

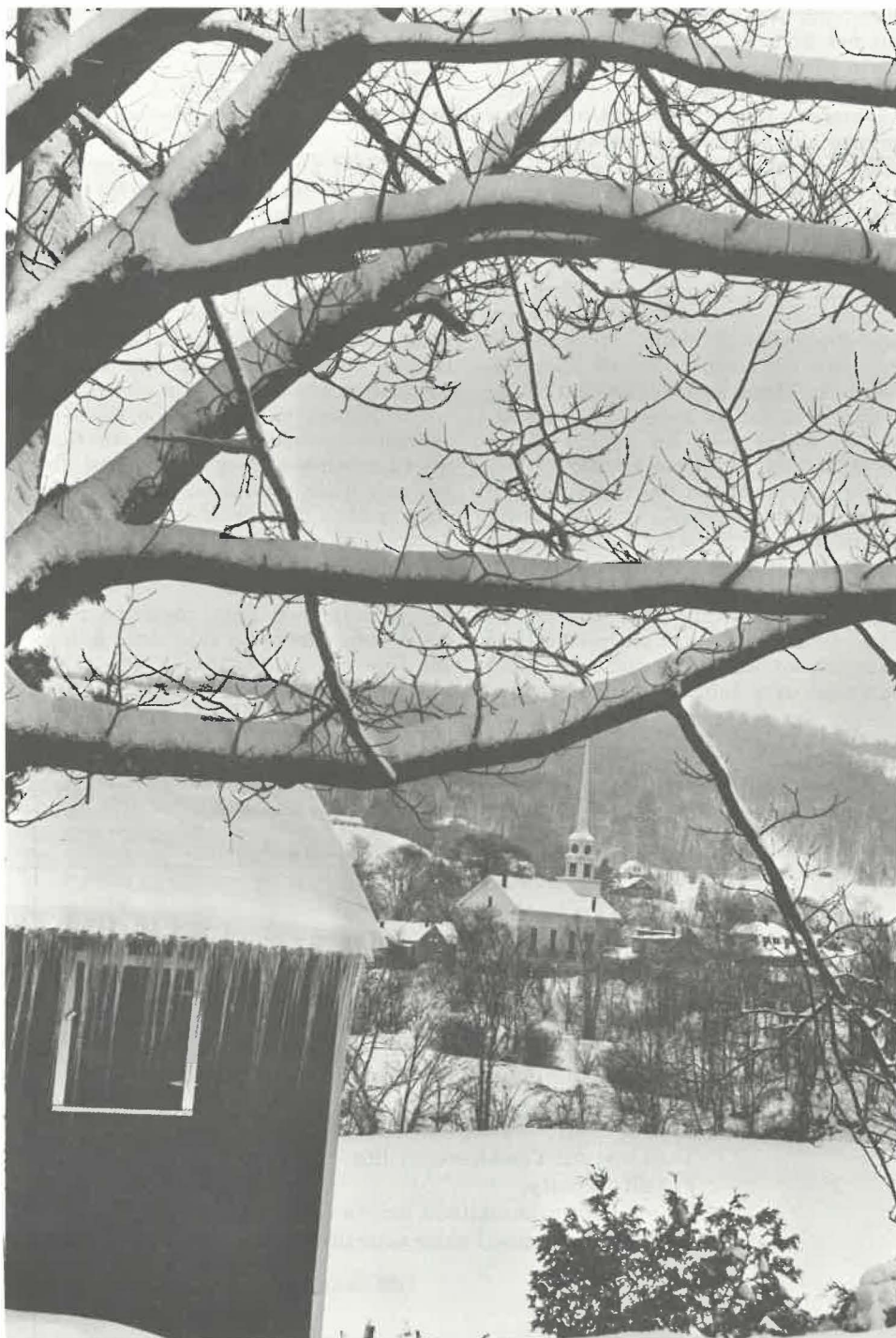
# THE LIVING CHURCH

## How Many Bishops?

• page 9

## Denver in Retrospect

• page 11



RNS



Last week attention was called to that vast span of the human story when our ancestors lived as hunters in a cold, lonely, and frightening world. Perhaps some may feel that the hardship of primeval life was overstressed. After all, did not ancient man really live in a warm climate, under palm trees, where tropical fruit was plentiful? Perhaps life was stern in the frozen North, but was it not peaceful and sunny in those lands to which mankind is really indigenous?

I am glad someone asked that question. Where are those happy and blessed lands? We originated in Eden, but where has it gone? You can't get there from here, nor could you get there from the places where our ancestors lived for untold thousands of years. We have no map, nor did they, on which Eden appears. As Thomas Traherne said of the cross, "It is not by going with the feet, but by journeys of the soul, that we travel thither" (*Centuries*, I, 56).

Our bodies are not naked because we evolved on the beach of a tropical lagoon, but because we lived for so long in the frigid shadow of glaciers and had to muffle ourselves with the skins of animals. Our teeth and fingernails are not so small because we lived on peaches and bananas, but because we learned to roast our meat over bonfires. . . Even to this

day we love the flavor of smoke! We did not first learn to talk because we had so much leisure, but more likely because we had to call and give directions to each other in the strenuous and cooperative effort for survival. What we are and who we are is irreversibly marked by the paths we have traversed.

But what of the islands of the South Seas? There surely our ancestors basked in peace.

Did they? To what South Sea island is the human race really native? The golden sands and blue waters of the Pacific are not to be despised . . . nor were they easily won. Those islands are either the result of volcanic uprisings, or of the slow growth of coral. Most of them were never part of any continent. Birds flew in, and in some cases bats did too. For man it was no easy trip.

The primitive hunters who stood up against a mammoth were no braver than the first bands of men and women who got into little vessels on the shores of Asia, with a few bundles of food and some crude pots of water, and set their faces to the rising sun. Imagine traveling over 2,000 miles of water, to some tiny dot of unknown land. And whatever made them think that they could do it in the first place? Perhaps it was a demoted chieftain, or a shaman who said

that the spirits commanded it, or a priest who required it for expiation. Why they did it, and how they succeeded in doing it, exceeds my wildest speculations. Surely these unknown mariners rank, together with the voyagers to the moon, among the greatest explorers in the annals of this planet.

Staggering as was such a feat of seamanship, it was no less a feat of leadership as well. Only the strongest men, Columbases, Magellans, or Captain Blighs, can drive men on, day after day, starving and thirsty, to battle their way across an unknown ocean. What must it have been in a mere canoe or raft, with the most meager provisions, and the faintest of hopes? How many acts of mutiny, murder, rape, cannibalism, and suicide bloodied the waves of those untracked oceans? It was in spite of all probability that those glorious islands were finally reached. Once there, people enjoyed a thousand years or so of protection from natural enemies, until they were "discovered" in modern times. The inhabitants of those islands were a prey only to one another, and only suffered from purely human afflictions: head-hunting, cannibalism, war, human sacrifice, and slavery.

To be in a boat for a long period, to endure the crisis of human confidence and leadership which it entails, is one of the most revealing experiences which human kind knows. At the same time, to cross the waters in hope is one of our greatest historical expressions of aspiration, of yearning for a future and a new start. How many peoples, all over the world, have crossed a body of water, for better or for worse, to attain their destiny! The Flood, the Red Sea, the Jordan, the Atlantic, the Bering Sea, the Pacific, these are no empty or idle symbols for the human family. T.S. Eliot wrote movingly of the tragic aspect of the seas in a prayer to Mary:

Lady, whose shrine stands on the promontory,  
Pray for all those who are in ships, . . .  
Also pray for those who were in ships,  
and  
Ended their voyage on the sand, in the sea's lips  
Or in the dark throat which will not reject them  
Or wherever cannot reach them the sound of the sea bell's  
Perpetual angelus.

(*The Dry Salvages*, IV)

These many ordeals and trials by water are a part of what is being gathered up and celebrated when, a month from now, we inaugurate the Easter feast by baptizing in water newly acclaimed brothers and sisters of Jesus Christ, enrolling them as companions and shipmates in the journey to that heavenly country where the only water will be that which flows in the river of life.

THE EDITOR

### Carpenter

Today I visit You,  
My soul crossing the years to be with You.  
I open your door and oh! the warmth  
Of desert sifts the scent of wood  
Through amber dust.  
I find You kneeling down,  
Joining two pieces of a stubborn wood  
With rough, dark hands.  
You look at me:  
I see old lines of weariness  
Before I meet your eyes—  
Eyes of God!  
That instant You share my life  
For all eternity;  
Time bends around itself before we smile  
And turning home I close your door.

