bishop of the Diocese of San Joaquin and as president of Province VIII, I humbly request, plead, and beg, that no bishop of the province license or ordain any avowed homosexual."

"We are concerned," said the Rev. Canon Charles Conder of the Diocese of San Diego, "about the well-being of homosexuals and have set up a ministry to help them deal with their problem. But for the Bishop of New York to ordain a

homosexual to the priesthood has outraged our people."

Bishop Myers said that licensing Miss Barrett in his diocese could not be viewed as a singular act that ignored all the other dioceses that work in close relationship with the Diocese of California. Such licensing, he said, would create a precedent for the whole church.

"I have never during my episcopate," Bishop Myers said, "ordained an 'avowed' homosexual. I have ordained 'in-the-closet' homosexuals." "My quandary is this," he continued, "given the assurance of general psychic and spiritual health of an aspirant for holy orders, should I consent to the ordination of 'out-of-the closet' homosexuals? Or should I penalize them for honesty when I consent to the ordination of 'in-the-closet' homosexuals?"

In the San Francisco Bay area, Bishop Myers said, there are "tens of thousands" of people who are homosexuals. "Hundreds, perhaps thousands, of them are fellow churchpeople throughout the diocese."

The final decision on re-licensing Miss Barrett would not be made until after the diocesan clergy conference, Bishop Myers said. [At press time, the clergy conference was over, and still no decision had been made.]

ORGANIZATIONS

AFP Holds Annual Conference

The spring conference of the Anglican Fellowship of Prayer held in Los Angeles drew people from some 30 dioceses of the Episcopal Church and from several in the Anglican Church of Canada.

Speakers included the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles; the Rt. Rev. John Coburn, Bishop of Massachusetts, who was also conference conductor; and the Rev. Lloyd Ogilvie, senior pastor of the First Presbyterian Church of Hollywood.

Those attending the conference were asked to select two of the 18 workshops offered for study on such subjects as the Bible (guide to prayer), conversational prayer, dance (language of prayer), keeping company with God, listening prayer, non-sexist language in prayer, parish prayer groups, prayer and healing, prayer (charismatic viewpoint), prayer life, spirit of prayer.

NCC

Grand Jury Use Attacked

The Governing Board of the National Council of Churches has attacked the use of grand juries as instruments of investigation and adopted a set of suggested procedures for churches to use to



Fred Jacobs

The Rt. Rev. James W. Montgomery, Bishop of Chicago (l), and the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (r), attended the recent conference of the Anglican Fellowship of Prayer in Los Angeles. They are members of the AFP board of trustees.

protect confidential information from government probers.

In a related matter, NCC President William P. Thompson was directed to appoint a special commission to meet with the Rt. Rev. John Allin, Presiding Bishop of the Episcopal Church, "to aid him in securing the early release" of Maria Cueto and Raisa Nemikin, former staff members of the church's Hispanic Affairs Commission, who were jailed for refusing to testify before a grand jury.

Eunice Velez, a delegate of the Christian Church, had proposed that the board censure Bishop Allin and other Episcopal Church officials who had supplied information to federal probers. The resolution was referred to the board's reference committee which substituted the proposal to set up a special commission.

The grand jury resolution called on church agencies to provide "moral and material support (including salaries) for those members and employees who for reasons of principle refuse to testify before a grand jury." Such support, it stated, should be given "even if some consider their refusal unwise or unnecessary."

It also advised church agencies not to divulge names of contributors, members of "any groups or persons with whom they have been working in a relationship of confidence and trust," personnel files, correspondence, internal documents or information, travel or expense records without legal advice and the consent of those involved.

The Rev. George Telford of Atlanta, who proposed the resolution, said it "does not contend that the members, officers, or employees of churches are immune from punishment for crime or for investigation by law enforcement agencies. It just suggests that churches should not become agents of law enforcement agencies."

Archbishop on NCC Membership

When Archbishop Joseph L. Bernardin of Cincinnati met with the governing board, he said "there is more willingness at the top of the leadership level than at the staff" for cooperation between the NCC and the U. S. Catholic Conference.

Asked about the possibility of the Roman Catholic Church becoming a member of the NCC, he said he believed "the people are not ready for this yet."

However, he noted the considerable progress being made regarding church membership in regional and local councils of churches.

The archbishop, who is general secretary of the National Conference of

Continued on page 16

BRIEFLY . . .

For the third consecutive year, parishioners of **St. Paul's Church, Morris Plains, N.J.**, have raised more than \$2,500 as their Lenten offering to the Presiding Bishop's Fund for World Relief. This year the \$3,300 total was sent in thanksgiving for the life and ministry of the late Archbishop Janani Luwum of Uganda.

The town assessor of Hardenburgh, N.Y., has agreed to award property tax exemption to an estimated 85% of the 236 residents who claim to be ordained ministers by the **Universal Life Church**, a mail order organization in California. Other town officials support the tax exemption to create a test case.

The **1977 Gutenberg Award** has been given to the Rev. William Allen of the African Methodist Episcopal Zion Church and his wife, Mattie, who for more than 10 years, summer and winter, have distributed scripture publications and tracts to early morning rush hour commuters at elevated stations in Chicago. The Allens also visit nursing homes and conduct services for residents and on Sundays hold two Bible classes in their own home. The award was created in 1951 by the Chicago Bible Society and in 1975 became a joint award with the American Bible Society. Previous recipients have included Archbishop Fulton J. Sheen and Archbishop Donald Coggan.

In opposing a proposal that would reduce penalties for euthanasia in Britain, the **Nationwide Festival of Light (NFOL)** said: "Killing out of compassion should not be taken out of the category of murder." It also questioned the proposed suggestion by the British Criminal Law Revision Committee that "compassion" and "state of health" should constitute grounds for less stringent penalties. The NFOL is a national Christian campaign to uplift moral standards launched in Britain in 1971. It has since spread to other countries.

A measure giving the Church of England power to remove local vicars from office when necessary has been approved by the House of Lords and now only awaits the Royal Assent. Called the **Incumbents Vacation of Benefi-**

ces Measure, it is designed to counter vicars who continue in office, often until they are 90 or older, when they are unfit to do so. The act would be enforced, Bishop Gerald Ellison said, as a last resort when a priest was no longer giving proper service to his parishioners.

