

THE LIVING CHURCH



RNS

A reception was given in New York by Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, and members of the Standing Conference of Orthodox Bishops in the Americas to honor His Beatitude Patriarch Elias IV of Antioch. Shown at the gathering are, from the left, Metropolitan Ilyas of Tripoli; Archbishop Saliba, Archbishop Iakovos, the Patriarch, and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church.

No Easy Answers • *page 11*

AROUND & ABOUT

With the Editor

The word "chilling" seems to be enjoying a vogue these days. It either originated with, or as been quickly taken up and widely used by, commentators on the Frost-Nixon interview. As I recall, Frost himself used it to describe some cold-blooded attitude that Nixon expressed — probably the one about how nothing is illegal if the President does it. I too know the chilling sensation, and I experienced it most acutely when Nixon was asked if, in his opinion, Agnew was innocent, and after a pause he replied: "In my view, it didn't really make any difference." No difference at all — whether innocent or guilty of accepting bribes while in public office; and the man expressing that total indifference to the question of right and wrong was the President of the United States at the time that it made no difference to him. He still doesn't think it makes any difference, apparently; for he went on to say of Agnew: "I think that he felt he was just part of a system that had been going on for years, and that it was accepted in the state that people who did business with the state would help the Governor out with expenses." Can one imagine a phrase in use among the Mafiosi more morally cynical than that one?

To me, the most chilling aspect of the whole sordid and sorrowful chapter in our national history is that Nixon and Agnew both felt while in office that doing certain crooked or unlawful things was "just part of the system" and that therefore they had no obligation either to refrain from doing them or to try to reform the system.

It's hard for me to understand how some people can hate this poor prisoner of San Clemente as they do. There has to be something lacking from the heart

of anybody who can see him as he now is without compassion and sadness. But when he goes on saying things like "in my view, it didn't really make any difference" he continues to chill the heart rather than to warm it. I believe in the forgiveness of sins; but what do you do with the person who says that in his view the sin didn't really make any difference?

There are two Anglican women in Bray, Ireland, for whom I have a very deep sympathy for two reasons: they are suffering deep anguish for the sake of an altar, and they are suffering from a pitiable wrong-headedness about it. They have chained themselves to the altar of St. Paul's parish church in Bray, which has been permanently closed and unused as a place of worship for ten years, in the hope of preventing its removal to a parish in Northern Ireland which has already purchased it.

What troubles them is the prospect of seeing the altar leave Bray, where they want it to remain as a museum piece—literally that, in a local museum. The parish that has purchased it wants to use it in the worship of God.

One's first inclination is to say that they are to be praised for their right-heartedness and pitied for their wrong-headedness. I suppose that's right. Certainly it's charitable. The only reason I hesitate to sign for it is that I recall not a few errors of my own, in which wrong-headedness in me was caused by wrong-headedness, and so I am bound to wonder whether in any such case we may safely say that one's heart may be entirely right while one's head is entirely wrong. I'm not sure. But it's a sad story out of Bray. Poor dears.

What God Means to Me

God — I look at the sunrise, I look at the sun setting, I see the lands, the ocean. I hear beautiful music, language; I feel the warm handclasp of a friend, the soft body of an infant; I smell the forest, the perfume of flowers; I taste the fruits of our earth; and I know that God, the Creator, gave to the human family the five senses to appreciate his creation and with his gift of the mind to understand his loving giving of himself in his Incarnation and in his further giving of the Holy Spirit, so that we might learn that love is the source of life, for God is love.

Lulu S. Brinkman

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DEPARTMENTS

Around and About	2
As Others Say It	13
Books	5
Deaths	15
Editorials	12
Letters	3
News	6
People and Places	15

ARTICLES

A Meditation on Rust	John C. Morris	10
No Easy Answers	D. Lorne Coyle	11

CALENDAR

June

- 26. Pentecost 4/Trinity 3
- 28. St. Irenaeus
- 29. St. Peter and St. Paul/St. Peter the Apostle

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

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LETTERS

A Few Reminders

This isn't in response to any particular article, but I wish people who talk about "leaving the church" would keep a few things clear:

1. Leaving the "Episcopal Church in the USA" isn't necessarily the same thing as leaving the church. The church is bigger than that;

2. Transferring one's allegiance to another branch of Christ's one, holy, catholic church isn't the same thing as leaving the church;

3. Refusing to accept the jurisdiction of heterodox (we aren't supposed to say "heretical") bishops, standing committees and conventions is not the same thing as leaving the church, or even as leaving the Episcopal Church.

On the other hand, erroneous decisions by well-meaning General Convention deputies are not necessarily the same as "apostasy."

We could all try to be more accurate, as well as charitable, when describing the action of others.

NAME WITHHELD

Men to Your Guns!

Considering the recent discussion about the translation of scripture so that generic words be more in keeping with the spirit of the times, my chauvinistic leanings prod me on to making a certain observation which has as yet to my knowledge been missed. I refer to the fact that "Wisdom" is always addressed in the feminine gender. Now, what about this, gentlemen? Isn't it about time for us to raise an objection? What discrimination!

(The Rev.) DANIEL H. GOLDSMITH
Killington, Vt.

The Byzantines are Coming

It was with great relief that I read Fr. Baiz's letter [TLC, May 22], for he surely isolates and identifies the cancer growing at the marrow of PECUSA: to wit, *Byzantine influences!* Yes, Yes. I mean, how can we keep Anglicanism pure with this nefarious influence from the East on the verge of destroying our ethnic purity!

Fr. Baiz got me to thinking: it is not only modern Byzantine influence that has gotten us into the current mess. I mean, Cranmer dared to borrow a Byzantine prayer, and the new Prayer Book is horribly tainted with Byzantine accretions: the *Phos Hilaron*, the Litany of Peace. This is shocking.

But that's not all! We also suffer from pre-Byzantine influences. I mean, look at the things from the East which have

corrupted our pure English faith! The Bible! The Nicene Creed! Our official acceptance of the seven Ecumenical Councils (and, God forbid, that last one in 787 allowed that the Christian might burn incense before, and kiss, *icons!* Gasp!). I say, let's preserve Anglicanism from the Byzantines and pre-Byzantines. Only then can we worship the Shinto gods in Bishop Moore's cathedral, and be true Anglicans at last.

(The Rev.) STERLING RAYBURN
Holy Cross Church
Winter Haven, Fla.

What's at Stake

In a recent issue [TLC, May 8], Bishop Myers of California was quoted describing the energy expended within the church over the decisions of the September General Convention "while the world is burning down" as "tragic." He is right in that it is tragic that our attention must be diverted from so many pressing world concerns, and from the task of preaching the gospel (a curious omission from the list of concerns he mentioned). Yet those issues which have occupied so much of our time and efforts recently are not unimportant; as your excellent editorial in the same issue points out, it is our basic theology which is at stake.

Surely the blame for this tragic situa-

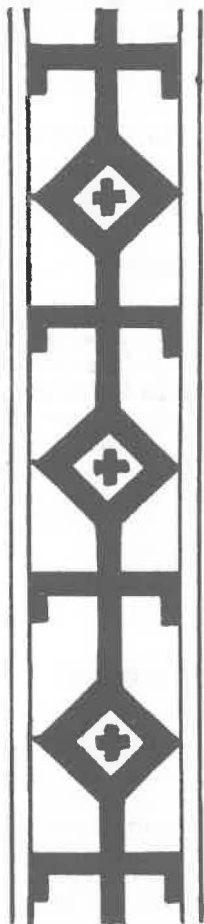
tion, in which we are unable to devote the proper attention to so many other important problems, does not lie largely with those who are trying only to defend the faith delivered to us. After all, is not that faith the sure base from which to try to deal with all these other problems?

STEVEN WOODWARD
Allentown, Pa.

Bishops as "Big Shots"

It is high time that those who consider themselves Anglo-Catholics awoke to a sense of the reality of what has happened. The old tried and true Book of Common Prayer was and is a catholic book, as the Anglo-Catholics have always claimed. The "liberals" obviously agreed with them and so they wanted to get rid of it — and they have succeeded. They threw a few sops to the Anglo-Catholics in the new so-called Book of Common Prayer, but the Anglo-Catholics who fell for this should have their heads examined.