LaRhette Swann

# Words That Inspire FROM CROSSROAD BOOKS

**Francis B. Sayre, Jr.**  
**TO STAND IN THE CROSS**  
**A Book of Meditations**

"All who take this pilgrimage in prayer and meditation . . . will come to a deeper understanding of their Christian faith."—*The Rev. Edward L. R. Elson, Chaplain, United States Senate* \$5.95

**Paul T. Coke**  
**MOUNTAIN AND WILDERNESS**  
**Prayer and Worship in the Biblical World and Early Church.**

Based on early wisdom, here is fresh guidance for contemplation and action in our age. . . \$3.95pa

**James C. Fenhagen**  
**MORE THAN WANDERERS**  
**Spiritual Disciplines for Christian Ministry**

A thoughtful guide for establishing an inner discipline that is both down-to-earth and contemplative. \$6.95

**Avery Brooke**  
**HIDDEN IN PLAIN SIGHT**  
**The Practice of Christian Meditation**

A fresh, timely book to help Christians discover their rich heritage of meditation. \$5.95pa

**Karl Rahner**  
**MEDITATIONS ON FREEDOM AND THE SPIRIT**

This devotional gem addresses the central issues of Christian life in the world: faith, freedom and tolerance. \$3.95pa

**THE PSALTER**  
**A New Version for Private Devotion and Public Worship**

A beautiful edition of the Psalter taken from the new Book of Common Prayer of the Episcopal Church and the new Lutheran Book of Worship. An important ecumenical book, it is ideal for liturgical use and private prayer. \$3.50

**Helen Smith Shoemaker**  
**THE EXPLODING MYSTERY OF PRAYER**

" . . . this book breathe(s) an excitement about the glory and wonder and mystery of Christian faith."—*Faith at Work* \$3.95pa

**John Coburn**  
**CHRIST'S LIFE: OUR LIFE**

A moving and thoughtful reflection. New insights into the life of Christ and how they affect the believer. \$5.95

**Robert W. Bailey**  
**GOD'S QUESTIONS AND ANSWERS**  
**Contemporary Studies in Malachi**

"We are indebted to Robert Bailey for rescuing Malachi from almost total obscurity. He makes the last book of the Old Testament really pertinent to our confused and confusing situation." *G. Elton Trueblood* \$3.95

**Burton H. Throckmorton, Jr.**  
**ADOPTED IN LOVE**  
**Contemporary Studies in Romans**

Provides a chapter by chapter analysis of the great themes of the Christian faith as set forth in *Romans* and applies them to daily life in the second half of the twentieth century. \$3.95

Available from the Publisher or your local bookseller

## THE SEABURY PRESS

815 Second Avenue, New York, New York 10017

A thoughtful gift . . .

## A MONASTIC BREVIARY

A *Monastic Breviary* consists of monastic offices with a Psalter (the Standing Liturgical translation) arranged in a two-week cycle. There are two main offices each day, these based on the Book of Common Prayer offices of morning and evening prayer. The other two offices, Diurnum and Compline, are based on the noonday and close-of-day services found in the Proposed Book of Common Prayer.

Included, also, is a calendar of saints, which is basically the proposed calendar with some supplementation.

Beautifully bound in black with gold stamping on the spine, *A Monastic Breviary* should make a handsome, truly appreciated and enduring gift.

**\$14.95**

Please send check with order,  
adding 75¢ postage, to



**MOREHOUSE-  
BARLOW CO.**

78 Danbury Road  
Wilton, Connecticut 06897

### The Society of Mary

is a Devotional Society of Catholics within the Protestant Episcopal Church in the United States. The Society traces its History in the Anglican Communion to the year 1880.

For more information, write  
**Mr. Everett Courtland Martin**  
National Secretary  
P.O. Box 656—Old Towne Station  
Alexandria, Virginia 22313

THE ORDER OF THE HOLY FAMILY

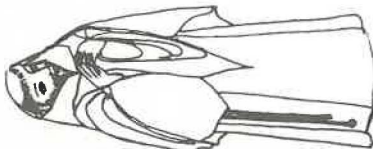
You only have one life  
to give. . . .

Perhaps you should give it  
As a Familian monk. . . .



(303)  
623-7002

St. Andrew's Abbey  
2015 Glenarm Pl.  
P.O. Box 2169  
Denver, CO. 80201



# The Living Church

Volume 176 Established 1878 Number 9

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

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. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; Miss Augusta Roddis, Marshfield, Wis.; 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. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; 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, Milwaukee; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; 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 Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Robert Shoemaker, Naperville, Ill.; 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. H. Boone Porter, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, editorial assistant; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

## DEPARTMENTS

Books	12
Editorials	11
The First Article	2
Letters	4
News	6

## FEATURES

How Many Bishops?	9
Military Ministry — Another View	10

E. James Kingsley

## CALENDAR

### February

26. Third Sunday in Lent  
27. George Herbert, P.

### March

1. David, B.
2. Chad, B.
3. John and Charles Wesley, PP.
5. Fourth Sunday in Lent
7. Perpetua and her Companions, MM.

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; \$41.85 for three years. Foreign postage \$2.00 a year additional.

# LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

## Seabury Society

In TLC of January 15 you made reference to the Seabury Society for the Advancement of Christian Literature and Learning. Where can I find more information about this group?

ARTHUR LIVINGSTON  
St. Martin's Church

Chicago, Ill.

Write to: Membership Director, The Seabury Society, 815 Second Ave., New York, N.Y. 10017. Ed.

## Canons on Ordination

Although one might hope that the "ordination" of women would now be a dead issue the unrest and outright separation which it has brought about in the church has kept the issue very much alive. On reexamining what actually occurred at Minneapolis I was struck by several serious anomalies, and if Canon Liebler [TLC, Dec. 25] is correct that legislative intent is essentially immaterial compared to the actual content, these anomalies are worth examining.

To summarize the situation briefly: until recently Canons and Constitution alike referred to candidates, ordinands, and clergymen as "persons" but with the pronoun "he." I think it fair to say that the non-ordination of women was seen as a theological issue and not as a legislative matter of whether "person" was generic or "he" specific. Even Canon III.25 authorizing the ordination of women to the diaconate does not seem to have altered this general approach. Subsequently, however, the Canons on Postulancy and Candidacy (III.2 and III.3) were revised with very specific exception clauses which suggest that "he" is to be taken as masculine (even though the antecedent be a normally generic noun such as "person") unless there is such an exception clause. The "authorization" for the "ordination" of women took the form of a similar excep-

tion clause, attached to Canon III.9 and applying by its terms to the Canons on Candidacy (a redundant provision, incidentally) and Ordination (and no others). Obviously, this exception clause does not extend to the Constitution, but if that document is to be interpreted by the same standards which these other clauses applied to the Canons, then the new section of Canon III.9 does no more than provide for the present admission of women candidates and their future ordination after Constitutional Revision.

This does mean that the more lenient Constitutional interpretation assumed by III.26 has given way to the stricter one implied by the various exception clauses in III.2, III.3, and III.9; but a similar change occurred in the recent past when after "layman" was interpreted as permitting the seating of a woman deputy it was later held to prohibit female deputies (and without even any formal action comparable to the adoption of the interpretive clauses mentioned above) until the Constitution was revised to read "lay person" (and with no masculine pronouns applied to the term).

The failure of Minneapolis to repeal III.26 is a further embarrassment, for its clear implication that women ordained deacon are not to be priested would now seem to apply equally to men! A solution to our clergy surplus?

Finally, despite the italics in the body of the Proposed Ordinal, its new Preface in its concluding declaration that "the manner of ordaining in this Church is to be such as . . . is most generally recognized by Christian people as suitable for the conferring of the sacred orders. . ." would seem to rule out distaff ordinations until they are generally recognized as suitable; certainly we cannot claim that that is now the case.

(The Rev.) WILLIAM D. LORING  
St. John's Church

Sandy Hook, Conn.

## Women Share

The Learning Community at St. Philip's, Laurel, Md., wants to thank TLC for an article "Ordination and Jesus' Will," by the Rev. Pierson Parker [Jan. 30, 1977]. When it appeared we were in the preparatory stages of a four week unit, "Women Share the Good News," aimed at both adults and children.

The theme was to focus on those women in the New Testament who seem important to Jesus and what they tell us about Jesus' attitudes toward women. Fr. Parker's article was exactly what we were after!

Because the unit was such a provocative and popular biblical adventure for our whole parish and because we know how difficult it is to find resources on the nameless women of the Bible, our Learning Community has now assembled a

resource/reference list to help others wishing to look into this exciting subject.

To receive a free copy, send a stamped (13 cents), self-addressed, legal size envelope to St. Philip's Episcopal Church, 522 Main St., Laurel, Md. 20810.

SALLY M. BUCKLEE  
Women Share the Good News  
Coordinator

Laurel, Md.

## Mexican Abortion

Recently [TLC, Dec. 11] you published a brief news story about a memorial service held in Washington, D.C., for a woman who died after an abortion in Mexico.

I would hope that you would make available to your readers the additional information about this case which is contained in the attached column by Buchanan. [An enclosed clipping reports that the dead woman had had an earlier abortion in Mexico in 1975 when it would have been covered by Medicaid in the USA.]

ELAINE GERE

Albuquerque, N.M.

## Lay Opinions

Regarding Mr. Philip Shutt's letter "Lay View" [TLC, Jan. 15], I would like to add my word of agreement. For a true picture of just how the laity feels about the revised Prayer Book, ordination of women, and other issues, the best procedure would be to have a survey conducted by a non-Episcopal professional group.

It is my belief that deputies to General Convention vote their own personal feelings on the issues and not necessarily those of the laity they represent. In many cases their attitudes are conditioned by a desire to please the priest and bishop.

I believe the Episcopal Church should finance such a survey as a fair method of determining the true opinion of the communicants of the church who not only make up its membership but also provide its financial support.

KATHRYN S. FISHER  
St. John's Church

Iron River, Mich.

