

# The Living Church





# DIOCESE OF KENTUCKY

421 South Second Street • Louisville, Kentucky 40202 • 502/584-7148

The Rt. Rev. C. Gresham Mermion, D. D.  
*Bishop*

The Rt. Rev. David B. Reed, D. D.  
*Bishop Coadjutor*

## AN INVITATION TO LOUISVILLE

The diocese in which both Abraham Lincoln and Jefferson Davis were born is happy to welcome all who will attend the 64th General Convention of the Episcopal Church, whether you come from north or south, east or west, or from outside the continental United States.

Bishops and deputies to the convention and delegates to the triennial meeting of the Episcopal Church Women will be meeting under the same roof at the Kentucky Fairgrounds Coliseum in Freedom Hall.

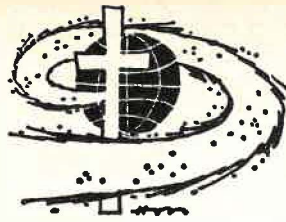
There is room for all the visitors who may come, and we hope many will attend this important event in the life of the church. If we can serve you in any way, please call on us and we will try to respond.

We hope that all churchmen, whether you attend the convention or not, will have the church in your prayers, that those in attendance may be guided in all things by the Holy Spirit and that all of us may be united in His fellowship.

A handwritten signature in cursive script that reads "C. Gresham Mermion".

BISHOP OF KENTUCKY





## With the Editor

A booklet entitled *God Willing* (Forward Movement Publications) has been published, aimed at preparing members of the 64th General Convention for their work. Many Episcopalians are upset by it, and I share some of their perturbations, for this is straight propaganda for the currently ruling establishment of PECUSA.

"To be obedient to our Lord is to respond to the call to make decisions," the booklet says, and continues: "That same obedience calls us to prayer. These two actions, decision-making and prayer, are one and the same. For the individual Christian and for the Church, informed decision-making is prayer." A Christian in making tough decisions prays for guidance, for courage, for charity; but if he identifies his prayer with decision-making he runs the risk of fatal *hubris* by assuming that his decision is God's decision (for didn't he check it out with God?), hence infallible. That can happen to an individual Christian. It could happen just as easily to a General Convention of Episcopalians. We urge members of the GC to pray for guidance as they wrestle with decisions and to pray also for the grace to remember that their decisions may, after all, be less than infallible.

In discussing Christian mission, *God Willing* tells us that the mission is not only to the inhabitants of Greenland's icy mountains and India's coral strand but to the folk, ourselves included, here at home. Right! But missing from *God Willing* is any kind of fervent plea for the church to obey the divine imperative to go into all the world (beginning at home, of course) to proclaim salvation in the name of Christ. "There is no other name under heaven given among men whereby we must be saved," said St. Peter (Acts 4:12). Do we, or don't we, see the Christian mission as action dictated by this mandate from heaven? There is no way of knowing how the Episcopal Church stands on that issue if *God Willing* expresses its position.

The chapter on "empowering the powerless" is an effort to salvage as much as possible of the General Convention Special Program (GCSP). The premise is that the Episcopal Church considers this program a valid expression of Christian mission and wants it continued, with perhaps some of the operational bugs ironed out. This is a bad misreading of the mind of the church. The astounding assertion is made about GCSP that "There is nothing we have done so far that does

not rightfully belong under mission or evangelism." The grant to the Alianza gang in New Mexico—mission? The grant to the Black Muslim "university" in North Carolina—evangelism? ("When I use a word," Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean—neither more nor less.'")

About the trial liturgies *God Willing* expresses an uncritically supportive view. It bears down heavily on the need for changes in worship in a changing world. It says nothing about the need for worship to have in itself that kind of fixedness and stability that helps pilgrims to find anchorage in the Rock of Ages. Among the questions the booklet asks is this: "Why do some people cling so tenaciously to the old [Book of Common Prayer], since we've had it only since 1928?" That question, as phrased, is an outrage against truth and fairness. Most of the things in the Prayer Book that people "cling so tenaciously to" we've had for hundreds or thousands of years. To put the question in that way is to suggest that churchpeople who love the Prayer Book as it stands are bigoted dunces.

As a rule, however, the booklet is considerably phrased in dealing with controversial issues. What it fails to do is to give a balanced presentation of the best arguments on both sides of an issue. It is propaganda for the "in" group of PECUSA and for what will be that group's program and policy proposals at the 64th General Convention in Louisville.

I urge our representatives in GC to read this booklet as presenting the case for the incumbent leadership, to consult with their fellow churchmen nearest to them as to what *they* think about the issues, and finally, to consult their own mind and conscience. The folk at home are no more infallible than the folk at headquarters, of course. But the members of GC are obligated to represent the whole church, not just the leadership, and if they are to do so they will need more than what they will find in *God Willing* as a basis for their decisions.

What would I propose as good pre-convention reading, besides TLC? The Bible, especially the Acts of the Apostles, and the Book of Common Prayer. And oh yes, the latest P. G. Wodehouse: called *The Plot That Thickened*. The old boy is better than ever at 91, and we haven't had *him* only since 1928. His eye hath not dimmed, nor his natural force abated.

# The Living Church

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## THE KALENDAR

### September

- 23. Pentecost XV
- 25. Sergius, Abt.
- 26. Lancelot Andrewes, B.
- 29. St. Michael and All Angels
- 30. Pentecost XVI

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.

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# Letters to the Editor

### Prudent Revolutionary?

Of late I have heard much of the idea that Jesus was in actuality the Great Revolutionary, that we have tamed him, and prettied the picture of one who really was a rebel who was executed for his radical ideas. Now I note many of the same people saying that the only reason Jesus didn't appoint women apostles was that he thought it prudent to conform to the local prejudices of his male-dominated society. Really!

(The Rt. Rev.) PAUL REEVES, D.D.  
The Bishop of Georgia

Savannah, Ga.

### Ordination of Women

The Rev. John M. Scott of St. Mary's, Hamilton Village, speaks in his good article [TLC, Aug. 12] of the published stands of both "Priests for the Ministry of the Church" and "The Committee for the Apostolic Ministry."

Of the first group he says: "Therefore it is hard for me to accept the statement of an organization supporting the ordination of women (which says) 'We believe the debate is over.'" He does go on to indicate that for him that is the case.

Fr. Scott then goes on to speak of the second group's stand that ". . . the ordination of women to the priesthood or episcopate is a question to be decided only after study, consultation, and debate." He finds a credibility gap arising in this stand because the quotations of "virtually all of their supporters clearly state in advance their opposition. . . ." May I comment as chairman of the Committee for the Apostolic Ministry?

The committee does represent a variety of belief on the question. Published opinions of individual members bear this out. Our statement to the church is an honest agreement among us. The one principle which firmly unites us is that it would be a tragedy for the church to act in haste in 1973 before all the evidence is in. Many have remarked that the subject has been going on for some years, but there is a difference between the speculations of green seminarians and full-scale scholastic and prayerful engagement. As recently as the episcopate of the late and great Archbishop William Temple most of us ordinary churchpeople were hearing our most respected theologian say that this was

an impossibility. If that is to change, we need time to understand the need. We need the open and honest debate that will bring us to the realization that this is indeed the work of the Holy Spirit.