To say that the holy eucharist, Rite I is very similar to that in the (as yet) only official BCP is completely irrelevant. It is the theology of the two books which is relevant. The theology of the Proposed Book of Common Prayer is heretical. To cite just one of the many examples throughout the book: the omis-



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sion of the words "by the merits of his most precious death and passion" from the prayer of thanksgiving in Rite I implies that it is by our own merits that we are "heirs, through hope, of thy everlasting kingdom." This is the heresy of Pelagianism. The omission of the traditional preface to the ordinal — and the prayer said by the bishop when he lays his hands on a deacon's head: "Make him a priest in your church" (which could equally well be said by any layman) — are two more of many examples. The wording of the latter, and the wording of the new preface to the ordination rites — and of those rites themselves — make bishops completely irrelevant and unnecessary except as "big shots." If bishops are nothing but "big shots," the sooner we get rid of them the better.

(The Rev.) CARROLL M. BATES
New Windsor, N.Y.

Correction

In "Around and About" of May 22, you tell the story of *Mr. Dooley's Chicago* by Barbara Schaff and tell the celebrated story of the name-forgetter attributed by Barbara Schaff to the sister of Teddy Roosevelt.

I don't know what you call the kind of mistake Mrs. Schaff has made in that attribution. The actual story concerns the daughter of William Howard Taft, Mrs. Manning, who was for many years associated with Bryn Mawr College. It's not a Roosevelt story at all. It is a Taft story. My wife brought it to our marriage as one of the legends concerning Bryn Mawr College.

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

Non-Black Minorities

The New York Cathedral of St. John the Divine has, apparently, received a grant for four minority scholarships to the choir. The director is quoted as saying, "This means that instead of having one to three blacks, we will soon have five to seven." Perhaps the director doesn't know that there are other minorities. I wonder if any others are represented in the cathedral choir.

V. B. HOPKINS

Tallahassee, Fla.

Non-geographical Dioceses?

The anonymous letter "Parting of the Ways?" [TLC, May 22] suggests that the church has reached the point where the present duality of theory and fact in Anglicanism has become unworkable, and it proposed that we should charitably let go of those who break away.

After attending the splendid Evangelical Catholic Congress in New York,

I am convinced that a substantial minority, if not a majority, are not in accord with recent decisions and trends in our church, and while I would agree with the letter writer that the old ways have become unworkable, I would suggest that, before a breakaway, we explore ways of restructuring the church to protect the faith of sizable minorities. Perhaps this is what will come out of the Congress of the Fellowship of Concerned Churchmen next September.

One suggestion: Just as individual churchmen have from time to time felt compelled to switch their allegiance



from one parish to another, so a parish should be free to cross diocesan geographical lines, seeking a spiritual climate and a chief pastor whose doctrine, discipline and worship are in accord with its own. The conception of a diocese as a geographical area seems outmoded; perhaps it should be thought of as a body of parishes with a common spirituality. After all, parishes themselves are no longer thought of as geographical entities.

Under this arrangement, it would eventually become quite clear just how sizable the minority is. It might also put a check on bishops who seem to be among the few people in the 20th century whose work is not systematically evaluated. Bishops would also be impelled to sound out their dioceses before a vote is taken on critical issues.

As Edmund Burke has written, "In a democracy the majority of the citizens is capable of exercising the most cruel oppressions upon the minority." This seems to be what is happening in the church. Unless we find a *radical* way of stopping it, I fear that there will be no alternative to a parting of the ways.

CHRISTOPHER W. DAVENPORT
New Cannan, Conn.

BOOKS

Enhancing the Psalms

THE PSALMS IN CHRISTIAN WORSHIP, A PRACTICAL GUIDE. By Massey H. Shepherd, Jr. Augsburg. Pp. 103. \$3.95.

A LITURGICAL PSALTER FOR THE CHRISTIAN YEAR. Prepared and edited by Massey H. Shepherd, Jr., with the assistance of the Consultation on Common Texts. Augsburg and the Liturgical Press. Pp. 125.

One result of liturgical renewal and ecumenical cooperation in recent decades is the more frequent and more intelligent use of the psalms by many Christian communions. These two books illustrate this development. Written by Massey Shepherd, the Episcopal Church's eminent liturgical scholar, one of the books is published by a Lutheran press and the other jointly by Lutheran and Roman Catholic firms. Since the Episcopal, Lutheran and Roman Catholic Churches now use nearly identical lectionaries for Sunday services, Dr. Shepherd's points are applicable to the current use in all three churches.

The Psalms in Christian Worship is both a "practical guide," as its subtitle indicates, and a historical survey of how in different times and churches the psalms have been used liturgically in many ways. The practical suggestions urge consideration of a variety of ways a psalm might be read or sung in our time. Different psalms and different liturgical occasions seem to require different presentations, though, regrettably, many congregations read the psalms in an unvarying and inflexible manner.

These suggestions are based on the nature of Hebrew poetry, the structure of particular psalms, and the varied content of the psalms.

The purpose of both these books is to help clergy and congregations focus on the meaning of the psalms as they are said or sung. (Who of us has not daydreamed through the reading of a psalm, paying slight attention to its content?) One ancient way to focus attention is to use antiphons. In *A Liturgical Psalter for the Christian Year*, Dr. Shepherd writes: "Antiphons are thematic verses taken from the psalm or other passages of the scriptures. They may be said or sung before and after a psalm, or, where desired, between each verse or group of verses also. They do not replace the Gloria Patri, a Christian doxology which from ancient times has been added at the end of every psalm or portion of a psalm in Christian worship."

For each of the 60 psalms printed, Dr. Shepherd suggests several antiphons, either a verse of the psalm to be repeated or a scriptural verse which focuses attention on the content and illuminates its meaning. For example, in Psalm 139 — "O Lord, you have searched me and know me thoroughly" — the psalmist expresses his absolute trust and confidence in God who he knows is always with him no matter where he goes or what he does. Suggested as an antiphon, to frame or to be a repeated chorus for this psalm, are St. Paul's words, "He is not far from each one of us, in him we live and move and have our being" (Acts 17:27-28).

The 60 psalms are divided into strophes, grouping several verses together as the sense and the Hebrew indicate, and for each psalm there are notes on liturgical use and suggested ways the psalm may be read or sung. To illustrate, the 23rd Psalm is suggested for liturgical use for "Easter, General [occasions], Baptism, Burial." The manner of presentation might be: "In unison or antiphonally by verses. The shift from third to second person might also suggest an antiphonal rendering by strophes; or a cantor may take strophe A, and strophe B may be used as a choral response."

The translation of these psalms is a new one made by the Consultation on Common Texts, the American subgroup of the International Consultation on English Texts. Those Episcopal congregations which welcome a contemporary text may prefer the one in the Proposed Book of Common Prayer. A parish priest would find the suggested antiphons, and the strophe division, and the liturgical suggestions applicable to any translation of the Psalter.

Those who enjoy unusual words and a well turned alliterative phrase will welcome in *The Psalms in Christian Worship* "more melismatic melodies." Dr. Shepherd's theme in both books is that in using the psalms we will free the words to speak their message to us clearly, if our presentation is neither melismatic nor monotonously monochrome.

(The Rev.) EMMET GRIBBIN
Northport, Ala.

The Body of Christ

THE RISEN CHRIST AND THE EUCHARISTIC WORLD. By Gustave Martelet. Tr. by Rene Hague. Seabury/Crossroad. Pp. 202. \$10.95.

This is a very complex book not only because of the variety of themes dealt with, but also because of the different disciplines, exegesis, history, anthropology, employed by the author. The central and fundamental focus of

Continued on page 14

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Since its inception in 1917, the CPF has paid out nearly \$200 million in benefits.

SOUTH AFRICA

Priest Cites Effect of Charismatic Movement

An Anglican priest from Capetown said that the charismatic renewal is helping to break down stereotypes among the churches of South Africa.

The Rev. David Prior, rector of Wynberg and a canon at St. George's Cathedral, Capetown, said in an interview in Vancouver, B.C., that "the theological stereotypes of the Dutch Reformed Church being evangelical and unconcerned about social justice, and the Anglican Church being liberal and social-gospel oriented are breaking down."