• • •

Philip L. Shutt urges a nationwide survey of Episcopal laypersons, "conducted by a non-Episcopal professional group," to let the "silent majority" of the church be heard. Several methodological/conceptual issues come to mind:

First, over the past 50 years there has been a great deal of surveying of Episcopalians — as well as almost every other religious group — by professionals both within and without the church. The most widely available example is the Glock, Ringer, and Babbie study published as *To Comfort and to Challenge*. Through-

out these surveys a relatively low response rate has been characteristic — usually around 50%. It is very difficult to know what data gathered from such a sample mean — other than that they represent the attitudes and/or actions of those Episcopalians who will respond to surveys. Not only at General Convention and diocesan councils but also in surveys, it seems, the "silent majority" remains silent.

Second, the notion of a "silent majority" is a difficult concept. The "silent majority" — if it exists at all — is a majority only in saying nothing. The phrase frankly implies a consensus among those who say nothing, which is a dubious assumption. Although I share with Mr. Shutt his reservations about the representativeness of General Convention, I'm not sure that the results of a survey of the "silent majority" would be any truer or better. The critical issues really are the "representativeness" of General Convention — both in definition and practice — and the quality of our deputies as representatives.

Finally, the wish for a "non-Episcopal professional group" which would be "unbiased" is fair, but unrealistic. All researchers carry potential biases, and having non-Episcopal professionals do the survey rather than Episcopal professionals is in itself no assurance of the purity for which Mr. Shutt longs. It is the researcher's professional integrity rather than his church membership that is the critical variable. In all of this, furthermore, Mr. Shutt passes over the question of cost. An "unbiased census" of the entire body of Episcopal laypeople (even with the advantages of the most modern sampling procedures), pursued with the necessary vigor to obtain a high response rate would run into seven-digit figures.

(The Rev.) WILLIAM H. SWATOS, JR.  
Department of Sociology  
King College

Bristol, Tenn.

## Canterbury Appeal

It has been drawn to my attention that you reported [TLC, Dec. 4] that the response to the Canterbury Cathedral Appeal had been only "muted" in North America.

May I assure you that the appeal in Canada has been most successful. Canadians in every province, in all walks of life, have supported the appeal, which is ecumenical in the broadest sense.

The appeal was for \$200,000. To date over \$300,000 has been donated.

W.B. (REX) KING  
Executive Director  
Canterbury Cathedral Appeal Canada  
Toronto, Ontario, Canada

{ Our readers will be glad to know this.  
Ed.

# THE LIVING CHURCH

February 26, 1978  
Third Sunday in Lent

For 99 Years  
Serving the Episcopal Church

## EPISCOPAL CHURCH

### Judge Frees Women

Saying that the federal government had not offered any evidence to prove that Maria Cueto and Raisa Nemikin were engaged in crime, or otherwise involved in wrongdoing, federal district Judge Robert T. Carter ordered the two women released from prison January 24. They had been held for ten months.

The former executive director and secretary of the Episcopal Church's National Commission on Hispanic Affairs were jailed on contempt charges last April for refusing to appear before a grand jury seeking to determine the whereabouts of Carlos Alberto Torres, a suspected Puerto Rican terrorist who served on the commission in 1976.

The Rt. Rev. John M. Allin, Presiding Bishop, said that he was gratified to learn of the women's release. He expressed gratitude to the National Council of Churches, which had assisted in the legal defense. Bishop Allin said that while he agreed that humane considerations demanded their release, he agreed with Judge Carter that they were not justified in "refusal to perform a legal duty where no violation of the First Amendment guarantee of religious freedom was even remotely involved."

Ms. Cueto and Ms. Nemikin were critical of the attitude taken by the Presiding Bishop toward their case. Although he had met with the U.S. attorney to seek their release, Ms. Nemikin declared that "the only attempt, a minor one, by Bishop Allin to help us financially or otherwise was to help us pay our rents on our apartments." Ms. Cueto said that the Presiding Bishop "always believed that the FBI had a right to investigate. I don't think he has the sophistication or the commitment to understand what this meant."

While they were in prison, the women were considered to be employees of the Episcopal Church, although they were not being paid. Ms. Cueto said, "In terms of ourselves, personally, we now join the ranks of the unemployed."

Under a general reorganization that had been planned before the women were imprisoned, the Hispanic Affairs Commission became part of an umbrella agency called the Coalition for Human Needs last year. When asked by reporters about the changed nature of the Hispanic agency, Ms. Nemikin noted

that it no longer has any Puerto Rican members, and "the scope now is very theological, with very, very little community outreach."

At a meeting with reporters in the Interchurch Center, Ms. Cueto said, "We feel that we would not work with the [church] administration that is there now. We feel that the position they took was a betrayal."

The two women noted that church authorities had turned files over to the FBI and had encouraged them to talk to the grand jury.

Two other persons connected with the Hispanic Affairs Commission are still in prison for refusing to testify before grand juries. Pedro Archuleta, who served on the commission in 1972-73, was imprisoned last June, and Luis Rosado, who had been a consultant to the commission in 1976, was imprisoned last August.

## ACNA

### Proselytism Planned

Two of the four new bishops of the Anglican Church of North America (ACNA), said in Denver, Colo., that one of the main activities of the new denomination will be proselytizing people who have remained in the Episcopal Church.

Bishop Peter F. Watterson of West Palm Beach, Fla., and Bishop Robert S. Morse of Oakland, Calif., set forth this

objective after they and two other men became the first leaders in the new church body [TLC, Feb. 19].

According to Bishop Watterson, the new denomination needs and is obliged to try to convert Anglicans and Episcopalians. He declared that "their souls are in danger."

Bishop Morse said the new church group will attempt "to make Christians" out of Episcopalians.

Also installed as bishops of the new denomination were the Rev. James O. Mote of Denver and the Rev. Charles D.D. Doren of Pittsburgh, Pa.

After the ceremony, Bishop Doren said, "I believe in my soul that we are now in every way in communion with the Archbishop of Canterbury." The Archbishop of Canterbury, however, was reported as stating in London that he would not recognize the new bishops or their new church body.

The Most Rev. Donald Coggan, Archbishop of Canterbury, reportedly forbade the Rt. Rev. Mark Pae, Bishop of Taejon (Korea), to take part in the ceremony, as he had planned. Although Bishop Pae did not attend, he sent a letter expressing his "consent" to the installation of Bishop Doren, who has worked with him in South Korea. Consecrators were the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, and Bishop Francisco J. Pagtakhan of the Philippine Independent Church.

Statistics for the new denomination vary widely. Most left the Episcopal



Bishop Pagtakhan (left) and Bishop Chambers stand while four candidates for consecration prostrate themselves before the altar prior to their consecration, January 28, in Denver. RNS

Church to protest the decision to ordain women to the priesthood and the revised Prayer Book.

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, has issued a formal statement of regret over the overt actions of separation. He said in part, "At Port St. Lucie, Florida, last October, the House of Bishops demonstrated its willingness to reach out to find ways in which all members of the Episcopal Church can live with their Christian consciences and witnesses. This is a posture I am anxious to see maintained. The prayer of our Lord for his followers 'that they may all be one' is not served by forming new groups."

In a long paid advertisement in the Jan. 27 *Denver Post*, Bishop James P. Dees of the Anglican Orthodox Church, scored the new denomination for its "Romanist" tendencies. He said in part, "The Anglo-Catholic element in the church (the group that is getting ready to consecrate four bishops in Denver) is *not* the continuing Episcopal Church. It is *not* a continuation of the Church of England of the Reformers, but rather *is a continuation* of the Roman Catholic Church within the Church of England, which never gave up its sympathies for Roman doctrine and ways: witness their Roman vestments, their Roman doctrine of the mass. . . ."

The Rt. Rev. William C. Frey, Bishop of Colorado, was reported in the *Denver Post* as saying, "Fourteen months ago Jim Mote hired armed guards to keep me out of his church. Now I have an engraved invitation to his consecration as a bishop. I don't know how to describe that except as strange." Bishop Frey did not attend the ceremony.

## EXECUTIVE COUNCIL

### **Grant Aids Women's Shelter**

In Meadville, Pa., a seed money grant from an Executive Council program was widely hailed as a key factor in launching a model women's crisis shelter that opened January 9.

The grant enabled Women's Services, an organization of community volunteers, to acquire a building and raise money to operate the counseling center for women who seek help and short-term shelter.

When a Women's Services study found that the national statistics on women in crisis — battering, rape, transition, etc. — applied fully to this mixed rural and small town area, they turned to the Rev. Robert C. Martin, rector of Christ Church, for help. Fr. Martin, a former staff officer at the Episcopal Church Center, was able to arrange the grant through Mr. Woodrow Carter, national staff officer for Social Ministries.

An editorial in the Meadville newspaper praised the project as one of the first

to be set up in a small community and commented: "We find that significant in that it reflects this community's and the Episcopal Church's progressive outlook."

Kathe Cairns, coordinator of the shelter, told Mr. Carter in a recent letter: "None of this would be taking place were it not for the support of the Executive Council."

## CENTRAL PENNSYLVANIA

### **Clerics Ask Sunday Closing Enforcement**

Nine Christian leaders in Pennsylvania signed a statement urging that the state Sunday-closing laws be enforced and obeyed. One of the signatories was the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania.