The Committee for the Apostolic Ministry has encouraged and has supported publication of studies and we will continue to do so. That is our primary aim as churchpeople. We are this year hampered in our primary objective by very powerful voices which are saying "The debate is over. *Vote now!*"

In 1973 we have heard the voices and received the names of thousands of churchpeople, male and female in both lay and clerical orders, who are saying to every bishop and deputy: "Give us time to see if this be of men or of God." Our trust is that one or more house in Louisville will respond and call for the study and debate needed. I do not believe that honest plea represents a "credibility gap" on our part.

(The Rev.) JOHN L. SCOTT, JR.  
Chairman of the

Committee for the Apostolic Ministry  
Norwalk, Conn.

### Terminology

A few years ago, in a letters to the editor, I suggested the adoption of "calicifer" (formed on analogy of "crucifer") for a layperson administering the chalice. Someone replied to the effect that this would just be cluttering up the ecclesiological vocabulary with another quite unnecessary term, and that "cup bearer" would suffice.

A year or so later I picked up a service bulletin in which the functionary in question was described as the "chalice"—which suggests, I think, that "cup bearer" evidently fails to suffice.

I submit that "chalice" is a barbarism, since "chalice" is never used as a verb. Hence I plead again for the adoption of "calicifer" as a euphonious term for a layperson (or anyone in fact) who is administering, is about to administer, or is licensed to administer, the chalice. After all, as G. R. Brook, in his fascinating *Varieties of English* (Macmillan, 1973) points out, (p. 116), the classical languages lend themselves to the formation of technical terms.

Since, however, we show an addiction these days to one-syllable words, I suggest that we call the vestment, now coming into vogue, that can be used for either cassock or alb, by the blend word, "calb." Thus one might say, for example:

*A calicifer, clad in a close-fitting calb,  
With movements erratic,  
Collided one day with a deacon, draped in alb  
And dazzling dalmatic.*

(The Rev.) FRANCIS C. LIGHTBOURN  
Librarian of the University Club of Chicago  
Chicago

### Trial by Leakage?

The great curse of Watergate has been *praejudicium* from which is derived one of the ugliest words in the English language.

Wild unsubstantiated charges have been widely published in the press. Even James

### The Cover

The Kentucky Exposition Center, Louisville, is the site for the 1973 General Convention, which will meet Sept. 29-Oct. 11, to elect a new Presiding Bishop, and to deal with significant issues such as the ordination of women to the priesthood, empowerment, ecumenical concerns, and Prayer Book revision. The center will accommodate the convention under one roof, and includes an exhibit hall of 181,970 square feet for 200 exhibits, a cafeteria, meeting rooms, and a lounge.

Reston refers, in his Aug. 22 column, to "the atmosphere of poisonous rumors" which suggest that "Mr. Nixon's people" leaked the news that Mr. Agnew was being investigated for criminal activities to divert attention from Watergate. Unfortunately Mr. Reston did not condemn the rumors and so leaves one to conjecture what his purpose was in referring to them at all.

The process of law has been hopelessly impeded by leaks, even from Grand Jury testimony. It was this kind of thing which prompted *The Times of London* to state editorially, on June 5, that President Nixon was being subjected to "the Washington variant of lynch law," and British Member of Parliament Angus Maude, writing in *The Sunday Express* declared that "The United States appears to have taken leave of its senses."

It is this kind of thing which has now prompted Vice-President Agnew to express his indignation that, due to the leaking of information from investigatory proceedings which should be secret, he is now being indicted by headlines in the press.

Whatever one may think of President Nixon—and he has my admiration, respect, and compassion—he has made one recommendation which I trust will be heeded, namely that public discussion of Watergate should recede and the matter be settled in the quiet impartiality of the courts.

No sensible person wishes to have wrongdoing swept under the carpet. We have learned from the past, however, that true justice was rarely meted out by impassioned crowds in the streets. Nor will it fare any better today from electronic rabble-rousing and Gallup polls. If the Senate Select Committee must continue its hearings, let them be removed from the sensation-ridden atmosphere of television. For the innocent and guilty alike, the matter now must, in decency and order, be settled by judge and jury.

(*The Rev.*) R. N. USHER-WILSON  
Bronxville, N.Y.

### Triennial Paranoia

Dean MacGill's fear of paranoia and hysteria [TLC, Aug. 26] is itself hysterical—but in the sense of arousing unquenchable hilarity. If ever there was a case of the engineer hoist with his own petard, Fr. MacGill qualifies. In the new, fashionable mode: "I'm paranoid. You're paranoid. *Who's* paranoid?"

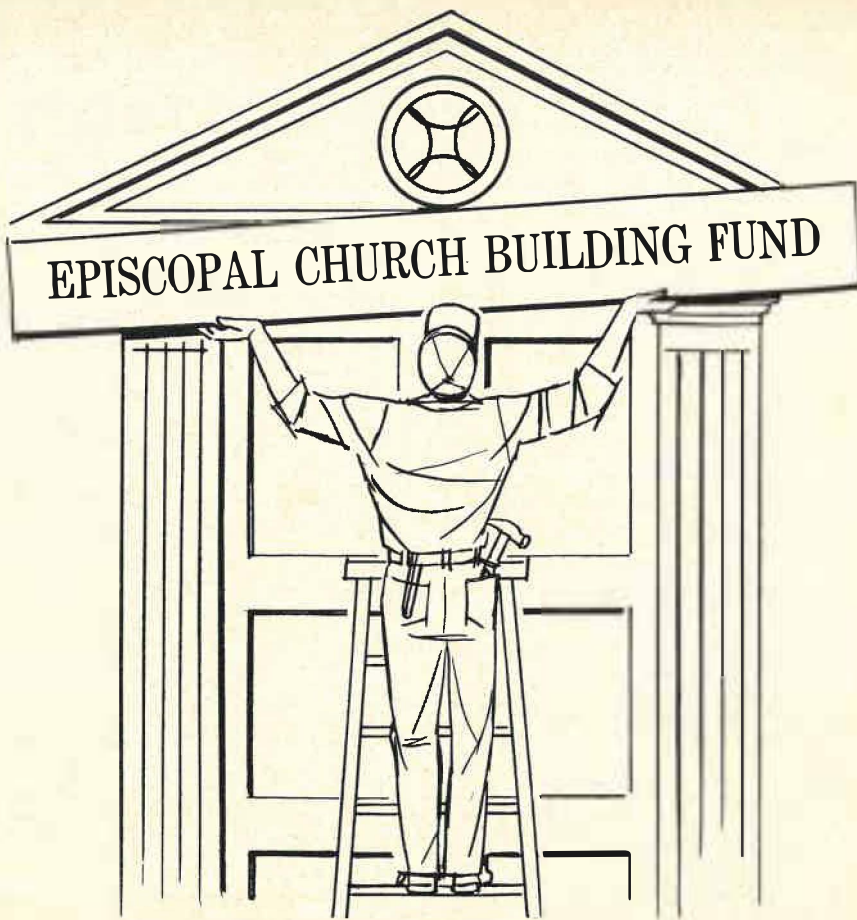
A pox on paranoia, and on such polemical anti-polemica.

(*The Rev.*) WILLIAM RALSTON, JR.  
Eureka Springs, Ark.

### "Thirty-and-Out"

An appropriate title heads the guest editorial by the Rev. Kenneth E. Clarke [TLC, Aug. 26]: "Thirty and Out"! Appropriate, *i.e.*, if taken in the journalistic sense that it means "the end." I would hope that this would be the last that we would have to read on the length of a man's priesthood; at least anything as vapid and specious as this editorial for it is, indeed, "the living end."