"Five years ago," he commented, "the state of the Anglican Church in South Africa could only be described as alcoholic" until "the then Archbishop of Capetown, Bill Burnett, shared with us his experience of the Holy Spirit."

Today, Fr. Prior said, "out of a clergy strength of 140, more than 50 are born again and filled with the Holy Spirit. They are alive to God and know Jesus Christ as their personal Savior and Lord."

This "experience of the Holy Spirit is occurring across denominational and color lines," he said, and the charismatic renewal "is permeating even the staid Dutch Reformed Church. Many of their ministers are wide open to the Holy Spirit, despite the fact that the status quo is eating deep into the South African church."

The priest emphasized that the spiritual renewal in the Anglican Church has not meant a lessening desire for social justice. "The key feature of the An-

glican renewal is its social dynamic. We are just as outspoken, preaching equally straight about racism in the pews and pulpits," he declared.

He insisted that the "biggest cleavage is not between black and white but English-speaking and Afrikaans-speaking. The tragedy of apartheid is that it has been written into the proclamation of the Gospel and the lifestyle of the church."

Noting his own 1,500 member Wynberg parish incorporates five congregations of different races and cultures, the priest said: "This lifestyle is challenging the status quo. We would ideally like to have people living under the one roof, in a commune of mixed racial backgrounds, but that, of course, is against the law."

Fr. Prior warned that "the government will either have to let this lifestyle emerge or clamp down. By interfering with the internal life of the church, the end result could be riots."

GUYANA

Women Already Ordained Unacceptable

The Archbishop of the West Indies told the 105th annual Synod of the Anglican Church in Guyana that women ordained to the priesthood in other parts of the world will not be permitted to serve in the Province of the West Indies before 1979, at the earliest. Nor can they officiate or preach, he said.

The Most Rev. Alan John Knight said the entire Anglican community is agonizing over the ordination of women, and the church in the West Indies would have to make a decision when the Provincial Synod meets again in 1979 on whether it will permit ordained women to serve.

The ordaining of women in Canada and the United States, he said, has put a serious obstacle in the way of progress made towards the reunion of Christendom and has disturbed unity and fellowship within North American Churches.

The question about the ordination of women is not whether congregations would like to have women as priests or whether such an extension of the ministry would be an asset or expedient or for the benefit of contemporary society, the archbishop noted.

He said the question can only be whether the ordination of women is the will of God and in conformity with the pattern of the church as ordered by Christ himself.

No one can deny, he declared, that our Lord included no women among the apostles he chose.

Dr. Knight charged that the most vocal advocates of the admission of women to the priesthood came from the committed supporters of the women's lib movement who proclaim the equality, complete and unqualified, of the sexes and that no male preserves are to be tolerated.

He claimed, however, that the mistake made by members of the women's lib movement was that equality in sexes, equality in status, rights, and privileges in society, could logically be interpreted as the identity of the sexes.

"We believe," the archbishop stated, "that God created man and woman to be complementary, each endowed with peculiar physical, mental, and spiritual characteristics to contribute to the wholeness of the human race on earth."

COMMUNICATIONS

Episcopal Editors Meet

Some 50 people working in the news media attended the annual meeting of the Episcopal Communicators held in Cleveland.

Polly Bond, director of communications for the Diocese of Ohio, was official hostess and coordinator.

The three-day meeting opened with a service of evensong in Trinity Cathedral with the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH officiating.

Presiding at the business sessions was the Rev. Canon Erwin Soukup, editor of *Advance* (Diocese of Chicago), who was ending his five-year term as president of the group. He has been succeeded by the Rev. David G. Pritchard, editor of the *Episcopal Church in Georgia* (Diocese of Georgia) and rector of Holy Apostles' Church, Savannah.

Fr. Soukup was celebrant at the closing eucharist.

Speakers included several members of the faculty at Cleveland State University, producers of religious and secular materials for radio and television, and newsmen.

Much of the conference discussion centered on the responsibility of the religious press in presenting all sides of the numerous conflicts in the Episcopal Church today.

Because of this, the communicators adopted a resolution calling for, among others, "an unobstructed exchange of views" to allow the freedom of "Spirit to operate."

Acknowledging that the "Christian Church, as does any institution continuing in time, exhibits always a tendency to inhibit the freedom of exchange of views," the resolution stated "it is necessary that the church build into its own systems not only the freedom to express oneself as an individual but a system of communications which is independent of the control of the other systems within and of the church."

"We communicators of the dioceses," the resolution concluded, "see such independence of the church's own information systems as a prime necessity for the Episcopal Church."

The resolution was signed by 25 diocesan communicators.

EIRE

ARCIC Co-Chairman, Now Archbishop

The Rt. Rev. Henry R. McAdoo, Bishop of Ossory, Ferns, and Leighlin since 1962, has been enthroned as the 57th Archbishop of Dublin and Glendalough. He succeeds the Most Rev. A. A. Buchanan, who retired for reasons of health.

For the past seven years, Archbishop McAdoo has served as co-chairman of the Anglican-Roman Catholic International Commission set up by Pope Paul VI and the Most Rev. Michael Ramsey, former Archbishop of Canterbury.

SOUTHWEST FLORIDA

CAM Chapter Formed

The Southwest Florida chapter of the Coalition for the Apostolic Ministry (CAM) was formed at a meeting of clergy and laity from a wide area of the diocese.

Keynote speaker at the meeting in Sarasota was the Rev. William L. Stevens, rector of St. Boniface Church, Plantation, Fla., and a member of CAM's national council.

The group adopted a resolution forming a subsidiary chapter of CAM and subscribing to its purposes and those of the Evangelical and Catholic Covenant.

George W. Thomas of Clearwater was elected chapter president.

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, who signed the Evangelical and Catholic Covenant, is

not a member of CAM or of the area chapter because of his desire to maintain a maximum pastoral relationship with those in his diocese who do not accept what are regarded by many as radical changes in the doctrine, discipline, and worship of PECUSA.

CHURCH OF ENGLAND

Appointments Commission Named

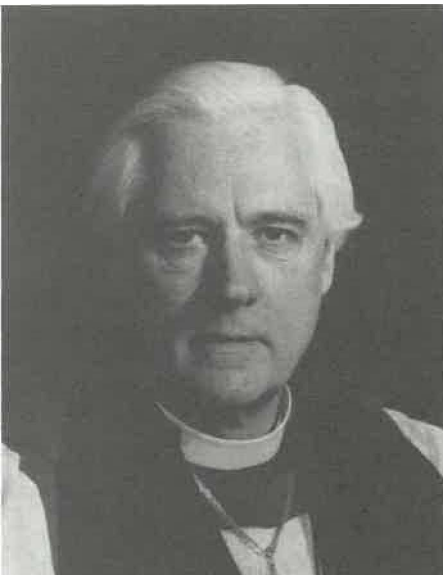
Six members have been elected to the Crown Appointments Commission which will give the Church of England a greater voice in the selection of its bishops.

The new system was proposed by Prime Minister James Callaghan and accepted last year by the church's General Synod. It enables the church to select two names for each episcopal vacancy and send these nominations to the Prime Minister who in turn sends one name to the Queen for appointment.

Previously, the Prime Minister made the selection after consulting with his appointments secretary and that of the Archbishop of Canterbury.

But even now, the government retains the power to make the final decision because the Archbishops of Canterbury and York and 24 senior bishops sit in the House of Lords, the upper chamber of Parliament.

Elected to the Appointments Com-



mission were two women and one man from the church's House of Laity, and three priests from the House of Clergy. They will serve with the Archbishops of Canterbury and York, four people from whatever diocese has a vacancy, and the Prime Minister's appointments secretary and Canterbury's appointments secretary. Neither of the latter two is a voting member of the commission.

The first appointment in which the new commission will have a voice will probably be that of Ripon, which has been vacant since the death of the Rt. Rev. S. Hetley Price in March.

ABORTION

On-Campus Service at Berkeley

Officials of the University of California have announced that pregnant students may now obtain abortions on campus rather than being referred to off-campus hospitals as before.

