

THE LIVING CHURCH

Religion and Reformers

• page 9



George R. Wilson, *Oklahoma Journal*

Bishop McAllister of Oklahoma, shortly after his consecration, is escorted by bagpipers [see p. 3].

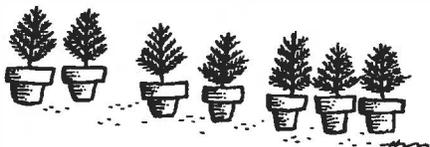
AROUND & ABOUT

With the Editor

TO HENRY DAVID THOREAU:

You can't mean it — what you wrote about your eminent friend R. W. E. in your journal on Jan. 30, 1852: "I doubt that Emerson could trundle a wheelbarrow through the streets, because it would be out of character. One needs to have a comprehensive character." Really now! Emerson might have said in reply, but I don't think he would: "I doubt that Thoreau could become the literary darling of the decadent school, because it would be out of character. One needs to have a comprehensive character."

What makes a character definite, positive, vivid: isn't it precisely the kind of boundaries, limitations, beyond which Emerson would clearly have to go to trundle that wheelbarrow through



Concord, or beyond which you would have to go to be the laureate of degeneracy? A picture isn't a picture until it is framed, and a frame is a set of limitations which hedge the picture in and say to it "thus far — no farther."

I can see what's in you, or in Emerson, or in any character worth seeing or capable of being seen, at least partly by seeing what's *not* there. An Emerson who could trundle a wheelbarrow through the streets of Concord would not be an Emerson. A Thoreau who would refrain from trundling a wheelbarrow through the streets if that seemed to him the thing to do would not be a Thoreau. The defect, in the sense of the absence of something, always helps to define the character and thus to make it visible, identifiable, and appreciable. If I'm coming home from a party in the dead of night, and my home is in Concord, Mass. ca. 1852, and I see a man trundling a wheelbarrow down the main street, I might exclaim to the wondering stars: "Lord bless me, that's Ralph Emerson — at this time of night! And pushing a wheelbarrow?! But of course it isn't — not doing that. Must be somebody else who looks like him. However, I'm going to pull his leg a bit the next time we meet with something like, 'Whowas that lady you were trundling down the street in a wheelbarrow at two o'clock Sunday morning?'"

To have seen Ralph Waldo Emerson in that wheelbarrow act would have been an appalling sight, if it had been possible. Thank God it was inconceivable. To be able to go beyond the divinely imposed frame of one's own personal entity is not comprehensiveness of character but negation and destruction of character. And while we're thanking God for keeping Blessed Ralph within those proper limits of his being I thank God that he kept you within your proper limits, and that's why to so many of us you are so dear and welcome a mental guest who wrote so much more sense than nonsense.

NOTE TO ELLEN D.:

It happens that I can help you about "that blessed word Mesopotamia." The phrase was used by the great 18th century actor David Garrick; he was referring to somebody's statement that the evangelist George Whitefield was such a magician with his voice that he could make men either laugh or cry by his way of saying "Mesopotamia." It is also reported of an old woman that she told her pastor she found great support in that comfortable word Mesopotamia. That's all there is to this mysterious matter — I think. But what a beautiful, moving, comforting word it is! And as with all truly blessed and comfortable words you can play it on the organ but not on the guitar.

Perception

Yours are the evening shadows,
The simple loveliness
Of reeds by a river bending
Beneath the wind's caress.

Yours is the cool white splendor
Of the moon's luminous light,
The stately march of planets
Across the field of night.

Yours is the song the morning
Exults to each fading star;
Yours the unending cycle,
Yet closer than breath You are.

Kay Wissinger

The Living Church

Volume 174 Established 1878 Number 23

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

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

Board of Directors

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

The Living Church Foundation, Inc.

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

†Director but not member of the Foundation.

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

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.

DEPARTMENTS

Around and About	2
Books	15
Editorials	12
Feasts, Fasts & Ferias	13
Letters	3
News	5

ARTICLE

Religion and Reformers	9
Thomas C. Reeves	9

CALENDAR

June

5. Trinity Sunday/Pentecost 1
9. St. Columba/Corpus Christi
11. St. Barnabas
12. Pentecost 2/Trinity 1
14. St. Basil the Great
16. Joseph Butler
18. Bernard Mizeki
19. Pentecost 3/Trinity 2
- St. Alban

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

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

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 Cause of It All

The controversies now afflicting the Episcopal Church have all of us in a double bind.

Laymen have no effective means of countering the peculiar innovations of clergy other than withholding their financial support and refusing to attend services. But to do so tends to destroy the church the laymen would preserve: they can not be mad at God.

By the same token, clergy who use their professional prowess and ordained power to force changes on unwilling congregations contribute to the falling away of the faithful and to their own undoing; they defeat themselves, counter their Divine Commission.

The answer may be to restore pride as the first of sins.

WHITLEY AUSTIN

Salina, Kans.

All in Fun

Reference the letter [TLC, Apr. 24] about "The Monk and the Prince"; I was so amused over the fulminations coming out of the ivied towers of the history department at North Carolina University that I must respond. *Of course* the story is untrue, just as Winnie the Pooh is untrue, and Canterbury Tales, and Tugboat Annie! The only real gaffe in the tale to which I plead guilty was having Richard the Lionhearted die in Austria, and my friends are poking fun at me for that one, which I can't even blame on my uneducated typewriter.

I am indeed sorry that I ruffled the

The Cover

The exhibit hall of the Myriad Convention Hall in Oklahoma city was transformed into a church setting for the consecration of the Rev. Gerald N. McAllister as Bishop of Oklahoma. Seats for the congregation were placed in the form of St. Andrew's Cross. Shortly after the service ended, the bishop was escorted to his reception by bagpipers symbolic of the church's ties to the Episcopal Church in Scotland.

pedantic (look it up) feathers. But I do think our troubled church needs a bit of whimsy now and then, to ease our tensions.

(The Rev.) SYDNEY H. CROFT
Lynnwood, Pa.

Tithes and Offerings

Kemp C. Fairbanks II [TLC, April 14], criticizes the Bishop of Los Angeles and protests: "How can our tithes and offerings . . . be used by the bishop . . . (in this way?)"

According to published figures, if Mr. Fairbanks' congregation is tithing, the average family income therein is about \$1,500 a year.

ASHLEY HALE

Laguna Hills, Calif.

St. Mary Magdalene

The motion picture *Jesus of Nazareth* on television received much merited praise. It is sad that it was seriously marred by the presentation of St. Mary Magdalene as a prostitute. Why is that slanderous idea perpetuated?

(The Rev.) HENRY HUBERT HUTTO
Austin, Texas

Why Not Women?

I read with interest the article by J. Howard Manningham on "A New Late Vocation Plan" [TLC, May 11], and hope that his proposal will be given serious attention. However, I would like to know why he did not include women as candidates. Does he intend to indicate his own refusal to acknowledge the presence in the Episcopal Church of women clergy, or is this an area in which old habits of thought blind him to possibilities?

(The Rev.) COLUMBA GILLISS, OSH
St. Anne's Church for the Deaf
New York City

Lectionary Reform

I read with interest Fr. Jensen's letter, "Bowdlerizing the Scriptures" [TLC, May 1] and find myself in regretful agreement with nearly all of his comments. The noted omissions from the lectionary, however, prompted some further research which might be of interest to others.

The omitted passage from Romans is 1:26-27. In the 1943 Lectionary not only are these verses omitted but the whole section in which they fall (1:18-32) is also dropped, and in the 1928 Lectionary verses 26-32 are left out though the first part of the passage is to be read.