The appeal was issued in connection with the Week of Prayer for Christian Unity. It declared that "it is a God-given principle — observed since the time of creation — that people need a day of rest and relaxation each week. Since we live in a pluralistic society, our religious convictions should determine when our day of rest is observed, on the Sabbath or on Sunday. The Supreme Court has upheld the right to a day of rest and recognized that right without penalty of discrimination. Too often discrimination does exist and we deplore this situation."

The statement urged Christians to refrain from shopping on Sunday, so that store opening will not prove profitable, and said that "by shopping on Sunday we encourage business to stay open, thus forcing our neighbors to work on a day when they should be able to worship and spend time with their families."

The U.S. Supreme Court ruled in May, 1961, that such laws are not in conflict with the First Amendment to the Constitution. The Pennsylvania Sunday closing laws date back to 1794, but they were reenacted by the legislature in 1972.

## ORGANIZATIONS

### **RACA's Year**

The Rev. William B. Van Wyck, Executive Secretary of the Recovered Alcoholic Clergy Association (RACA), feels that the success and attention the organization enjoyed in 1977 was due directly to the interest it aroused at the 1976 General Convention. Until that time, many Episcopalians were unaware of the group's existence.

RACA was invited by the National Council on Alcoholism to set up a booth at its convention in San Diego last April. Fr. Van Wyck writes, "For obvious reasons, our booth could not begin to compete with many of the others in the splendor of appearance and offering. Yet it was one of the most popular in the hall.

I cannot help feeling that the pointed appearance of the Episcopal Church in the area of alcoholism and the sight of the clerical collars behind the booth accounted for much of the popularity. Many remarked that they found it refreshing to find an 'old line' communion this involved in so sensitive a problem as the alcoholism of clergy and its subsequent discontents." The National Council on Alcoholism has asked RACA to take part in this year's conference, which will be held in St. Louis on April 28-May 3.

RACA also held its own national conference in May, 1977 at Grace and Holy Trinity Cathedral, Kansas City, Mo. Sixty-five clerics attended, among whom were several bishops. The Rt. Rev. David E. Richards, Director of the Office of Pastoral Development, was present. For the first time, the Executive Council contributed financial help and publicity for the conference.

Two general meetings will be held in 1978, in different parts of the country, to make it easier for people to attend. The first will be held at St. Paul's Church, Baltimore, beginning April 3. Another conference, more convenient for far westerners, is being planned for the fall.

Further information about RACA and the conferences can be obtained from Fr. Van Wyck, All Saints' Church, Phoenix, Arizona 85012.

## PRESBYTERIANS

### **Report on Homosexuality**

If the United Presbyterian General Assembly adopts the recommendation of a current majority report, it will be the first major denomination to have a nationally enunciated policy on the ordination of homosexual individuals to the ministry. Nevertheless, since regional presbyteries have jurisdiction over ordination, a ruling would be, at best, advisory.

Fourteen members of a 19-member task force of the United Presbyterian Church in the U.S. have recommended to its General Assembly that the church ordain "self-affirmed" homosexuals as ministers "if the person manifests such gifts as are required for ordination."

Five members of the panel submitted a minority report which would permit homosexuals to be ordained only if they adopt a celibate lifestyle.

Both reports encourage ministry to homosexuals, acceptance of homosexuals into seminaries, and attempts by the church to rid itself of feelings of fear and hatred toward homosexuals.

The majority report holds that "the primary ethical issue that Christians face in relationships is not whether the relationship conforms to a concept of orders of creation but whether for the persons involved the relationship en-

courages and supports growth in faith and self-giving love. . . . For some homosexual Christians growth toward mature Christian living may imply accepting celibacy; for some it may imply accomplishing reorientation to heterosexuality; however, for others, it may imply remaining open to or attaining full companionship and partnership with a person of the same sex."

The minority opinion states that "homosexuality is not God's wish for his children. Even where the homosexual orientation has not been consciously sought or chosen, it is neither a gift of God nor a state or condition like race; it is a result of man's fallen condition. . . ." The minority report also says, "We believe that Jesus Christ intends the ordination of his ministers to be a sign of hope to the church and the world. Therefore our present understanding of God's will for his people precludes the ordination of avowed practicing homosexuals."

## CHURCH OF ENGLAND

### Famed Preacher Dies

The Rt. Rev. Hugh Edward Ashdown, Bishop of Newcastle from 1957-72, died in Crewkerne, England at the age of 73.

Bishop Ashdown was a preacher of great power who displayed a remarkable gift of extempore prayer. He once aroused interest by suggesting that churches on wheels, and churches made of standardized components might be used to counter the high cost of construction and maintenance of houses of worship.

He was a supporter of young people, and wrote in his diocesan newsletter in 1972 that people might bear in mind that Jesus and the first disciples might have been regarded as "drop-outs" in their time.

"Their whole mode of living was a demonstration and a protest," he said. "Social sanctions went by the board. Honored conventions were disregarded. The authority of the established church received scant respect. And the power of money was made to look ridiculous."

### Too Much for Canterbury?

According to the anonymous author of the preface to the 1978 Church of England Year Book, the church should think about lightening the burden borne by the Most Rev. Donald Coggan, Archbishop of Canterbury.

The writer refers to Dr. Coggan's travels [TLC, The Year in Review, Jan. 22] and says: "We have grown accustomed over the years to the idea that Archbishops of Canterbury travel the globe . . . it is now so significant a fact in the yearly round of the successor of St. Augustine that it has altered and is altering

*Continued on page 14*

# BRIEFLY . . .

The Council of the Evangelical and Catholic Mission (ECM) met at the Church of the Ascension, Chicago, Ill. late in January. The first officers of ECM were elected to serve for two years. They are: the Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, chairman; Mrs. C. William Swinford of Lexington, Ky., vice-chairman; the Rev. Canon Charles H. Osborn of Long Branch, N.J., secretary; and Miss Charlotte M. Aquaviva of New York City, treasurer. The employment of the Rev. James C. Wattley as executive secretary was confirmed. The ECM office remains at 226 East 60th St., New York City.

The Australian Hymn Book, a national ecumenical hymnal, has been published. It is Australia's first national hymn book, and Anglicans, Roman Catholics, Congregationalists, Methodists and Presbyterians cooperated in producing the book of 569 hymns. In the standard edition there is a Roman Catholic supplement which contains 55 hymns used only by that church. The hymnal carries the nihil obstat and imprimatur which is unusual for an ecumenical work. The executive secretary of the Hymn Book Committee, Canon Lawrence Bartlett, feels that the most important aspect of the book, besides its ecumenical achievement, is its modernism. Many of the hymns were written in the 20th century, and they come from many different countries.

Depreciation of the U.S. dollar and of the West German deutsche mark has led to a projected deficit of about 4.1 million Swiss francs, or \$2.5 million in the 1978 budget of the World Council of Churches (WCC). Since last August, when the WCC adopted a record budget of \$14 million, the dollar dropped 16 per cent, and the deutsche mark 7.9 percent against the Swiss franc. Revision of the budget may be necessary.

The National Council of Churches' Commission on Regional and Local Ecumenism has honored the Christian Ministries of Delaware County, Indiana, for its programs of aid to infants and children. Christian Ministries conducts a "Feed-the-Baby" program which provides free infant formula and cereals for one year to parents who cannot afford adequate food. A companion nursing mothers' program offers milk, vitamins, nursing brassieres and counseling to low-income women who wish to breast-

feed their babies. The progress of infants in the program is monitored at the Muncie YMCA's Well-Baby Clinic. It costs about \$21 per month to feed a "bottle" baby, and about \$18 for each breastfed baby. Funds come from church groups and individuals who "adopt" a child. Donors receive a picture and the baby's first name, but they do not know the family name or the address of their charge. The six-year-old program has assured adequate nutrition for about 300 babies.

Fr. Frederick Crowe of Toronto, Ont., a leading Canadian theologian, told newsmen covering the meeting of the Irish Theological Association in Dublin that there is a worldwide groundswell in favor of ordaining women to the priesthood in the Roman Catholic Church. He said that this was happening despite the Vatican's decision that women should be excluded from the ministry. He noted that no dogmatic statement had come from Rome that would have settled the issue for all time. Fr. Crowe credits the women's liberation movement for a new understanding of women which he believes to be abroad in the world.

Ten thousand trees stand in Israel, attesting to the regard of American Jews for the memory of the late Dr. Martin Luther King. The King Forest, located in Galilee, was sponsored also by all the black and Jewish members of Congress, as well as Andrew J. Young, U.S. Ambassador to the United Nations. The first trees were planted a year ago by 16 members of the Metropolitan Ecumenical Training Center in Washington, D.C., and the forest planting was completed in time for the observance of Dr. King's 49th birthday.

The U.S. Supreme Court has let stand a decision of an appeals court upholding the revocation of a license for a radio station which had been accused by the Federal Communications Commission (FCC) of attempting to use religion to justify misleading advertising and hidden references to illegal lottery numbers. United Broadcasting Co., Inc., of Washington, D.C., has lost its license over such problems as appeals by ministers who had purchased air time to sell such things as a "special money-drawing root" and a "seven-day blessing plan." The FCC also charged that some ministers offered three-digit references to the Scriptures in return for "donations," and that the digits actually referred to winning numbers in lotteries, rather than passages in the Bible.