Kazimierz Lukomski, vice president of the **Polish American Congress**, told the independent Commission on European Security and Cooperation that despite "superficial calm," the "eventual elimination of religion remains the policy of the Polish government." The U.S. Congress created the commission to evaluate and encourage compliance with agreements signed Aug. 1, 1975 by representatives of 35 nations meeting in Helsinki.

James Milholland, Jr., communicant of St. Christopher's Church, Gates Mills, Ohio, has been elected president of the board of directors of the *Episcopalian*, monthly publication of the Episcopal Church. He succeeds Hiram Neuwöhner, Jr., of St. Louis, who remains on the board. John Reinhardt of Philadelphia is vice president.



RNS

Frederick Douglass Awards were presented for distinguished leadership toward equal opportunity to the Rt. Rev. Paul Moore, Jr., Bishop of New York (1); Mrs. Bertha Harris, founder and president of Key Women of America; and Dr. Robert C. Weaver, U.S. Cabinet Secretary of Housing and Urban Development, as testimony that "one person can make a difference at the community level." The presentations were made at the Urban League's 12th Annual Awards Dinner.

WEDDING MUSIC

*The choirmaster and organist's duties
are not only to provide appropriate music
for worship, but also to guard
against the secular influences becoming
prevalent in worship today.*

By J. A. KUCHARSKI

Every choirmaster and organist has many trials and tribulations. Choir rehearsals, mechanical problems with the organ, music committees and the like are all part of the frustrations expected in the life of a church musician. Anyone involved in the arts must at times experience such problems. Music stirs the emotions; it is only fair that the many joys and satisfactions be shared with moments of anxiety.

There is one particular encounter — the meeting with a couple to choose music for the marriage service — for which I should like to offer some suggestions.

The problem often begins with a cheery phone call from the bride-to-be.

J. A. Kucharski, TLC's music editor, is organist and choirmaster at St. Mark's Church, Milwaukee, Wis.

"Hello, I am going to be married at your parish church in two weeks, and I would like you to play. . ." (choose any or all of the following):

1. "Sunrise, Sunset"
2. Theme from *Love Story*
3. Theme from *Romeo and Juliet*
4. "One Hand, One Heart"
5. "Let There Be Peace on Earth"
6. "The Wedding Song"
7. "Evergreen"

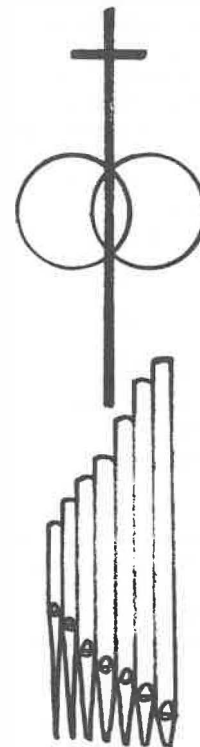
Of course none of the above selections can be used in a service of the church. They are all secular songs. Perhaps they contain religious thoughts, but, nevertheless, they do not constitute what is considered sacred music.

At the meeting, the organist should produce his *Hymnal 1940* opened to page ii. The rubric from the 1928 Book of Common Prayer nicely takes care of

having a soloist sing any of the above; Canon 24 does equally well in doing away with simply playing these songs on the organ. For those people who feel that these rubrics are outdated, open the Proposed Book of Common Prayer to page 14. The only additions to the 1928 rubrics are the use of instrumental music and the use of texts "congruent" with the Prayer Book or Holy Scriptures.

Most often the couple will ask advice about the type of music available and then make selections from what is suggested to them. These couples are aware that people who make their living in the music profession are able to give them solid advice, and they are always grateful for any help the organist gives them. But it is not unusual to come across the couple who feel that it is *their* wedding and the choirmaster, organist, or clergyman has no right to choose what is appropriate. When this situation arises, the rector should be called upon to state his obligation to uphold the canons of the church as well as to stand behind his staff member's decision. If the rector has nothing to say, the organist must either submit or refuse to provide music for the occasion.

In the early years of the church, the wedding ceremony was a basically secular occasion, with the priest bestowing the blessings of God on the union. To



day a greater emphasis is being placed on the religious nature of the ceremony. The bride and groom marry each other in the presence of God and all gathered as witnesses. The whole community offers prayer and thanksgiving for the happy event and thus it is not just the couple's wedding but a public service, i.e., worship. Every opportunity to stress this fact should be taken into consideration.

With this in mind, I shall offer some suggestions.

Prelude music is no problem at all. So many appropriate works exist that it would be impossible to list them here. For those organists who have been using the same pieces over and over, or who have limited ideas concerning processional and recessional works, I will suggest the following composers for reference: Bach, Boellman, Clarke, Cook, Handel, Marcello, Mulet, Purcell, Stanley, Vierne and Widor. There are hundreds of early English organ works and many contemporary works which are suitable for this service. One practice which is becoming popular is the use of hymns in place of organ processionals. What could be more joyous than the congregation singing hymns of praise and thanksgiving? Some suggestions: 288 *Lauda Anima*, 479 *Hyfrydol*, and 376 *Down Ampney*.

Hymns also would make excellent responses to the readings. One area of neglect in most wedding services is the use of the Psalter; antiphonal reading of the Psalms offers participation to all. An appropriate response to the readings could also be chosen from the *Song of Songs*. Who could not take delight in these beautifully written love poems?

For those weddings at which a choir is to be present, hymns, Anglican chanting of psalms, special settings of the ordinary of the eucharist, and many fine anthems can lend great joy and opportunity for participation to the ceremony. If a soloist is a must, any of the above ideas can be utilized, and many good solo works by composers of sacred music can be found. An example is "The Five Mystical Songs" by Ralph Vaughan Williams.

For couples who will have holy communion celebrated, eucharistic hymns offer an even greater opportunity for appropriate music. All the organist has to do is search through catalogs from Oxford University Press, Concordia Publishing, etc., to have available good material for the couple's selection.