In I Timothy the omitted section is 2:9-15. The 1928 Lectionary retained the whole passage, but in 1943 verses 11-15 (the part which applies specifically to keeping silence) is also omitted. Here there is the further complication



ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



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

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat
Mr. Everett Courtland Martin
Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931 1977

TRACTS Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

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

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

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

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION
407 E. Michigan Street
Milwaukee, Wis. 53202

of parallel passages: vss. 9-10/I Peter 3:3-6; vs. 11/I Cor. 14:34-35; and vss. 12ff/I Cor. 11:2-16 (and in part Eph. 5:22-33). Ephesians is in all the Lectionaries, I Peter in all but the new one, I Cor. 14 in all but the new one, and I Cor. 11 (the strongest statement on the subject) is missing in all three of the Lectionaries.

Thus in the area of moral statements the present revisers seem to have begun a reversal of a trend which appeared 50 years ago; but in dealing with the role of women they are continuing a trend which also appeared at the same time. The only conclusion I would offer is that we should not place too much blame on the Proposed Book of Common Prayer and its compilers for a situation which has plagued us for half a century.

(The Rev.) WILLIAM D. LORING
Sandy Hook, Conn.

Double Standard?

It is interesting to note as one reads the news columns of TLC in recent weeks the zeal of a number of the bishops of the church to enforce the national canons as they pertain to certain priests charged with abandoning the communion of this church.

One is compelled to ask why none of this same zeal was shown by any of these bishops when several of their brother bishops abandoned the commu-

nion of this church by illegally and uncanonically "ordaining" women as priests in 1974? Except for a totally meaningless "censure," none of these bishops has suffered any canonical penalty for his unlawful action.

There is obviously a double standard of justice that is being employed.

As a member of the standing committee of my diocese, I would also urge the church to examine the canon (Title IV, Canon 10) under which these disciplinary actions are being taken against these priests. While some will say it is an administrative matter that is being dealt with, the ultimate consequence — deposition — is, in the case of a trial for other offences under the canons, the heaviest punishment that can be incurred.

The canon itself, as it is being used, is an affront to any concept of justice in that the standing committee acts as prosecutor, judge, and jury with no provision made for the accused to be fairly heard. Since it is presumed to be upon the initiative of the standing committee that this canon is invoked, the fact that a priest may have conferred with his bishop beforehand does not satisfy the basic right of an accused to confront his accusers. As this canon is being currently used by a number of bishops and standing committees, it is very much a Star Chamber proceeding.

If canonical discipline is suddenly to be enforced against priests for obeying their consciences, but erring bishops left immune, at least let's not stack the deck against these priests. As a minimum, basic concepts of justice should prevail.

(The Rev.) ALBERT H. PALMER
St. Thomas Church
Farmingdale, N. Y.

Sexual Openness

I am struck by some extraordinary aspects to the letter of the Rev. Robert S. S. Whitman [TLC, April 10]. In his closing paragraph he deplores the current openness about sexual orientation. It would seem to me that a priest is being open about his sexuality if he wears a wedding band or has a lady in



his rectory — especially if she be "great with child." I suspect this form of openness is perfectly all right with Fr. Whitman.

"Scripture and experience show that homosexuality is a problem. . . ." I agree with Fr. Whitman on this, but it is a problem only in that society which refuses to recognize that this is a God-given nature.

Incidentally, I notice among your correspondents signs of a change in attitude. At first, many said gayness is evil because it is not "given." With growth in knowledge, many are saying that it is indeed "given" but even so is evil and ought to be repressed. This attitude seems to me a classic example of the endurance of sheer prejudice.

THOMAS J. JACKSON
Atlanta, Ga.

Man Embraces

Re "As Others See It" [TLC, Apr. 24]: Dr. Knudson, Dean of Boston University School of Theology in the 1930s, used to say, when commenting on such passages as "What is man that thou are mindful of him?": "In this case, gentlemen, man embraces woman." Indeed, in this and similar cases, erudition gives place to common sense.

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

{ The original piece was about man as a generic term. Ed.

A SPECIAL OFFER FOR NEW SUBSCRIBERS

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

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

Fill in the coupon and send it to us today!

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

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

Name _____

Address _____

City _____ State _____ Zip _____

THE LIVING CHURCH

June 5, 1977
Trinity Sunday/Pentecost 1

For 98 Years
Serving the Episcopal Church

EXECUTIVE COUNCIL

Resolutions and Actions

At its spring meeting in Louisville, the Executive Council of the Episcopal Church adopted a resolution deploring and condemning "all actions which offend the moral law of the church."

Council went on record that it witnesses "to the necessity for the church to give moral leadership to the affairs and activities of the church and the world." It believes "it should deal with moral issues."

The resolution expressed the hope "that no bishop will ordain or license any professing and practicing homosexual until the issue be resolved by the General Convention."

The Executive Council, said the Rev. Robert F. Royster, Lakewood, Colo., "should speak to the moral issues. . . . This council is competent to deal with the issues." He had initiated the subject through the Committee on Church in Society.

However, the Rt. Rev. Hal R. Gross, Suffragan Bishop of Oregon, said he did not think it the "function of this council in effect to censure any bishop of the church for openly flaunting the moral law of this church. . . ."

Fr. Royster replied that he did not believe the bishops are "the sole repositories of the moral leadership of the church."

The Rt. Rev. William H. Folwell, Bishop of Central Florida, said he also believes "it is the responsibility of the council to deal with moral issues," and cited civil rights and social responsibility in investments as two areas in which the council has exercised moral leadership.

Council asked that the subject of the resolution be referred to the House of Bishops for inclusion on its agenda for its September meeting.

Actions

In other actions, council approved a suggested policy relating to inquiries by police or other governmental investigative agencies to corporate and administrative officers of the Domestic and Foreign Missionary Society.

It also approved a 1976-77 Venture in Mission budget of \$400,045, of which \$200,000 had been approved earlier. The difference will be in the form of

loans from two funds, which will be repaid; and approved an appropriation of \$10,000 from designated funds to the Office of Religious Education "to develop a consultation between diocesan directors of Christian education and regional and national education officers for purposes of sharing concerns and developing resources."

Approval was given for adjustment of pension payments, within certain stipulations, for employees who had retired prior to the effectiveness of the present retirement plan. Council also:

Amended by-laws to provide for: changing title of Executive Vice President to Senior Administrative Officer; indicating that the secretary of General Convention is ex-officio the secretary of the Executive Council . . . ; approving permission for the president to be represented by his nominee on the committee on trust funds; limiting membership on its standing committee to council members with others permitted to serve on an ad hoc basis on selected projects; and repealing Article II which provided for a steering committee.

✓ Approved a resolution on the energy crisis.

✓ Asked that an invitation from Joseph L. Hargrove of Shreveport, La., to hold the February, 1978, council meeting in New Orleans, be considered.

✓ Approved a resolution congratulating the Japanese Christian Mission in the U.S. on the occasion of its centennial.

✓ Approved guidelines for applicants for grants and a Field Appraisal Form and received as information a Flow Chart and Application Form from the Coalition for Human Needs.

Partners in Mission

Some 40 Partners in Mission from throughout the Anglican Communion met in Louisville with the Executive Council. At a joint session, the Rt. Rev. John Allin said to them: "Being faithful to the vocation of Christian mission requires our best and unique offerings as individuals, as national churches, as the Anglican Communion. And I believe we need the grace of each other's help to make our best offering. Christian discipline and stewardship must be our common and coordinated commitment, if the uniqueness of each

of us is to be recognized, realized, and offered."

Earlier, over 60 Partners in Mission had visited provincial meetings of the Episcopal Church, had addressed numerous groups related to the church, and visited others. For some, it was the 17th consultation within the Anglican Communion.