From the viewpoint of a priest who is approaching his 31st anniversary come next St. Matthew's Day, I think Mr. Clarke's ideas are ridiculous: because "big business" is treating age and experience the way it is, the church should follow suit. It is evident that Mr. Clarke has left the full-time priest-



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hood for the executive life. His concept of the priesthood comes through quite clearly: It is a job, a livelihood, a means to the end of life in a beautiful Winnebago autohome. If it is this, then by all means plan to retire priests just as early as the UAW requests for their members. But the priesthood is *not this*, and age, or length of service, has no essential relationship to what a man can offer God and his people in the church!

I feel sure that a majority would agree that throughout the life of the church some of the most godly and capable men of the ministry have been those with 30-plus years of life offered to God. They have a lot more to offer than many of the present day 30-to-40-year-old amateur, pseudo-psychologists and sociologists who are in the priesthood. God uses many means to accomplish his will and I feel confident that he will confound this proposal by seeing to it that the money necessary to implement it will simply not be forthcoming!

(The Rev.) GERALD L. CLAUDIUS  
Rector of St. John's Church

Kansas City, Mo.

With due respect to Fr. Claudius, we would point out that Fr. Clarke specifically proposed that if a priest of 30+ years' experience wants to remain active in his ministry he should be allowed to do so, with pension. Moreover, to say that someone has "left the full-time priesthood for the executive life" is to assume that the only place one can be a "full-time" priest is in a parish. It seems to me that this is quite undemonstrable. Ed.

I suppose the times make it necessary but "Thirty & Out" made me sad. Somehow I keep thinking of the clergy as men answering a call, not as businessmen.

Admittedly, the servant is worthy of his hire—and a priest with a family must find ways to pay the butcher, the baker, the doctor, the shoemaker, and the institute of higher learning (to name but a few), but, to me, it is sad to read it put this way: (1) "... Our clergy are all going to be octogenarians . . . and spend 35 to 40 years in harness"—why shouldn't they? Except that I would hope they didn't consider it "in harness." (2) "The benefits for anything less than 35 to 40 years of service drop drastically"—doesn't anyone enter the priesthood for the love of God anymore? (3) "Big business has begun to retire some top executives in their middle 50s"—we may be conducting it that way these days, but I'm sure our Lord would prefer us not to run his church like a business. And the clincher: (4) "After a clergyman has given 30 years of service, it seems to me that the church has received all it should reasonably expect from him"—the present-day church may think this way and that is the tragedy! Deciding to be a priest is apparently just another way to earn a living and the church is just another business these days—more's the pity!

The only redeeming suggestion in the whole editorial is that *dedicated* (my addition) older priests be given the care of missions and parishes with problems.

A way should be found to lift some of the load of older clergy. They should have the opportunity to pursue a favorite hobby, write that book or do the research that lack

of time always pushed into the background, or just read all those favorite books they could only skim through before. And, definitely, they should be able to spend their declining years as comfortably as the least of their flock—but couldn't this be accomplished in some less "businesslike" way? But, to repeat—I suppose it's the times, and more's the pity!

ILSE HELMUS

Clearwater, Fla.

As a clergyman who had considered early retirement I read with great interest the editorial "Thirty and Out" by Kenneth E. Clarke [TLC, Aug. 26].

Last year I inquired of the Church Pension Fund what my early retirement pension would be at the age of 62. I was informed that it would amount to \$2,716, and the contingent widow's benefit would be \$1,819. This would be after 33 years in the active ministry.

Obviously, even with Social Security benefits one could not get by financially. Furthermore, for the most part clergy receive small cash salaries and cannot save any considerable amount of money. Again I assume that most clergy do not own their own homes, and at retirement, early or at the age of 65, are faced with either purchase of a home or paying rent.

This issue of early retirement has apparently not been raised in the church. In the light of early retirement plans in business and civil service, is it not time that the issue of early retirement be given some serious consideration by the Church Pension Fund and/or the General Convention.

The reaction of clergy and lay people, particularly in the insurance and pension field would be of interest. The Episcopal Church is faced with many serious problems. Is not retirement and early retirement one of these problems? I believe that Kenneth Clarke's proposal should be given careful, thoughtful, and prayerful consideration.

(The Rev.) GEORGE H. MACMURRAY  
Rector, St. Philip's Church

Brooklyn, N.Y.

**St. Clement's, NYC**

In referring to an article TLC was running [TLC, Sept. 2] on St. Clement's Church, New York City, it was said: "Fr. Monick totally believes in what he and his parishioners are doing. Please hear him out."

O.K. So I did. Every word of it. I don't know if it was the subject, or the writing, but it came through to me "strictly from dullsville." I wasn't excited, or shocked; I found it all quite boring. Maybe I'd feel differently about it if I could attend such a service. Or maybe I wouldn't. I just don't equate gimmickry with that much-banded word, "relevance."

But then, I can get quite turned on by reading the Bible—or the Prayer Book. It only takes God, through his Spirit, to give me real *enthusiasm*, which means literally "being filled with God."

Maybe that's why I was so overwhelmed with enthusiasm when I attended a service at the Church of the Redeemer, Houston, Texas, while on vacation.

(The Rev.) WILLIAM M. HUNTER  
Rector of the Church of the Holy Innocents  
Highland Falls, N.Y.

I had just about given up on TLC and



was ready to cancel my subscription, when my trust in the periodical was restored—until that excellent article about “goings on” at St. Clement’s in New York appeared, I had been wondering, of late, if TLC ever *does* print both sides of a story.

TLC is known far and wide as a conservative publication, and a good one, at that. But let’s have more articles like the one about St. Clement’s to prove that TLC is fair, and endowed with a spirit of Christian dialog and fairness. I am tired of articles and editorials lauding the BCP as the Alpha and Omega of liturgy, while badgering the Green Book; but then, neither do I extol the trial liturgies as a panacea of renewal. I just like to hear everyone speak his peace more often.

St. Clement’s is a vibrant and unique parish. Granted, not all parishes spring from a theatrical milieu. I do believe, however, that the Good News of Christ sets one free. Man’s artistic and creative talents can be used effectively, and in good taste, within the context of the Holy Communion, or even MP and EP. The freedom of the Gospel is that Christ said that as often or whenever we break bread, we should do it in his name so as to remember him. We therefore call into the present that which has gone before us. How we do it is not of prime importance. Our intentionality is and should be our first concern; is it to preach Christ crucified and risen? or are we only preaching ourselves and our opinions and bias? Those are questions we must ask; then, we can defend the BCP, the Green Book, or whatever.

The Lord is, I feel, blessing the work of St. Clement’s.

STEVEN GIOVANGELO

Chicago

### God and Our Secrets

I cannot agree with the Rev. Lester Kinsolving [TLC, Aug. 12] that there is a basic contradiction between the charge to the bridal couple in the Order for Holy Matrimony (which affirms that our secrets shall be disclosed at the dreadful day of judgment) and the Collect for Purity in the Holy Communion service (which states that all our secrets are already known to God).

I cannot agree, because I simply cannot believe that the bridal charge, whatever the literal meaning of its words, intends to suggest that God must keep himself in ignorance as to what we are really all about until that day of judgment.

To me, the act of disclosure that is promised is self-disclosure. We shall see ourselves as God has seen us; we shall feel the weight of his judgment and know that it is just. That’s what makes the Day of Judgment seem so dreadful.