The choirmaster and organist's duties are not only to provide music for worship but to educate and inspire the congregation to realize its full potential in community worship while at the same time guarding against the secular influences which are becoming more prevalent in our worship today.

THE OCCULT . . .

A serious issue for the church.

By MARJORIE DERRICK

In Anchorage, Alaska, I belonged to an Edgar Cayce group sponsored by the church which I was attending. In it, we listened to tapes sent by the Association for Research and Enlightenment (the "Edgar Cayce Foundation" at Virginia Beach). We also discussed the significance of personal mental experiences encountered in dreams, meditation, and ESP. At home we practiced meditating and recorded our dreams in notebooks. Later after I left the group, I heard they were practicing group meditation and gazing at candle flames, a technique which according to sensitive David Hoy, is supposed to produce powerful psychic effects.

In Melbourne Beach, Fla., I heard Christian author Anne S. White denounce even scientific investigation of ESP as "dabbling in the occult" and unqualifiedly dangerous. Her reasoning was that highly developed ESP can be turned against the person himself, making him vulnerable to satanic influence through the channels of his own mind.

I believe these two personal experiences, both in the Episcopal Church, represent on a small scale the ambivalence of the Christian community toward a movement which is quite possibly having some influence on our own ranks.

I feel the issue needs to be taken seriously by the church not only because occultism is currently attracting wide attention, but also because too many well-intended Christians seem to have no idea of the real difference between psychic and spiritual experiences. Just

how far this ignorance can go was shown to me in the odd experience I had of listening to a Christian convert try to talk about her great love for Christ to a group of Christians and be met with open hostility because they wanted to hear about her experiences as a former Yoga nun.

There is no doubt that many Christians are interested in the occult, some actively so. The question is Why. If Christianity is everything it says it is, there should be no interest along those lines, not by any decree, but simply because Christian experience would be so superior to anything else.

Among other reasons, I feel one cause lies in a certain negative influence of scientific thinking on the Christian community. This is not concerned with specific controversies like sex or evolution. Rather, it deals with a way of thinking which science represents. In it, the whole thrust of perception is turned away from the inner person to the outer world. Only that which can be observed directly is admissible as "fact." In other words, reality exists outside the self and the body is a sort of intelligent machine designed to cope with it. The inner self is described as a "personality" which has been molded by the external forces of environment and heredity over which it has little control. There is no room left for the spiritual man, the soul, "I" and who "I" am.

The effect of this on the church, I feel, has been a subtle one, but definite and strong. We still talk about the soul and God, but they exist as a frame of reference for ethical standards. They do not exist centrally as a basis for seeking the reality and meaning of life. The church's concern now seems less and less expressed in terms of inner spir-

Marjorie Derrick makes her home in Melbourne, Fla.

itual reformation, more and more in terms of what man can do to make a better world, the thrust toward outer reality.

Desirable as social involvement is, it is only half of the church's work and without the other half, it cannot meet ultimate human need. I never heard it put so well as a young student of the occult put it to an Episcopal priest. He had just finished a polished review of *Future Shock*. "Father," she said bitterly, "Why doesn't the church ever show us about God?"

Another part of the problem lies in the attractiveness of occultism itself as a seemingly worthwhile supplement to Christian experience. It really is unjust to dismiss it as a breeding ground for fakes and satanists when its origins are to be found in religions which raised and sustained whole civilizations for thousands of years before Christ. Certainly it has more going for it than mere superstition.

The occultist basically uses techniques of self-hypnotism, suggestion, rituals, and concentration in an effort to break down the barriers of ordinary consciousness and penetrate the deeper levels of his own mental processes. He believes that in these deeper levels lies a hidden knowledge of enormous importance which will not only reveal secrets of a higher reality, but also will release his own psychic abilities. On a practical level, this knowledge can give him power unknown to ordinary men, not only over himself, but over others and even nature.

On the surface such claims and the apparent mumbo-jumbo that go with them seem ridiculous. From my experiences with the Cayce group and other individuals, however, I feel they should be regarded at least objectively until they are better understood. For myself, I found that my dream life, being strongly activated, produced striking parables of the human spiritual condition which gave me much to think about. Likewise, meditation produced startling effects, not always agreeable, but they did teach me something about myself.

People I have talked to who seriously study these techniques have apparently extraordinary experiences. Some speak of a "flood of light" or entering a different dimension of existence. Others speak of terrific physical disturbances. To dismiss such accounts as rubbish would be certainly less than honest and ignores the fundamental questions which they raise.

What is the difference between psychic and spiritual experience? From what I have seen the question may be answered in one quiet but mighty word: God. When a Christian has a spiritual experience, its hallmark seems to be an overwhelming joy in the certain knowl-

edge of God's reality and goodness. He simply falls completely in love with his Lord.

The occultist does not. He is exalted, tremendously moved by something extraordinary, but somehow you just don't quite hear about God in it. Instead, you may be more apt to hear about the "white light stage" or an enormous discharge of energy that takes place, but not about God, not the immensely important fact of his existence.

ESP research tends to support this indirectly. Commenting on the thousands of spontaneous ESP experiences which people have reported to Duke, Dr. Louisa Rhine points out that the "...

*For many of us,
mysticism looms
like the unexplored
forest
of Christianity*

targets of ESP experience deal with the world of time and space. There are simply not any reports which deal with great questions of life."

Nevertheless, a Cayce student says of her experience that "I became the meaning of the universe." Her language, of course, could not begin to convey the impact of the original experience, instead making it sound grotesque. What was she saying, though? What would be the genuine Christian comment on this and other such experiences? I feel the question is extremely important to Christians.

How can the church respond? I for one feel we need to see a profound intensification of our inner spiritual life, a genuine effort to seek God as he is. We Christians too often allow ourselves to be dominated by the idea that the only way we can know God is by his effect on our lives, indirectly through events. When we pray, we may ask him to use our lives according to his will, but it does not seem to occur to us to ask as Moses humbly did, "I beseech thee, show me thy glory." Despite our insistence on a direct one-to-one relationship with him, we tend to content ourselves with beliefs which though true, were taught to us as math is taught, by teachers in a school. Among us, with

very rare exceptions, there is little consideration given to Christian mysticism. Instead, the very word itself is suspect.