The life and mission of the church (within the province) were subjects for discussion at each of the nine provincial meetings, and at the close, an agreed statement was prepared by a team of visitors and province representatives on the results of the consultations.

Executive Council members and the Partners who met with them in



Mrs. Grace E. Leeper, 87, a communicant of St. Mark's Church, Barron, Wis., holds the books she has used for worship in the Episcopal Church to date. They include the Book of Common Prayer of 1892, the Book of Common Prayer of 1928, Services for Trial Use of 1971, and the Proposed Book of Common Prayer of 1977. Mrs. Leeper has remained active in church affairs over the years. Currently she is a member of the mission's bishop's committee and memorial committee, their representative to the deanery, secretary of the altar guild, and will be a delegate to the E.C.W. annual meeting this fall.

Louisville, went through a similar process, but emphasis was on national church life and mission.

As a final result of the consultation, council approved the continuation of the Partners in Mission program with a work group to be named by the Presiding Bishop to oversee the "collation and distribution of the learnings" of the consultation.

Council also approved, along with the partners, an agreed statement which recognized council's "responsibility in such matters as parochialism, urban work, ecumenism, evangelism, and stewardship."

Bishop Allin thanked the visitors for coming. "You have made a contribution, a leavening effect for which we really can give thanks. The effects won't show for a while, but they will show and we thank you for them."

Finances

Matthew Costigan, treasurer of the church, told council that pledges from 91 domestic dioceses have been received for the 1977 budget indicating a total of \$11,570,000, compared with \$11,700,000 which had been projected. Of the 91 dioceses, 11 had overpaid their apportionments, and 13 had underpaid. "No material changes," Mr. Costigan said, are expected in the income projections used for the 1977 budget of \$14,020,000.

AAP

New Diocese Formed

The formation of a diocese without geographic boundaries highlighted a weekend of activity by churches which have withdrawn from PECUSA.

Clergy and laity attending the second general meeting of the Alliance of Anglican Parishes in Pasadena voted unanimously to form a new Anglican jurisdiction to be called the Diocese of the Holy Trinity. The lack of geographical limitations will permit the inclusion of any other Anglican church no matter where it is located.

The meeting began with a solemn pontifical mass that marked the 59th anniversary of the founding of St. Mary of the Angels Parish, Hollywood. During the service nine priests publicly renewed their ordination vows and offered their "fealty and obedience" to the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield. The bishop has agreed to furnish episcopal oversight by serving as interim ecclesiastical authority pending a "restructuring of the Episcopal Church."

As a text for his sermon, Bishop Chambers cited the Epistle of St. Jude: "Earnestly contend for the faith which was once delivered to the saints." Describing the concelebrating priests as

"devoted and dedicated," he termed their action "wonderfully profound" and said it would surely "open the way for others to follow their example."

"We shall all go forward with no fear, but with the power of God," the bishop declared. "This is what we are all about."

Offering their allegiance to Bishop Chambers were the Rev. Frs. John D. Barker, rector of the host parish; Albert J. duBois, executive director of Anglicans United; Maurice M. Freemyer, rector of the Church of St. Mary of the Ozarks, Mountain Home, Ark.; F. Ogden Miller, rector of the Church of Our Saviour, Los Angeles; James O. Mote, rector of St. Mary's Church, Denver; William T. St. John Brown, rector of St. Matthias' Church, Sun Valley, Calif.; Clark A. Tea, rector of St. Christopher's Church, Boulder City, and vicar of the Church of St. Mary the Virgin, Las Vegas, Nev.; Elwood B. Trigg, vicar of St. Michael's Church, Bell Gardens, Calif.; and G. Russell Touchstone, vicar, St. Therese's Mission, Santa Ana, Calif.

During the business session of the general meeting, delegates approved a budget of \$16,500, appointed Fr. duBois and Fr. Mote to be visiting canons for the diocese, and made plans for participating in the September Congress sponsored by the Fellowship of Concerned Churchmen. The next Alliance meeting will be held in Denver.

The weekend closed with Bishop Chambers confirming a class of 25 at Holy Apostles' Church, Glendale. The bishop also received the vow of fealty and obedience from the Rev. George C. Clendenin, rector.

It was reported that the Bishop of Los Angeles, the Rt. Rev. Robert C. Rusack, and members of the Standing Committee had asked Bishop Chambers not to take part in the formation of the Diocese of the Holy Trinity.

"I'm afraid it's going to muddy the waters further," Bishop Rusack said. But he indicated that he will not seek action against Bishop Chambers.

COLORADO

Bishop Chambers Visits

The Rt. Rev. Albert Chambers, retired Bishop of Springfield, confirmed a class of 30 persons at St. Mary's Church, Denver, and said he had administered the rite to approximately 70 more in other secessionist parishes in California and Nevada.

The parishes have seceded from the national church and their dioceses because of strong objection to actions taken by the 1976 General Convention at Minneapolis on the ordination of

women, the new liturgy and the attitude toward homosexuals.

The parishes have formed a non-territorial organization known as the "Diocese of the Holy Trinity" [see above].

Bishop Chambers emphasized that he was acting solely as a visitor to parishes which have no bishop because of their secession and that, contrary to published reports, he is not acting as the diocesan for the dissident group.

Asked to comment on the action in Denver, the Rt. Rev. William C. Frey, Bishop of Colorado, asked "confirmed in what church?" He said persons confirmed in these circumstances were in an anomalous position.

Bishop Frey said he had not been asked to approve Bishop Chambers' sacramental functioning in this diocese as required by the canons of the church.

"He is doing what the bishops did at Philadelphia," (ordaining women in violation of the constitution and canons), Bishop Frey commented. "They think that they have the 'magical juice' and can dispense it wherever and whenever they wish."

Bishop Chambers took the position that he was acting properly because the dissident diocese has named a standing committee which functions as the ecclesiastical authority in the absence of a diocesan and accordingly can request any bishop to perform sacramental functions.

He said that he had confirmed classes in Glendale, Monterey, Hayward, Oakland and Beverly Hills in California and in Boulder City, Nev. The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, announced that Bishop Chambers had come into that diocese without his permission. Earlier, Bishop Chambers said he had confirmed in several eastern cities.

The confirmation service was a satisfaction for the Rev. James Mote, rector of St. Mary's, Denver, because he had promised parishioners that, if they seceded from the church and diocese, there would be one or more bishops to serve them. His parish was the first to withdraw following the Minnesota convention.

Facing the likelihood of deposition at the end of May, Fr. Mote said this did not concern him because he was unable to maintain his ordination vows in what he called that "Protestant sect."

He said his parish is prospering, that 60 adult members had transferred from other Denver churches, that the 1977 budget would top \$100,000, compared with \$80,000 the previous year.

After the secession vote on November 28, Fr. Mote said, 63 members withdrew but that attendance at Sunday services now averaged 280, down from 320 previously.

Meanwhile, another St. Mary's Church functions successfully, consist-

ing of parishioners who opposed secession, using the facilities of the Church of the Epiphany. A spokesman said that Sunday service attendance was 65 to 70 and that the congregation, recognized by the diocese as a continuation of the previous St. Mary's Church, was well financed, weekly contributions substantially exceeding the norm in this diocese. The vestry is in the process of calling a rector.

The "Diocese of the Holy Trinity," Fr. Mote said, had established a board of examining chaplains and a three-priest committee to consider cases of marriage nullities in addition to a standing committee. He said that at least 24 and probably 30 secessionist parishes would send delegates to a convocation of the new diocese in Denver, July 7-9. He expects that a total of 60 to 80 parishes would be members of the group within a year.