# HOW MANY BISHOPS?

## *Background on the tradition of three consecrating bishops*

By THE EDITOR

**R**ecent discussion of the consecration of bishops has called attention to the ancient practice of having at least three bishops officiate at the consecration or ordination of a new bishop. To most churchpeople, this is perhaps a rather obscure and unfamiliar point. What is involved here, and why?

Our oldest clear description of Christian ordinations is given in a book known as *The Apostolic Tradition*, generally believed to have been written by St. Hippolytus of Rome about 215 A.D. The directions given in this short book have had such force that they were widely accepted in ancient times, and still today, after so many centuries, some of Hippolytus's rubrics are still with us.<sup>1</sup> *The Apostolic Tradition*, like many other ancient liturgical books, gives the form for ordaining bishops first. The new bishop is first chosen by the people. Silent prayer follows, and all the bishops present lay their hands on the candidate's head. Then one of the bishops utters the prayer, "God and Father of our Lord Jesus Christ, Father of all mercies and God of all comfort." Hippolytus does not specify the number of bishops participating, but seems to assume several.

What is the purpose of the presence of these several bishops, apart from the fact that the importance of the occasion would naturally attract visitors from the neighboring diocese? Later reflection indicates several functions. Their presence serves to assure the church at large of the propriety of the election of the new bishop, and that his ordination took

place "in decency and order." It guards against the possibility of an episcopal ordination being carried out by an incompetent or irresponsible individual bishop. Above all, it expresses the collegial and corporate character of the episcopate. One bishop does not simply ordain another on a one-to-one basis. The new bishop rather is brought into the collective body of bishops who, as a group, are successors of the apostles and of the religious leaders of Israel.



The laying on of hands is the outward sign of ordination.

Later on, the Council of Nicaea in 325, the first great world-wide assembly of the church, dealt with this matter in Canon IV and directed that all the bishops of a province should meet together to make a new bishop, "but should this be difficult, either on account of urgent necessity or because of distance, three at least should meet together and the votes of the absent (bishops) also should be given and communicated in writing, then the ordination should take place."<sup>2</sup> This effectively closes the door to clandestine or splinter-group consecrations. The canons of Nicaea have strongly influenced later usage in the Eastern churches. In Western Europe, the rules for the ordination of clergy, from Hippolytus and other sources, were codified about 500 A.D. in a document known as the *Statuta Ecclesiae Antiqua* (or "Ancient Statutes of the Church"). It appears to anticipate four or more bishops assisting the one who presides when a new bishop is ordained. Thus catholic usage, both in East and West, accepted the requirement of at least three bishops participating in such a consecration or ordination (both terms are used in traditional literature).

On the other hand, it was sometimes conceded that two or even one bishop might ordain another in special circumstances — as for instance, in a remote missionary area. This was understandable in ages when travel was difficult and hazardous, even for short distances. The Roman Catholic Church classed post-reformation England as a remote mission field and permitted solo consecrations there. Thus, as is well known, the

*Continued on page 13*

1. For English translations of the text see *The Apostolic Tradition of Hippolytus*, B. S. Easton ed., Archon Books, 1962, pp. 33-39, and *The Ordination Prayers of the Ancient Western Churches*, H. B. Porter ed., Alcuin Club Collections No. XLIX, London, 1967, pp. 6-11.

2. *The Seven Ecumenical Councils*, Nicene and Post-Nicene Fathers, Vol. XIV, p. 11.

# MILITARY

# MINISTRY —

## *Another View*

By E. JAMES KINGSLEY

*One view of the ministry of the Episcopal Church within the Armed Forces was presented in TLC, January 1, by Capt. Calvin J. Lippitt, in "The Missing Ministry to the Military." Chaplain Kingsley, who has discussed this matter with Capt. Lippitt, presents his view of this important topic.*

The Episcopal ministry in the Armed Forces has developed significantly since 1965 when Bishop Arnold Lewis was elected to oversee it. In 1967 the church authorized a short order of holy communion for use in the performance of this ministry. In 1970 an active duty chaplain, Clarence Hobgood, was elected to succeed Bishop Lewis. This past fall Charles Burgreen, a career military minister, was elected by the House of Bishops to continue this mission of the church. The military ministry also has its own lay readers trained in a program sponsored by the Office of the Bishop for the Armed Forces to meet some needs of the military community. Most dioceses have committees or commissions to oversee the ministry within their borders and keep in touch with diocesan communicants in the military elsewhere. Individually and corporately these are circumstances and conditions many other

*Chaplain Kingsley, Col. USAF, is installation chaplain, Ellsworth Air Force Base, Rapid City, S.D.*

special ministries within our church would covet and appreciate!

I grant there are not enough Episcopal chaplains. Many military personnel do not have access to Episcopal congregations. Yet, at least half a dozen active duty non-chaplain personnel have been priested to minister in their local military and civilian congregations as the article suggests. However, this is no easy solution. Ordination depends upon diocesan bishops who recognize a continuing commitment to each individual ordained. It extends beyond being an adjunct to another career, e.g., military service. The priest in service will be the priest out of service come retirement or other separation from active duty. Further, such an ordination as this provides a priest who, through unusual mobility, has access to every diocese of the Episcopal Church as well as throughout the world-wide Anglican Communion. This presents some questions for the church that I do not believe are anticipated or answered by present canon law.

Speaking personally, in a military ministry of nineteen-plus years, I have never been denied the opportunity to provide sacramental services according to the rites of my church. I have had continuing availability of personnel listings that enabled me to identify the members of the church. I do not intend this to be a debate as to the merits of a military min-

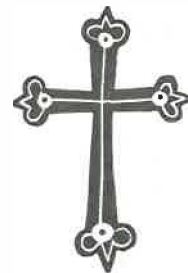
istry. There was an officially sponsored study by the Episcopal Church with a report to the 1976 General Convention which resolved that matter. I do take this opportunity to assert the challenges and satisfactions. I appreciate what the Episcopal Church has provided and fault us chaplains as individuals who may not have exercised that ministry to the fullest.

I take exception to the comment that "General Protestant" services are "often a watering-down so much to avoid offending that it also avoids uplifting or edification." The recent "Book of Worship for U.S. Forces" (1974) includes liturgy that closely approximates Rite II of the Proposed Book of Common Prayer. Chaplains representing all denominations in the American religious tapestry are using this book in "General Protestant services." That is not a bad record of influence, and I think it both uplifting and edifying!

I am an Episcopal chaplain assigned to a pastoral duty on a base, encompassing ministry to all the people on that base. I am paid by the federal government, as are all military chaplains. To use my ministry as primarily an extension of the Episcopal Church could be a serious violation of the First Amendment to the Constitution I am commissioned to uphold. One of the reasons chaplains have been endorsed to serve in the Armed Forces in the light of the First Amendment is because there are no "local parishes" of any denomination "on Johnston Island, some Korean mountaintop, or a place in Turkey."

I am not sure "the other denominations are meeting the needs" better than the Episcopal Church. When the people make known they want our sacramental system, it is provided, often through the ministrations of a non-Episcopal chaplain reaching out to church resources in a surrounding community. Military regulations provide for this!

Hence, I contend that the article is not a clear solution to the issue presented. Nor does it place the military in proper perspective with many other "missing ministries" of the church.

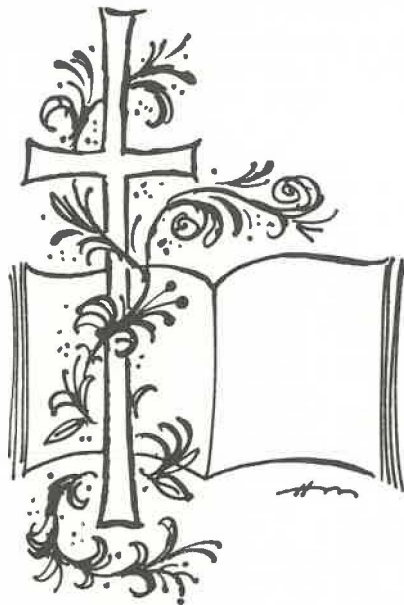


# EDITORIALS

## Denver in Retrospect

**W**e were glad that the recent consecration of bishops in Denver could be covered for us by a distinguished journalist who is a member of The Living Church Foundation, whose report was given in last week's issue. It has answered many questions which were not clarified previously by the public media. Other questions will continue to arise.

Did the North American group accomplish what it set out to do? It did secure bishops for the new ecclesiastical organization. This was presumably the primary intent. But did it secure bishops regularly and properly ordained and consecrated in the Anglican tradition? Was the consecration in fact according to the 1928



Prayer Book? Were the promises made at St. Louis, to obtain an acceptable Anglican consecration, actually fulfilled?

It is never easy to answer the question whether something is "Anglican" or not. The word literally means *English or pertaining to England*, hence in the religious sphere, *related to the Church of England* in which the Archbishop of Canterbury holds the principal hierarchical position. Not welcoming undue reliance on England, Scottish Anglicans have historically called themselves Episcopalians, and in America and some other countries we do likewise. Several other churches in this country also use the word Anglican or Episcopal in their title, although in common usage we have not heard their members referred to as "Anglicans" or "Episcopalians." There does not seem to be any one defining element which alone determines whether one is Anglican or not. To be in communion with the Archbishop of Canterbury, to have bishops ordained in the Anglican succession, to use some form or other of the Book of Common Prayer, and to be heirs of a religious tradition which derives in large part from the Church of England in the sixteenth and seventeenth

centuries — all of these are ingredients of being genuinely Anglican.

