

THE LIVING CHURCH



Metropolitan Juvenaly (left) and Bishop Allin signing a joint statement in Moscow: Many topics of discussion [see pp. 6 & 12].

RNS

Ministry in Higher Education Today • *page 10*

AROUND & ABOUT

With the Editor

William Blake, an Anglican of sorts, will never be canonized, for he was one of God's irregulars or peculiars and the official church which does the canonizing does not share God's evident enthusiasm for such. Now in the midst of reading the most recent biographical study of him (Michael Davis, *William Blake: A New Kind of Man*, University of California Press) I find myself remembering what Emerson said of Thoreau, because it seems to fit Blake equally well. Said Ralph of Henry, "Henry is — with difficulty — sweet." Blake was — with difficulty — sweet; but here are a couple of things from his pen which match anything in conventional hagiography for exuberance of grace:

(1) From a letter to his friend Hayley, reporting his very sick wife's return to health: "Gratitude is Heaven itself; there could be no Heaven without gratitude. I feel it and I know it."

(2) From another letter to Hayley, two weeks later (January, 1804): "Work in abundance; and if God blesses me with health doubt not yet to make a figure in the great dance of life that shall amuse the spectators in the sky."

Countless other Christians have testified to their joy in the thought that as they participate in the "great dance of

life" they are surrounded, and cheered, by a great cloud of witnesses; but only a true original, which Blake was, would think that those "spectators in the sky" might be *amused* by his performance. Maybe I'm queer too, but I find the idea attractive, even delicious. Perhaps those redeemed spectators are more easily amused than our friends and neighbors still in the flesh. We must hope so, if we are to find Blake's intuition appealing.

The following is excerpted from a lady's letter to her rector, who wants her and all other parishioners to accept happily the new order in worship which he is trying to impose upon them:

"May I offer you a parable to show you how I feel?"

"There once was a man who built a beautiful home. He brought lovely things into it, the best he could make or find . . . art treasures, lovely music, fine furnishings. But the best thing he had to offer was a kind and generous way of living. He asked God to bless all this, and God did. The man wanted to share with others, so he invited them to come and live with him. He wanted them to feel that it was their home as well. He thought that they would respect the

results of his labor and the beauty they found there. But they did not understand. At first they deprecated what he loved; then they ignored him. In time they brought in water beds and furniture from Macy's basement because these things suited their lifestyle better and made them feel more comfortable.

"Now the man's house is on the verge of shambles. He still pays for the mortgage and the upkeep, but he finds it hard to recognize the interior. He is still too tolerant to seek a confrontation, but he is sad. He cannot live as they do. Is it fair for him to have to leave all he loves so much in order to be once again at peace? How can he solve his problem?"

"(Perhaps he might be at peace if he got back his Creed, his Gloria Patri, his Te Deum, and said goodbye forever to Rite II.)"

TO CHRIS:

I can't remember who it was who said it, but I'm quite sure that the saying you're trying to identify runs like this: "How can a man live with his brethren if he doesn't absolve himself every night?" If any reader of this column can locate it for us I'll be very grateful. But, whoever said it, it's not very good counsel. Absolving ourselves is an easy and pleasant way of playing God to ourselves, all on our own terms. If you want to make yourself livable-with for other people and for your own self it would be better not to absolve yourself at the end of the day but rather to confess your sins of the day to God and receive his forgiveness — on his terms, not your own.

I don't believe in the self-forgiveness of sins. Certainly it is no part of the Gospel. God can forgive us absolutely, other people can forgive us relatively; and — to the best of my knowledge, that's it and that's all. Moreover, I think it's sinful to want more. If we are honest we know that every one of us is the worst possible judge in his own case; therefore he is unqualified either to acquit or to convict himself of anything.

The familiar counsel to be patient with ourselves sounds like the counsel to forgive ourselves, but it's entirely different, and much sounder. The best formulation of it that I know was given by St. Francis de Sales: "Have patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them — every day begin the task anew."

Note well that the patience here enjoined is not passive but active, fighting, striving patience. It isn't putting up with yourself as you are; it's going to work, with God's help, to quit being yourself as you are and to start being who you ought to be. Nobody can have too much of that patience, and I suspect that nobody living has enough of it.

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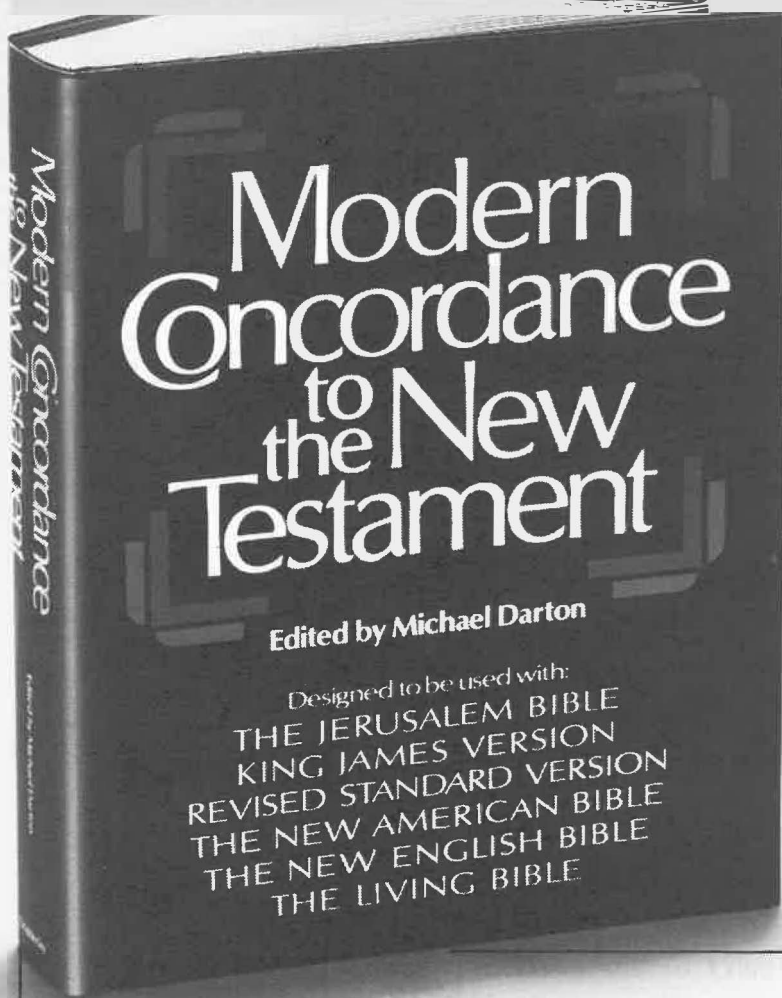
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James J. McNamee

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LETTERS

Special Ministries

In response to your editorial "Why Leave It to the Army?" [TLC, July 17] — "churches like ours" do not leave the whole area of Christian responsibility to the Salvation Army.

William Temple House in Portland, Ore., opened its doors on June 1, 1965. Since that time members of the Episcopal Church in the Diocese of Oregon and the nearby dioceses have been providing the kinds of Christian concern that your editorial requests. William Temple House — named for the late, great Archbishop of Canterbury — has a staff of 178 volunteers and a paid staff of three. We provide help of various kinds mentioned in your editorial. Thirty-five counselors, all professional people, provide counseling to some 1,500 persons per month year round. The Episcopal churches in our area and other Christian bodies donate food, clothing, blankets, layettes, etc., to us. We share these with the clients with whom we counsel. We provide help for men and women out of prison, hospital visitation, care for the elderly, and vocational opportunities for the young. Our funds have provided eyeglasses, dentures, medication, travel money and many other kinds of material assistance — but our stewardship is all done in the name of our Lord.