CHURCH OF ENGLAND

Proposed Ordinal Seen Promoting Unity

A proposed ordinal just published by the Church of England Liturgical Commission may, if accepted, bring a step nearer Roman Catholic recognition of Anglican orders, at present one of the big obstacles to union between the two bodies.

The proposed ordinal consists of four services, the Ordination of Deacons, the Ordination of Priests, the Ordination or Consecration of a Bishop, and the Ordination of Deacons and Priests. Revision of these services is the first since 1662 when the Book of Common Prayer was published.

The new publication defines the roles of bishop, priest, and deacon. In the past the Roman Catholic Church has maintained that the Church of England is not clear enough about what it means by a priest.

One change in the proposed ordinal, which could be in use next year if accepted by the General Synod, is that bishops, priests, and deacons will no longer be ordered to receive the Holy Ghost at the time of their ordinations.

Instead, "the Almighty Father" is requested to "send down your Holy Spirit upon your servant whom we now consecrate in your name."

The Liturgical Commission re-introduced a custom of the church whereby the bishop presents the candidates to the people and asks them to assent to their ordinations. Each charge begins with a declaration added late in the revision process which states that a deacon/priest/bishop "is ordained (or consecrated) within the historic succession of the church's ministry, as the Church of England has received it."

The commission had begun work on the proposed ordinal by studying again the Anglican-Methodist ordinal which was published during the abortive negotiations for reunion of the two churches nearly a decade ago. Canon Geoffrey Cuming of the liturgical commission said the joint ordinal was "very well received at that time," and some of it formed the basis of the present proposed Anglican ordinal.

The commission had also considered the revised Roman Catholic ordinal (1968) and the revised ordinal from PE-CUSA (1970), a spokesman said, but neither had proved very useful because their styles were so different from that of the Church of England, the Roman version being "more explicitly pious" and the American "more florid."

Other changes in the ordinal include using the "you" form throughout, provision for an Old Testament lesson and Psalm for each order, and the opening collect replaced.

"There is a strong Anglican view," said one commentator, "that the way the church now spells out its understanding of the priesthood will be found acceptable to the Vatican. Certainly the new ordinal is believed to dovetail on many points with the revised catholic publication."

Anglican orders were described by Pope Leo XIII in 1896 as "null and utterly void."

FRANCE

Whose Head is Whose?

The chopped-off heads of 21 statues from Notre Dame Cathedral, believed lost since about 1796, have turned up inside a courtyard wall in the Opera district of Paris.

The discovery was made by Francois Giscard d'Estaing, manager of the Banque Francaise du Commerce Exterieur, which recently purchased an old mansion.

Because the mansion's courtyard contained a wall that seemed to serve no purpose, the bank manager, who is interested in archeology, had the wall opened and there were the 21 severed heads and 350 fragments of other statuary.

According to experts of the office in charge of national monuments and museums, the heads — of the kings of Judea — are more than 700 years old and belonged to statues in the Royal Gallery of the cathedral.

In October, 1793, during the French Revolution, a mob of anti-royalists entered Notre Dame and pulled down with ropes what they thought were the statues of French kings, hauled them outside, and "guillotined" them in Cathedral Square.

They were left in the square together

with other statues from one of the cathedral portals, until 1796, when the pieces and heads were sold as building materials to a contractor.

That same year, a lawyer, both a royalist and a churchman, purchased the statuary, buried it in the courtyard of his new mansion and then walled it up to protect it.

He died before the reopening in 1801 of French churches closed by the revolution.

ARCHEOLOGY

5th Century Burial Site Believed Found

The Israeli Department of Antiquities, in a cautious announcement, said that "what is believed to be" the cave and burial site of St. Euthymius the Great, fifth century Armenian-born founder of Judean desert monasticism, had been uncovered.

The discovery was made by Dr. Yannis Meimaris, a Greek archeologist, in an area east of Jerusalem near the road to Jericho.

St. Euthymius, 377-473, was a priest in Armenia, migrating to Palestine about 407, where he lived a solitary life, usually in a cave.

He finally settled in the desolate country between Jerusalem and Jericho, where he undertook the spiritual direction of a number of recluses without giving up his own solitary mode of life.

One of the most revered of the early Palestinian monks, he gained influence among the Arabs by his healing of the paralytic son of a Bedouin chieftain.

A monastery, built on the area where St. Euthymius died and was buried, was destroyed by the Persians in 614. Rebuilt, it was again destroyed after the Arabs seized Jerusalem in 638.

Dr. Meimaris' dig uncovered the skeletons of hundreds of monks in a large burial chamber, mosaic remnants, and an inscription presumably referring to St. Euthymius' nomad friend, the Bedouin chieftain.

RELICS

AF Men Reconstruct Shroud

Captains Eric Jumper and John Jackson of the U.S. Air Force Academy have combined scientific techniques in their study of 45-year-old photographic slides on the Shroud of Turin, believed by many to be Jesus' burial cloth. They are an aero-mechanical engineer and a physicist, respectively.

The two men working at Colorado Springs used mathematical plottings to reconstruct a three-dimensional body of

a man 5' 10½" tall who weighed 175 pounds.

That size man was the only one who would have exactly fit the faint outlines of a man's face and body depicted on the shroud, a linen sheet 14' 3" by 3' 7".

The air force officers say that their greatest problem in investigating the shroud is in not having direct access to it. The shroud is in Turin, Italy, and has been displayed only three times in this century.

Earlier investigations have discounted theories that the impressions on the shroud could have been painted by an artist or, as more recently suggested, been placed by some photographic technique — a technique unknown until the last century.

Some scholars claim to have accounted for the shroud as far back as the sixth century, but it is commonly agreed that it has been around for some centuries.

A newer theory is that the figure of the man was caused by a burst of some kind of radiation.

Captains Jumper and Jackson said they want to attempt to bring out what may be coins over the eyes of the shroud's figure. They would use sophisticated techniques, involving computers, developed for high-resolution photography from satellites and "spy" planes.

The figure they reconstructed was done by using slides and a piece of muslin the exact size of the shroud.

"We did the body outlines in black, what are believed to be bloodstains in red, scorch marks in orange, and water marks in blue," Capt. Jumper said.

The cloth was then draped over a volunteer so that all image figures were aligned with a corresponding part of the model.

"We feel the shroud is worthy of further scientific study," Captain Jumper said. "The accumulation of evidence from different fields of knowledge presents a formidable argument in favor of its authenticity."

UNITED METHODISTS

U.M.s to Direct Own Agencies

By a unanimous decision, members of the Judicial Council of the United Methodist Church ruled that executive positions in church agencies may only be filled by members of the church.

The Methodist Discipline adopted in 1967 provided that executive staffs must be made up only of church members. The amendment concerning executive positions strengthens the original rule on appointments.

Complaints were received from the Division of Ecumenical and Inter-

religious Concerns of the church's Board of Global Ministries charging that the provision violated the church's own ecumenical stance and placed "potential barriers to ecumenical strategies and programs."

However, the Judicial Council said "it is important to distinguish between 'stance' as expressed attitude and aspiration and the specific action relating to internal administrative or organizational responsibilities. That the attitude of the United Methodist Church is one of ecumenical concern and openness is clear."

The ruling further affirmed that "the establishment and maintenance of an 'ecumenical stance' does not require the relinquishment of the integrity of internal organization."

Although the Council acknowledged that the requirement might be interpreted as being exclusive, it suggested that "it can also be presented as an insistence on hiring only executives who are, as members of the United Methodist Church, committed to carrying out a specific ecumenical mission."

U.M. Women and ERA

Directors of the Women's Division of the United Methodist Church voted 70-3 (with one abstention) not to hold any meetings in states that have not ratified the Equal Rights Amendment (ERA).

They also are encouraging their constituents to avoid making trips to such states.