Students have been able to receive counseling on campus, then go elsewhere for tests, then go to still another place for abortions. Now "it can all be done here," said Frances Rodriguez, assistant administrator of the university hospital.

Many students have their own health insurance which paid for their abortions. For students not covered by insurance, the university paid for the abortions where pregnancy occurred after the students registered at the university. Funds used for these payments came from student fees.

The university hospital has found it was exceeding its annual budget because of payments made to off-campus hospitals for students' abortions. The on-campus abortion program is expected to stop some of this deficit.

Of the approximately 250 students who sought abortion counseling, 95% had abortions at off-campus hospitals.

LUTHERANS

Service Book Completed

"Thank God, we've done it."

With these words, the Rev. Paul Peterson of St. Paul, chairman of the commission on worship of the Lutheran Church-Missouri Synod, summed up more than a decade of work on a common hymnal and service book for most North American Lutherans.

Finishing touches were put on proposals for a Lutheran Book of Worship at the final meeting of the 21-member Inter-Lutheran Commission on Worship (ILCW). The Rev. Eugene Brand has served as project director.

Religious bodies concerned with the work are the Lutheran Church in America (LCA), the American

Lutheran Church (ALC), the Lutheran Church-Missouri Synod, and the Evangelical Lutheran Church of Canada (ELCC).

If endorsements come from these groups, the new worship book will appear next year under the auspices of three Lutheran publishing houses.

Final approval of the book could be given by the ALC Council in August and the ELCC Council and the LCA Council in September.

The commission on worship of the Missouri Synod has urged that its convention, to be held in July, "receive" the book as "one of the resources for worship." However, the commission on theology and church relations urges that the convention "not make a decision to receive" it as a "doctrinally pure hymn book" pending further study and review. Synod president J.A.O. Preus has supported this suggestion.

Among the final actions taken by the ILCW were:

✓ Deletion of the hymn, "Once to Every Man and Nation" because adjustments in the text to meet theological objections adversely affected the poetic integrity of the author.

✓ Avoidance of sexist language in final editing "where it is possible to do so." As an example, "communion" was substituted for "fellowship" in the phrase "fellowship of the Holy Spirit."

✓ Keeping "descended to the dead" as a footnote alternative to "descended into hell" in the Apostles Creed, despite objections of some in the Missouri Synod.

✓ Including only psalms needed for reference with the liturgy in the pew edition of the book. The worship leader's edition is to include all psalms.

✓ Including a brief order for confession of sin before each setting of holy communion, an ALC request.

The proposed book includes 544 hymns, three musical settings of the service of holy communion, contemporary ("you") language, and lectionaries and psalm translations substantially the same as those being used by other groups of North American Christians.

CHURCH AND STATE

Genesis Passes Muster

The cover of a new government telephone book for the State of California incorporating a biblical quotation in the design is constitutionally permissible, says State Attorney Yvelle J. Younger.

Gov. Gerald Brown had selected the design which features a two-color satellite photograph of the earth and a quotation from Genesis 1:2,3 — "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."

Mr. Younger compared the quotation with the phrase, "In God We Trust," on U.S. coins, ruling that both are devoid of religious significance.

Moon Properties Lose on Exemptions

The Rev. Sun Myung Moon's Unification Church in New York City has been denied property tax exemption on two or more properties valued at some \$10.2 million.

Its World Center Mission, the former

New Yorker Hotel, has been denied tax exemption along with its nearby Manhattan Center. Taxes on the two pieces acquired last year reportedly total \$897,000 annually.

Earlier, tax exemptions were denied on other properties valued at more than \$2.6 million — a former candy factory in Queens, the former Columbia University Club and an apartment building both in Manhattan.

The city tax commissioner said the Unification Church was ineligible for tax exemption because some activities undertaken by the church were "fundamentally political in nature and not religious."

Chaplain's Role Questioned by ACLU

American Civil Liberties Union (ACLU) attorney Marilyn J. Morheuser has charged that a Roman Catholic priest is unconstitutionally exercising religious functions on the campus of Ramapo State College in Mahwah, N.J.

The Rev. Jack Connor maintains an office on campus "on a regular daily basis" and performs "pastoral and religious duties therein," Miss Morheuser said, adding that he is listed in the college directory as "chaplain," and his schedule of on-campus masses is published in the campus paper.

Miss Morheuser asserted that "all the circumstances involving Fr. Connor's presence on the Ramapo campus . . . are clearly violative of the First Amendment and constitute a breach in the wall of separation between church and state."

"The facts belie a purely passive coexistence by the church and state," Miss Morheuser said. "Religion is not being accommodated, it is being promoted."

She urged "immediate action to withdraw the facilities" used by the priest.

The matter has been referred to the state attorney general.

ROMAN CATHOLICS

CPA Bars Gay Publication

The Catholic Press Association has refused membership to *Insight*, a quarterly of gay Catholic opinion, as a majority of the CPA board "feel the content of the publication does not meet the membership requirements of the CPA as set forth in its constitution and by-laws," executive director James Doyle said.

The directors felt "that the intent of the articles in the two *Insight* issues published was clearly to advance the editorial viewpoint that homosexuality is an acceptable alternate moral code of sexual life, which should be approved



Cuttington College Choir, under the direction of Josef Knott, represented the Republic of Liberia at the Second World Black and African Festival of Arts and Culture at Lagos, Nigeria. The Episcopal Church-related choir presented native songs of Liberia, Negro spirituals, anthems, and Bach's Motet No. 1. It was the only collegiate and non-professional group at the festival.

by reasonable people and by the church itself", Mr. Doyle said. "The CPA clearly identifies itself with church teaching."

MINISTRIES

Hare Krishna Chaplain at M.U.

Some officials feel a little uneasy about the presence of a Hare Krishna chaplain on the campus of the University of Maryland in College Park.

Gabhira Das, chaplain to about 125 Krishna devotees at the university, is reportedly the first full-time Krishna chaplain working on a U.S. campus with the approval of school officials.

Several chaplains of traditional religious groups have expressed fear that the campus ministry's reputation as a whole could be threatened by inclusion of the Krishnas. Others fear that the door is open to other proselytizing groups such as the Unification Church and its members, known as Moonies.

Outsiders view the Krishna presence as having approval of the university.

Rabbi Robert Saks, Hillel chaplain, said: "We are not university chaplains . . . We are here serving our denominations as guests of the university."

He said the Krishna chaplain is "a very fine and spiritual person. The Krishnas have been restrained here, but it is still passive proselytizing in my mind. I'm scared of opening doors to proselytizing."

Chaplain Das, 25, grew up in a Jewish family in Baltimore and joined the sect while in college. He has been a guest lecturer at the university in history, American studies, anthropology, and health education courses.

On campus, the Krishnas offer vegetarian cooking, meditation, yoga, and chanting, and distribute literature outside the Student Union.

The group received free office space at the university last year following the threat of a law suit charging religious discrimination.

Ten other university-recognized ministries have offices on campus.

Clergy Serve Emergency Room

A group of 16 clergymen and one woman serve on a special support project in the emergency room of Jackson Memorial Hospital in Miami.

The hospital staff is so busy in the emergency room, "where 450-500 people a day pass through that they can't take time to listen," said the Rev. Carroll Shuster of Coral Gables Presbyterian Church.

So listening to patients and their families is one of the main functions of the religious team which mans the

emergency room evenings, Monday through Friday.

Dr. Bernard Elser, medical director of the emergency room, said: "We welcome them. They provide another person who can help. They provide the emotional support we are too busy to give and they are trained to give. It is a very good project, and I hope it continues."

The project was organized by the Rev. Luther Jones, director of pastoral care at the 1,250-bed hospital.

"We saw a real need in our emergency room," he said. "There were so many disastrous situations involving trauma in human lives that the staff didn't even have time to give attention to the emotional needs of the patients, let alone their families."

"One of the biggest jobs" in setting up the service, Mr. Jones said, was getting the medical people "to understand that the clergy could do more than offer the sacraments to those who are dying."

Mrs. Dorothy Kurtz, Mr. Shuster's assistant, works the clerical shift on Monday nights — the busiest time in the week. "You see everything you see on television in 'Emergency,'" she said. "It runs from children who cut their feet, to cases of overdose, to diving accidents, attempted suicides, heart attacks, knifings, shootings, and automobile accidents."