We do all of this work as a work of faith. We do not get any money from the government, nor do we want it. We do not get any United Way money, nor do we want it. Much of our support comes from our thrift shop which is called "The House Next Door." No charge is made for any of the services at William Temple House — everything is free.

We would be happy to be of assistance to any Episcopal church wishing to start a similar work.

(The Rev.) C.T. ABBOTT

Exec. Dir., William Temple House
Portland, Ore.

There are other such ministries as this in PECUSA for which we thank God; but they are not done by PECUSA through its official agencies and that was largely our editorial point. Ed.

The "New Approach"

I would like to commend Paul H. Walker ["A Time for Heroes, TLC, Aug. 7] for his recognition of the true nature of the Proposed Book of Common Prayer. The new book does in fact embody "a whole new approach to worship" and I am one of those who, along with him, cannot honestly approach the throne of grace in the manner prescribed therein.

I cannot adopt the attitude of resigna-

tion Mr. Walker expresses, however, for several reasons. First, I believe the vote on the Prayer Book at Minneapolis was strongly influenced by two factors having nothing to do with where the deputies actually stood in their hearts: 1) They had just settled the ordination of women debate, the results of which were so devastating as to preclude any kind of discussion or argument concerning any other issue; and 2) the convention was not disposed to see the Standing Liturgical Commission lose face for the amount of time and money consumed by the long years of labor already invested in trial liturgies. The easiest way at this point to commend the SLC for its effort was to accept the product without further ado.

Secondly, I do not think people who share Mr. Walker's views on worship and the Prayer Book have to look far to find clergy who feel the same way. The problem is that many otherwise strong shepherds, shaken by the overwhelming vote to accept the Proposed Book, have assumed that this is what the laity really want and so have fallen into following rather than leading their sheep. Ironically, most laymen are in the habit of equating church leadership to the clergy and so have resigned themselves to accepting what they believe their clergy have decided is best for the church. Because of this basic misunderstanding, I think it is imperative that parish priests and parishioners make known to each other their own personal acceptance or rejection of the new approach to worship. Only then can the shepherds know their sheep and be known by them.

Finally, I believe those of us who value the worship of the church as it has evolved slowly over the years should be able to stay in the Episcopal Church without apology and continue in that spirit of worship contained in the 1928 Book of Common Prayer. This book can and should be authorized for alternative use and need not be lost. The committee appointed by the Presiding Bishop to study this possibility must be made aware of the importance of its calling to carry out this study and its responsibility to the "remnant."

(Mrs.) ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

That Sociological Achievement

In his attack on the essay by Prof. Reeves, Prof. Thompson [TLC, Aug. 7] in beating the drum for sociology as a veritable panacea, asks, "How could we deny the validity of empirically-determined evidence?" Later, he makes some unhappy remarks about the "... social structures and attitudes of William McKinley's day..."

May I offer a bit of evidence, possibly empirical, for the professor to think about with this little story (non-fiction)? Setting: Manhattan, N.Y.C. Time: 1894

(two years before McKinley). A little girl, aged eight, took piano lessons. She lived east of Central Park, taking lessons west of the park. It is interesting to note that (a) she *walked* and (b) that she *walked at night* and that (c) she *walked at night both ways all alone*. Let's do a little rough empiricising: how many cops and how many shotguns would be required to give her safe-conduct in today's brave new world of sociological achievement "empirically-determined"?

In case anyone is wondering how I know about this, I got it straight from my mother. She had been that little girl.

Another question, while I'm at it: I've heard about that revolution-if-we-didn't-have-the-liberating-influence-of-sociology argument for years. Just who would have declared war on whom in this revolt? I hope Prof. Thompson reads this and gives a straight answer.

Prof. Thompson then gives a superb example of whistling in the dark. He says: "And I might add I don't think that it's (the church) in as bad a condition as Prof. Reeves appears to think..." About a million Episcopalians have left PECUSA since the start of the humane sociological programs, and the professor "doesn't think...!"

RICHARD DOTY

Delray Beach, Fla.

Where, Oh Where?

Where can I order the Proposed Book of Common Prayer in the traditional language? (Rubric, page 14 — "In any of the Proper Liturgies for Special Days, and in other services contained in this Book celebrated in the context of a Rite One Service, the contemporary idiom may be conformed to traditional language.")

Are there any publishing houses preparing copy for this? Would this canonical project interest the Society for the Preservation of the Book of Common Prayer? The 1928 BCP psalter could be incorporated in this traditional language conformation.

It seems that most priests and congregations would like the proposed shape of the liturgy; the new calendar and lectionary; the rubrical ceremonial directions. It is just this "You God — your" style that chokes the traditional Anglican.

The traditional style requires more than merely changing the "you" and "your" to "thee, thou and thine."

No official endorsement or certification is required for this project.

Maybe, a publication of this sort would resolve the liturgical disunity among us. Not immediately, but in a decade the Proposed Prayer Book (all of it) in the traditional language would be the common use of the Episcopal Church.

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VIM

Cautious Green Light

Collators of 92 diocesan reports on the Episcopal Church's Venture in Mission (VIM) have given a cautious green light to the program, visualizing in it "the potential for unifying the church through mission."

They also listed in categories some 1,150 proposed forms of mission and ministry culled from the reports, with the top seven being special ministries — aging, campus, youth, low income housing, prison chaplaincies, Indians, and migrants.

Following closely were categories on social concerns such as counseling, family life, alcoholism and drug programs, day care centers, impacting government, and poverty.

Other categories were education, evangelism, world as community, partnership, self-determination/empowerment, lay ministries, ordained ministries, urban work, rural work, health services, stewardship, ecumenism, changing moral-ethical issues, structural concerns, and "miscellaneous."

The collators concluded that: 1) People are cautiously affirming VIM, but with considerable anxiety; 2) VIM is seen as an excellent opportunity for the church to assess its priorities; 3) VIM has the potential for unifying the church; 4) VIM has the potential for "releasing human and financial resources of the church."

However, the collators said the materials also indicated that: 1) There is widespread mistrust of the program because it appears to be something handed down from "above and outside" chiefly by the Executive Council and 815 staff; 2) People need more time to integrate VIM into the planning of the diocese and parish; 3) There is a feeling of manipulation because the timetable is already set and decisions are being made without sufficient grassroots input and consultation; 4) There is a feeling that "nobody will really listen to what we are saying;" 5) The process appears to contradict the stated goals and objectives of VIM and predetermined tables obviate the consultative process — e.g. The distribution of grant request forms without revised criteria and the requests for challenge donor lists.

Because of the importance of establishing the credibility and integrity of VIM, the collators unanimously recom-

mended "that the VIM timetable be interrupted in order that the above problems may be effectively dealt with."

Even though the executive committee of VIM feels bound by the Venture time schedule as dictated by General Convention, it agreed to an Oct. 1 deadline. For grant applications it had been Aug. 1.

As the program now stands five categories are being recommended for funding proposals: congregational life and mission, world as community, social concerns, special ministries, and educational institutions.

The over-all VIM program will be presented to the Executive Council at its September meeting. General Convention, in addition to approving a time schedule for the program, assigned final policy decisions concerning Venture to the council.

Paul N. Howell, senior warden of the Church of St. John the Divine, Houston, is chairman of the national Venture campaign.

EPISCOPAL CHURCH

The P.B. in USSR, Armenia

Freedom of religion and rights of believers, the ordination of women, and the *filioque* were among topics of discussion when the Presiding Bishop, the Rt. Rev. John Allin, met with Orthodox leaders in Russia and Armenia during his recent trip to the Soviet Union.

Conversations were held against the background of fears that the Russian Orthodox Church would cease all ecumenical talks with Anglicans due to the growing acceptance of women in the priesthood of the Anglican Communion.