LUTHERANS

Hospital Searched at Gunpoint

Onandjokwe Lutheran Hospital at Oniipa, Namibia, was searched by South African Security Police who held the staff at gunpoint for an hour while officers searched their homes.

One doctor, a woman and her small baby, and others including a bed patient were taken into detention without explanation. The first three were released hours later.

Police in the area have been searching for guerrilla soldiers of the South West Africa People's Organization (SWAPO).

Hospital authorities complained to local administrators that the South African Nursing Council had asked the medical staff to "treat all patients impartially."

The staff does not ask patients for any information other than what is necessary for treatment, so members could neither deny nor confirm the claim of South African Security Police that SWAPO soldiers were being treated.

BRIEFLY . . .

Bishop **J. Warren Hutchens** of Connecticut plans to retire Aug. 31. He was consecrated in 1961 to serve as suffragan and was elected diocesan in January, 1971. He will be succeeded by Bishop Morgan Porteus, coadjutor since 1975.

Fr. **Julian Sterx**, reportedly the oldest Roman Catholic priest in the world, has died at the age of 106. Ordained in 1893, he spent his ministry almost uninterruptedly in his native city of Louvain, Belgium.

"In God's eyes, it would be far better for parents of an unborn child, whether they are married or unmarried, to let the child be born and give it away or even sell it, than it would be to take the child's life . . ." wrote **Dan Lyon**, editor of the *Christian Crusade Weekly*. No one, he said, has the right to destroy a child's life "whether it weighs six ounces or six pounds."

Bishop **Harwood Sturtevant**, 88, Coadjutor of Fond du Lac from 1929-33, then diocesan until 1956, died April 16, in St. Petersburg, where he had lived for some years. Cremation followed a service in St. Petersburg. The ashes will be interred under the altar in St. Paul's Cathedral Yard, Fond du Lac, next to those of his wife, Mary Williams, who died in 1970. Survivors include two daughters and one son.

A stockholder resolution which the Episcopal Church had filed to eliminate **Morgan Guaranty Trust Co.** loans to the government of South Africa failed to secure enough votes to keep the measure alive. The effort was also supported by the National Council of Churches and a leader of the Black Congressional Caucus.

The **Rhode Island General Assembly** has asked Congress to call a constitutional convention to consider an anti-abortion amendment. Both houses passed the bill which does not require the governor's signature. Sen. Robert J. McKenna, who considers the resolution "probably the most important act we'll consider this year," said the "key issue of 'who is a person' remains unanswered."

RELIGION AND REFORMERS

*Beyond almost all of the problems
that plague us is the perilous absence of any
significant authority of moral
and ethical standards.*

By THOMAS C. REEVES

Although it is no longer fashionable to point out, over the past century American liberalism boasts a long list of triumphs. Its roots lay in the gilded age, with high-minded civil service and political reformers, angry farmers, saintly settlement house workers, and a variety of dreamers and thinkers who challenged the intellectual and moral underpinnings that justified the exploitation and suffering of the industrial revolution. Liberals rose to national prominence and power in the Progressive Era of Presidents Theodore Roosevelt, Taft, and Wilson, producing scores of laws on the federal, state, and local levels that basically altered many traditional patterns of American life. The income tax, child-labor laws, women's suffrage, the direct election of Senators, the Wisconsin Idea, city managers — the string of achievements is familiar to those who stubbornly continue to read and profit from history. In retrospect, a staggering explosion of

Thomas C. Reeves is a history professor at UW-Parkside, Kenosha, Wis.

liberal legislation occurred between the dawn of the 20th century and the First World War, and an impressive body of literature blossomed on which liberals would draw for decades.

The major Christian denominations were deeply effected by the exciting challenges to tradition and the faith of reformers in the possibility of creating an intelligent, prosperous, and happy society. Clerical proponents of the Social Gospel endorsed liberal efforts and often worked hard to persuade more conservative laymen of the compatibility between the New Testament and the *New Republic*. Protestants were especially willing to accept more relaxed and apparently more enlightened interpretations of Christian dogmas and doctrines in line with liberal, secular values. Satan, angels, and miracles were banished from "civilized" conversation, and hell became a mere epithetical signpost. "Myth" became part of sophisticated religious banter. Jesus, in light of "the latest" biblical scholarship, often became merely a sort of pious, culturally determined symbol (when he

was not portrayed as a successful businessman or a ninny meek and mild). In company with the more prestigious universities, major seminaries became increasingly attuned to the assumptions and jargon of the social sciences. Would-be clergymen were expected to be able to spout sociology and clinical psychology, however vague they might be about the writings of St. Augustine and Calvin. Social and ethical problems often outweighed traditional theological concerns.

By the late 1930s, because of their close political, intellectual, social, and cultural ties to liberals and liberalism, leaders of the major Protestant denominations were frequent targets of right wing rhetoric. The uproar increased until by 1953 J. B. Matthews, an associate of Senator Joe McCarthy, charged that "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." While that assertion was silly, there was no denying the fact that the similarity between, say, the *Christian Century* and *The Na-*

tion was obvious. The National Council of Churches issued pronouncements on secular matters at the time that might easily have come from the American Civil Liberties Union or Americans for Democratic Action.

By the mid-1960s, after the New Deal, the Fair Deal, the New Frontier, and the introduction of the Great Society, liberalism was triumphant in this country; the aspirations of decades, plus a few new ones, were either achieved or, it seemed, were easily within the nation's grasp. The federal government possessed immense authority over corporations, banks, and other powerful institutions and was our largest employer. Presidents for years had pressed for even more power and larger budgets and made so many promises to voters that sheer compilation became a problem. Congress extended the rights of minorities and spent tens of billions annually to clear urban slums, subsidize farmers, and educate, feed, and house the disadvantaged. The Supreme Court, the most strident of the major catalysts for liberal reform, issued landmark decisions on civil rights and civil liberties that sent defeated and harried conservatives into frenzy and sparked occa-

sional violence along with efforts to impeach certain judges and amend the Constitution. Respectable opinion, reflected in the "better" books, lectures, newspapers, magazines, journals, and television and radio programs, was almost wholly of liberal bent, preaching and teaching the gospel of education, moral ambiguity, tolerance, personal freedom and pleasure, permissiveness, and progress.

At the same time, ironically, liberalism was also in deep trouble. Badly scarred by McCarthyism, liberals were instrumental in leading this country into South Vietnam, a tragedy of proportions that still cannot be adequately assessed. It was also apparent that many government programs were proving to be barren of positive results when not destructive. Urban renewal, for example, gutted central cities, ousted the poor, and best benefited real estate developers; the myriad federal and state agencies created to regulate and oversee corporate and financial interests seemed securely in the clutches of those whose conduct they were supposed to amend; public education at all levels appeared to respond to huge infusions of money with lowered standards and

test scores. Moreover, there was no assurance that liberals could master the problems facing them with their rather threadbare formulas. The health of our economy, for example, seemed as dependent on war and the arms race as it did in 1940. Increasingly, the public complained of the high cost of government benevolence and of the power of government over individual lives. (Only about 15% of Americans call themselves liberals.) By the mid-1960s, liberalism was weary, leaderless, and on the defensive.