"Since the first reaction in bad cases is fear, we assure them that no matter how bad the situation is, they could not be in a better place to handle it."

Charlotte Platte, director of nursing in the emergency room, said: "We've gotten so used to the clergy, it's hard to remember what it was like before. They are really a great help. . ."

Mr. Jones heads a chaplaincy at the hospital which includes an Episcopalian, two Roman Catholics, a Presbyterian, a Lutheran, and a rabbi. They serve as part-time chaplains in addition to serving their own congregations.

From Pig House to Well

Last year it was piggy banks for a pig house at Cuttington College, Liberia. This year it is wishing wells for a well in New Mexico.

Through its Second Mile Project Program and the Church School Missionary Wishing Well Offering, the Diocese of Western Massachusetts has raised \$10,000 to help make wishes come true for the Navajos at Coalmine, N.M. There the Navajos have been without a well for almost 40 years and have had to travel 24 miles for water.

Last year, the children in Western Massachusetts used piggy banks for their program of helping others in Liberia. This year, they turned their mite boxes into wishing wells to help children and their families in New Mexico.

CONVENTIONS

At the 158th annual convention of the Diocese of Maine, delegates urged all churches in the state to form a committee to "foster non-violence, mutual understanding, and justice" with the Indians in Maine. The Passamaquoddy and Penobscot Indian tribes and the U.S. Department of Justice are suing the State of Maine, requesting Indian ownership of 12.5 million acres or 58% of the state's land. Maurine Jans of Ma-



chias said gun sales have increased in her area and "whites and Indians seem to be furiously striding away from the accommodation each group had for the other. . . Indians face multitudinous problems integrating with the majority American culture and overcoming monumental prejudice against them. . . The land claim is the Indians way of calling attention to their plight." She predicted that "the land battle will precipitate local violence because violence works—it produces results."

• • •

By a vote of 164-139, delegates attending the annual convention of the Diocese of Ohio defeated a resolution that would have denied ordination to homosexuals or advocates of homosexuality. Debate on the issue included such remarks as these: "Any person who recommends sin can't be a priest." "Who are we to judge? If a homosexual can spread God's word, who cares?" "One's sexuality is one's own business. Don't tell me about your sexuality and I'll not tell you about mine." Delegates also defeated a resolution calling for \$13.6 billion to be taken from the national defense budget and transferred to other programs such as unemployment; called on churches to remove architectural barriers to the handicapped; reiterated opposition to capital punishment; and urged parishes to appoint vestry members between 16 and 21 years old. Bishop John Burt said in his address to convention that "maintenance, not mission, seems to be in vogue." Christians "cannot take refuge in a religion which simply abandons the world, or which presupposes a different world from the one we are in," he said.

A MEDITATION ON RUST

The corrosion that eats away at our souls

is a stain that cannot be polished,

cleaned, or removed by anything

money will buy.

By JOHN C. MORRIS

Over in New Hampshire, there is a little town which has a few stores and some weathered houses and a couple of roads going through it. If you follow one gravel road south out of town, it looks like a typical tree-lined New England road, but then it changes. It gets wider after while, but more important, it gets oily. Wet, grimy, sticky oil coats the road. This oil comes from the hose of a little man who lives on this road. You drive into his driveway and pull onto a ramp. He walks under your car and takes a look at the rust on the underside of your car; then he starts hammering holes in the hollow parts of the chassis and doors. Like a surgeon poking the soft tissues of your stomach, he nods knowingly or lets out an occasional half-grunt (What did he find there — good or bad? Why is he spending so much time feeling that spot? Why does he look so worried, I don't have a pain there — or do I?).

After these exploratory preparations, the little man goes into his garage and turns on some machinery. Pumps start chugging, some hisses and splashes can be heard, then the man reappears with a hose in his hand. Squinting his eyes and wrinkling up his nose, he starts spraying oil at the underbelly of the car. He doesn't wear a mask ("Tried it once. Didn't like it."), so he breathes in the

fumes and the grime and the dirt and all the gunk that the car has picked off the roads in recent months. He squirts and pokes and bangs away, talking to himself or to something else. (Does he talk to the oil? Are those fumes giving



him a high that lets him speak to the oil? "O.K., baby, see that rust on the transmission casing? Get in there and take care of it. O.K. I know you can do it. There, that's right. Good work." Or is he talking to the rust, exorcising it with his magic wand, bidding it leave and find someplace else to dwell? "I see you, rust. You can't hide from me. Get out of here. I tell you, git! Uh, huh, there you go. And don't come back.")

On and on he goes, mumbling, squirting, maybe cursing. And I sit there inside the car, like a patient full of Novocain, immobilized while the man pokes and grunts and sprays. All of this because of oxidation — air reacting with metal, rust.

As I feel the spray hit the floor under

my feet, I get the funny feeling that life is a continuous ramp under which little men hammer and mutter and squirt. Dependent on them to adjust, clean, fix, diagnose, replace, or protect all the things that we need, we sit there etherized while they go about their work. They explore and grunt and act knowledgeable. They wave magic wands and say magic words. All for what? All so we won't rust.

So that we can coat ourselves against the gunk of our lives.

So that we can protect ourselves from the air that should heal us but, instead, corrodes us.

A nation of gadgets and machines and parts shops, a people whose hospitals and clinics become just more ramps to pull onto in order to get fitted for some new pieces, we are at the mercy of these little people who service us. ("Squirt a little in there, Doc, it felt a bit tight this morning." "How's it look under there, Joe? I've been keeping off the roads when there's salt on them." "What's that you say? I've got to cut down on what to get rid of my ulcer?")

On and on it goes. We get undercoated, overcoated, topcoated, and bottom-coated. Inside, outside, upside down. Salt free and guarded by our air-conditioners, we hope that the rust will be retarded and maybe even disappear. Hocus pocus, fie on thee, out, out damn spot — and I've got a money back guarantee if it doesn't work!

The corrosion eats at our cars and floors, our bodies and bellies, but even deeper, it gets into our souls. And there's no way the little man's oil is going to get into those hollow places in our hearts. The gunk in our lives has built up a deposit there that seems ineradicable. And when the Novocain wears off, we know this. We know when we look at that patched-up, touched-up, repainted face in the mirror. No matter how good it looks now, it's only a temporary job. The stuff that eats away at our souls is a stain that can't be polished, cleaned, or removed by anything that money will buy. The ramps we pull onto day after day are only for the chrome and chassis; down in our hearts, the rust bites deeper and deeper.

I look down at the little man and he squints up at me. He waves me off the ramp and I hand him the fee he charges for this size car. The ordeal is over and I can relax. I suddenly feel better about the rust and about a lot of other things. I drive away, down that gunky, oily road. I start humming to myself. I can't remember all the words, but I've got the first part of the tune in my head and it won't go away. It's what made me feel better.

Hum de dum de dum de dum de dum de dum. . . There is a balm in Gilead . . . hum de dum de dum. . .

See you next year, little man.

The Rev. John C. Morris is rector of St. Mary's Church, Wilmington, Vt.

There are

NO EASY ANSWERS

to the problem the church faces in the placement of seminary seniors and graduates.

By D. LORNE COYLE

Consider this scenario: an investigative reporter uncovers a new government boondoggle. This time it's a large agency serving three million people which has a leadership training and development program graduating several hundred people a year at a cost of \$30,000 per person. This reporter discovers that, despite diverse efforts at placing these highly-trained people, as many as one-fifth of them are lost through lack of efficient placement to other agencies and businesses. The startled taxpayers demand an investigation.

The investigation reveals that while for many years the agency's placement process adequately served its needs, it now seems to be at cross-purposes to the agency's avowed principle of the good use of time, money, and talents. For not only is the agency losing an unconscionable percentage of its trained graduates, but it is also squandering the diverse gifts of its graduates by carelessly placing many of them in situations ill-suited to their particular talents. Moreover, nowhere is a plan being developed to improve this critical situation.