Bishop Allin was accompanied by Dr. Peter Day and the Rev. William Norgren, PECUSA's ecumenical officers, Dr. Paul Anderson, a widely recognized authority on religion in Communist dominated countries and an associate editor of THE LIVING CHURCH, and the Rev. Richard J. Anderson, associate officer of development at the Episcopal Church Center.

Bishop Kyrill, rector of the Leningrad Theological Academy, told the visitors that U.S. and USSR church leaders "should not remain silent on the question of human rights."

"It is often true," he said, "that such humanitarian problems are used for political aims. Many here see the U.S. concern for human rights as political. If we want to contribute to this question, nobody should think that while putting

such questions we are in the line of some government for whom it is useful to have such questions raised."

The secretary of the Department of Interchurch Relations of the Moscow Patriarchate of the Russian Orthodox Church, Dr. Alexy S. Bouevsky, offered a lengthy testimonial to the freedom allowed his church under the Soviet constitution.

"Our task is to affirm the normal progress of our church life," Dr. Bouevsky said. "According to law, our government cannot interfere in the life of our church because the church has its own laws," and added that the state provides the church with "all the materials necessary for the production of church articles."

"In my view," he claimed, "the state does its best to insure the normal life of our church."

Dr. Anderson asked him about the possibility of religious education of children, an indirect reference to the Russian law against religious propaganda that makes church schools an impossibility. He also asked about individual expressions of Christianity in public life, noting the absence of any information about the church in the Russian press.

Ordination of Women

Bishop Allin explained the decision to permit women priests and bishops in the Episcopal Church.

Can God today call women to be priests? This was the question he put to the Russians.

"The Episcopal Church is divided on this question," he said. "The Episcopal Church found no progress was being made through argument. So permission was given by our General Convention for the church to test by experiment that which could not be settled by argument. It was an effort to proceed in faith. It does not suggest that the Episcopal Church is correct and that other churches are wrong."

Prof. A.I. Osopov, of the Moscow Theological Academy, replied that "women in the priesthood is out of the question for the Orthodox Church. Priesthood is more than pastoral. It is a sacrament of special vocation. It cannot be a social development. No human condition can change it," he said.

Bishop Kyrill said women's ordination "is not a problem of social or anthropological interpretation of the Gospel. For us, we can say with all sin-

cerity that women's ordination is not an experiment in church practice. It is a heresy."

According to Metropolitan Juvenaly, head of the Department of External Church Affairs for the Moscow Patriarchate, some Russian Orthodox would like to cease ecumenical conversations with Anglicans because of the women's ordination issue. However, they have not agreed to stop dialogue, he said. "The Russian Orthodox Church does not want to take a step back, but to face the difficulties."

Filioque

The Russians and Americans discussed the *filioque* in the Creed as it is used in the western church — the addition of the words "and the Son" after "proceeding from the Father" to the ancient Creed of the ecumenical councils. The Orthodox object to it as a unilateral addition to the Creed and the possibility of its being interpreted in a heretical sense. It had been omitted in the modern English version of the Creed in the Draft Proposed Book of Common Prayer, but was put back in the text by the House of Deputies at the last General Convention.

The Orthodox were disappointed at this action; they have been trying for centuries to get western churches to drop it.

Bishop Allin assured the Russians that the matter was not settled "in finality" and noted that the House of Bishops had voted in favor of the Orthodox position.

Soviet Armenia

A two-day trip to Etchmiadzin in Soviet Armenia included theological discussions similar to those held with the Russian Orthodox and sight-seeing in the land which first made Christianity its official religion in A.D. 301. Churches carved out of the insides of mountains and a pagan temple dated about the third century were of special interest, together with Mount Ararat, and a magnificent shrine in honor of the Armenians massacred in 1913 by the Turks.

Representatives of the Armenian Apostolic Church agreed with the Russian Orthodox position on women's ordination. The only (and very slight) hint that there might someday be a change of thinking came from an Armenian lay theologian.

Prof. Barkev Shahbazian, a biblical scholar, said that Armenians have not yet attained the level of social development of the United States.

"If we reach that, we may one day take a different view (of ordination of women)," he said.

The P.B.

Both Patriarch Pimen of the Russian Orthodox Church and Catholicos Vasken I, Patriarch of All Armenians, received the Americans in private audience.

There was an exchange of pectoral crosses between Bishop Allin and both prelates and copies of the Proposed Book of Common Prayer were presented to other Russian church leaders.

At the conclusion of the visit, Bishop Allin said he thought the conversations have helped "improve the understanding of our decision to ordain women to the priesthood."

The Presiding Bishop admitted, however, that he thinks sacramental unity between Anglicans and the Orthodox is far distant in the future, though he said it remains an important goal to pursue.

RICHARD J. ANDERSON

Independent Organization Offers Grants

A series of competitive grants aimed at developing programs designed to stimulate young people's participation in the life of the Episcopal Church, has been announced to the dioceses and parishes within Province IV by the Episcopal Church Foundation.

The foundation, an independent organization of laity, has appropriated \$30,000 for the program in the province. If successful there, it may be extended to other provinces in the future. The fourth province includes the southeastern states.

A total of four to six grants, maximum \$7,500 will be awarded for the best proposals to bring young people of junior and senior high school ages into the life of the church.

All proposals must be in the hands of the Episcopal Church Foundation by Nov. 15 and winning programs will be selected by members of an advisory committee by Jan. 31. Committee members include the Rt. Rev. Furman C. Stough, Bishop of Alabama; the Rev. Jesse Gaither, Jr., Greenville, N.C.; the Rev. John M. Palmer III, Bat Cave, N.C.; Jon Lehman, Coral Gables, Fla.; Mrs. Bobbie L. Beville, Huntsville; Mrs. Ruth Cheney, New York; and Joanna Fitts, Tuscaloosa. All but Mrs. Cheney are in Province IV.

Further information is available from the foundation, 815 2d Ave., New York, N.Y. 10017.

P.B.'s FUND

From NCC to the Philippines

The Presiding Bishop's Fund for World Relief has announced the following grants all made possible through continuous contributions from Episcopalians.

\$3,000 to Diocese of Haiti — drought relief, to purchase seeds and insecticides.

\$3,000 to fishery project in Montrouis, Haiti, to extend present well

system, dig a new well, and supply two new pumps.

\$2,500 to the National Council of Churches' publication of *WHEAT*.

\$8,000 to Jacksonville ecumenical Right to Eat Program (endorsed by Diocese of Florida).

\$15,000 to ecumenical Agricultural Marketing Program in Alabama, Mississippi, and Tennessee.

\$5,000 support to ALFALIT literacy program in Guatemala — basic adult education studies.

\$6,000 to Diocese of Central Philippines, renovation of water system at Cathedral Heights, Quezon City — half the amount requested.

\$50,000 through the Diocese of West Virginia to state Council of Churches' Flood Recovery Program.

\$27,000 through the Diocese of Lexington for state Council of Churches Flood Recovery Program.

Earlier, the P.B.'s Fund had responded to the flood disaster in Johnstown, Pa., with funds sent to the Diocese of Pittsburgh.

HOMOSEXUALITY

Bishop Endorses Denver Ministry

An Episcopal ministry aimed at converting homosexuals into heterosexuals has the endorsement of the Rt. Rev. William C. Frey, Bishop of Colorado, but has been criticized by some diocesan priests.

The King's Ministries program, based in Denver, is coordinated by William Preussing, who said it is one of about 30 such organizations in cities around the country.

His organization is for homosexuals who don't want to be gay. They "can come out of it," he said. "I did."

He decried discrimination and injustice toward homosexuals. "Gays should be welcomed just as any other person and get the same ministry. There's no place in scripture where homosexuality is singled out as any greater sin than others," he said. "But the practice of homosexuality is a sin. Anything that's destructive is a sin."