Actually, mysticism has a long and honorable history in Christian tradition, St. Paul's conversion being a classic example. The whole book of Revelation is a forthright description of an actual mystical experience. There are the great saints like Francis of Assisi and Theresa of Avila whose lives were solidly founded on the search for and finding of God, which is what mysticism is. George Fox, founder of the Society of Friends — the Quakers — was a thoroughgoing mystic whose teachings centered on personal spiritual experience. In our own time, the Pentecostal charismatic movement is making its influence strongly felt.

Yet, for most of us, mysticism looms like the unexplored forest of Christianity. We know it is there, but we've never tried to enter it, content with more familiar paths or perhaps fearing the wolves we might encounter. In excluding it, though, we are not being fair either to ourselves or our faith, especially now in times like these.

In addition to personal seeking, I feel a real education program is needed, something informed and intelligent which would outline the serious differences between the psychic as a facet of human nature, occultism as a "spiritual way," and genuine Christian mysticism.

To advocate the view Mrs. White does of absolute rejection is to shut the door on an aspect of human nature which has already been statistically demonstrated. It also does a profound disservice to Christianity because many Christians seeking the genuine experience of God are turning to the psychic in the hopes of finding him. They are not superstitious or evil or misguided, they are hungry. It is this hunger which is the church's real challenge, not the witches and mediums.

We also need to realize, I think, that truly spiritual prayer carries with it much greater meaning than time-hallowed usage has accustomed us to. Not only is it a means of coping with problems, it is a spiritual weapon designed to overcome them. More and more, this is being expressed in individual churches through healing services and personal witness.

More deeply, prayer is the way we have, inward, personal, alone, of knowing God as he wants us to know him, spiritually and truthfully. In the end, I think it will prove the most powerful means we have of dealing with occultism, because ultimately it is we, conformed to the very nature of Christ, who are meant to show the difference in this world between darkness and light.

OUR IGNORED RESOURCE

*If statistics do nothing else, they
should force us to re-evaluate
our image of aging.*

By EUGENE D. GERONEL, JR.

Look with mercy, O God our Father, on all whose increasing years bring them weakness, distress, or isolation. Provide for them homes of dignity and peace; give them understanding helpers, and the willingness to accept help; and, as their strength diminishes, increase their faith and their assurance of your love. This we ask in the name of Jesus Christ our Lord. Amen.

(Proposed Book of Common Prayer)

As we pray this collect, it seems to bring into focus the needs of the aged as we perceive them. For when we are asked to describe the aged individual, a very strong image appears. We see before us a broken figure; a face full of wrinkles; a grimace which portrays an inner distress and anguish; a body wracked with disease and weakness. We then focus on this individual's living quarters. We see before us a dull, dingy nursing-home room. Our nostrils became aware of a pungent odor. Within this milieu we feel isolation and neglect; human contact seems limited to meal time. We also see a person whose mind no longer functions; who is unable to recall present events or carry on a conversation; an individual who can no

longer function in today's society. Sadly, it is a horrible image we see before us as we pray this collect.

Yet, it is not a complete image. In fact, it is a very distorted one. In reality, the vast majority of our aged citizens do not act or live as this image would have us believe. At any given time, only five percent of our elderly are in institutions. Ninety-five percent live in our communities. It is true that a large percentage, 86 percent, have chronic health problems. But we must remember that most, 81 percent, are able to move around without outside assistance. We also know from recent studies that intellectual functioning does not necessarily decline with age. In fact, some studies seem to indicate that individual I.Q. scores can increase with age. No longer do we need believe that after age 24, "it's all downhill."

If these statistics do nothing else, they should force us to re-evaluate our image of aging. Our minds might as readily picture a smiling, healthy face, living comfortably at home or with relatives, positively contributing to those around them. Our failure to perceive aging as a positive aspect of life has regrettable consequences. For negative stereotyping of the aged has two tragic outcomes. First, any image can become a self-fulfilling prophecy. If one believes these stereotypes to be true, then one



Eastern Photo

Our senior citizens have a knowledge of life and its problems which can benefit all of us if we listen.

will live them out. If one assumes that the later years will be without hope and joy, then they will be. If one assumes that with age the mind becomes weaker, it will. If one assumes that at a certain age one becomes an invalid, then one shall. Far too often self-fulfilling prophecies do come true. The first tragedy of stereotyping is to the elderly themselves. The second is to the rest of us. For if we believe that the elderly are weak, feeble, bedridden individuals, we will never be able to accept their support and love. If our belief is that our sole relationship with the elderly is one of helping, our helping them, then we will never profit from their assistance. Our senior citizens have a knowledge of life and its problems, which can benefit all of us if we listen. Their acceptance of life and death can aid each of us in our quest for meaning. In the fast pace of life we might reflect upon the priorities and commitments of many of our senior citizens. In accepting the second position, we choose to ignore a valuable asset to our nation and our church.

There is little doubt that this collect for the aged is an apt description of the plight of many senior citizens. But, not all. In point of fact, it does not describe the needs of the vast majority of our elderly. Perhaps what is needed is an additional collect which prays that our senior citizens will continue in strength, health, wisdom and commitment to their fellow man.

The Rev. Eugene D. Geronel, Jr., is rector of St. Mark's Church, New Milford, Pa.

EDITORIALS

Open Letter to a Search Committee

Beloved in Christ: We understand that you are looking for a new rector. This is one letter you'll be getting that does not present a specific nomination. Rather it contains a specific counsel, actually some unsolicited advice. But please hear us out.

For some reason, ever so many vestries and clergymen write to us about their respective problems of clergy choice and placement. Quite familiar is the letter in which some layman complains that the last man they had in his parish had been highly recommended — had a seemingly nation-wide reputation — and he turned out to be a lemon, or a bust, or at least a disappointment.

Equally familiar is the letter from the discouraged priest who feels that he is stuck in the place where he has been for too long, because when stronger parishes open up in his diocese nobody from that diocese seems to be considered.