The Archbishop of Canterbury has made it clear that he does not recognize the Denver consecrations, which leaves considerable doubt as to whether the first two criteria are met. Some related problems are dealt with elsewhere in this issue. Only time will tell whether the last criterion will be met.

Some of our readers will be relieved that this new church did not secure a succession of bishops who would be more widely recognizable as authentically Anglican. Others will be disappointed that the goals of St. Louis were not more explicitly achieved. Probably most Episcopalians are saddened by the whole affair. Whichever view one holds, it is evident that the election and the ordination or consecration of bishops is not lightly to be entered into. In our opinion, the several organizations sponsoring the Denver consecrations would have commended their cause to a wider following if they had not pursued this course of action at this time. We would also say the same of other illegal ordinations carried out by other retired bishops in the past. All of these actions seem to reflect an individualistic view of holy orders and an atomistic conception of episcopal authority to which we are not willing to attribute the adjectives Catholic and Anglican.

H.B.P.

## Religious Broadcasting Is Here to Stay

**S**ince late 1974, the Federal Communications Commission has received more than 7.5 million letters on one subject, and seven thousand more come in every day. What is behind this startling expenditure of energy, time and money? A rumor. But not an ordinary rumor — an amazingly hardy and hydra-headed rumor that springs up again and again in newspapers, conversation and church bulletins. It will never take religious broadcasting off the airwaves, but it might well be responsible for mass insanity at the Complaints and Compliance Department of the FCC.

Let's try it once more: it is *not* true that a certain woman atheist and her glum followers are campaigning to eliminate religious programs from radio and television. It never was. No one knows how the story gets started. Every time the FCC and the National Religious Broadcasters, Inc., think it has been quashed at last, a new round begins all over again.

So, by all means, write to the FCC if you don't like so many football games, or if you wish Mary Tyler Moore would come back. But don't write any more letters about you-know-who to the FCC. Even federal agencies have a breaking point.

M.E.H.

## Ministry to the Military

**I**n our January 1 issue, we carried an honest statement of the problems a practicing Episcopalian sometimes faces when serving in the Armed Forces. This week we are also pleased to carry an equally honest statement of the many efforts made by the mili-

tary chaplaincies, and by the church itself, to meet these problems (see page 10).

Your editor is aware of the truth of both positions. As a soldier in World War II, I had the greatest difficulty, during long periods of time, in finding any opportunity to receive the sacraments of our church. In more recent years, it has been my privilege to cooperate on a number of occasions, with the office of the Bishop for the Armed Forces, and also to officiate frequently on a military post. The latter has been a rewarding ministry, with many friendships for which I am grateful. At the same time, I was aware that the average Episcopalian in uniform does not take advantage of all that our church and the military chaplaincies is offering.

The fact is that a numerically small religious body, such as the Episcopal Church, is spread very thin across the face of North America. A fine church program may be seeking more participants, and someone may be looking for just such an opportunity—but they may be 200 miles away. American military installations are all over the world, and the distances are to be measured by thousands rather than hundreds of miles.

Our Bishops for the Armed Forces have been correct in building up a corps of confident lay readers who can conduct services of worship for Episcopalians wherever they are stationed. Many of us do wish to make our

communions every week, but other forms of worship are indeed authentic acts of prayers and praise, and we do find the body of Christ in the unity of believers assembled in his name. It is also virtually inevitable that we will begin to make wider use of military persons who are ordained but who are not chaplains. Worker-priests may be in uniform, as well as in other occupations. Yet, Episcopalians have a sorry record in communicating information about church services and other religious activities, and it is difficult for military people to find out about nearby parishes. No one is likely to answer the phone on Friday night or Saturday. It is not a heartwarming experience to get up on a Sunday morning, earlier than anyone else in your building, walk four miles to the church in a neighboring town for the 8:00 service, only to discover that on this particular week the service was canceled, or transferred to 7:00.

Unfortunately, the men and women in uniforms are not the only ones who sometimes have this happen. Accurate and easily visible church signs, notices in newspapers, information in the yellow pages of telephone books, and notices put up in public places all help. If the reader will pardon us for saying so, the Church Directory information on the back of *THE LIVING CHURCH* also helps many people who wish to attend church far away from home.

H.B.P.

## BOOKS

### Raising Standards

**PLANNED CONTINUING CHRISTIAN EDUCATION FOR CLERGY AND LAITY.** Lew Towler Publications (P.O. Box 676, Bloomfield Hills, MI, 48013) 1977. Pp. 30. \$2.50 (\$2.00 per copy for orders of ten or more).

During the past few years there has been a great deal of attention to "continuing education"—the kind of adult education which can help mature men and women increase their abilities and effectiveness. This may be in their chosen field of professional work, or in some avocation or part-time occupation, or in some specialty or perhaps even a new field they wish to enter. It is widely recognized in the church that both clergy and lay leaders can greatly improve their competence by continuing education. It is a curious, ironic, and tragic fact, however, that those who may need it most are often the last to take advantage of available opportunities. The Rev. Lewis W. Towler has performed a very useful service in compiling a stimulating and colorful notebook which tells the reader how to make the basic leap into continuing education. We hope it may be widely used.

In addition to stimulating persons to undertake study, it is to be hoped that it may also stimulate churches to have a higher standard of expectation in this

area. Clergy who do not know how to do certain things which they need to do, may in fact learn, and vestries can cooperate in making this possible. Here is an area of responsibility which needs to be taken seriously.

H.B.P.

### Books Received

**IT'S MORE THAN JUST A GAME** by Stan Smith. A story of how Christ replaced tennis in a pro's life. Revell. \$95.

**A SOUTHERN BAPTIST IN THE WHITE HOUSE** by James T. Baker. A Southern Baptist theologian appraises his religious tradition and its influence on Jimmy Carter. Westminster. Pp. 154. \$3.95 paper.

**GOD'S PLAN FOR MARRIAGE** by Stanley C. Brown. Reinforces the place of the family in modern society. Westminster. Pp. 163. \$4.95 paper.

**HEAL THE SICK** by Reginald East. Encourages participation in the healing ministry. Dimension Books. Pp. 152. \$1.95.

**FOSSILS IN FOCUS** by J. Kerby Anderson and Harold C. Coffin. Deals with various models of origins. Zondervan. Pp. 84. \$2.95.

**EXPERIENCING THE HOLY SPIRIT** by Jim McNair. Eighteen chapters deal with the question of the Holy Spirit. Pp. 160. Bethany Fellowship. \$2.50 paper.

**SOMEONE SPECIAL** by Marilee Zdenek. Text accompanied by photographs taken in Israel. Word Books. \$8.95.

**THE GREAT ECONOMIC DEBATE** by J. Philip Wagaman. Five different approaches to the morality of economic questions are presented for Christians. Westminster. Pp. 166. \$5.95 paper.

**SARAH AND AFTER: Five Women of the Old Testament.** by Lynne R. Banks. A novel that presents biblical history from the female point of view. Doubleday. Pp. 183. \$6.95.

**RAGE! REFLECT. REJOICE!** by Thomas H. Troeger. A book on the use of psalms in prayer. Westminster. Pp. 96. \$3.95 paper.

**DIAGNOSIS CANCER: Where do we go from here?** by Jeanne Schneresky. A wife's story of how Christian love and faith helped her family through her husband's terminal illness. Revell. Pp. 63. \$95 paper.

**INVITATION TO MATTHEW.** A Commentary on the Gospel of Matthew with complete text from the Jerusalem Bible. by Donald Senior. Image Books. Pp. 276. \$2.95 paper.

**INVITATION TO LUKE.** A Commentary on the Gospel of Luke with Complete Text from the Jerusalem Bible by Robert J. Karris. Image Books. Pp. 277. \$2.95.

**THE CROSSWORD BOOK OF BIBLE QUOTATIONS** by Boris Randolph. Crossword puzzles for increased use and knowledge of the Bible. David McKay. Pp. 133. \$2.95 paper.

**FINDING JESUS THROUGH THE BIBLE** by Eugene La Verdere S.S.S. Deals with questions and answers. Claretian Publications. Pp. 40. \$1.50 paper.

**FIVE MINUTES A DAY** by Robert E. Speer. Selected Bible verses, poems and prayers for family worship. Westminster. Pp. 350. \$3.95 paper.

**WHAT NEXT IN MISSION?** by Paul A. Hopkins. Author examines the whole question of mission. Pp. 118. Westminster. \$3.95 paper.

**I CAME TO LOVE YOU LATE** by Joyce Landorf. A novel dealing with Martha's dilemma in accepting teachings of Jesus. Revell. Pp. 221. \$8.95.

**ALWAYS A WINNER** by Cyril Barber and John Carter. A Bible commentary for laymen/1 Samuel. G/L Publications. Pp 159. \$1.50 paper.

**THEY CALL ME MOTHER GRAHAM** by Morrow Coffey Graham. A family account by the mother of Billy Graham. Revell. Pp. 64. \$95 paper.