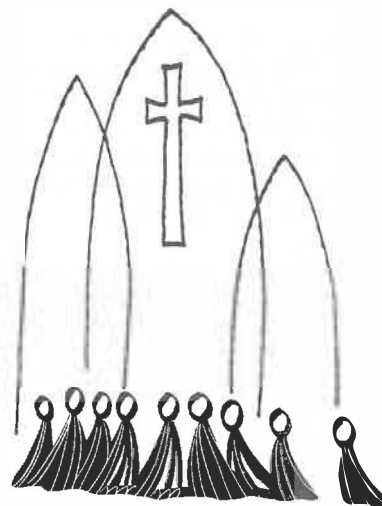
Is the Episcopal Church recognizable in this mythical scenario? If not, a second look is needed, for this is precisely the present state of seminary graduate placement within our church.

Just who places the seminary senior or recent graduate? For many years this has been the responsibility of the diocesan bishop under whose jurisdiction the seminarian was made postulant and candidate for orders. This bishop would ordinarily have sufficient pastoral openings to place his people as he wished. In some cases, seminarians well known because of family name or

personal achievement would enjoy the luxury of shopping for the right pastoral charge. Sometimes a rector of a larger church would visit a seminary looking for an able assistant. In the past, most seminary graduates found work, whether it suited their particular talents or not.

In recent years, however, the problems inherent in this system have become apparent. Many bishops now have more candidates than pastoral charges. Churches are consolidating and cutting staff. Ordained women are finding jobs unrelated to the church they were trained to serve, if they are finding jobs at all. Seminary graduates not wishing to be ordained — an increasing group — are being lost, even on a part-time basis, to the church. Moreover, the Clergy Deployment Office (CDO), geared toward experienced clergy, is unable to assist either the lay or ordained recently-graduated seminarian. Seminary applications are increasing.

A 1975 survey of the graduating classes of ten major Episcopal seminaries confirms the reality of the placement system's problems. Of the eight seminaries responding to the survey, six agreed that placement was a growing problem, a burden that seemed to be increasingly placed on the seminary, ill-equipped for the task. Two of the largest seminaries reported that less than half of their '75 graduates were placed through "home" dioceses and that those so placed were all candidates for orders. These same seminaries each had six graduates unplaced as of commencement — more than 15% of the class. Even the seminary recording the highest percentage of graduates (all candidates) placed through the diocesan system had three graduates, or 10% of the class, unplaced at commencement. None of the respondents indicated an active placement role by the CDO.



Furthermore, this factual survey did not deal with the affective effects of the system: strident competition among senior classmates, rejection and hurt among those not chosen, and the potential for damage caused by mis-matching of minister and cure.

Recently 780 parishes in the northeast quadrant of the nation received an unprecedented mailing of resume briefs from twelve seniors at the Virginia Theological Seminary. A telephone call to one of the seniors revealed that the placement situation has deteriorated even further since the 1975 survey. This senior spoke movingly of a tense situation combining seminary inaction, scarce pastoral openings, and senior desperation. A collection of twelve eccentrics? Not at all. Those listed are all candidates for orders seeking positions in the parish ministry.

Where stops the buck? Who is to be responsible for developing and implementing an improved method of placing recent seminary graduates? Should the CDO, consulting with the dioceses and the seminaries, devise a way to supplement the diocesan method? Or should the various provinces work out a regional approach to placement? Could the seminaries actively seek positions on behalf of their seniors? Should a new clearinghouse run on an inter-diocesan basis match the talents of both lay and ordained graduates with opportunities to serve the church?

No easy answers, but the question remains: what in the name of God will we do with our ministers?

The Rev. D. Lorne Coyle, a 1975 graduate of the Episcopal Divinity School, currently serves as the assistant rector of Trinity Church, Newport, R.I.

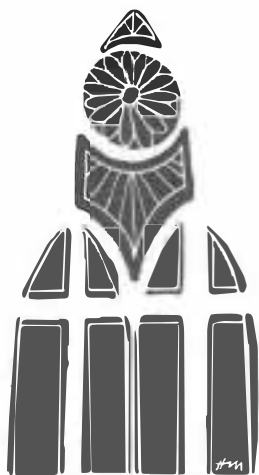
EDITORIALS

What Should ECUSA Repent?

There is a “trickle toward Canterbury” that could become a flood, in the opinion of Dr. Martin E. Marty, expressed in the May issue of *Context*. This very perceptive historian of religion past and observer of religion present believes that we may be approaching a time when some mainline churches will retrieve their tradition, “gaining a shape and an outline, and becoming a bit assertive.” If and when this happens, he suggests — but let us quote him directly:

“If they asked me, I’d tell members of the Episcopal Church that if they’d get over their current hang-ups, stop fighting over a couple of issues, and serenely go back to being an adoptive tradition, they would ‘clean up’ today. There are many ‘closet Episcopalians,’ both toward the secular and the conservative Protestant fringes. They welcome the relaxed order that church has represented, the structure of a worship and a polity to which they might cohere, in various loose-and-tight ways. Some are trickling toward Canterbury; more would, more might.”

Undoubtedly there are people, especially on the Protestant side, who are already “closet Episcopalians” and who would come out of their closet if



ECUSA were serenely to return to its old familiar “relaxed order.” But as we see this church from the inside (not suggesting that our insider’s perspective is necessarily clearer than the outsider’s), there are some facts and factors working against that potential flood of conversions.

To begin with, there is already a flood — but it has been outward rather than inward. Estimates vary widely as to how many communicants the Episcopal Church has lost in recent years. The 1977 Episcopal Church Annual reports 2,051,964 communicants for the last year for which figures are available, 1975. In 1965 the communicant membership was 2,308,876. So the loss in the decade

1965-75 was a quarter of a million: hardly a mere trickle. (Moreover, these are official statistics, which, like “clerical counts” of church attendance, tend to be on the bright and happy side.) Unquestionably, if figures were now available for 1976 or ’77 they would show a substantially heavier loss, accountable for by a number of well known reasons: the alienation of many by the butchery of their beloved Book of Common Prayer, the departure from apostolic order in the ordained ministry, increasing evidence of rejection of traditional Christian morality by influential church leaders and teachers, and flagrant defiance of the church’s faith and order by some bishops who appear to the faithful less and less as chief pastors, guardians of the faith, and more and more as an elite club of untouchables in their privileged lawlessness.

For every non-Episcopalian who is attracted to this church by what it has been, we venture that there are at least three Episcopalians who are put off or offended or alienated by what it is becoming. The fall-out is heavy, and it becomes heavier as the Liberal Establishment becomes more high-handed in practice.

Some people like the new order, be they actual or potential Episcopalians. But how many are they as over against those who don’t? The trickles (or floods) inward, against those outward, will answer that question in the near future. If the Episcopal Church is going to enter a new stage of growth it has not yet done so.

We, too, heartily wish that Episcopalians could “get over their current hang-ups and stop fighting over a couple of issues” — but only if those hang-ups and issues are truly resolved, and not just accepted as things about which we agree to disagree. Dr. Marty’s description of classic Anglicanism as an “adoptive tradition” is interesting, and accurate. This church has no faith of its own; and even in its liturgical treasury it has little that it has not received. That is not the sickness unto death which is wasting the church today. The malady is rather a perversion of that “adoptive tradition” which takes the form of an indiscriminating comprehensiveness, an attitude and a policy which says that you can believe pretty much what you wish to in this church as long as you respect the right of your fellow churchmen to disagree with you. The “adoptive tradition” as thus understood and applied to cases means the kind of open-endedness in doctrine, worship, and morality which becomes at best an amiable chaos. Those of us who must live with it find it less and less amiable and more and more chaotic with each passing day. Two sayings of Bernard Shaw come to our mind as we reflect upon the plight and the prospect of modern Anglicanism. One is his remark that there are some minds so open that there’s nothing in them except a draught.

The other was to this effect: "Religion is coming back. It's coming back even to England. It's coming back *even to the Church of England!*" (He was only a grumpy Irishman, of course.)

Dr. Marty would like to see this church repent its present hung-upness with a few issues, believing that once it does this it will draw into itself many souls who long for what it has to offer them.