Out of this uncertainty and confusion, for a variety of complex reasons including Vietnam and the presence of an unprecedented number of young people (Daniel Moynihan called this "a barbarian invasion"), sprang one of the most unsettling and depressing eras in our history. Its features are painfully familiar: urban riots, ten million alcoholics and an entire generation on illegal drugs; a million abortions a year; a million teenage pregnancies annually; soaring crime, divorce, and suicide rates; forced busing, open admissions, student rebellions, Affirmative Action (i.e. reverse discrimination), and the virtual collapse of public education at all levels (recently, a study revealed that 50% of the nation's 17-year-olds think that Presidents appoint members of Congress, and a state college boasted of its new program in "Leisure Studies"); acid and punk rock (in the latter, performers shout obscenities and vomit on stage); hippies, yippies, Radical Chic, and the New Left; women's lib (to be questioned only for its elevation of self), gay lib, Indian lib, criminal lib, kid's lib; male beauty parlors, platform shoes, denim underwear; the uniformity, utter mindlessness, and violence of the mass media; the disgrace of numerous political leaders and the resignations of a President and Vice-President; unbridled avarice and inflation; spiraling arms expenditures; the energy crisis; the almost total secularization of American life, and so on. The happy, rational, prosperous nation envisioned by three generations of liberals (and long before them by the prophets of the Enlightenment) has somehow failed to materialize, and optimism is at a premium.

Beyond almost all of the problems that plague us is the perilous absence of any significant authority of moral and ethical standards. The pragmatism of the liberals was heavily laced with Christian values. Who today can and will boldly tell us who we are and what we are doing to ourselves? What standards are absorbed by children in day care centers, in public school hallways, and in front of the television set? Where does anyone turn anymore for the keys to a life of meaning, love, and peace?

We follow fads and do what is "in" and "with it"; we consult astrologers,



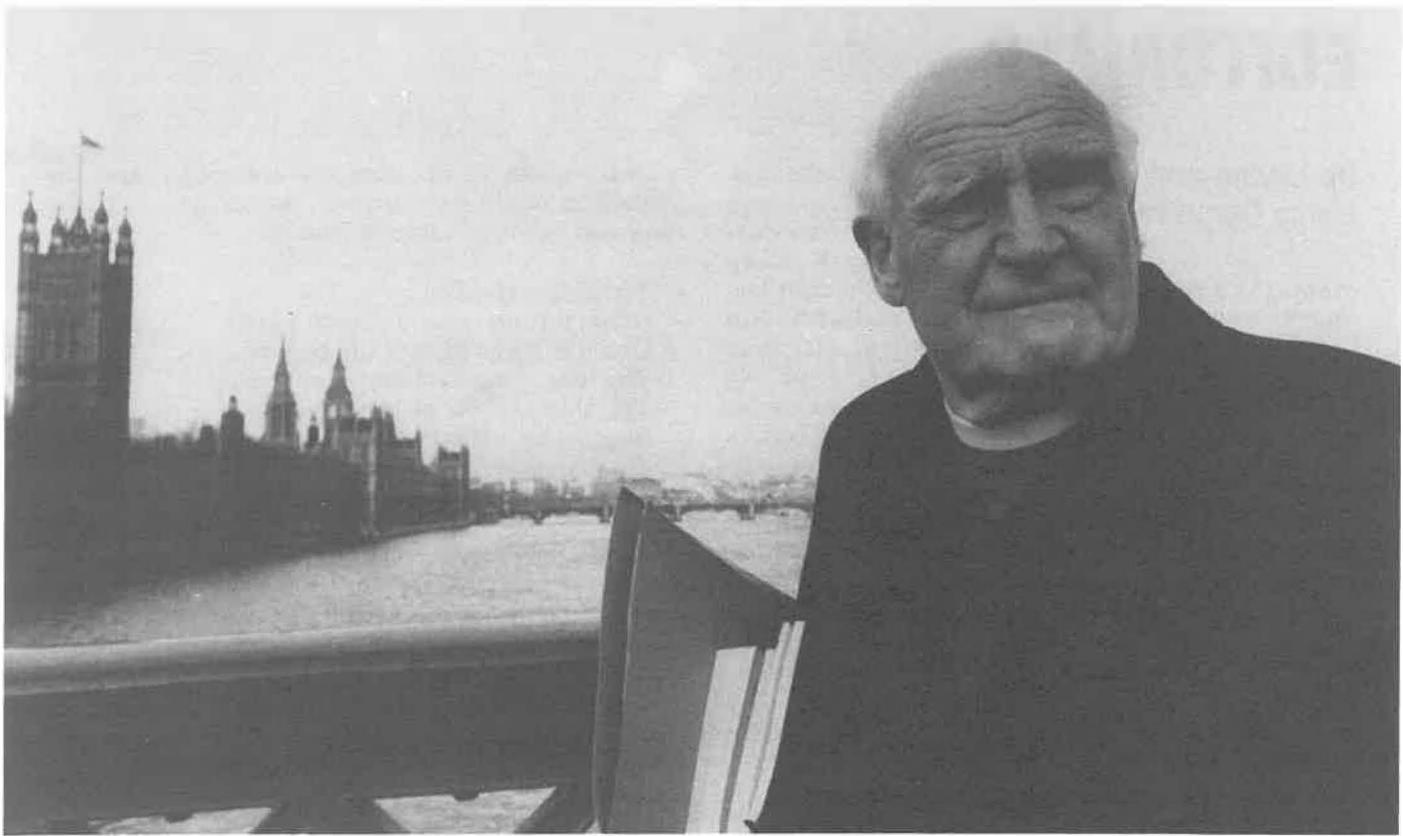
For Everything a Time

Rising and setting on his warming round
The sun marks off the days for restless man;
Worship and work, love and delight are found,
All held with ease within his daily span.

The silver moon set in her night time post
Defines the months within her changing glow,
While spring and summer, harvest time and frost
Round out a year as swift they come and go.

Within this measured time man lives his span
Upon this world of beauty and of strife.
Man's time is free to order as he will,
But God bestows this frame to help him plan
An ordered pattern for his earthly life,
That work, play, rest, grief, joy may praise Him still.

Lucy M. Nuesse



RNS

The Most Rev. A. Michael Ramsey, retired Archbishop of Canterbury: "We cannot identify the gospel with political liberation. . . ."

television personalities, and judges; we pore through personal advice columns and buy millions of books annually on how to be happy; we join cults and follow gurus who tell us to shave and stand on our heads (six million Americans are involved in Transcendental Meditation, five million in yoga, three million in mysticism, and two million in Eastern religions). Mostly, I fear, we do what feels good and what we can get away with. We very seldom turn to the traditional sources of spiritual strength. Philosophy is embalmed with academic jargon and is of no use at all. The churches seem as confused as the rest of us about the deepest issues of our existence.

By the time liberalism became wobbly in the mid-1960s, Protestant leaders — there were of course exceptions — had long abandoned much of the fundamentals of Christianity (didn't the bishops at the Council of Nicaea think the world flat?) and were unprepared to respond coherently to the disintegration around and among them. Joined by Roman Catholics, they rushed to make adjustments in their theology, liturgy, and architecture that would prevent church membership from seeming unfashionable or unappealing. They made society's shallow standards their own. (There may be a case for the admission of women to the Episcopal priesthood, but how many votes did the proposal garner because it

seemed trendy?) Church membership fell, however, especially among the young, and a general feeling emerged that the churches — like the Rotary Clubs they often resembled — were of strictly limited value. The religious sections of newspapers and magazines usually focus upon freaks, crooks, and heretics. My college students today know and care very little for anything about Christianity in any form. Aside from Billy Graham, how many church leaders can one name?

Billy Graham, of course, has prospered, as have many "fundamentalist" and "supernaturalist" churches. They offer a Christ-centered, Bible-based alternative to the chaos and hedonism of our time that millions find absorbing and sustaining. In *Letters to Malcolm*, C. S. Lewis asks, ". . . did you ever meet, or hear of, anyone who was converted from scepticism to a 'liberal' or 'demythologised' Christianity? I think that when unbelievers come in at all, they come in a good deal further."