**IS THERE HOPE FOR THE CITY?** by Donald W. Shriver, Jr. and Karl A. Ostrom. Addresses the problem of urban living with biblical insights. Pp. 198. Westminster. \$4.95 paper.

## HOW MANY BISHOPS?

Continued from page 9

first American bishop of that church, John Carroll, was so consecrated in England in 1790. Returning to this country, some years later, he consecrated others. This apparently did not offend the sensitivities of his correlative religionists at that time, since papal approval of the consecrations was what mattered to them. In the present century, attitudes have changed. Pius XII affirmed that the co-consecrators, as well as the chief consecrator, are genuine ministers of the act of ordination. More recently, the revised Roman rite of ordination, like that of the Episcopal Church, directs all the participating bishops to join together in reciting one paragraph of the consecratory prayer.

Consecrations by one bishop have also occurred in the Old Catholic Church, a communion of churches under the primacy of the Archbishop of Utrecht in the Netherlands, with whom Anglicans enjoy intercommunion. This church is not only numerically small but, until recent times, had few bishops of its own and was not in communion with any other churches. Hence this practice occurred.

The Church of England inherited the basic rules for ordination which went back to ancient times, and had no reason to change them. Matthew Parker, the first Archbishop of Canterbury under Queen Elizabeth I, had four consecrators, two of whom assisted him in further consecrations. The requirement of at least three bishops participating was clearly written into the rubrics of the English Ordinal which was attached to the Book of Common Prayer, and is now regarded as part of it. The words from this service, or its subsequent revisions, may be used, but the Prayer Book consecration rite has not been actually followed unless at least three bishops take part.

In the establishment of the episcopate in the United States, the history of Samuel Seabury, first bishop, contrasts with that of John Carroll. After long delay and costly travel, Seabury obtained consecration from three Scottish Episcopal bishops in 1785. In 1787, William White and Samuel Provoost were consecrated for the United States by the Archbishops of Canterbury and York and two other co-consecrators. In 1790, James Madison was also consecrated in England. It was not until further negotiation brought all four of these American bishops together, that the first bishop was consecrated in this country in 1792. Thus they conformed quite literally to Canon IV of Nicaea. Article II of the Constitution of the Episcopal Church states that "the consent of a majority of the Bishops of this Church exercising jurisdiction" is necessary, and that "No one shall be ordained and con-

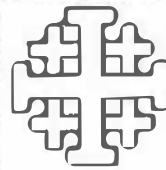
secrated Bishop by fewer than three Bishops."<sup>3</sup> The influence of the ancient canons is evident.

In recent generations, disagreement about the episcopate among different Christian bodies has strengthened Anglican insistence on the traditions of regularity. There has appeared a number of so-called *episcopi vagantes* (or "wandering bishops") who have no recognized dioceses or stable constituencies, but who appear to treat the episcopate as a kind of personal honor to be handed from one to another. The churches of the Anglican Communion accord no recognition to these bishops who have been consecrated, and who consecrate others, without any authentic jurisdiction.

In this century, Old Catholic, Swedish Lutheran, or other bishops have sometimes participated in Episcopal or Anglican consecrations. Yet it has usually been required that our bishops have a chief consecrator and two principal co-consecrators from our own church, irrespective of how many visiting bishops from other churches take part. This has not been intended to cast doubt on the authenticity of the episcopate in other churches with which we are in communion, but rather to keep the position of our own bishops, within our own tradition, beyond dispute. In rare instances, a bishop of another church has been invited to serve as one of the three principal officiants, but only after careful previous canonical arrangements and with the full approval of his own church.

From this brief survey, it appears that the churches claiming to possess the apostolic succession of the episcopate have consistently required at least three bishops for the regular and lawful transmission of this order, but that exceptions have been made in exigent circumstances. Anglicanism has recognized the authenticity of the episcopate in some other churches in which this has occurred in the past, but no such exceptions have been permitted within the Anglican Communion itself. In short, bishops so ordained may, in some cases, be fully recognized as bishops, but not as Anglican bishops, and not as bishops consecrated in accordance with the requirements of the Book of Common Prayer. Most of the bishops irregularly ordained in modern times are not recognized by Anglican churches because they were consecrated for no duly constituted jurisdiction, by consecrators who themselves represented no jurisdiction with authority to consecrate. Irregularity, including an inadequate number of consecrators, has been seen in these cases as reflecting a church structure inadequate for the proper transmission of the historic succession of the episcopate.

3. *Constitutions and Canons*, 1976, p. 3.



### HOLY LAND SUMMER SEMINAR In Israel and Jordan

July 3 - 17, 1978

Two weeks including full board, accommodation, sightseeing, lectures by local scholars.

\*Includes JERASH

\*PETRA optional

\$1299 N.Y. back to N.Y.

\$ 899 London back to London

Price includes air fare

**HOLY LAND SUMMER SEMINARS**

150 Greeves St. 814/837-9178 KANE, PENNA. 16735



**VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING**

COME IN, PHONE, OR WRITE FOR INFORMATION.



Cuthbertson

2013 SANSON STREET • PHILADELPHIA, PA. 19102 • 215 564-6033

### 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 \$800.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

**Headmaster, Box S,  
Paoli, Pennsylvania 19301**

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

### MOREHOUSE-BARLOW CO.

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

**Thanks to you  
it works...  
FOR ALL OF US**



United Way

advertising contributed  
for the public good



## NEWS

Continued from page 8

what in the secular world would be called 'the job description.'

"We are fortunate that the present archbishop . . . has a constitution which appears to thrive on hard work and on demanding schedules. But is it right that we should expect so much — and should not some thought be given to some easing of the load?"

The preface says that, for a change, the Anglican world is coming to the Archbishop in 1978 (a reference to the Lambeth Conference), and the assembled bishops could discuss it then.

### JEWS AND JUDAISM

## AJC, ACLU in Opposition Over Nazi March

Unless the U.S. Supreme Court will hear an appeal of a ruling by the Illinois Supreme Court, Nazis in full regalia will be marching through Skokie, Ill. on Hitler's birthday, April 20.

Skokie is a suburb of Chicago, with a population of 70,000. An estimated 40,000 residents are Jewish, and, of these, about 7,000 are survivors of Nazi

death camps. Many of these people are elderly and ailing.

The Governing Board of the American Jewish Congress (AJC) has passed a resolution opposing any legal actions which would permit Nazis wearing uniforms and swastikas to march in Skokie. The AJC says that it supports the right of Nazis to March in Skokie — but not with their symbols. "It is an insulting symbol — 'fighting words' — which by its very nature inflicts injury and tends to incite an immediate breach of peace. It can only cause an exacerbation of painful memories among the Holocaust victims, serving only to provoke them to violent retaliation." The court rejected this argument.

In a 6-1 decision, the justices of the Illinois Supreme Court said that "the display of these swastikas, as offensive to the principles of a free nation as the memories it recalls may be, is symbolic political speech intended to convey to the public the beliefs of those who display it." Therefore, such a display is entitled to First Amendment protections, the court ruled.

David Goldberger, the American Civil Liberties Union (ACLU) lawyer who has defended the Nazis in the Skokie case, said, "We regret the enormously trou-

bled feelings that this generates in the Jewish community. This is not the kind of decision that leaves one dancing in the streets, but the danger to the First Amendment raised in this case was too great for us to stand by silently."

The ACLU is said to be suffering financially since it took on the Nazis' defense. Many long-time contributors are angry at the organization's position. Mr. Goldberger, who is Jewish, said nearly one-third of the Illinois ACLU members resigned in protest of the group's defense of the Nazis, and more than 20 per cent of the national ACLU membership resigned.

The AJC, who feels that the Nazis deliberately sought out Skokie with its high percentage of refugees from W.W.II Nazi horrors in order to provoke a violent response, rejects the ACLU position that the Nazis' freedom of speech is abridged by denying them the right to uniforms and swastikas on the march. The AJC maintains that the First Amendment doesn't guarantee free speech and expression "at all times and under all circumstances."

The Skokie case began last April when Nazis applied to Skokie officials for permission to hold a White Power rally. The town responded by passing an ordinance

## CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS

"GLORY TO GOD." A Moving Thank You Letter to God. A book you shall long remember. \$2.50. pp. 29, mimeographed. Order from: Terry Publications, Box 242LC, Hampton, Va. 23669.

### 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.

### MISCELLANEOUS

INTERFAITH-CULTURAL-BIBLICAL-MISSION (ICBM). Home studies, resources, gifts, publications in all areas of Church life. State interest for free information. P.O. Box 15, Arkadelphia, Ark. 71923.

### POSITIONS OFFERED

BILINGUAL English/Spanish priest to work as rector/co-ordinator for mission work in the Diocese of Venezuela. Preferably single. Write: Bishop of Venezuela, Apartado 61.116 del Este, Caracas.

SINGLE priest, 9 months, September, 1978 — ancient rural English parish. Board rector's family while rector studies in USA. The Rev. Oliver Horrocks, Barthomley, Crewe CW2 5PE, England.

### RETIREMENT RESIDENCES

APARTMENTS and living quarters for retired and other clergy who would appreciate use of an altar and priestly fellowship. Write: The Father Director, St. Anthony's Hermitage, P.O. Box 775, Liberty, N.Y. 12754.