As we see it, the need for repentance goes to the very roots of the church's life. Among the seven churches of Asia to which the Lord speaks in the Apocalypse the "most Anglican" one is the church of the Laodiceans (Revelation 3:14-19): "I know all your ways; you are neither hot nor cold. How I wish you were either hot or cold! . . . You say, 'How rich I am! And how well I have done! I have everything I want!' In fact, though you do not know it, you are the most pitiful wretch, poor, blind, and naked. So, I advise you to buy from me gold refined in the fire, to make you truly rich, and white clothes to put on to hide

the shame of your nakedness, and ointment for your eyes so that you may see. All whom I love I reprove and discipline. Be on your mettle therefore and repent" (NEB).

This word of the Lord finds the Episcopal Church where it is. It needs to repent not just being confused within itself and therefore confusing to others. It needs to repent the luke-warmness of its corporate commitment and obedience to that which it has received from the Lord through the holy Scriptures and through the holy Tradition of the Catholic and Apostolic Church.

Whether such a repentance would result in a great surge of growth and expansion in membership only God knows, and in any event that is not a right reason for repenting. But we venture that any church of today and tomorrow that wants to grow had better have a strong and united and unequivocally biblical faith to give to those who turn to it from the perishing world outside and around it.

AS OTHERS SAY IT

Current trends in the secularization of the church have caused problems for many of those who consider themselves to be politically liberals but religiously conservatives. This apparent dichotomy would suggest an inconsistency in belief which may not be necessarily so, and yet it does raise some questions such as, "Can a person support women's equal rights and reject women's ordination?" "Can a person support the diminution of the federal government's power and yet lament the abdication of authority by the House of Bishops?"

It seems to be that in considering this dilemma in an objective way the current system of labeling must be considered. What is a conservative? What is a liberal? All of us at one time or the other are labeled, classified, stamped, categorized. And further, we are not expected to deviate from our appointed role whether it be as a liberal, as a conservative, or in church terms as a high churchman, a low churchman, or a broad churchman.

But the fact is that most people are not so rigid in their beliefs that they can be labeled like a can of peaches. Politically, except for the few on either the far right or left end of the scale, most of us deviate a great deal from time to time, from situation to situation.

We may, for example, support national health insurance and at the same time reject the national welfare system. We may support President Carter's plan for reorganization of the government and yet reject his plan for the automatic raising of the minimum wage. We may

be classified as a liberal-conservative or a conservative-liberal according to the current stand we are taking on an issue. Also, some of our political beliefs may be intertwined with our religious beliefs. Our political beliefs concerning abortion, capital punishment, gay rights, etc., may be (and should be) influenced by our religious beliefs to such a degree that they are inseparable. This may cause some tensions within us as we try to pull our lives together into some sense of consistency and we observe that some of our political beliefs clash headon with our religious teachings.

Now to get to the crux of the matter — is it possible to be liberal in our politics and conservative in our religion?

In recent years I have found that my politics have shifted somewhat from the middle to the more liberal point of view. Perhaps it was Watergate; perhaps it was Virginia's strange political system; nevertheless, it happened. Contrariwise, my religious beliefs have become more conservative, influenced, I suppose, by our own Watergate last September. In order to solve the dichotomy for myself I turned to scripture and to the great example.

Most certainly Jesus was the example of a politically liberal person who was religiously conservative. He was the great liberator of women (in the sense that he accepted them as equals even though their given roles were different from men's). He also liberalized religion for the common man by taking it out among them, preaching and teaching to

the masses wherever he went. He liberalized teachings on murder (Matt. 5:21-22); on adultery (Matt. 5:27-28); and even on methods of observing the Sabbath (Luke 14:1-6).

But on the other hand, he made it perfectly clear that he was in no way trying to discard the religion of Moses, Abraham, and the prophets. On the contrary, he was insistent that the traditional teachings exist. "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them," (Matt. 5:17).

He observed Passover and other Jewish traditions (Luke 22:7-20) including his own baptism (Matt. 3:13-17). He attended and preached at the synagogue on the Sabbath (Matt. 4:23).

All of these events indicate to me that Jesus was not interested in "radicalizing" the church but rather in interpreting the faith as delivered to the prophets. His liberality was tempered by his conservative religion.

What better answer could we have to this question? The best answer is honesty. Be true to your beliefs and worry little about your public image. Jesus didn't get too concerned when he was called a "devil," a "blasphemer," or any of the other choice words of the day. We, too, must not get too upset when people call us "radical" or "conservative" or "reactionary" or "liberal" at various times if we remain true to ourselves and true to our beliefs. Like St. Paul, we must say "By the grace of God, I am who I am."

(The Rev.) DALE E. MEKEEL
Bridgewater College, Bridgewater, Va.

BOOKS

Continued from page 5

the book is the expression of the intimate and coherent link between the resurrection and the eucharist. That link is the body of Christ. In the resurrection and in the eucharist we are concerned with one and the same reality: "that of the body of Christ arising in glory or given to us in signs" (p. 157). Only a greater understanding of the mystery of the body of Christ will make it possible for us to express more adequately these two doctrines and to better grasp their essential inter-connection. It is the contention of the author that most theologians in the West, when speaking of the body in the eucharistic mystery, say nothing about the mystery of the body in the resurrection, but fall back on the more metaphysical and abstract concept of substance, focussing their attention on transubstantiation. According to the author,

this direction led to a lessening of the role of the Holy Spirit in the eucharist and a greater emphasis laid on the institutionally qualified role of the minister.

A greater insistence on the epiclesis would underline the connection between the eucharist and the resurrection through the role of the Holy Spirit, who effects in the communicant the work of sanctification for which the body and blood of Christ are given as nourishment. Through the Spirit, the eucharist is the gift of the Risen Christ and as such the sacrament of immortality. The eucharist makes us recognize the greatness of our bodies, the gravity of death, and the profundity of the resurrection.

Within the cosmic vision of Teilhard de Chardin, the author has presented to us an integral vision of the relation between the resurrection and the eucharistic body of Christ and has attempted to uncover the anthropology required

and manifested by the resurrection and the eucharist. It is a valuable vision; yet it will leave many exegetes and historians unhappy because of certain positions taken in the exegesis of the resurrection texts and the historical development of the theology of the eucharist.

LUCIEN J. RICHARD, O.M.I.
Weston School of Theology
Cambridge, Mass.

Books Received

CHURCH MINISTRIES IN NEW TESTAMENT TIMES, Manuel Miguens, O.F.M. A presentation of the notion of Order. Christian Culture Press. Pp. 178. \$12.95 paper.

ST. ANTHONY OF PADUA: Wisdom For Today, Patrick McCloskey, O.F.M. An account of the life and meditations on the words of the 13th century saint. St. Anthony Messenger Press. Pp. 120. \$1.75 paper.

THE TRIUMPH OF FAITH IN HABAKKUK, Donald E. Gowan. Offers new insights into the Old Testament's treatment of the problem of suffering. John Knox Press. Pp. 92. \$5.95.

CLASSIFIED

advertising in *The Living Church* gets results.

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.

CHURCH MUSIC

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, 221 S. Bluff, Wichita, KS 67218.

FOR SALE

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

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

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ORGANIST CHOIR DIRECTOR, music degree, seeks change in south. Reply **Box B-324**.*

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PRIEST, 39, now in good church position, desires change in large urban or suburban parish with focus on youth and education ministry. Excellent references. Full dossier available. Reply **Box D-323**.*

PROPERS

BIBLE LESSONS from the New Prayer book. Free Samples. **The Propers**, 6062 East 129th Street, Grandview, MO. 64030. (816) 753-6480.

PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to **ECCLESIA**, St. Peter's, 1416 S.E. 2nd Terrace, Deerfield Beach, Fla., 33441.

PUBLICATIONS

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? **A-CROSS**, new 32-page quarterly magazine, **Box 1615**, Iowa City, IA 52240. \$4/year — \$1/back issue samples.

WANTED

REMODELING or replacing? Small congregation recovering from flood needs useable individual kneelers, can pay shipping. Please first write: **The Junior Warden, Our Saviour, Oatlands, Box 1558**, Leesburg, VA 22075. Thank you.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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PEOPLE and PLACES

Positions Accepted

The Rev. **David Toomey** is the assistant at St. Matthew and the Redeemer, 928 E. 4th St., So. Boston, Ma. 02127.