King's Ministries is not seeking out homosexuals, Mr. Preussing said. "They have to come to us if they want help."

Convinced he was gay when he was a teenager, Mr. Preussing says he has come to feel heterosexuality "is a better way of life and more complete. I want to share it . . . People aren't born gay. I don't know the reason for a person's being gay."

He said he doesn't know how many homosexual Episcopal priests there are "and I don't want to know." Though avoiding political issues, the group feels "gays ought to have civil rights," Mr. Preussing said. "We're not anti-gay or anti-church."

In a letter to bishops and clergy,

Bishop Frey said the group seeks to "encourage men and women to seek freedom from those lifestyles which are incompatible with the teachings of its traditional Christian theology. The approach is to present its material in a factual, non-judgmental, non-emotional and yet deeply committed biblical fashion."

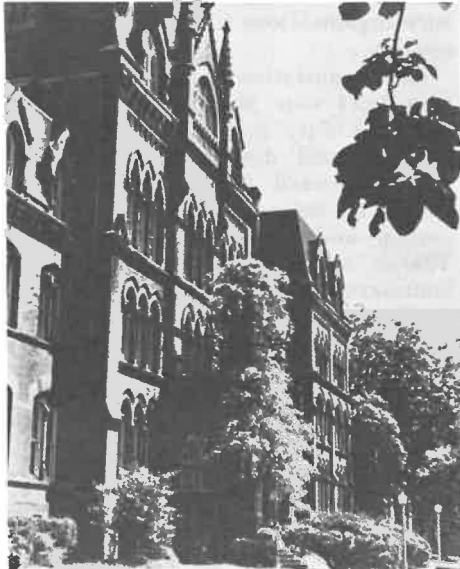
But the Rev. Marion Hammond, rector of St. Thomas Church, Denver, said it is "pretty nonsensical" to think God intends all people to be heterosexuals.

"The idea of changing homosexuals to heterosexuals is in disagreement with everyone in psychology and psychiatry," Fr. Hammond said. "King's Ministries says the condition isn't inborn but developed. No psychiatrist would make a statement like that."

Fr. Hammond also said that rather than ostracizing gays because homosexuality is considered a sin, "the church ought to be more concerned with the fact that three-fourths of the marriages in Colorado end in divorce."

A priest who reportedly said Bishop Frey would not let him function as a priest in Colorado because of his homosexual lifestyle, called King's Ministries' "whole philosophy . . . appalling . . . I don't believe that homosexuals are healed. God created homosexuals. We're part of the created order."

Another Denver priest, the Rev. Richard Kerr, rector of the Church of the Holy Redeemer, said psychologists have "virtually abandoned the idea of changing sexuality. People ought to be taught, instead, to accept themselves and how to integrate into the whole community."



St. Paul's School, Garden City

One of the oldest diocesan schools in Long Island, St. Paul's School, Garden City, will celebrate its 100th anniversary on September 19. It was founded as a boarding school, part of the cathedral (Garden City) center of educational and charitable work, and was endowed by Mrs. Alexander Stewart. St. Paul's was modeled after the traditional English

MINISTRIES

Priest Leads Inner City Work

Since his arrival in Rochester, N.Y., in 1964, to become rector of St. Simon's Church, the Rev. Canon St. Julian Simpkins, Jr., has led a campaign for improvement in the inner areas of the city.

He heads a team that since 1970, has erected a major low income housing project, established a day care center, a community center, tutoring programs, and summer education programs.

In addition, Canon Simpkins heads the Rochester Housing Authority.

St. Simon's Housing Company, Inc., was formed in 1970 and led the drive to finance and build St. Simon's Terrace which has 108 apartments and 148 town houses. The multi-million dollar Terrace has become the focal point of community service and educational programs.

The spring edition of *About . . . Time* featured Canon Simpkins and a cover article on how one parish has shown how to be "an institution concentrating on the heaven and hell that exist on earth."

ARCHEOLOGY

Biblical City Uncovered

American and Israeli archeologists have discovered the site of what they believe to be the biblical city of Timnah, the home of Samson's Philistine wife and the place where he slew the lion.

The dig, near Beit Shemesh, about halfway between Tel Aviv and Je-

rusalem, revealed the ruins of a Canaanite city that was destroyed by fire near the end of the late Bronze Age, about 1,200 years before the birth of Christ.

The excavation, conducted by 40 volunteers, was sponsored by a consortium that includes the New Orleans Baptist Theological Seminary, Mississippi College, Louisiana College, and Hebrew University.

Remains of the Philistine occupation were uncovered on the ruins of the Canaanite city. This occupation is identified with the Philistine city of Timnah, described in the Book of Judges (Chapters 14 and 15).

ATHEISTS

Next Target: "In God We Trust"

Madalyn Murray O'Hair finds the motto on U.S. money unfair to atheists and she plans suits to erase mentions of God from national symbols.

The plaintiff in the 1963 Supreme Court ruling against prayer in public schools announced her new initiatives at the formal opening of the \$1 million American Atheists Center in Austin, Texas.

Mrs. O'Hair said her organization will challenge the motto "In God We Trust" embossed on U.S. coins since 1864, (except for a brief time during 1907-08) and seek relief from pledging allegiance to a nation "under God."

The phrase "under God" was inserted into the Pledge of Allegiance during the Eisenhower Administration.

"We're all being forced to carry a symbol of God in our pockets," Mrs. O'Hair said of U.S. money.

She intends to pressure the U.S. Department of Health, Education, and Welfare to enforce the ban on prayer in schools and withhold federal funds for "continuing violations of state-church separation," including prayers offered at PTA meetings.

She claimed that President Carter, because of his statements on being "born again," is good for the atheist movement. "He keeps smiling and putting his foot in his mouth and quoting those idiocies, because the Bible is an idiotic book," she said.

HUMAN RIGHTS

ICJ Reports on Marcos' Position

The International Commission of Jurists (ICJ) has accused Philippine President Ferdinand E. Marcos of continuing his martial law rule to "perpetuate (his) personal power" and that of his "collaborators" and "increase the power of the military to control Philippine society."

In a report, "The Decline of Democ-



Chapel service at St. Paul's School

boys preparatory school with a six-year study plan to prepare students for college entrance. In recent years, much has been done to update the interesting old building. A field house, library, laboratory, and faculty cottages have been added, and present plans include an Olympic-size swimming pool and an auditorium.

racy in the Philippines," the ICJ charged that Mr. Marcos had denied or inhibited a wide range of basic constitutional rights since imposing martial law in September, 1972.

Among the allegedly hampered rights cited in the document are the right of the people to elect their government, *habeas corpus*, press freedom, freedom of speech and information, and the right of labor to strike.

The Geneva-based non-governmental organization of lawyers from more than 50 countries also accused Mr. Marcos of failing to take "effective steps to prevent the use of torture by security units of the Philippine military establishment when interrogating suspects." Methods mentioned in the ICJ report included sexual abuse of women, electric shock, and beatings.

The 97-page report study was based on the findings of three missions to the Philippines since May, 1975. The inquiries were conducted by William J. Butler of New York, chairman of the ICJ's executive committee; Prof. John P. Humphrey of McGill University and former director of the Human Rights Division of the United Nations, and G.E. Bisson, chairman of the ICJ's New Zealand section.

CHURCH AND STATE

Mail Order Clergy Tax-Exempt

In Hardenburgh, N.Y., town assessor Robert Kenwick has filed a final tax roll which grants tax-exemption to 213 residents who claim to be ministers of the California-based Universal Life Church. The church grants divinity degrees by mail.

Members of the State Board of Equalization and Assessment had tried to stop Mr. Kenwick's filing through an action with the State Supreme Court. However, Justice Roger Miner said the board did not have the authority to stop the assessor.