(The Rev.) HAROLD FRANK KNOWLES, II  
Associate Rector of St. James Church  
South Pasadena, Calif.

### TLC, Aug. 12

Bravo! The article by a layman (Neal F. Doubleday) entitled *Richard Hooker and the Trial Services*, and the editorial on the following page entitled, “Scripture and Women Priests” [TLC, Aug. 12], are two of the very best and most vitally important articles I have ever read in TLC—vitally important to the very survival of the Episcopal Church as an integral part of the historic catholic church! (Christianity is an historical religion or it isn’t Christianity!)

I hope every bishop, priest, deacon, lay-

man, and laywoman, (especially those who are deputies to the impending General Convention) will “read, mark, learn, and inwardly digest” these two articles before deciding the fate of the Episcopal Church! (The column “Around and About,” in the same issue, is also excellent! There are many forms of coercion which are being used to “renew” — destroy? — the Episcopal Church today!)

(The Rev.) CARROLL M. BATES  
Newburgh, N.Y.

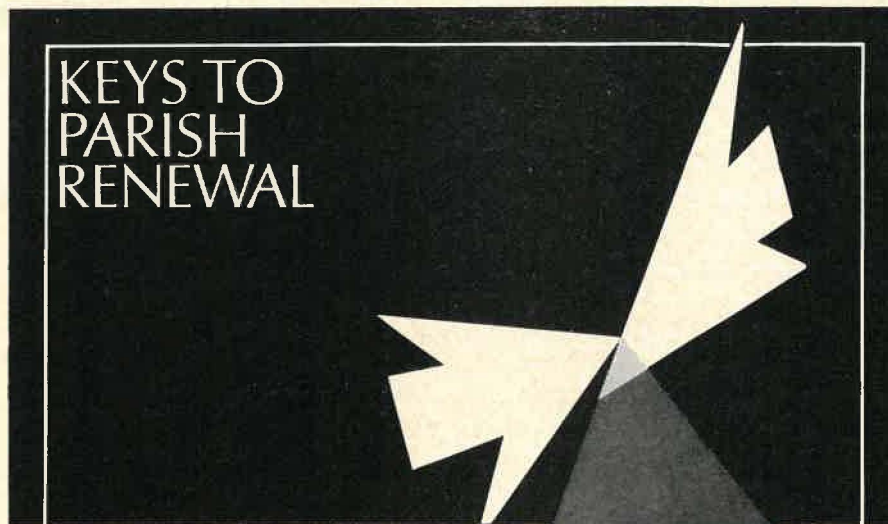
### PECUSA and Alcoholism

I am happy to see that there is finally a little interest being shown in some of our church’s publications on the subject of drinking and alcoholism [TLC, July 29].

From my knowledge of the field I can agree the problem is great and that Canon

Fulkerson’s statistics are accurate. I have been at church gatherings of all kinds where drinking was accepted and expected. I too, have been to meetings with “attitude adjustment hours.” Perhaps an even better name would be “mood modifier hour” or “mood altering hour;” both of which are technical terms used in describing what alcohol does to the drinker, that is, in dealing with alcoholics!

However, I do take exception to the comments the canon makes on his “daily contact with confirmed alcoholics,” where he seems to be saying that they blame their drinking directly on various clergymen and church-related events. It has been my experience that these very same people would have used the fact that a certain priest or church-sponsored function was the cause of his or her drinking because the priest or



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## COMMITTEE FOR THE APOSTOLIC MINISTRY

THE REVEREND JOHN L. SCOTT, JR., Chairman  
1 St. Paul's Place, Norwalk, Connecticut 06851

August 1, 1973

Dear Bishop Burt:

Your letter as Chairman of the House of Bishops' Theological Committee requesting me "to summarize on a page or two the principal reasons, Biblical and theological, why you and your colleagues believe ordination to the priesthood and episcopate should forever be denied to women" has reached me in Maine, where I am on vacation with my family. Since many of my colleagues are on vacation, I am sending you a personal reply which I believe to be consonant with our position. That could not---even if we met---be packed into one or two pages.

In a previous letter to you I attempted to stress that, as a Committee, we have not adopted an irrevocable, absolute, or unanimous position against the ordination of women. In our understanding of what it is God calls us to do, that would be on a par with "reasons" for ordaining women tomorrow, or the claim made in one diocesan convention that "the Church cannot deny ordination to women because to do so would oppose the New Jersey Fair Employment Practises Act"!

We believe the Church has yet to answer two questions: *Can* women be ordained priests and, if so, *should* women be so ordained at this time? We are united firmly on one point: General Convention 1973 must take no such step, either by changing the Constitution of the Church or by the subterfuge of reinterpreting its definitions. The latter course we believe would be contemptible and an affront to the integrity of the Body of Christ.

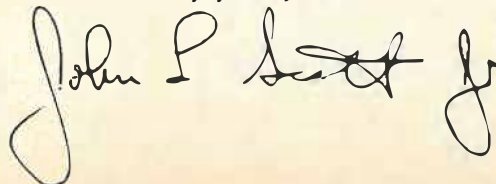
In the pressure of these times, with the possibility that General Convention might take a tragic step in 1973, we have been caught between two necessities. The first is to open honest debate, and to provide substantial Biblical and theological studies of the basic question: *Can* women be priests? The second necessity---forced on us---is to insure time for the Church to answer that question.

In pursuit of our primary objective, CAM has sought to encourage study of books raising Biblical and theological questions, such as *Priest and Priestess* and *Sexuality, Theology, Priesthood*. Articles in the latter book, which you have just received with the compliments of the editor, raise questions from an ecumenical viewpoint as well as Anglican. Your Committee will wish to address itself to them. You ask about several statements quoted in our Pentecost advertisement. Its purpose was to give at-random samplings of the thousands of responses from individuals, vestries, and other Church groups. They reflect what the Church is saying, and why we must take time to listen.

To address personally the three quotations you question: (1) Whether General Convention can give a bishop power to make a female priest. Is there not in these Watergate days room to question limitations of power? Could General Convention for instance declare that homosexual marriage is possible? (2) While the likelihood of an ecumenical council seems to many hard to envision, Christians are faced increasingly with similar problems, and have seen a dramatic growth of consultations in recent years. Only a very hard-nosed conservative would want to picture an ecumenical council as a gathering of gray-beards, or restrict it to Romans, Orthodox, and Anglicans---to the exclusion of others. (3) The need for mutual agreement has a further dimension or corollary: Can we decide anything essential to faith and practise in the Universal Church in a unilateral way? The conscientious imperative to act must be balanced by a big "but": the responsibility to act deliberately and with fullest sense of obligation to other Christian communions. We Anglicans have been quick to criticize the Roman Church's lack of responsibility in its Councils of Trent and Vatican I.

Thank you for your letter. I hope mine will assure your Committee of our agreement with you that "the right of a woman to seek ordination to the priesthood or episcopate must be faced on doctrinal and Biblical grounds."

Sincerely yours,



To the Right Reverend John H. Burt, D.D.

organization did *not* drink. This is part of insanity of being an alcoholic: he might say he drinks because everyone is against him, but just as soon as anyone comes over to his side he drinks to celebrate!

No, we must not fall prey to the idea that if we don't drink and don't offer anyone else a drink we will in some way curb the appetites of others. Drinking has no more part in a church convention or meeting than it does in the board room of a corporation. They don't mix. But this is not going to keep those who feel they "need" a drink from drinking.