### STAINED/LEADED GLASS

WALTER W. PYMN worker in stained and leaded glass, church or residence. Studio, 488 Frank, Benton Harbor, Mich. 49022. Since 1938.

### SUMMER PROGRAMS

WILDERNESS RE-CREATION: explore trails in learning, theology, personal renewal, through seminars, informal discussions, worship, hiking, riding in high country wilderness area. Small ecumenical community (volunteer). Quality leadership. Seminary credit possible. Families, singles, welcome. One, two week sessions, June 11-September 1. Ring Lake Ranch, Box 806, Dubois, Wyo. 83513.

### 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

### 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.

requiring a \$350,000 bond to be posted by any group wanting a parade permit. It also banned public demonstrations by "members of a political party wearing military-style uniforms" and distribution of material "which promotes and incites hatred." A lower court ruled that the Nazis could march in uniform, but might not carry or wear swastikas. The Illinois Supreme Court has overturned that ruling, upon appeal from the Nazis.

## CHURCH AND SOCIETY

### Bristol-Meyers, Nuns Settle Baby Formula Dispute

The Bristol-Meyers Company, in an out-of-court settlement, has bowed to pressure from the Roman Catholic Sisters of the Precious Blood. The company has agreed to send information, compiled by the sisters and the National Council of Churches (NCC) about its infant formula, to its stockholders.

The NCC-affiliated Interfaith Center for Corporate Responsibility (ICCR), represented the nuns in their court suit which charges that the company made "false and misleading statements" to stockholders about its marketing practices of the formula. The church report will contain court-filed affidavits from doctors and others in five Third World countries attesting to the ill effects of bottle feeding. The problems arise because people in poverty-stricken areas often lack the education or the facilities to prepare the formula properly. (See editorial, TLC, Jan. 29.)

One week before the settlement, the Securities and Exchange Commission filed a brief supporting the sisters. The commission maintained that shareholders have a clear legal remedy when a company interferes with shareholder democracy, even in areas of corporate responsibility. The Sisters of the Precious Blood own 1,000 shares of Bristol-Meyers, and their suit charged that the company didn't tell stockholders the truth

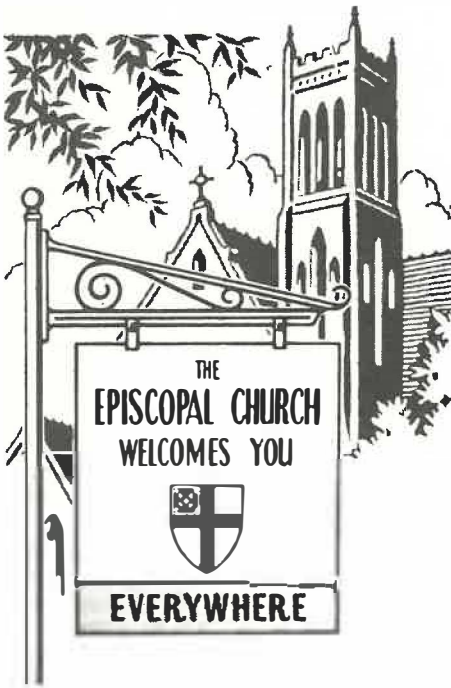
about its overseas marketing of infant formula when it opposed a stockholder resolution the nuns submitted for a vote in 1976.

Leah Margulies, director of the ICCR's infant formula campaign, called the settlement "an important step in a three-year campaign aimed at awakening the infant formula industry to the seriousness of the bottle-feeding tragedy."

In its defense, Bristol-Meyers states in a recent press release that it does not permit overseas advertising of its infant formula. It does, however, permit promotion through physicians and hospitals, and distributes free samples to hospitals. One controversy has been the use of "mothercraft nurses" in third-world countries. Some groups have contended that these women discourage breast feeding, and promote the products of various infant formula companies. Bristol-Meyers has announced that it has "stopped using mothercraft nurses altogether in Jamaica," but no other countries are mentioned.

## LENT 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



### WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER & ST. PAUL**  
Massachusetts and Wisconsin Avenues, N.W.  
Sun 8, 9, Eu; 10 Folk Mass & Forum; 11 Eu, MP last Sun; 4 Ev; 5 Organ Recital. Wkdays 7:30 Eu; 12 Intercessions; 4 Ev or EP. Tours daily 10 to 3:30

**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

### FT. LAUDERDALE, PLANTATION, FLA.

**ST. BENEDICT'S** 7801 N.W. 5th St.  
The Rev. W. L. Stevens, the Rev. D. F. Henderson, Jr.  
Sunday Masses 8, 10 (Solemn), 6

### 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.

**CATHEDRAL OF ST. JAMES** Wabash & Huron  
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor; the Rev. Trenton Pitcher, ass't  
Sun Eu 8, 9:30 & 11, EP 5; Daily Eu 12:10; Daily Offices 9 & 5

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 and 6; C Sat 5-6

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

### BALTIMORE, MD.

**GRACE & ST. PETER'S** Park & Monument St.  
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School Chapel 8:40 daily, HC Tues 11:30, Wed 6; Thurs 8; Fri 8:40

### BOSTON, MASS.

**ADVENT** 30 Brimmer St.  
The Rev. G. Harris Collingwood, D.D., r  
Sunday Mass 8, 9, 11; Daily EP 5:30, Mass 6

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

### 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

**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.

# LENT CHURCH SERVICES

(Continued from previous page)

## BOONVILLE, MO.

**CHRIST CHURCH** 4th & Vine  
The Rev. Lawrence B. Lewis  
Sun H Eu 10:45 (3S MP: 5:30 H Eu), Lent Wed 7:30

## 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

**ST. MATTHEW'S** 4709 S. Nellis Blvd.  
The Rev. Randolph L. Frew, v  
Sun Mass 9 (Sung), 12 noon; Ev & B 6. Daily Mass & Wed 7:30  
House Mass: Fri 7:30 Sta; Sat C 5

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing.  
LOH & Eu

## CAMDEN, N.J.

**OUR SAVIOUR** 1900 Broadway  
The Rev. Charles N. Robertson III  
Sun 10 (High). Phone 468-4693

## 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

## LEVITTOWN, N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, r  
Sun H Eu 8, 10; Wed 9:30; Fri 7: Ev Daily 5:30

## 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. ANDREW'S** Richmondtown, Staten Island  
The Rev. Geoffrey R. M. Skrinar, r  
The Rev. J. Colin Mainer, c  
Sun H Eu 8, 10, 11:30; Wed in Lent H Eu 12, vespers &  
healing 8

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S), 4 Ev-Special  
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15, Saints' &  
Holy Days 8. Special preaching services Mon-Fri 12:10. EP  
Mon, Tues, Thurs. Fri & Sat 5:15. Church open daily 8 to 6

**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 HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult  
Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6,  
Thurs 12:15

**ST. IGANTIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Howard T.W. Stowe, r; the Rev. Charles W.  
Weatherby, r-em; the Rev. Lyle Redelinghuys; the Rev. Jan  
A. Maas  
Sun Masses 8:30, 11 Sol; Mon 10 (req); Tues, Thurs, Fri 8;  
Wed 6. Mon-Fri 12 noon Office, prayers

## New York, N.Y. (Cont'd.)

**ST. MARY THE VIRGIN** 5th Avenue & 53rd Street  
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. Samuel Bird, the  
Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie  
Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC  
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;  
Church open daily to 6

**TRINITY PARISH** Broadway at Wall  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH**  
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

## TROY, N.Y.

**ST. PAUL'S** 3rd & State Sts.  
The Rev. Robert H. Pursel, Th.D.  
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H  
Eu Mon-Fri 12:05; Sat 5:15, C by appt

## PITTSBURGH, PA.

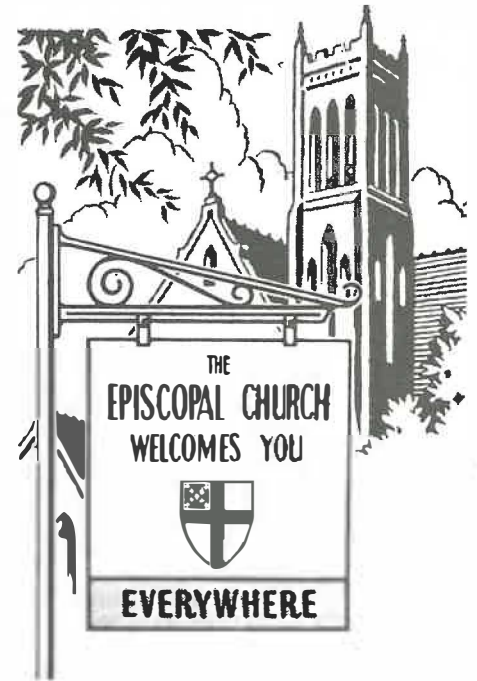
**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. —  
Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## 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



Church of the Incarnation, Callas, Texas



## BROWNWOOD, TEXAS

**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 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. 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

## 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. Jacques Paul Bossiere, Ph.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

## HAYWARD, WIS.

**ASCENSION** 216 California St.  
The Rev. Richard C. Nevius, v (715) 634-4768  
Sun Sung Mass 10:15, Tues 9:15, Thurs 8

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.