Mr. Kenwick said other religious organizations have received tax-exempt status and he intended to "enforce the law equally." In all, 90% of the town's residents now have tax-exempt status.

The next move, according to the assessor, will likely be a suit brought by one of the few non-residents who own large tracts of land around Hardenburgh. These taxpayers will bear the weight of upcoming school, town, and county taxes along with utility companies and the state.

The Universal Life Church, founded in 1962, by the Rev. Kirby J. Hensley, a one-time Baptist preacher, claims to have ordained more than 6 million ministers by mail. The Hardenburgh residents were ordained last September, by George McLain, a former plumber whose title

Continued on page 14

BRIEFLY . . .

Bishop Alastair Haggart of Edinburgh has been elected Primus of the Episcopal Church in Scotland. While president of the theological college in Edinburgh, he set up a shared training program with the National Church of Scotland (Presbyterian) through the joint use of Edinburgh University and at the same time he set a regular pattern of retreats for the college at Roman Catholic religious houses. The bishop, a Highlander, was brought up in the Free Church of Scotland (Presbyterian). The Episcopal Church is the former Established Church of Scotland. It was disestablished and disendowed in 1689 by King William III.

Anglicans, Roman Catholics, Methodists, Lutherans, and Baptists in Brazil are planning a conference on the teaching of religious music in church. There is concern that popular American gospel-type songs are allowing little room for development of an indigenous Brazilian church music. The conference is aimed at a heightening of concern for such music and aid for its development.

Wesley's Chapel in London, now being restored, is scheduled to be reopened on Nov. 1, 1978, the 200th anniversary of its original opening. The landmark building of world Methodism, closed for four years because it was considered unsafe, has been restored mainly on a pay-as-you go basis. The United Methodist Church (in the U.S.) has contributed \$875,000 toward the project.

Dr. David Preus, president of the American Lutheran Church, said his church is "hurt and saddened" by the decision of the Lutheran Church-Missouri Synod to declare "fellowship in protest" with the ALC. The Synod had cited four areas where "doctrinal agreement does not exist between the two church bodies" — certain biblical understandings, the nature and basis of fellowship, ordination of women, membership and participation in ecumenical organizations.

According to exiled Bishop Festo Kivengere of Kigezi (Uganda), the Ugandan Army's grip on the country is strong enough to survive overthrow of President Idi Amin. Estimates of 50,000 killings in Uganda since the violent death of Archbishop Janani Luwum could be "too low," he said. "The rule is

the law of the gun. The law is not controlling the gun. . . . Citizens are at the mercy of the bullet." When Gen. Amin "saw that he could not control his soldiers, he had to please them and so he gave them more and more and more powers," the bishop said. He is touring Europe to raise funds for Ugandan refugees.

Bishop Richard Wood, 56, expelled by South African authorities as Suffragan of Damaraland in 1975, has been named chaplain of Hull College and vicar of St. Mary's, one of London's oldest churches. He had spent more than 20 years in the ministry in the Province of South Africa.

The Hon. James Greene, vice president of Liberia, 62, died last month after a long illness. A lifelong Episcopalian, he was active in the Cuttington College development campaign. A memorial service was held July 27 in the United Nations Church Center, New York.

Churches, charitable organizations, and fire companies are now subject to payment of the Pennsylvania 6% state sales tax on many of their fund-raising activities. Churches, however, are exempt from payment of the tax on items purchased for use in religious worship activities.

The Pennsylvania Commonwealth Court has ruled that advertisers seeking work may state their religion in classified ads, along with sex, age, race, and ancestry. The move upset an order of the State Human Relations Commission against the *Pittsburgh Press* banning such ads on the basis they could lead to discrimination. Constitutional rights of a job seeker to advertise himself fully and truthfully, the court said, outweigh the interest of the state in seeking to prevent discrimination.

Plans for a new \$5.5 million Jewish house of worship at the U.S. Military Academy at West Point have received all official clearances necessary from the Department of the Army. It will be located midway between the Protestant and Roman Catholic chapels on a ridge overlooking the main parade ground of the academy.

A \$69,942 demonstration grant from the Energy Research and Development Administration has been received for the design of a new First Baptist Church in Aberdeen, S.D. About 30% of the building's space heating and 50% of its hot water will be supplied by the air-type solar collector on the church roof.

MINISTRY IN HIGHER EDUCATION TODAY

Athens and Jerusalem serve each other best when they help each other to remain loyal to the best in their own traditions.

By JAMES J. McNAMEE

There is today a new, much broader constituency for higher education than there has ever been before. What was once seen as a privilege, is now perceived as a right. The phenomenon of the community college, and the concomitant policy of "open-door" admissions, is well-ensconced in our society. Since the 60s, there has been a full-scale and active recruitment in institutions of higher learning of previously excluded people — women, ethnic minorities and the poor. The average age in many institutions is now approaching 30; the traditional 18-22 year old student is still with us, but in a reduced percentage. With the type of student changing, there is now much increased mobility, non-residence and prolonging of years of study. Indeed, learning is being perceived as a lifelong activity. I, for one, see this as a potentially very healthy change. This, along with sometimes intense community involvement on the part of our institutions

The Rev. James J. McNamee is Youth and College Ministries Coordinator for the Executive Council, New York City.

of higher learning, is resulting in "de-cloisterization," a rejection of the isolation, both physical and symbolic, of our colleges. So, the somewhat limiting marks by which it was once possible to define and describe higher education are disappearing. Learning is pervading the entire community.

There are some interesting changes, too, in student aspirations as compared to the scene in the 60s, still so poignant in many of our memories. I myself decided a few years back to enroll for a graduate degree in a "night school" department of business administration. After having paid my fees, bought my books, and waited in line half the day, I found to my frustration and annoyance that all of the introductory courses were filled — so large was the number of students. There is a huge demand nowadays for increased professional skills, technology and, if you will, status. And to this demand, there is coupled a need for nurturing and supportive community. The strange fact is, however, that with all this "retrenchment" into what the children of the 60s would have called pe-

joratively "the American dream," there is an intense feeling of need for spiritual regeneration, for meaning, for higher values.

Unfortunately, I would say, this latter "new spirituality" is being widely addressed by new, "off-beat," religious movements, both off and on the campus. It is here that the Christian church must begin to grapple with its mission in higher education. There is, and this is really nothing new, a great deal of confusion, anger and fear underlying the new trends among students and the rest of the society, this "learning society" of ours at large. And, it is here, that the church and higher education can join hands in their mutual humanizing and educational concerns.

The gospel proclaims God's victory over the demonic and dehumanizing forces of this world, through our Lord's triumph on Calvary. And it calls us to witness as individuals and as members one of another in Christ, and to proclaim, to serve, and to worship. True community is the hallmark of the church, the place, where people are nurtured and ministry and mission are inseparable. The self-giving love of the Christian is more than compatible with the task of higher education. The value system, the conservation and transmission of knowledge, the fostering of research and discovery, the respect for the past and concern for the future, the commitment to do something about the problems of the "now," are Christian concerns and are



RNS

Since the 60s, a changing scene in higher education, and an intense feeling of need for spiritual regeneration, meaning, and values.

concerns of higher education at its best. The two institutions, which have such deep, common historical roots, must have today a continuing and deepening commitment to one another. Athens and Jerusalem serve each other best when they help each other to remain loyal to the best in their own traditions.

The situation in ministry in higher education in the Episcopal Church reflects the problems, the trends, the concerns and the new opportunities I have just briefly mentioned. Traditionally, at least those of my generation, saw the Episcopal Church "on campus" in a limited way. Either we went to a nearby parish church, and somehow left behind a good deal of the campus on which we were living, or, we were part of the Episcopal community "on campus," the Canterbury Club. There was in the 60s a backlash to the "club approach," a new, unstructured ecumenism, and an uneasy mistrust between the parish and the campus. There is, I hope, a healthy easing away from this situation today. There is growing an understanding, a reinterpretation of who the campus minister is. Many of our most dynamic centers of campus ministry are worshipping,

Christian communities, on campus and in nearby parishes. And, there is a new awareness that one does not have to be an ordained priest to minister, that faculty people, students, and residents of the community have a mission and a ministry in the very expanded area of higher education today.