And talking about fantasies, I would love to fantasize General Convention meeting this problem head-on with some sort of church study and commission to take a look at this problem and then *do* something about it. We need to realize that as a major church in this country we have said little and done less about alcoholism. And that's not fantasy, that's fact.

(The Rev.) GEORGE STAMM  
Vicar of the Lake Missions

### Christian Burial

Don't you think that with all the controversy over forms of liturgy, it might be timely to open up the subject of the funeral service?

I cannot be the only person who is trying to figure out what to suggest for those whose job it will be to plan an appropriate ceremony for a committed Episcopalian. I am 75, in good health, and while I am healthy and actively involved in serious volunteer work, it is time for me to put things in order.

When I retired from professional life in

the Middle West, I thought in terms of the conventional funeral, followed by cremation since my parents had a vault in a crypt in a Chicago church. There were people to attend a funeral.

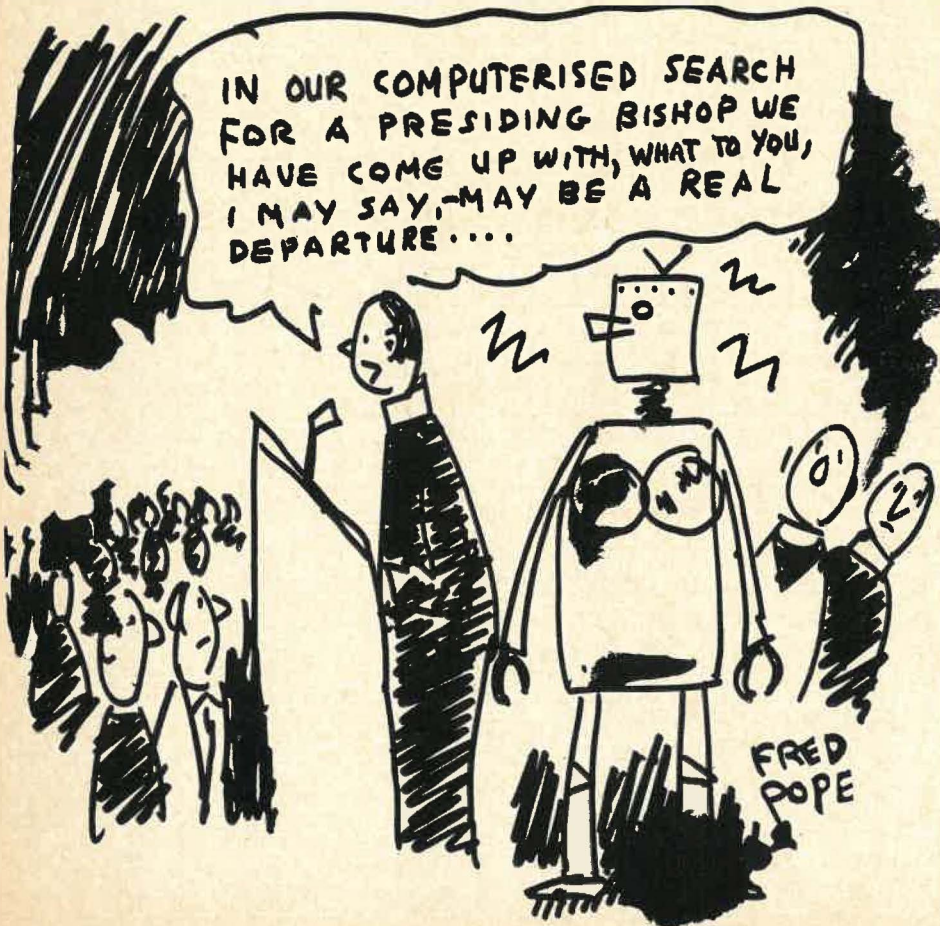
Now I have no family, and old friends are 2,000 miles away. It is not the custom among my associates in a teachers' retirement residence to have church funerals. A number, including one long-term Episcopalian, have it in their wills to have no funeral at all. The alternative is a 15-minute service in the mortuary parlor, and residents are loath to attend even this minimal recognition of the passing of a friend.

Our rector rejects the idea of a memorial service. But I think of a service that I attended in an Episcopal church, and I remember the impact that it made on all of us in the congregation. I like to think of the Christian funeral as Christian witness, and I wish that it could have a message for the unchurched and the indifferent as well as for church friends. To speak to those unfamiliar with our liturgy, however, there has to be something added to the formality of the Prayer Book form. I am advised that this is not acceptable among Anglicans. I am not thinking of a eulogy but a five-minute homily that made the service of which I spoke a uniquely memorable one, dignified, individualized, appropriate, satisfying—like the ending of a worthwhile autobiography.

In this era of de-personalization is not our church's opportunity to present a form of service that is more realistic than the funeral of a smaller, more compact, more homogeneous society?

MERLE IRWIN

*Santa Barbara, Calif.*



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## WCC

### Canterbury Speaks on the Council

The World Council of Churches, now observing the 25th anniversary of its founding, is guilty of insufficient consultation with member churches, according to the Archbishop of Canterbury. Dr. Ramsey's comments were made in a special anniversary interview in London with *The Methodist Recorder*, an independent weekly published in England.

Why are so few grass-roots Christians informed about WCC activities, he was asked.

There are faults on both sides, Dr. Ramsey said. "On the one side, so many local churches fail to have a sufficiently worldwide outlook; on the other, the WCC ought to be more in touch with the member churches. I agree, it does tend to be rather a bureaucracy."

How far should the WCC use its power to further political aims, such as grants to "freedom fighters" and withdrawal of investment from countries trading with South Africa?

The archbishop replied: "At the start I criticized two or three of the items in the Program to Combat Racism because I thought it wrong to give grants to bodies that had a military purpose—though to be fair there was the stipulation that grants would be used only for non-military purposes."

"As regards investments, I think that the right policy is for Christian investors to bring pressure upon the companies for humanitarian measures—to exert pressure as shareholders, and only when such pressure fails to withdraw investments. I thought that the council's action in issuing a list of companies from which investments should be withdrawn was both slapdash and doctrinaire. Another instance of insufficient consultation."

Dr. Ramsey attended the first assembly of the World Council in 1948 as a consultant and has attended every subsequent assembly. From 1961 through 68, he was one of the WCC presidents.

## THINGS TO COME

September

26-28: The Triennial of the Church Periodical Club will be held in Louisville. The 85th anniversary of CPC's ministry will also be observed.

He said in the interview that the council was at first predominantly western and protestant—described humorously as representing American money, Dutch bureaucracy, and German theology. Since then, he said, it has ceased to be overwhelmingly protestant and western because of the admission of a large number of Eastern Orthodox and African-Asian churches. Thus, the WCC now reflects the change of balance in Christendom.

"I am glad that the council represents the movement of the center of Christendom away from the American-plus-European into the Third World," Dr. Ramsey said. "The WCC has borne profound witness in that way, but I wish that it had a rather deeper theological grasp of what this involves."

Dr. Ramsey added that the council's purpose ought to be to enable the different churches and traditions of Christianity to cooperate, and as far as possible to reflect their general mind. But, he said, it fulfills that purpose only partly.

He also said the WCC's concentration on certain issues like white racism should be balanced by a concern about all forms of human oppression. "To be specific," he said, "there can be black racism—General Amin (of Uganda)—as well as white racism—Prime Minister John Vorster (South Africa)."