The Rev. **Hugh P. Turton** is rector of Blessed Sacrament, 825 N. Webster, Green Bay, Wis. 54302.

The Rev. **Douglas Vair** is the part-time pastoral assistant at St. John's, 323 Wick Ave., Youngstown, Oh. 44503.

The Rev. **Laurence Walton** is also rector of St. Mary's, New Lower Falls, Ma. Add: 258 Concord St., Newton Lower Falls 02162.

The Rev. **Charles W. Washan, Jr.** is on the staff of St. John's, Youngstown, Oh. 44503.

The Rev. **Mark Webb** is vicar of Ascension, Merrill, and of St. James', Mosinee, Wis. Add. 402 2nd St., Mosinee 54455.

The Rev. **Michael I. Wheeler** is rector of St. Luke's, 398 Chestnut St., Union, N.J. 07083.

The Rev. **Elijah B. White** is rector of the Church of Our Saviour, Outlands, Va. Add: Box 970, Leesburg, Va. 22075.

The Rev. **Keith Whitmore** is vicar of St. Barnabas, Tomahawk, and of St. Ambrose, Antigo, Wis. Add: 544 E. Park St., Tomahawk 54487.

Ordinations

Priests

Louisiana—Charles Edward Jenkins III, assistant rector, Grace Church, Monroe, La., and Randolph Robert Stephenson, Jr..

East Carolina—Wendy S. Raynor.

Pittsburgh—Robert Edward Duerr, assistant, St. Paul's, Newburyport, Mass. 01950.

Virginia—Jule Carlyle Gill, a member of the University of the South Chaplaincy, Sewanee (37375).

Deacons

Louisiana—William Carlton Graff, assistant, St. Matthias', Shreveport, La.

New Jersey—Virginia Mae Sheay, assistant, St. Matthew's, Pennington, N.J. Add: Box 200, Stockton, N.J. 08559.

Ohio—Vernon A. Douglas.

Religious Orders

St. Mary's Convent, Milwaukee — Sister Jeanette made her first vows in the Community of St. Luke on the Feast of the Annunciation. The Rt. Rev. Charles T. Gaskell presided.

Order of the Holy Cross—Whitby House in Grapevine has been changed to James Huntington Priory/Priorato de Santiago. Address: Rt. #1, Box 56-B, Grapevine, Texas 76051.

New Addresses

The Rev. **Alister C. Anderson**, 5013 Elsmere Ave., Bethesda, Md. 20014.

The Rev. **Charles Rehkopf**, 642 Clark Ave. WG, St. Louis, Mo. 63119.

Dioceses

Bethlehem—St. Anne's Church, Trexlertown, Pa., has been dedicated and the new vicar, the Rev. Ronald C. Molrine, instituted. The wall at the rear of the nave is removable to accommodate large groups.

Deaths

The Rev. **Edward Gaylord Cobb**, 66, retired priest of the Diocese of Southern Virginia, died April 18, in Arcadia, Mo., where he had lived since retiring in 1973. A lay reader for many years, he attended seminary from 1960-63 and was then ordained. His wife, Katherine deWitt Walsh, preceded him in death. Interment was in Christ Church Cathedral, St. Louis.

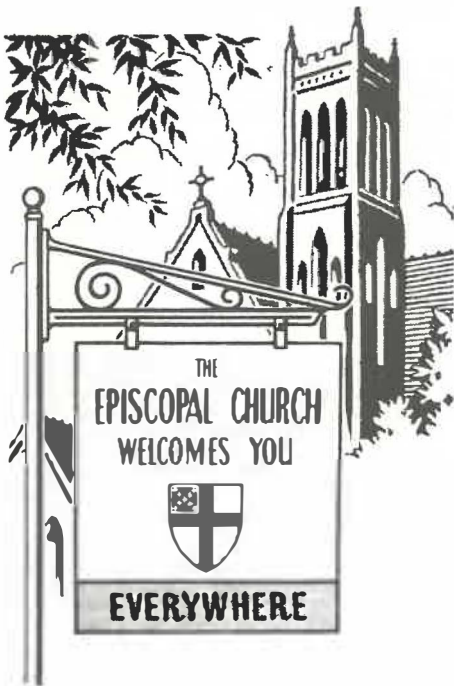
The Rev. Canon **John Henry Lembecke, Jr.**, 49, rector of Trinity Church, Independence, Mo., since 1961, died April 19, after an apparent heart attack. He had served with the US Navy during WWII and in the Korean war, and was a member of numerous commissions in the Diocese of West Missouri. Interment was in the National Cemetery, Springfield. Memorials are suggested for the parish.

The Rev. **Wright Ramsett Johnson**, 56, rector of Trinity Church, Logansport, and St. Alban the Martyr, Monticello, Ind., since 1969, died April 6, following a heart attack. He was also chairman of the liturgical commission and executive council for the Diocese of Northern Indiana and a member of several pastoral counseling services, commissions. Burial was at Nashotah House.

The Rev. **Jack E. Schweizer**, 51, rector of the Church of St. Michael and St. George, Clayton (St. Louis) Mo., died March 17. Fr. Schweizer served the diocese as a member of the Standing Committee, Commission on the Ministry, and as a founding member of the Association of Clergy.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



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.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

CORTE MADERA, CALIF. (Marin Co.)

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. Benjamin V. Lavey, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

LA MESA, CALIF. (near San Diego)

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

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

WOODLAKE CALIF. (Near Sequoia Nat'l Park)

ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. Donald A. Seeks
Sun HC 8 & 10. Wed HC & Healing 10

DANBURY, CONN. CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

STONINGTON, CONN.

CALVARY CHURCH 33 Church St.
Sun 8 HC; 10 HC 1S & 3S, MP & HC 2S & 4S. Daily MP 9 ex
Wed & Sat; Wed HC 9:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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. Carlozzi, 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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

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

DOUGLASTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

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, 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

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

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, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene; the Rev. 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 Parka, 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

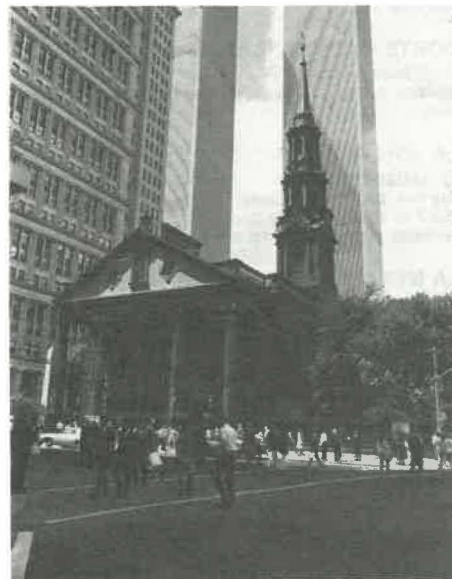
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

UTICA, N. Y.

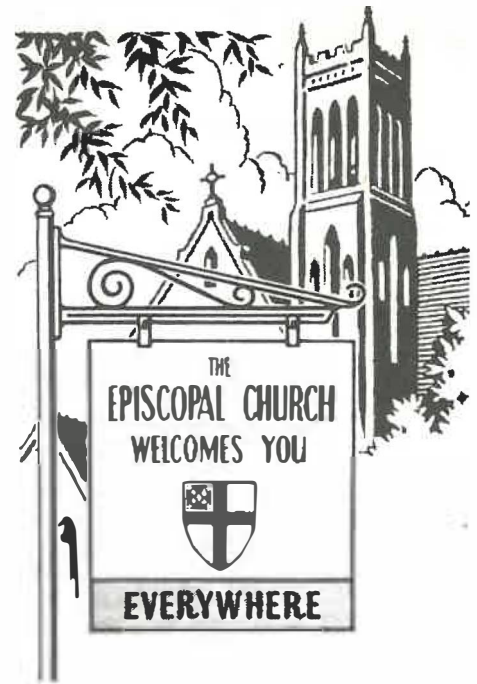
GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; int daily 12:10

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



St. Paul's Chapel of Trinity Parish, New York City



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 Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

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

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