All right, by now you see what we're getting at: this passing-over your near clerical neighbors when you're looking for a rector is a very common practice, and one which quite often turns out to have been a sad mistake.

If you are still with us, let's consider two or three germane general facts of all such cases.

One is the fact that "distance lends enchantment" — or glamor — to our human gaze. Consequently we all assume that the man from a thousand miles away, whom we know only by those glowing testimonials from witnesses and admirers who are also far away, is a brighter, stronger, abler man in every way than anybody in our own neighborhood. There is abundant empirical reason to believe that when Episcopalians are elected to vestries this odd trait remains in them in full force. So, friends, watch it; you've got it.

The next fact that seems pertinent is that sometimes, when faraway bishops and others laud a candidate in this way, it is because they will not be broken-hearted if he feels called to leave them and come to you. Think on this thing.

But the final fact that we would place upon your deliberanda we offer with special relish because we think we are almost alone in noticing it at all, to say nothing of giving it the emphasis it deserves. If we've ever heard it mentioned before we don't remember. But it's a fact, and a tremendously important one, and it's this: If there is a priest in your neighborhood whom you seldom think about, who makes no big splash, it may just be because he is a great priest and just the man you want and need more than anybody else. A good priest says, not only with his lips but with his life, about his Master what John the Baptist said: "He must increase, but I must decrease." If a priest in your diocese has been decreasing for that reason, it may well be that

he's the best qualified man for your place to be found anywhere.

Well, that's about it. Thanks for listening. Thanks even more for hearing. And if our counsel sinks in and affects your final decision you may want to thank us some day for having put you on the track of a good thing. In that event thank the Lord, not us; but if you want to do something nice for us send your thank-offering to The Living Church Development Fund.

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From the Bishop's Chair

Sitting in the chair of the dead bishop
At the back of the quiet old chapel,
With the eyes uplifted to the pointed
Window over the altar, with the silver
Mitre framed in blue and red glass—
Not silver but argent, not red but gules,
Not blue but azure, ancient heraldic
Blazonry, shadows of gules and azure
Over the altar-cloth, lights of Heaven—
I am lifted again past the golden cross
Through the chapel wall and the pointed light,
Into leaf-shadows in the wind outside,
Merging my soul into azure and gules ecstasy
Among shadows of divine things, from chair
Of dead bishop in quiet old chapel.

Hargis Westerfield



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BOOKS

Surrendering to Christ

THE POWER OF HIS RESURRECTION: The Mystical Life of Christians. By Arthur A. Vogel. Seabury/Crossroad. Pp. 106. \$6.95.

The Power of His Resurrection provided stimulating background as I paused to pay my respects to the remains of St. Ambrose, St. Gervasius and St. Protasius in the crypt of the old basilica in Milan. If ever there was a saint who manifested the power of Christ's resurrection, it was St. Ambrose of Milan.

The author of this slender book, the Bishop of West Missouri, affirms that a truly Christian life is essentially mystical, that "Christianity is sold short, never known for what it is, if its mystical element is not recognized." This element becomes real to the degree that we surrender ourselves continually to the power of the resurrected Christ. The life of St. Paul is a prototype of this kind of life, because he knew the risen Christ: Christ changed his life.

Dr. Vogel discusses in a stimulating candid way certain ambiguities of the Christian faith ("Christ is quoted in the Gospel according to Matthew as saying that faith is powerful enough to move mountains, but no mountain has yet been so moved — cf. Matt. 17:10") and his own personal experiences with miracles of healing and the gift of tongues. Bishop Vogel argues that the power of Christ's resurrection, a fundamental fact of our faith, is power to be a person under all circumstances. And our mission in the world is to acknowledge our unreservedly total dependence on this kind of a god as revealed in Christ.

I thought of this as I viewed the remains of St. Ambrose, reposing in episcopal regalia in his glass coffin, his dead hand holding a gilded crozier.

(The Rev.) ENRICO S. MOLNAR, O.A.R.
Rome, Italy

Limited Viewpoint

WOMEN AND RELIGION: A Feminist Sourcebook of Christian Thought. Ed. by Elizabeth Clark and Herbert Richardson. Harper, a Forum Book. Pp. 296 + viii. \$5.95.

The title and subtitle tell the story well. Elizabeth Clark is in the Department of Religion, Mary Washington College, Fredericksburg, Virginia; Herbert Richardson is at the Institute of Christian Thought, St. Michael's College, Toronto, Ontario.

An introduction gives the editors'

themes and goals. Each selection is preceded by a few pages which present the selection. Among sources are Aeschylus, Clement of Alexandria, Jerome, Augustine, Aquinas, Julian of Norwich, Luther, Milton, Schleiermacher, John Humphrey Noyes, Sara Grimké, Elizabeth Cady Stanton, Pope Pius XI, Karl Barth, and Mary Daly.

From the standpoint of the aims of the compilers, they have produced a readable and well-prepared sourcebook.

I personally believe that women's proper place in Christianity would be better understood if a good look were taken also at the work and viewpoints of such women as Jeanne d'Albret, Hélène Boullé de Champlain, Sr. Anne Marie, S.S.M., Sr. Joan, S.S.M., Clara Barton, Charity Weymouth, Dorothy Day, Elizabeth Kübler-Ross, Agatha Christie, Jane Addams, and millions of women throughout all ages and social classes who have made contributions to cultivating God's vineyard. I for one consider feminists unbelievably naïve and wet behind the ears, to say nothing of being singularly without a sense of balance or humor.

Two things especially frighten me in the standard feminist battle array: their attitude toward children (for only one example, page 13) and their, as far as I can see, universal ignorance of Christian theology (e.g. pages 262, 263 on original sin and the incarnation). Any one may disagree with Christian theology. The feminists, however, haven't the foggiest idea what it is they're disagreeing with. They're not necessarily wrong; rather, they're usually fighting windmills that aren't even there.

What is needed is a competent, relaxed, well-balanced, good-humored theology of the issues that feminists pose. Otherwise, I guess and fear.

JANE KEDDY
Wakefield, Mass.

Masterly Job

THE FLAIR & THE FIRE. By Eleanor Meyer Hamilton. Photographs. The Diocese of West Virginia. Pp. 395. \$5.50.