I recently sent out a questionnaire to the 1,000 or so Episcopalians on the national higher education mailing list. The vast majority of these people, who are ordained for the most part, have some deep parish involvement as well as a full- or part-time ministry in one or more institutions of higher learning. And, the majority of these campus ministers is involved, usually formally, with an ecumenical grouping of other Christians on campus. But, of course, this group is only part of our campus ministry work.

There are very many laypeople, from every segment of the community, who serve on campus ministry boards, who work in student activity offices, who teach and do research, who study and interact with other students. A good awareness of the ministry of all of God's people in the mission of the church is breaking through in this second half of

the 70s. The work of the Rev. Robert Gribbon, in the Diocese of Washington, is a good example. There, he and his supporters are enabling laypeople of a variety of parishes, contiguous to community colleges, to realize their ministry to and with the people involved with these new, commuter institutions. And, in the Diocese of West Texas, there is a program which involves the students themselves as campus ministers. A grant for a Spanish-speaking ministry of this nature has just been made. And, in Nevada, a new training program for lay campus ministers will begin this coming fall semester.

Nationally, there have been conferences involving faculty persons who see Christian ministry as an integral part of their vocation as professors. And such a new awareness is evident among certain specialized professional groups such as the medical and legal faculties. United Ministries in Higher Education, of which the Episcopal Church is an active member, works through the Society for Health and Human Values, an organization of medical educators, theologians, and ministers in medical schools, to affect materially the curricula of many schools of medicine and to contribute significantly to the discussion of ethical issues that touch both medical research and medical practices. Again, UMHE and its national coordinator for Community College Work, an Episcopal priest, the Rev. Robert Mayo, have made it possible to research and to share nationally models of ministry in community colleges, and to initiate moral discourse in the national forums of that educational movement.

And so, the horizon of the Christian involved in higher education is much expanded. There is a new awareness of our corporate life in the midst of the institutions of higher learning, and of our common calling in the mission of God's church. There are special cares and concerns for the new and expanding learning community, no longer an apart, elitist group, but a growing leaven in our society in general. The Episcopal Church is involved with certain groups on the national level who have specific concerns within the whole context of higher education — the Fellowship of Black Episcopalians in Higher Education, Episcopal Society for Ministry in Higher Education, United Ministries in Higher Education, National Institute for Campus Ministry. But, the church's involvement with people in parishes, on campuses, in communities throughout the complex system of higher education in our country starts at the very grassroots level. It is the mission of all Christian people, of the Episcopal "man and woman in the pew," to touch with the love and concern, the age-old and ever-new message of the gospel, the people and the institutions of higher education.

EDITORIALS

Is It Just an Experiment?

It needs to be fully recognized and generously allowed for, that when the Presiding Bishop of the Episcopal Church and his ecumenical counselors met with Orthodox leaders in Russia and Armenia to discuss the issues between the two churches their task was both difficult and delicate [see page 6]. It was difficult for the Orthodox, from their side, to talk about such matters as human rights and religious freedom in their lands. It was difficult for Bishop Allin and his associates to talk about decisions made, by no means unanimously, by the divided church they represent, on such issues as the *filioque* in the Creed and the ordination of women to priesthood: decisions totally unacceptable and virtually inexplicable to the Orthodox.

By and large, we think that our representatives did their work well. We are grateful to them for raising some questions, notably those about human rights and religious freedom within the Soviet Union, that needed to be raised.

We have to take exception, however, to one thing that Bishop Allin has been saying about the ordination of women in PECUSA and which he repeated to the Orthodox. "Can God today call women to be priests?" he rhetorically asked the Orthodox. We don't think that's the right question to begin with. It should be the quite different one: "Does God today call women to be priests?"

Our greater difficulty, however, is with the Presiding Bishop's contention that the ordination of women to priesthood in PECUSA is a deliberately staged experiment. "The Episcopal Church is divided on this question," he told the Orthodox, and most rightly. "The Episcopal Church found no progress was being made through argument. So permission was given by our General Convention to test by experiment that which could not be settled by argument. It was an effort to proceed in faith. It does not suggest that the Episcopal Church is correct and that other churches are wrong."

That is Bishop Allin's reading of what the General Convention did at Minneapolis, and it may have a calming or re-assuring effect upon some people, inside or outside this church, who cannot accept women priests. But was it planned, was it projected as an experiment at Minneapolis? Not on our reading, most certainly. We heard no bishop or deputy say anything like "I voted for it because I think we ought to try it out, as an experiment, and if it doesn't work we can always terminate it and go on to something else." The only rational experiment in any field is a planned thing. How can it be said that the ordination of women in PECUSA was so planned by the people who mustered enough votes to impose it upon the church?

We find something much more serious than that questionable reading of the 1976 convention in Bishop Allin's assertion that it is a "test by experiment" of "that which could not be settled by argument." Surely the Orthodox, of all people in Christendom, must

wonder, when they are told this: "What kind of a church is it that presumes to 'experiment' with such an ordinance? The exclusively-male Christian ministry begins with the Apostles, and we can only infer that they were acting upon the Lord's definite instructions and mandate. If that is subject to 'experimentation' in the church, why not the use of bread and wine in the eucharist, and water in baptism? Why not experiment with *anything* which we have received as 'from the beginning'?"

The Orthodox are by no means the only Christians who must wonder about the catholic integrity of a church that claims to be apostolic in its doctrine, ministry, and mission, but feels free to "experiment" with an apostolic institution which all of Catholic Christendom has believed to be of Dominical ordinance.

A very large number of Episcopalians themselves (possibly a substantial majority although there has never been and probably never will be a referendum on the matter) are sure that such an "experiment" is unlawful, out of order, and expressive of a rejection of the authority of scripture and tradition.

Episcopalians who are not so concerned with the theology of the question must regard quizzically the proposition that it's all an experiment that can be wrapped up whenever it becomes clear to the church (who would decide this for the church?) that it's not working out successfully. Try to imagine a situation in which Episcopalians as a whole — including the female bishops and priests among them — decide that it's time to call the experiment a failure. In that event, the female bishops and priests will renounce their orders and leave their cures. All who have been ordained by female bishops will present themselves for unconditional ordination, it now having been decided by experimental testing that those female bishops weren't really bishops at all, and so could not ordain.

It becomes more and more like Wonderland as you imagine your way into that situation in which we shall find ourselves if and when we decide that the "experiment" was, like Prohibition, a noble one that has failed.

Does anybody in PECUSA, including the Presiding Bishop, seriously believe that the church will ever find itself in that happy or unhappy ending of the noble experiment? It is beyond our own fantasy range.

If Catholic Christendom as a whole is right about the nature of the Apostolic Ministry as it was given to the church by the Lord, the Episcopal Church at Minneapolis put itself permanently and irreparably in the wrong by its decision. And we think that most of the bishops and deputies voted with that understanding, whether pro or con.

So the ordination of women is more than, and other than, a "test by experiment" of "that which could not be settled by argument." It was either a triumph of the Holy Spirit, in which case PECUSA is right and Catholic Christendom has been wrong from the beginning and still is, or it was an act of apostasy which has reduced this church to a sect. Can anybody see any other options?

C.E.S.

Hardware for Liturgy

By H. BOONE PORTER, JR.

To treat a special occasion, feast, or season in a unique way provides a great opportunity for worship. At the same time, as we have repeatedly suggested in this column, it requires preparation.