We must be charitable toward the clergymen who joined the ranks of reformers to combat the nation's ills; American liberalism righted a great many wrongs, although the relationship between liberal legislation and its financial and social costs will long be debated. At the same time we must recognize that that intimacy resulted in the extraction from Christianity of a great many consoling and inspiring

truths, preached by the saints for long generations before the concoction of sociology.

Can Christianity of the type urged by such diverse traditions as the Southern Baptists and the Anglo-Catholics provide answers that will satisfy our restless, turbulent, and self-destructive people? The faith was born and grew strong amid the ruins of a similar civilization; as J. B. Phillips reminds us, ". . . it was the resurrection from death of a man, God's chosen man, Jesus, which gave the early church its enormous drive, vitality, courage, and hope." Without an attempt to recapture what has been surrendered, we will continue to drift and to placate and, like liberalism, be threatened with obsolescence.

Archbishop Ramsey once warned, "we cannot identify the gospel with political liberation, because the gospel is concerned not with a less radical but with a more radical liberation — the liberation of man himself into eternal life in unison with God." That is an idea we now need urgently to consider in its broadest implications. This will lead to charges of being out-of-date and reactionary, of course, but there are worse fates. St. Paul understood: "The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death it is nothing less than the power of God."

EDITORIALS

On Loving and Liking Ourselves

What we are about to talk about has nothing to do with currently earth-shaking events in church or state or world. The thought has come to us seemingly from nowhere, and with it an impulse to put it into words and print; and it's this:

Since it is our duty as Christians to love our own selves even as we love others, forasmuch as we too are beloved children of God, we need to cultivate a warm and tender affection for ourselves. And to do so need not be Narcissism any more than it needs to be Nestorianism. Our affection for ourselves should be the affection that we feel for anybody whose company we enjoy.

It is by no means original with us, this thought. The Emperor Hadrian (A.D. 76-118) was only one among the ancients who evidently had a tender affection for himself. He is supposed to have written a little Latin verse that begins "Animula vagula blandula" — an ode to his soul in anticipation of death and of the inevitable parting between himself and his soul (really, between self and self, for how else can you define the sundering of body from soul?). The Latin verse itself is not great poetry, but rather charming doggerel. An English scholar, Geoffrey Household, gave us a translation that is better than the original. It runs:

Odd little comrade, comfortable guest,
Capricious, elfin puff of air —
You're off! but where?
And when you've left this breast,
Tense little traveller, pale and bare,
Will you find anything to laugh at there?

Hadrian, or whoever he was, had a tender affection for his soul, his self. He was an odd little comrade to himself, a comfortable guest, and they had had many a good laugh together. Now he sees his elfin chum (what better word?) soon to puff forth upon the eternal voyage. And he wonders if in whatever his new abode might be he will still find anything to laugh at.

Dag Hammarskjöld in our own day had much the same feel for what he calls "ego-love." Of this self-affection he remarked that it "contains an element of gourmandise for expressing which our language lacks the right cadences" and so he resorts to French to say: "Mon chère moi —âme et corps — tu me fais un grand plaisir!"

That's lovely, and maybe one can extract a bit more "gourmandise" from the French than from Swedish or English in order to tell our selves how tenderly and tastily we enjoy ourselves. But Walt Whitman said it with a gourmandise all his own in his very American English: "I celebrate myself, and sing myself." "I loafe and invite my soul." It seems a pity that Walt and Hadrian (or Pseudo-Hadrian) could not have exchanged their apostrophes to their souls; the Roman might have gathered some robust

courage about death from the American, and the American might have savored the tenderness of the Roman's ego-love. Here is Walt's:

Joy, shipmate, joy!
(Pleas'd to my soul at death I cry,
Our life is closed, our life begins,
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore,
Joy, shipmate, joy.

In whatever language we say it, we need to say to our souls, our selves, very often and very warmly, as grateful lovers: Thank you for being you, odd little comrade, comfortable guest — *mon chère moi* — shipmate. You give me un grand plaisir. How good of God to give me you!

Needed: A Sound Obscenity Code

The members of Sigma Delta Chi have a special concern about obscenity, because as professional journalists they must uphold both the freedom and the responsibility of the press. The national board of that fraternity has issued a statement urging the Supreme Court and Congress to establish new standards that would protect unwilling viewers and minors from obscenity without infringing on First Amendment safeguards.

With the case of the conviction of Larry Flynt, publisher of *Hustler* magazine, by an Ohio jury obviously in mind, the SDC board said it was "unalterably opposed to any restriction of free expression and any prior restraint on publication," and said that the Supreme Court ruling that permits obscenity to be defined by community standards "has had a chilling effect on freedom of expression."

The extent of that chilling effect cannot be easily measured, and about it there must be wide disagreement among people concerned with the issue. But clearly there needs to be some way of legally defining obscenity that will serve better than vague and unworkable resort to "community standards." Who speaks for the community as a whole when its "standards" are consulted? The only sure way that a determination of a community's verdict upon a book or magazine or film could be made would be by a referendum at the polls. This could run to three or four special elections per month in the average American community, *quid est absurdum*. Lacking that, there is no other way to ascertain the moral or esthetic response of a whole community to a questionable item.

There are two things to be preserved, protected, and strengthened: the protection of unwilling viewers and minors from obscenity, and the right of all to participate in free communication whether they be writers or readers, producers or viewers. A better way than the presently prevailing way for the achievement of those two ends needs to be found.

Lay People and Clergy at Ordinations

By H. BOONE PORTER, JR.

June has long been a customary time for ordinations in many dioceses. The Spring Ember Days, which were traditional days for ordination, often come in this month, and for those ordinands completing courses in seminaries or diocesan schools, a date shortly after graduation is usually convenient. An increasing number of dioceses now schedule ordinations in the parish church from which the ordinand comes, or to which the new deacon or priest will be assigned to work. The major decisions about the service are, of course, the responsibility of the bishop, but the planning of details is usually left in part to the clergy and people of the parish.

This affords an exceptional opportunity for the parish worship committee to carry out a challenging and creative assignment. In some dioceses, furthermore, the diocesan liturgical commission advises both the bishop and local people in making plans. The same may be true when a new church is to be consecrated, or a new minister installed, or when some other special diocesan, regional, or deanery function is held in a parish church. Such opportunities for cooperation should be fully taken advantage of. For members of a parish committee, it can be a great source of encouragement and stimulation to spend an hour or so with some specially informed member of the diocesan commission, talking, exchanging ideas, and looking over the facilities of their church. Both the parish and the diocese are enriched by this kind of give-and-take in thinking about liturgy.

For the local congregation as a whole, such occasions can also bring many new insights. Singing some different kinds of music, seeing different styles of vestments, hearing a visiting preacher, experiencing the Peace as a real accolade, and participating in the excitement of the entire event brings to local people,

clergy and laity alike, a wider vision of the dimensions of worship.

Too often in the past, an ordination has been viewed as a purely clerical affair. The candidates started as lay persons. At the rite of ordination, they went up into the chancel into a crowd of clergy, and from this they emerged as clergy themselves, no longer members of the laity in the nave of the church. Needless to say, this is not what ordination is supposed to mean! It is true that a new deacon or a new priest is solemnly inducted into a new sacramental relationship with the bishop and with other deacons and priests. But this is only part of what ordination means. The bishop is not ordaining new priests and deacons simply to supply the existing clergy with a greater number of peers. Quite the contrary, the ordinands are being ordained to preach to people, to minister to people, to pray for people, to lead the worship of people, and to enable people to find fulfillment and salvation in the body of Christ. An essential part of the ordination of deacons and priests is that they are being invested with a new sacramental relationship toward all members of the church. The planning and arrangement of the rite of ordination should reflect this in outward and visible signs.