A centennial should almost always be marked, if for no other reason than it is the passing of 100 years, which in itself is noteworthy.

The Flair & the Fire is the story of the centennial of the Diocese of West Virginia, 1867-1977, but it begins with the Jamestown settlement, the Colony of Virginia, and its representative from the Church of England.

Mrs. Hamilton, administrative assistant to the diocese, has done a masterly job of preparing the material and writing the text. It is the best publication of its kind I have ever read.

G.M.S.

LETTERS

Continued from page 5

can assure them it is well worth seeing for themselves. From the point of view of one like myself, whose main concerns are literary, the bishop's argument at least avoids the absurdity, which ought to have been plainly evident for 75 years, of inventing half-a-dozen or 10 authors whose existences are entirely inferred from the documents for which they are invented as authors — like the Chinese and their laundries — and the even greater absurdity that any works of such imaginative splendor as most of the books of the New Testament could ever have come into being in the way conventional scholarship has said they did. For me, at any rate, no miracle of the New Testament puts such a strain on credibility as does the writing of it according to Kümmel and Edwards. No one ever wrote anything worth reading that way.

(The Rev.) WILLIAM H. RALSTON, JR.
St. John's Church

Savannah, Ga.

A Redeeming Comma

I wonder how many churchgoers, or even priests, have noticed the comma which has been added in the new prayer books to the first sentence of the new version of the Nicene Creed? It is placed after "all that is," before "seen and unseen." This seemingly small addition greatly enlarges and strengthens the meaning of the phrase. It helps to overcome the weakness of "seen and unseen," which has been substituted for "visible and invisible."

A year or so ago, a perceptive writer for *National Review* pointed out, in a general criticism of the new creed, that a thing may be visible yet unseen. He gave as an example Patty Hearst, who at that time was unseen, but certainly visible if one knew where to find her.

I feel much better expressing my belief in all that *is*, which lessens the peekaboo effect of "seen and unseen." Even a small comma can bring some comfort to those who are generally unhappy with the new liturgy.

HOPE KIRKPATRICK

New Haven, Conn.

Making Do with PBCP

At last it has been said in THE LIVING CHURCH. I refer to the article, "Making Do With The PBCP" by the Rev. Hugh D. McCandless, in your May 22 issue. The quote I refer to is "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."

That is exactly what many of us who have used and loved the Trial Services for several years, and are now using the Proposed Book of Common Prayer, have

been saying. No one has tried to rob Episcopalians of their beautiful liturgy. Rite I allows Episcopalians to worship in the style and manner of the 1928 BCP. Most complaints come from people who have not read and studied the Proposed Book of Common Prayer.

Thank you very much for finally putting this in print in TLC.

(The Rev.) GARY A. GARNETT
All Saints Church

Greensboro, N.C.

• • •

Hugh B. McCandless did a fine job in telling us how to use the new Prayer Book so it is almost as good as the old one. He is more generous than I am, but his taste is about the same. I think we may represent a good many members of this church.

He is especially generous in his report on morning prayer. I don't know many parishes where it is presently being read out of the new Book. The loss of the Lord's Prayer after the absolution, the multiplicity of canticles, the clumsy and unattractive versicles (which make the traditional prayers superfluous), and the search for prayers all constitute a subtle attack upon the form of the service. From now on, if this becomes the Book, the form will be supplied by the clergyman, not the church, and that is a great loss.

Dr. McCandless is a loyal and creative clergyman; many of us will follow his lead if we have to after 1979. But it will be the church's loss, not ours alone. One can only hope that that truth is gradually becoming more evident throughout the church.

(The Rev.) TIMOTHY PICKERING
Church of the Redeemer

Bryn Mawr, Pa.

The New Apostasy

In "The New Apostasy" [TLC, May 8], Ms. Turner has many judgments to make on people who consider themselves to be "charismatic," and I wonder how many such Episcopalians she has been exposed to in coming to her position.

On a more serious note, Ms. Turner has erred in identifying charismatic renewal as the source of our new apostasy; moreover, the solution which she proposes could lead us into another apostasy once again. History suggests that this has happened once already in our tradition. The apostasy, by definition, is our departure from the centrality of the Lordship of Jesus Christ.

To call for another Oxford Movement could bring about a period of theological clarity and precision which is well-needed. However, Ms. Turner should remember that the theological verve of the Oxford reformers was soon translated

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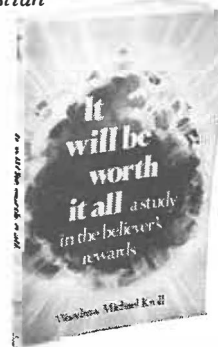
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into liturgical legalisms which are, to many believers, even more troublesome than the neo-pharisaism of some evangelical or charismatic Christians. The scriptures speak clearly of God's displeasure with man's empty ceremonial; he desires not a burnt offering but a broken and contrite heart. I cannot perceive of God delighting in churches rich in vestments, paid choirs, gold chalices, and other liturgical appointments which are often held in high esteem, and also regarded as quite necessary. According to Paul in his advice to Roman believers, our reasonable service of worship is to present our bodies as a living sacrifice.

How does Ms. Turner plan to avoid the liturgical excesses of the past few decades, excesses in both directions (high and low) which led to years of animosity in our entire communion?

(The Rev.) JOEL A. MACCOLLAM
St. Stephen's Church
Schuylerville, N.Y.

Misguided Zeal?

The day after reading "A New Late Vocation Plan" by J. Howard Manningham [TLC, May 1], I attended the ordination to the permanent diaconate of 31 men administered by Humberto Cardinal Medeiros at the Roman Catholic Cathedral in Boston. It was the second class to have completed the three-year course of study at St. John's Seminary in Brighton. All but one ordinand was married, and their professions ranged from surgeon to nuclear engineer to the commanding general of the Mass. National Guard.

Our preoccupation in the Episcopal Church over the ordination of lesbians or homosexuals has distracted us from



the more primary task of preparing persons of good reputation, filled with the Holy Spirit and wisdom. We are being internally consumed with lesser things while missing the challenge for intentional growth and creative ministry to the whole church.