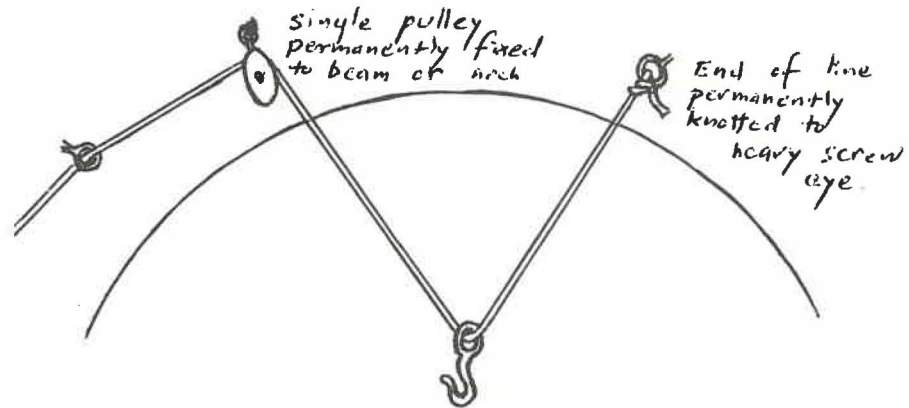
One aspect of preparation is the obtaining of physical equipment. The range of what can be done (and done well) is vastly widened if one has the necessary materials and utensils. If a good inventory of such items is on hand in the early fall, the parish is prepared for many possibilities during the months ahead.

Most churches have a closet or other storage space for such Sunday school equipment as cardboard, colored paper, glue, thumbtacks, etc. Such a supply can be considerably enlarged for teen-age and adult use. Whenever materials are purchased for making posters, banners, or special decorations, a little bit extra of each item can be obtained. Colored felt, large sheets of cardboard, string, wire, and a few pieces of assorted lumber can be very helpful at some future time.

Most churches will have such basic tools as a hammer, saw, pliers, screwdriver, and assorted nails, screws, and hooks. Handy additions are a metal edged yardstick and a carpenter's coiled metal measuring tape. An out-sized pair of heavy scissors, with eight-inch blades, is a joy and delight to anyone making posters, banners, or stage-settings for a play or a pageant.

It is often desirable to be able to suspend some special decoration or seasonal symbol at a high level in the church. Your columnist recommends a hoisting hook permanently available at a suitable point in the Eastern part of the church. This can be installed easily and inexpensively on a Saturday morning by two able-bodied men with a ladder and a boy or two to help. Most churches have an arch or large beam above the entrance to the chancel. The necessary gear can be mounted on the east side of the arch or beam so as to be virtually invisible to the congregation when out of use. We recommend arranging the hoist as in the diagram. (To tie the hook to a single end of rope appears easier, but when there is weight on it, rope tends to revolve first

one way and then another: the suspended object will never be straight for very long.) Very strong light nylon line will be found to be more satisfactory than clothesline. After leaving the pulley (as at left of diagram), the line can be led through a series of screw-eyes down the wall. A cleat can be fixed to the wall for making the line fast when it is in use, or for coiling it up when not in use. Such a cleat should be above the reach of little hands. The hoist we have described can



be used to suspend an advent wreath a yard or two above human height, or an Epiphany star near the roof, or at a moderate height a representation of a dove for the feast of our Lord's baptism, Whitsunday, and confirmation.

Two or three small movable platforms can be a great help for special events. They can be used to make a high place for a creche at Christmas, or for readers of the Passion in Holy Week, or for the Paschal candle. They can be used to extend the footpace at the font if there are numerous baptismal candidates, or to extend the kneeling space in front of the altar for confirmation. They are always handy too for theatrical or other events in the parish house. For a small church with narrow aisles and limited space in the sanctuary, we suggest platforms about three feet long and two feet wide. For a larger church they may be five feet long and three or four feet wide — but not so large that they are a problem to

move. They should be the height of one step in the chancel (usually about six inches), so that they can be used to extend a step at the same level. Such platforms can be easily made in a parishioner's workshop. They should be stoutly nailed together so that there is no danger of collapse under the weight of several people. The platforms may be varnished or painted to match church woodwork, or may be covered with carpeting. On festive occasions, a small oriental rug may be the most handsome covering.

Many churches have extra candlesticks, flower vases, and other miscellaneous items of furnishing which can be used to advantage at special times. If your church has nothing extra in this line, keep your eyes peeled. It is amazing what one can sometimes pick up at auctions or rummage sales! Or some skilled parishioner may enjoy making some things of this sort — but the need should be clearly defined before anyone starts work. (Your columnist knows a church which has a beautiful ceramic chalice — unfortunately so shaped that one cannot comfortably drink from it.) And then there is borrowing. Some peo-

ple will be glad to lend a rug, vase, or candlebrum to a church if they are assured it will be taken good care of and returned at a specified time. Things should not be borrowed if such assurance cannot be given.

Years ago, very few Episcopal churches ever considered using incense. Today, many churches use it at the Easter Vigil and a few other special occasions. The traditional Christian use of incense requires a very special hardware: namely a thurible or incense pot and a "boat" or incense container with spoon. Of course, one must have a sufficient amount of incense itself, and the special charcoal sold for this purpose in church supply shops. In congregations not experienced in these arcane matters, the clergy, servers, and altar guild should undertake a complete trial run with incense before using it publicly on a solemn occasion. It is not really so difficult — but a little practice helps.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
 EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

COLORADO
UNIVERSITY OF DENVER Denver
 ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15. MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
 ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdays EP 5, Wed HC 8

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

GEORGIA
GEORGIA INSTITUTE OF TECH. Atlanta
 ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9:15 & 11:15; Tues 6 Supper

ILLINOIS
UNIVERSITY OF CHICAGO Chicago
 BRENT HOUSE 5540 S. Woodlawn
 The Rev. Donald Judson, chap.
 Sun 9 (in Rockefeller Chapel); Thurs 12 noon (in Bond Chapel)

KNOX COLLEGE Galesburg
 GRACE CHURCH 151 E. Carl Sandburg Dr.
 The Rev. Fr. Thad B. Rudd, r
 Sun 8 & 10; Thurs 7

LAKE FOREST COLLEGE Lake Forest
 HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NEBRASKA
KEARNEY STATE COLLEGE Kearney
 ST. LUKE'S 23rd St. & 2nd Ave.
 The Rev. Dr. D. A. Peek, r
 HC: Sun 8 & 10, Holy Days 5:45

NEW JERSEY
RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
 ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap; the Rev. Susan G. Connell; the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

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

NORTH CAROLINA
DUKE UNIVERSITY Durham
 EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

PENNSYLVANIA
URSINUS COLLEGE Collegeville
 ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 Sun 8, 9 & 11. Forum 10

PENNSYLVANIA STATE UNIVERSITY
 EPISCOPAL CHURCH AT PENN STATE
 EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

YORK COLLEGE OF PENNSYLVANIA
 ST. JOHN'S 140 No. Beaver St., York
 The Rev. Canon George A. Kemp, r
 Sun 7:30, 9, 11; Seminars: 10

TEXAS
UNIVERSITY OF TEXAS Austin
 ALL SAINTS CHAPEL/EPISCOPAL STUDENT CENTER
 The Rev. A. C. Powell, r; the Rev. J. C. Hines, chap.
 Sun 8, 9, 11 & 5:30; Wed 7, 10:30 & 6

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

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
 EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
 Sun 8, 10:30; Thurs 7

COLLEGE OF WILLIAM & MARY
 BRUTON PARISH CHURCH Williamsburg
 Sun 8 HC, 9:30, 11, 5:30 Ev; Thurs 5:30 HC Wren Chapel

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
 ST. ALBAN THE MARTYR 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10, Tues 7:30; Thurs 10

NEWS

Continued from page 9

now is First Cardinal of New York of the Universal Life Church. They were protesting sharply rising property taxes caused by an influx of tax-exempt land owners, such as the Boy Scouts and Zen Buddhists.