## CHARISMATIC MOVEMENT

### Pentecostalism "Real Threat" to Church Integrity

Declaring that the growing pentecostal movement may "pose a real threat" to the integrity of the Roman Catholic Church today, the Most Rev. Robert J. Dwyer of Portland, Ore., said the danger of Pentecostalism as he sees it, is that "it does not need the church . . . her authority . . . her sacraments."

Writing for an edition of *Twin Circle*, a national weekly published in Los Angeles, the prelate said: "In our view . . . its roots are in Gnosticism and Montanism (heresies condemned in the first and second centuries), but as charged with enthusiasm, as utterly convinced of its unique possession of the Holy Spirit, it could turn into a lion rampant in the streets."

The archbishop centered on the international conference of the Roman Catholic Charismatic Renewal held at the University of Notre Dame earlier in the summer. The conference drew over 20,-

000 people including several U.S. bishops and Leo Joseph Cardinal Suenens of Belgium.

Agreeing that "it must have been a most impressive turnout," Abp. Dwyer said, "if the baptism of the Spirit had worked simultaneously on all present with the gift of tongues, we should no longer have to go back to Genesis for our description of Babel."

Those attending the Notre Dame conference were "men and women of utmost good will . . . of sincere if misguided piety, entertaining no least thought of doing injury to Mother Church."

His "personal reaction" is that "Pentecostalism is playing with one of the oldest heresies and still one of the most insidious"—Gnosticism, he said. Gnosticism, which began in the time of the apostles, was described by the archbishop as a "claim to possession of secret, esoteric knowledge, of whatever religious movement is involved. . . ."

Cataloguing other heresies which he said have plagued the church through history, including Montanism and Albigensianism, he said "it is the tortured theology of . . . blessed Joachim of Flora (a 12th-century Spanish monk) that we find explicated the heart of the pentecostal matter."

He explained that the monk formulated three stages of revelation—the primitive Church of the Father (the Old Testament), the organized church of the Son, and finally the Kingdom of the Spirit, "where all ecclesiastical formulas and structures were to vanish, since the third person of the Trinity would take over from the church through the direct intervention of each individual soul."

Calling the formulation a "heady prescription, infinitely attractive," the prelate said the monk's ideas were explicitly condemned by the Lateran Council of 1215. But, he said, the temptation to revive this formula and write an end to the institutional church "is perennially strong."

"For the danger of Pentecostalism, again as we see it, is precisely this—it does not need the church. It can do without her authority, it is not dependent upon her sacraments," he said.

"The pentecostal enthusiast, inspired directly by God, endowed with the baptism of the Spirit," he said, "has no real need for any other baptism, much less for that confirmation which is the sacrament of our strengthening in the unit of Christ's body, the church."

"And if, in addition, the gift of tongues is superadded, there is no further need for the preaching and catechesis of the church. It may be gibberish but it is held to be the ultimate of divine communication," the archbishop wrote.

He noted the "fervent declarations of absolute loyalty to the Holy Father and to the church," made by the keynote speakers at Notre Dame.

"They sounded thrillingly authentic," he said, "and we have no least doubt as to the complete sincerity of the spokesmen. But so far as being convinced of the wisdom and health of the movement, or persuaded of its harmless nature, we are increasingly impressed that it poses a real threat to catholic integrity in our time."

#### MASSACHUSETTS

### Old North Celebrates 250 Years

Christ Church, Boston, more familiarly known as Old North Church, is marking its 250th anniversary this year.

The Bishop of Norwich, the Rt. Rev. Maurice A. P. Wood, was present for the commemoration of the 250th anniversary of the ordination of the Rev. Timothy Cutler, first rector of Christ Church. Dr. Cutler had been ordained in England in 1723 by the then Bishop of Norwich.

This year, Bp. Wood confirmed a class of young people from the parish and from the Church of Our Redeemer, preached, and celebrated the Eucharist during his visitation. Assisting him were the priests of the parishes, the Rev. Robert W. Golledge and the Rev. Harold T. Handley, respectively.

At a later service, Fr. Golledge gave a report of stewardship spanning 250 years since the commissioning of Dr. Cutler to serve as a missionary of the Society for the Propagation of the Gospel.

Representatives of Christ Church, Quincy; King's Chapel and Trinity Church, Boston; St. Andrew's, Hanover; St. Michael's, Marblehead; St. Paul's, Newburyport; St. Peter's, Salem; and St. Thomas', Taunton, were in procession for the service. Founded before 1775, these churches were under English jurisdiction.

The final service for the anniversary year will be Dec. 30, with the Presiding Bishop preaching.

#### WOMEN

### Service Marks Anniversary of Suffrage

The 53rd anniversary of the 19th amendment—giving women the right to vote—was observed at the Washington Cathedral in a service conducted almost entirely by women.

Dr. Cynthia Wedel, past president of the National Council of Churches, preached. The male participant was the Rev. Jef-

fery Cave, canon of the cathedral, who officiated at a Service of Holy Communion. President Nixon had declared the anniversary Women's Equality Day.

Pam Chinnis, national president of the Episcopal Church Women; Judge Margaret Haywood, moderator of the United Church of Christ; and Margaret S. Uitor, a Lutheran seminarian, also took part in the service.

Dr. Wedel put her comments on women's liberation in a religious context and saw the women's movement as part of a struggle for liberation generally.

When the Christian Gospel and its Jewish background are "rightly understood," she said, "it is a story of liberation and freedom." The image of God, she said, is both male and female and this means that God "created men and women to be free with a capacity to love, or not, as they choose."

Creating human beings free, as he is free, is God's "great adventure" and the Bible reflects "God's unremitting efforts to help achieve and enjoy freedom . . .," said Dr. Wedel. She told the congregation that it is chiefly in the 20th century that mass communications, education, and the growing self-consciousness of oppressed people have "brought literal explosions of freedom all across the globe . . . women are simply the latest group to discover their own lack of freedom and power and self-determination."

She said she does not know why God has let people continue for so long "using

our power and wealth to hurt and oppress his beloved children. But it looks as though he has now decided that the time has come to bring liberation into the world."

In a world of exciting developments in science and technology and where the knowledge and skill needed to provide decent lives for all is present, theologians "are suddenly rediscovering the Gospel as liberation," Dr. Wedel said.

"At last, we may begin to realize what God meant when he created us free. Each of us can be free to develop the talent God has given us. . . . As a woman I rejoice in the growing liberation of women to be full human beings. But I rejoice mostly because this is one more step in moving God's creation toward the glorious liberty of the children of God."

#### PERSONALITIES

### Fr. Küng to Remain in the R.C. Church

The Rev. Hans Küng, the controversial Swiss theologian whose views on the nature of the church and on papal infallibility have brought him into sharp conflict with the Vatican, declared that he fully intends to remain a member of the church.

"Why am I staying in the church?" he asked in an article in *The Catholic Herald* published in London. "Because, in critical loyalty, there is so much in this ecclesial

*Continued on page 30*



PREPARING FOR GENERAL CONVENTION

Registration for the convention has been brisk. Convention Manager Bob N. Wallace and his assistant, Mrs. Jane Taber, shown above in their office in Louisville, have been busy for several months processing the forms of bishops, deputies, triennial delegates, the press, and visitors.



An aerial view of Louisville: The Exposition Center, site of the convention, is in the upper center of the photo.