One wonders if our misguided zeal to homogenize the church with the world is related to the statistical decline in communicants as reported in the 1977 Episcopal Church Annual.

(The Rev.) ROBERT M. DURKEE
Grace Church
Medford, Mass.

NEWS

Continued from page 8

Catholic Bishops, was host at a dinner for the NCC board. It was the first time the board had met officially with the head of the Roman Catholic bishops' organization.

CENTRAL PENNSYLVANIA

Altar Cloth Said to Show Image of Christ

The image of what appears to be the figure or face of Jesus Christ is reportedly appearing on the altar cloth at Holy Trinity Church, Shamokin.

The Rev. Frank Knutti, rector, said he first saw the image on Holy Thursday but was unable to see it again until the Wednesday after Easter when a nine-year-old child called attention to it after a prayer service.

Fr. Knutti said he has since moved the altar cloth twice and doubts that shadows in the folds are causing an optical illusion.

Karl Hoffman, a member of the parish, said that to see the reported image "you've got to do a little concentrating." He said some see a profile, some see the face head-on, and others see an image kneeling or standing.

PNCC

**Supreme Council
"Welcomes" Episcopalians**

The Supreme Council of the Polish National Catholic Church (PNCC) has issued an indirect welcome to its fold to members of the Episcopal Church distressed by their church's approval of the ordination of women and the liturgical revision resulting in the Proposed Book of Common Prayer.

In a statement issued after a meeting in Scranton, Pa., the council reiterated a PNCC commitment to the "preservation of various ethnic traditions both in cultural expression and liturgical worship . . . such as . . . Anglican in so far as these expressions do not conflict with the Holy Catholic Church of the Undivided Church."

The resolution says "it has been the practice" of that body "from its very inception to heartily welcome within its ranks all those of the catholic faith, whether individuals or parishes, subject to specific conditions." It adds that the Polish National Catholic Church "has never set additional or unrealistic conditions for membership because of past church affiliations or cultural liturgical worship." Besides "Anglican," the resolution mentions "Polish, Slovak, Lithuanian, Czechoslovakian,

Croatian" as among the "various diverse cultures within" the PNCC.

The requirements for "any individual, religious organization, institution or parish" wishing to affiliate with the PNCC are acceptance of its teachings and constitution "excluding such regulations and laws which by reason of ethnic traditions of the affiliating parish would not apply." The PNCC does not ordain women and has liturgical practices akin to those of Roman Catholics.

PARTNERS IN MISSION

Bishop: Women Priests Hard to Explain in Zambia

The Bishop of Northern Zambia said that he would be embarrassed if a woman priest came to him in Zambia and asked to celebrate holy communion.

Women are not accepted to the priesthood in most parts of the world and he said he would have a difficult time explaining the situation if confronted with such a request.

Speaking to a group of clergy at St. Andrew's Church, Akron, Ohio, the Rt. Rev. Joseph Mabula said: "When we heard Canada was going ahead with the ordination of women priests, we wrote asking them to wait until Lambeth Conference next year. Then if the other churches were also going to ordain women, that would be fine, but if not, they should wait."

Bishop Mabula came to the United States for three weeks to take part in the Episcopal Church's Partners in Mission Consultation in Louisville. Following that meeting he had several engagements in the Diocese of Ohio.

The bishop told the clergy gathering that there is a serious shortage of clergy in his country, but since 1974, lay people have been trained to carry out many pastoral and parochial duties.

Zambian priests may have parishes 100 miles in diameter. Five years ago the men were provided with motorcycles but the machines are now inoperable, so most priests rely on bicycles. The usual practice is to spend two weeks each month in the central city of the parish, and the other weeks in riding circuit.

MINISTRIES

"Bridging the Gap"

Representatives from 22 dioceses attended the two-day seminar on "Bridging the Gap, Intergenerational Relationship" sponsored by the Episcopal Society for Ministry on Aging.

Among those attending the meeting in Erlanger, Ky., were church leaders,

youth and family service workers, and nursing home administrators. Together with seminar leaders and speakers, they examined some of the barriers between youth and the elderly, and middle aged and the elderly, and discussed ways to bring about a better understanding of the aging and the aging process.

Dr. Donald Langsley, chairman of the Department of Psychiatry at the University of Cincinnati, College of Medicine, dispelled many myths about aging and the elderly in his address on "What

Happens When You Grow Old?" He stressed that most retired people are ambulatory, still live in their communities, are still productive, belong to the social system, are not senile, and are not dependent on their families. Their principal concerns, he said, are economic. Dr. Langsley said he believes that many of the mental disorders after age 65 can be treated through therapy and medication.

In an address on "A Sociological Overview of Stereotypes of Aging," Dr. Jerome Kaplan, professor of sociology

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at Ohio State University, said different stereotypes are used to replace other stereotypes. As one example, he said the majority of people are not "forced" into retirement, they "choose" to retire.

Dr. Kaplan, who is also executive director of the Mansfield (Ohio) Memorial Home for Senior Citizens, believes the elderly must be given the freedom to make their own decisions. He sees the church's role as that of an advocate.

The Episcopal Society for Ministry on Aging, based in Milford, N.J., is a ministry of the aging, to the aging, and for the aging. It is concerned with all three aspects of ministry — voluntary, service, and advocacy. Through its volun-

teers, it offers information and referral, representation, consultation, training, education, and research.

OLD CATHOLICS

Ordination of Women May Limit Communion

Old Catholics are as divided as Anglicans on whether it is "right for a particular church in the last resort to take unilateral action in ordaining women" to the priesthood, according to a resolution adopted at a theological conference held in Chichester, England.

The resolution was endorsed by delegates representing Old Catholic Churches and the Church of England. The Old Catholics were led by the Most Rev. Marinus Kok, Archbishop of Utrecht, and the Anglicans by the Rt. Rev. Eric Kemp, Bishop of Chichester.

A statement released at the conference said: "It is clear that independent action by any of our churches in ordaining women to the priesthood leads to a certain limitation of communion, since the ministry of such women would not necessarily be recognized by the other churches.