A package of three bills affecting property tax-exemptions was introduced in the state assembly this year. These bills would deny exemptions to anyone applying after Jan. 1, 1977; limit the amount of property to be exempt from taxes; and give localities the option to grant exemptions to organizations that promote "moral and mental improvement." The bills were not acted upon by the state senate.

Gov. Hugh Carey is "aware of the situation and concerned," according to a spokesman from his office.

In New York State alone, there are supposed to be more than 1,000 Universal Life "churches." [Figures from the 1974-75 parochial reports show that the Episcopal Church had 743 parishes and missions in the state.]

CENTRAL FLORIDA

County Board Authorizes Religious Education Program

Rejecting a Florida Department of Education ruling and its own attorney's advice, the Marin County School Board in Ocala set aside an earlier agreement and voted to continue a controversial Bible program in its schools.

By a vote of 3-2, the board allowed Ocala Bible in the Schools, Inc., to hold Bible study classes in elementary classrooms during regular school hours. The non-profit organization is funded by churches, United Way, and individuals. The last of its kind in Florida, it has been operating for 31 years.

Parents will be required to request in writing that their children be permitted to attend the Bible classes. Ocala Bible will pay the school board \$5 an hour for schoolroom use.

The attorney for the school board said he wouldn't be able to defend the program in court. He called attention to the fact that the board last spring bowed to the challenge of a parent to have the program revised to conform with a legal opinion issued by the State Department of Education to the effect that the program was "constitutionally infirm."

Threat of a suit was dropped by the parent in March when the board agreed to his demands for separation of Bible study from actual classroom time.

Bible in the Schools contends that the classes are not religious *per se* but represent an objective study of Bible history.

However, the school board attorney said: "After reading the material pre-

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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.

FIVE choir pews, two choir pew fronts; solid oak, seven feet long. Perfect condition. Christ Church, Box 97, Somers Point, N.J. 08244 (609-927-6262).

MUSIC FOR TRIAL USE

GLORY TO GOD — Music for The Holy Eucharist, Rite 2. Three months' trial use: October, November, and December, 1977, after which you may purchase the music (non-profit rates) or return it. High quality music composed with meaningful congregational worship foremost in mind. Fine printing on heavy paper. All compositions by Dr. Clark Kimberling (composer of "Hatfield" and "St. David" in Hymnal Supplement II). For three months' trial use, including two organ copies and postage: \$10.00 for 50-150 copies, or \$19.00 for 200-400 copies. These trial-use prices do apply toward future purchase of the music. University of Evansville Press, Box 329-127, Evansville, Ind. 47702.

POSITIONS OFFERED

PRIEST needed in small parish of Continuing Episcopalians. Wardens can meet with you during the Church Congress. Reply Box S-336.*

ENERGETIC curate, particularly interested in youth and Christian education for vigorous seaside parish, 50 miles from New York City. Reply Box A-334.*

PRIEST—ORGANIST—CHOIR DIRECTOR for ministry of music together with regular parish duties in mid-sized parish, New York City area, nice community. Reply Box A-333.*

POSITIONS WANTED

CHURCH OF ENGLAND minister, 54, Dip.Soc.Sc., L.C.D. (King's College, Durham and London College of Divinity) seeks opportunity of ministry in USA: Pastor, Bible-teacher, preacher, evangelist. References. Reply Box F-332.™

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-335.*

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.

sented by the Bible group, I find it difficult to believe this isn't a religious course. There's a difference between saying 'God led the Hebrews out of Egypt' and 'the Hebrews believed God led them.'

"The law does not contemplate and the constitutions of Florida and the United States do not permit the school board to conduct or cooperate in a program of religious instruction in the public schools."

Churchgoers Protest Witches, Warlocks Show

Churchgoers in the Orlando area won a battle to prevent witches, warlocks, psychics, hypnotists, and astrologers from becoming the central attraction at an anniversary celebration in a shopping mall.

The show was cancelled following dozens of calls from churchgoers threatening to boycott the merchants on the mall. Many of the callers termed the project "satanic" in concept and contrary to biblical teachings.

One Episcopal priest went on record opposing the event. The Rev. Stephen R. Sutton of the Church of the Good Shepherd in nearby Maitland said the spiritual life of the community "would certainly not be enriched by an event of this kind."

MINISTRIES

Men Who Minister

Some 3,000 Gideons from 46 countries attending their 78th international convention in Minneapolis set a goal of distributing 18.5 million copies of scriptures — Bibles and New Testaments — during the year that began June 1. They proposed to raise \$15 million to finance their work.

During the past year, Gideons raised approximately \$13.8 million and placed more than 16.5 million copies of scriptures in hotels, motels, hospitals, prisons, jails, airplanes, colleges, and schools.

The organization set a goal of increasing the membership of each local Gideon camp (chapter) by three during the coming year. There are about 1,600 camps with a worldwide membership of 54,582.

Convention delegates reaffirmed the seven spiritual objectives of the organization: "to be men of the Book, men of prayer, men of faith, men of scriptural walk, men who witness, men of compassionate heart, and men who give."

Goal of convention offering was \$350,000 to send 625,000 New Testaments to Africa. At the last reported tally, the total was \$498,200, with checks continuing to be received.

R. Don Efird of Kannapolis, N.C., was elected president.

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SERVICES OFFERED

ACOUSTIC COUNSEL for churches. Experienced, reasonable. Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.

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

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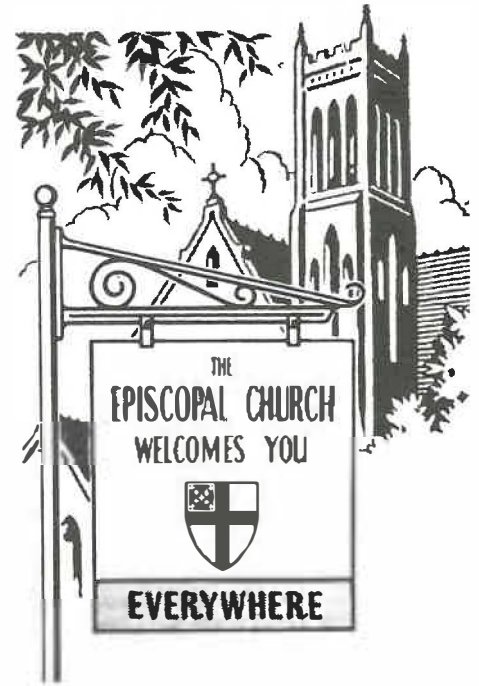
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CHURCH DIRECTORY

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



ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed 9:30 & noon HC & Healing, 7 Healing

LITTLE ROCK, ARK.

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

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 Day 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

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

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

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.

BOSTON, MASS.

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

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

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. Tarance J. Finlay, D.D., r
Sun HC 8 & 9:30 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Holy Days 8. Church open daily 8 to 6. EP Tues & Thurs 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 Pyte, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11. 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 Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

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

PITTSBURGH, PA.

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Sun Mass 8:30 & 10:15 (Sung). Weekdays 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. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

CABLE, WISCONSIN

ST. PETER'S Cable Congregation U.C.C.
The Rev. Richard C. Nevius, v (715) 634-4768
Summer Schedule: Sat Mass 5:30

HAYWARD, WIS.

ASCENSION 216 California Ave.
The Rev. Richard C. Nevius, v
Sun Sung Mass 10:15; Tues 9:15; Thurs 6; Sat 8

SPRINGBROOK, WIS.

ST. LUKE'S County "M" & US 63
The Rev. Richard C. Nevius, v
Sun Mass 8:30

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

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