# GENERAL CONVENTION



## *The Church Goes to Louisville*

Visitors to General Convention will have a chance to view a number of interesting and informative exhibits and owe it to themselves to spend some time at this enjoyable pursuit. Here is but a small sample of the variety of displays and booths which will be found in the exhibit hall in Louisville.

**Pewsaction**, a union of active Episcopal fellowships, invites all visitors to its booths to find out what these groups are doing about prayer, witness, study, and action. Members of **Pewsaction** are: **The Anglican Fellowship of Prayer, Bible Reading Fellowship, Brotherhood of St. Andrew, Conference on Religious Life in the USA, Daughters of the King, Episcopal Center for Evangelism, Faith Alive, Fellowship of Witness, Fish, and The Fishermen.**

The **Episcopal Peace Fellowship** booth will offer a varied program centered on peace education resources. Various written materials will be available, including a complete set of the "Shalom Resources" now being published under the Joint Educational Development group in which the Episcopal Church participates. Films and slides touching the issues of amnesty and the rebuilding of Indochina will be shown, and there will be a chance to talk with resource people on such subjects as conscription in a free society, chaplaincy to the military, church investments in defense contracting corporations, and other related questions.

Once again the **National Association of Diocesan Altar Guilds** will present an outstanding liturgical art show. Examples of needlepoint, chalices, painted and bronze figures, and other art selected from the church throughout the United States will be featured. The main emphasis will be on current trends in vestments.

Beautiful English silver, carved wood, brassware, embroidered vestments, and other fine church supplies will be on view at the **Vanpoules Ltd.** exhibit where a representative of this London firm will be present to take orders.

**The Episcopal Church Building**

**Fund** (formerly the American Church Building Fund Commission) has been lending money to Episcopal churches to build, expand, or repair, for over 90 years. Visit their exhibit to learn more about this important fund.

**Mary Moore** will again be showing her beautiful hand-embroidered church linens and vestments; and the superb vestments, silver and brasses of **J. Theodore Cuthbertson** will be on display.

**Voorhees College** invites everyone to stop by and learn about their new concept in education. Voorhees, an Episcopal college located in Denmark, S.C., stresses a blending of "academic excellence with community service" and believes in accepting students as they are and improving their knowledge and skills.

A display of historic Prayer Books, forerunners of the 1928 Book of Common Prayer and the *Services for Trial Use*, will be the main exhibit at the **Anglican Society** booth. The display will provide historical perspective to the question of Prayer Book revision, making it easier for people involved in decisions now to see these decisions in relation to the many revisions already made. Free literature will also be available.

At the **Associated Parishes** booth liturgical scholars will answer questions and enter into discussions. A.P. will also maintain a hospitality room at the Executive Inn where bishops and deputies can meet to discuss matters of common interest and relax with old friends and meet new ones.

At the **Seabury Press** exhibit the visitor will find books on parish renewal, as well as other recent Seabury publications.

**NET Distributing Company** will display hand-crafted wooden art from Koinonia Kreation as well as Christmas cards, books, stationery, and recordings. All have been selected for their refreshing and life-giving qualities and will be available for sale at the exhibit booth. Among the recordings will be the Church of the Redeemer choir's latest album, "Christ Among Us."

Be sure to visit the booths of the **St.**

**Francis Homes for Boys and Girls** to learn more about their outstanding rehabilitation program.

Representatives of the **Church Pension Fund** and its affiliate the **Church Insurance Company** will be available during convention for consultation and guidance. These agencies provide necessary services to religious institutions and individuals.

**Morehouse-Barlow**, as always, will have a varied and interesting display of books and church supplies.

For stimulating discussion of the theological and aesthetic aspects of the Prayer Book vs. the Green Book, remember to stop by the booth maintained by the **Society for the Preservation of the Book of Common Prayer.**

A fine display of church furnishings, audio-visual equipment, vestments, religious art objects, and the latest Fortress Press publications can be seen at the **Lutheran Church Supply Stores** exhibit.

The Atonement Friars of the **Graymoor Ecumenical Institute** invite you to visit their booth to find out about their work and to discuss questions of Christian unity and ecumenical trends in the church today.

The work of the church in small towns and rural areas throughout the U.S. will be emphasized in the extensive exhibit of **Roanridge**. Concentration will be on new directions for churches in small communities being proposed by the joint committee on non-metropolitan areas. These areas include not only farming communities but also coal fields, seashore, resorts, national parks, and Indian reservations. Roanridge, the National Town and Country Institute of the Episcopal Church in Kansas City, Mo., is engaged in a wide variety of activities assisting dioceses in planning and training for more effective work, especially in small communities.

Be sure to allow time to visit the exhibits. This is your opportunity to learn more about the firms and organizations which are important to our church life.

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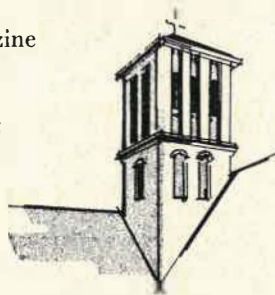
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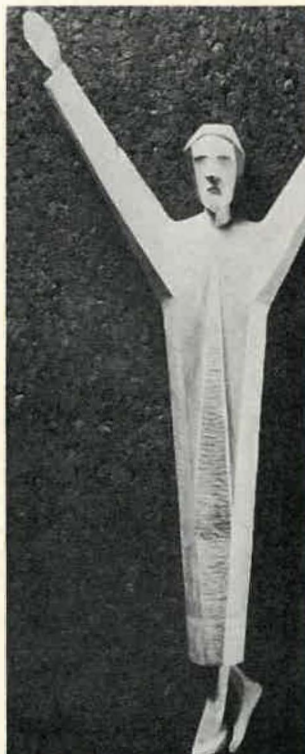
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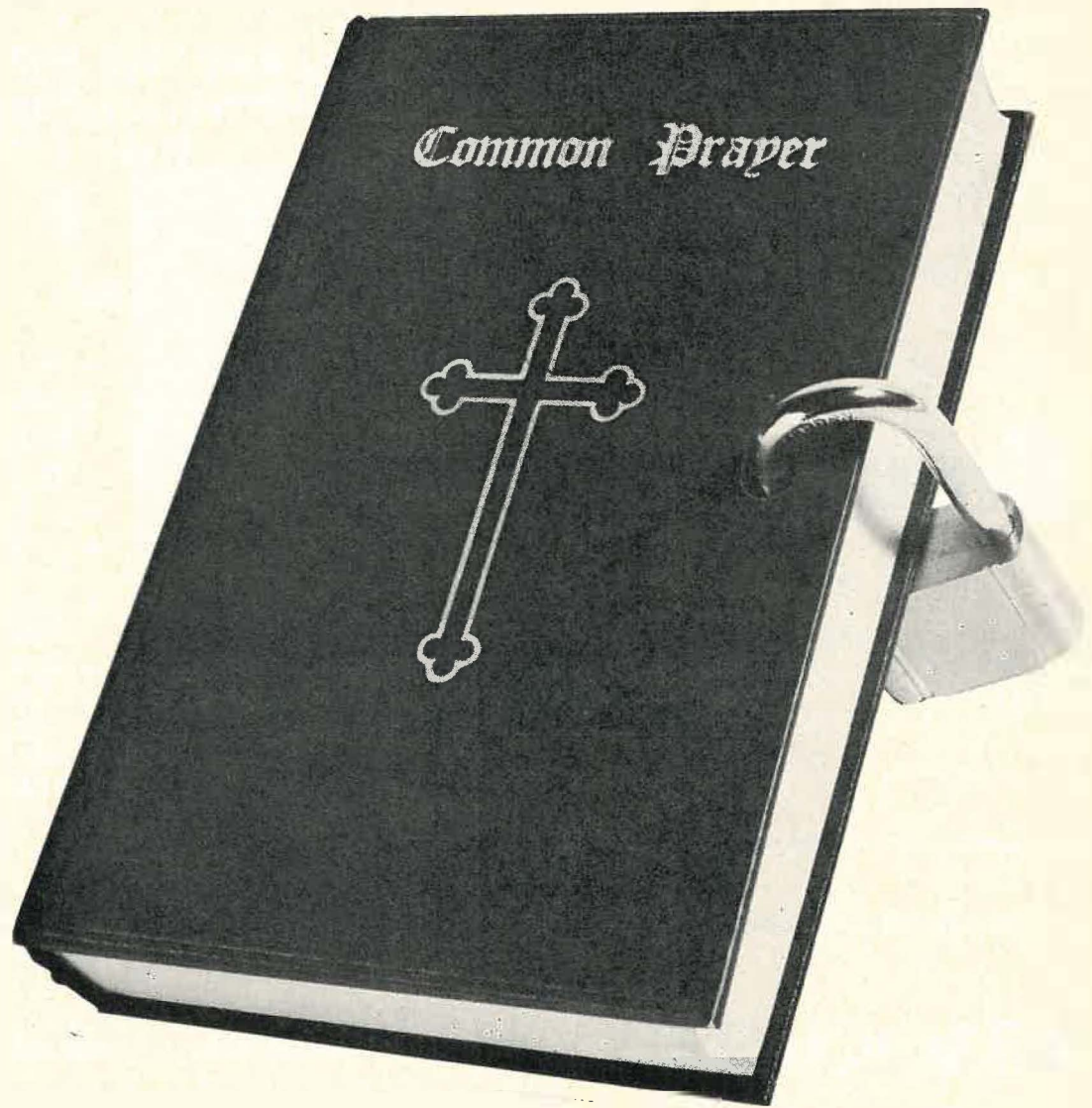
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# EDITORIALS