The placement of the ordaining bishop in a position close to and facing the congregation, as required in the rubrics of the Proposed Prayer Book, pages 524 and 536, is thus not simply for convenience or to satisfy public curiosity, but to express the relation of the congregation as a whole to what is happening. Similarly, the inclusion of lay persons as well as clergy among the presenters of candidates, the responses by the congregation, and the reading of the Old Testament lesson and the Epistle by lay persons, are not intended as cheerful expressions of ecclesiastical democracy but rather are supposed to

SCHOOLS

FOR GIRLS

PERSONHOOD—WOMANHOOD

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

The Rev. Edwin H. Crome, Headmaster.

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

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 24-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 24¢ a word for a single insert; 22¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.50 for any insertion. See details on page 14 or contact The Living Church Advertising Department.

voice the authentic responsibility of the membership of the church in bringing forward the most suitable candidates for holy orders. The same is true of the music offered by the choir, the decorations arranged by the altar guild, the ceremonial carried out by the servers, and all the other work and planning which people have carried out.

In our Anglican tradition, as in catholic usage throughout history, "the ordained ministry" is not simply one undefined state of religious activity. There are three distinct kinds of ordained ministers, bishops, priests, and dea-

cons, and the carrying out of their distinct roles greatly enhances the meaning and dramatic clarity of the ordination rite. Consequently, if a deacon is available to read the Gospel and perform other diaconal duties, these functions should not be usurped by priests. It is often said that every priest is still in a sense a deacon — but this is certainly not the thrust of the liturgical rubrics which specify deacons at certain points. Similarly, priests participating in an ordination should not default in their own distinct presbyteral functions. To blur the two orders is to con-

fuse the clarity of whichever role is being conferred on the ordinand.

Finally, in receiving holy communion at the end of the service, clergy and laity alike receive the sacred pledge of their unity with the Lord Christ and with one another in the fellowship of the Holy Spirit. They express the state of being "in communion" with one another in their several orders and vocations, and they solemnly affirm their recognition and acceptance of the eucharist which has been carried out with the active participation and functioning of the new deacon or new priest.

CLASSIFIED advertising in The Living Church gets results.

BOOKS

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

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, 2211 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.

LINENS & VESTMENTS

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

POSITIONS OFFERED

DEDICATED CATHOLIC PRIEST to administer new residential treatment facility for emotionally disturbed adolescents. Experience in institutional management necessary. M.S.W. or equivalent. \$16,500. Send resumes to: Order of the Holy Family, Box 2169, Denver, CO 80201.

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

POSITIONS OFFERED

RETIRED PRIEST for parish calling and Sunday assistance; excellent southwest Florida retirement area; small salary. Reply: Good Shepherd, 320 Cross St., Punta Gorda, Fla. 33950.

POSITIONS WANTED

ANGLO-CATHOLIC PRIEST, 35, single, seeks new ministry in parish or mission where abilities in liturgy, music, preaching, and summer camp work can be more fully exercised. Reply Box P-321.*

ORGANIST-CHOIRMASTER seeking full-time position in an active Anglo-Catholic parish desiring musician to create (or continue) program to enhance the liturgy; involve and educate parish in good Anglican music. Reply Box T-319.*

ORGANIST-CHOIRMASTER, churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-320.*

ORGANIST/CHOIRMASTER desires Episcopal position. Several years teaching and church experience. Reply Box W-322.*

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.

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.

SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid) to St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012. Reprinted by permission of the Rev. Canon Charles A. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of
THE LIVING CHURCH
to BUY OR SELL

NOTICE TO SUBSCRIBERS

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

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

BOOKS

Conservative Criticism

THE SUPERFLUOUS MEN. Ed. by Robert M. Crunden. University of Texas Press. Pp. 289. \$14.95.

Everybody has to come from somewhere, even conservatives. And what with the tracing of ancestry all the rage these days, conservatives will welcome this anthology, sub-titled "Conservative Critics of American Culture, 1900-1945."

And it is great fun to read. And, as with most anthologies, very hard to review. Among the better known writers represented are Lippmann, Santayana, Mencken, and Nock. The basic problem in evaluating the book is, quite simply, that many of them were not conservatives.

Now that requires some explanation. The modern conservative tradition is a post-World War II phenomenon, which owes much to the writers of these selections, but is different from each of them and derivative from none of them.

Kenneth Minogue has commented that the prevailing climate of modern society so permeates that society that most of us are, to a good degree, liberal whether we know it or not, and that "it is only the very cynical, the unassailably religious, or the consistently nostalgic who have remained unaffected." And that quote rather aptly describes most of the writers represented in this book. In short, they were not so much conservative critics of American culture as they were anti-liberal critics. Mencken and Nock were kind of aristocratic anarchists, who had little in common with the Southern Agrarians (represented by Ransom, Davidson, Owsley and Tate), who in turn had little in common with the religious (Paul Elmer More and Ralph Adams Cram), who in turn had little in common with Lippmann, who managed to be a philosophical conservative and a political liberal at the same time.

But this should not stop your enjoyment of the book. The thrust is on "cultural conservatism," and here each of the authors left a legacy that is well worth knowing about.

Thus, most contemporary conservatives would cheerfully reform the

schools according to Nock's dictums, while moving rapidly away from his "single-tax" plans; would hail Lippmann's philosophy (while we broke into cold sweats at his daily columns); and would thoroughly enjoy Mencken without dreaming of following any of his advice.

Never mind all that. The book is fun. And enjoy it. After all, if you can't be a conservative, being an anti-liberal is the next best thing.

(The Rev.) SHELDON M. SMITH
Washington Memorial Chapel
Valley Forge, Pa.

Books Received

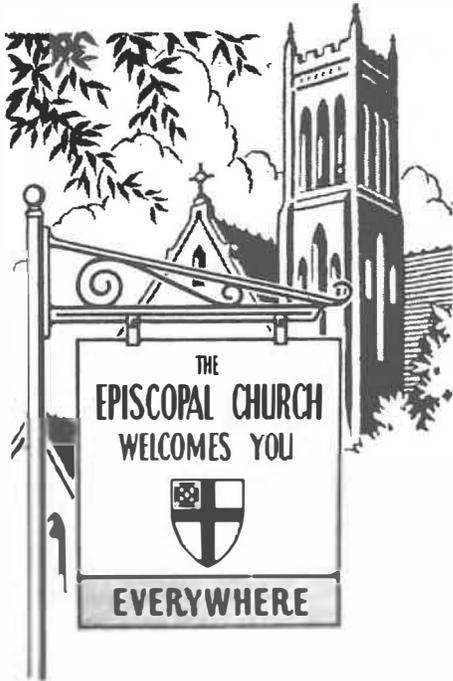
HOW TO DEVELOP A FANTASTIC BIBLE MEMORY, The Rev. Wayne King. A study method for Bible verse recall. North Porch Press. Pp. 162. \$6.95 paper.

SEASONS OF THE LORD, Herbert Lockyer. Four volumes of seasonal meditations introduced by appropriate Scriptural passages with photos. Harper & Row. Each vol. 117 pp. \$3.95 paper.

THE ETHICS OF ENJOYMENT, Kenneth Cauhen. The Christian's pursuit of happiness includes action-oriented concern for others. John Knox Press. Pp. 124. \$3.95 paper.

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**



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.

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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily 10; HC
Wed, HD, 1S & 3S 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

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; Ev, 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

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
Sun Masses 8:30, 11; Tues, Thurs 8; HD as anno

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
48th 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

PITTSBURGH, 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

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

CHARLESTON, S.C.

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

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

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues &
Thurs 12 noon



St. John's Cathedral, Albuquerque, New Mexico