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dent action may provoke reaction leading to a suspension of communion on the part of individual churches, and this could cause a wider disruption of our relationships and hinder further progress towards Christian unity."

ECM

First Congress Held

Some 1,800 people attended the opening services of the three geographical sessions of the First Evangelical Catholic Congress. Of the 25 bishops attending, 15 are diocesans.

The first session was held in the Church of the Incarnation, Dallas. Celebrant of the choral eucharist was the Rt. Rev. A. Donald Davies, Bishop of Dallas, and preacher was the Rt. Rev. Robert E. Terwilliger, Suffragan. Six other bishops assisted.

Speakers at the meeting included the Rt. Rev. Stanley Atkins, chairman of the Evangelical and Catholic Mission, the Rt. Rev. William C. Frey, Bishop Terwilliger, and the Rev. John Andrew.

At the second eucharist, the celebrant was the Rt. Rev. Paul Reeves and the preacher was the Rt. Rev. Donald Parsons.

The next session of the congress was held in St. Thomas Church, New York City. It opened with choral evensong at which the Rt. Rev. Michael Marshall, Bishop of Woolwich (Province of Canterbury), preached.

Speakers were the Rt. Rev. Robert C. Witcher, the Rt. Rev. Wilbur E. Hogg, Jr., Bishop Terwilliger and Bishop Marshall.

Gethsemane Church, Minneapolis,



was host parish for the final sessions. Bishop Atkins was celebrant and, as in Dallas, the preacher was Bishop Terwilliger. They also gave addresses as

did the Rt. Rev. William H. Folwell and the Rt. Rev. Addison Hosea.

Subjects of the lectures were the same for each of the three sessions, though not always addressed by the same bishop — Authority in the Church, Morality in the Church, Spirituality in the Church, and Ministry in the Church. These issues are described as "wracking" the Episcopal Church.

Other bishops attending the meetings and taking part in the services included the Rt. Rev. Joseph M. Harte, the Rt. Rev. Edwin B. Thayer, the Rt. Rev. Charles T. Gaskell, the Rt. Rev. Roger Cilley.

Also, the Rt. Rev. Allen W. Brown, the Rt. Rev. Charles B. Persell, the Rt. Rev. Clarence E. Hobgood, the Rt. Rev. Edward C. Turner, and the Rt. Rev. Albert Hillestad.

Copies of "An Evangelical and Catholic Covenant" were available for signatures at all meetings. The statement says in part: "We believe that the ordination of women to the episcopate and priesthood provides no assurance of apostolic authority for eucharistic consecration, ordination, absolution, and blessing. Therefore, we will not accept the sacramental acts of this new ministry."



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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

CHICAGO, ILL.

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

Continued on next page

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu.
Tues 11:30; Wed 6

BOSTON, MASS.

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

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

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

SANTE FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

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

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S); 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.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John
Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL
Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap.
Sun Mass 1 followed by Happy Hour

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.

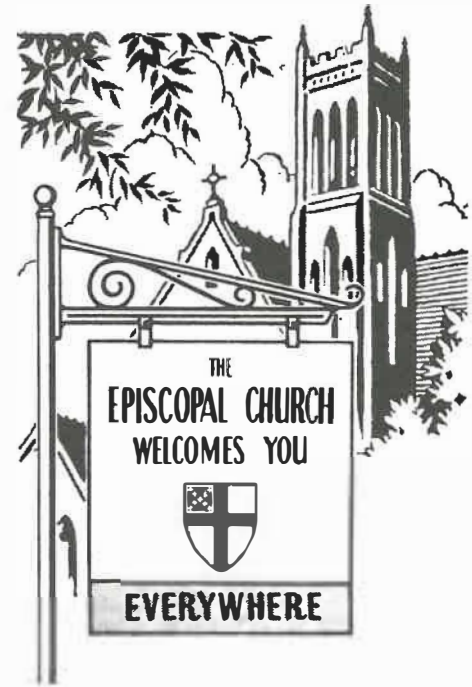
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Mon-Fri MP 8, HC 8:15,
12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open
daily to 6

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

UTICA, N. Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the
Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10



HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses: 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition &
Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

PITTSBURGH, PA.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r
Sun HC 8. HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

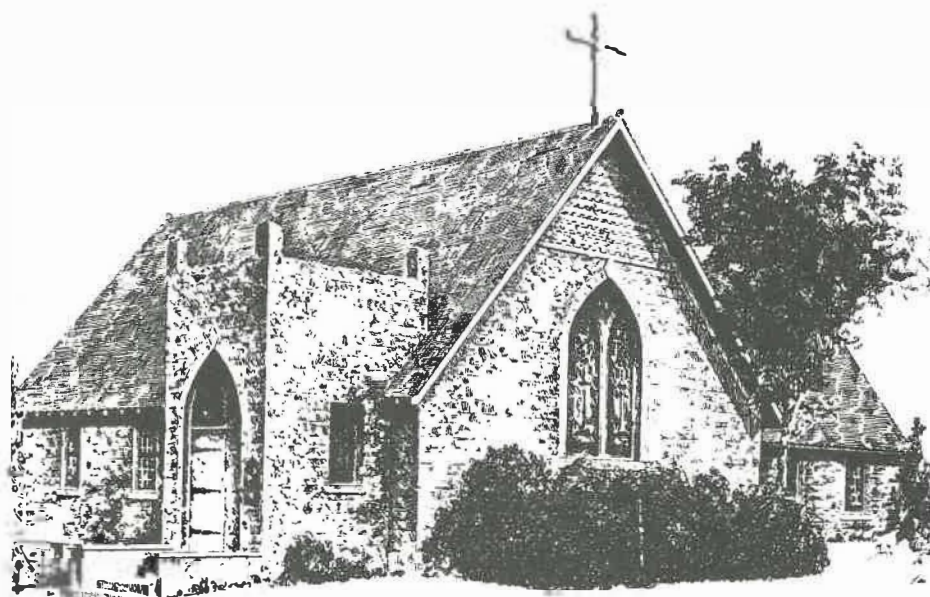
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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



St. Cornelius' Church, Dodge City, Kan.

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