## To Members of GC 64:

**Y**OU realize, of course, how crucial to the life and mission of the Episcopal Church this convention is. You will have to make decisions we all must live with, binding upon the whole church. Yet these decisions must be your own. When you cast your votes you will be alone with God and your conscience, but be sure that you will have the earnest prayers of your brethren for your guidance.

Meanwhile, we are still in that stage in which all of us can think and talk together about the major issues. Others are telling you how they hope you will vote—how they would vote if they were in your place. We now speak our piece. The following are summary statements of our positions on four of the issues which appear in prospect to be the most difficult and controversial ones with which you must deal at Louisville.

**1:** We approve of the ordination of qualified women to the ministry of the diaconate and should like to see it made a “general” ministry of the church—that is, a normal ministry of preaching, teaching, and pastoral care, along with the ministry of the priesthood. We see no reason why women should not be admitted to this ministry, and every reason why they should. The ordination of women to priesthood and episcopacy, however, involves theological and practical problems which as of now this church is not ready to deal with decisively. An action by this convention to admit women to priesthood would have a disastrous effect upon the church’s internal unity and also upon its ecumenical relations with other catholic bodies.

**2:** Nearly a half century has passed since the last revision of the BCP. Another is in order: but a revision, not a replacement. The Standing Liturgical Commission is a creature of the GC. The present commission has put forth a set of sacramental and other liturgies (The Green Book) which are virtually new beginnings, having a most tenuous connection with the Anglican tradition of faith and worship as embodied in the Book of Common Prayer in all its editions up to the present.

But it is not only the familiar and beloved Prayer Book rituals that are now in question. The faith and doctrine they express is in jeopardy. In a church in which faith is expressed in liturgy, the alteration of liturgy without alteration of doctrine is a most delicate operation. Such liturgical changes as are now being proposed represent important doctrinal changes which this church as a whole does not will and intend.

We urge the convention to enjoin the liturgical commission to return to its work with an explicit understanding that its task is that of *revising*, not *replacing*, the Book of Common Prayer; and if the present commission is unwilling to accept this re-assignment it can and must be replaced.

**3:** We refer now to the General Convention Special Program (GCSP) and the General Convention Youth Program (GCYP). The philosophy of each of these programs is the assumption that the church best fulfils its mission to the communities of the poor and racial

minorities and of “alienated” youth, respectively, by grants of money for self-empowerment projects. The philosophy is fallacious as a rationale for Christian mission. These programs have been tried, at a cost of millions of dollars, and on the evidence there is only one responsible course to follow—close them out.

The church can and should do much to help the poor communities with their personal and social needs. Let this be done by the church on the local and diocesan level. And the church should be lovingly and helpfully serving the needs of all young people. Let it concentrate, then, upon adequate Christian education for its own children—which has been shamefully neglected in recent years, and upon drawing unchurched youth into this holy fellowship.

**4:** While about the business of electing a new Presiding Bishop, members of the convention in both houses should re-consider seriously the present concentration of administrative and policy-making power in the office of the Presiding Bishop and national church staff. This is a very modern development, by no means of the *esse* of the church, and whether it is of the *bene esse* becomes increasingly questionable. Is there a need now for some decentralization, for re-distribution of control of resources and programs and of responsibility for initiative and leadership? What our next PB thinks about this is an important question to ask, of him and about him.

In the past, the House of Deputies has concurred in the bishops’ choice of a Presiding Bishop immediately, unquestioningly, as a matter of course. It has no obligation to do so, and it has no right to do so if it does not wholeheartedly and unanimously approve of that choice. The deputies are there to represent the church at large, whose leader the Presiding Bishop is. This should determine their response to the election by the bishops.

Our next Presiding Bishop must be eminently a pastor and spiritual leader whose communication with his fellow churchmen is reconciling and unifying and whose communication with the world outside the church is evangelizing. In the years ahead this is the kind of leadership most needed. We beseech you, give us such a man!

**A**LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church about to assemble in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

# Deputies to the Convention

[From a list correct as of September 1, supplied by the Executive Council]

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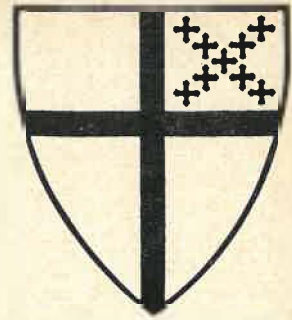
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Almighty and everlasting Father, who has given us the Holy Spirit to abide with us for ever: Bless, we beseech thee, with his grace and presence, the Deputies to be assembled in thy Name; that thy Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it, thy Son our Saviour Jesus Christ. *Amen.*

*The Lesser Feasts and Fasts, 174*



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*Continued on following page*

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## News of the Church

Continued from page 13

community and its history that I can affirm, so much in this community from which, like so many others, I draw life."

The theologian, who teaches at West Germany's University of Tübingen, uses scriptural, historical, and philosophical arguments to reject the doctrine of papal "infallibility" as "meaningless."

Doctrinal statements can be true, he argues in his book, *Infallible? An Inquiry*, but for linguistic reasons alone they cannot be infallible. Since, he says, popes and church councils have erred in the past, he urges the church to adopt a broader doctrine of "indefectibility"—the conviction, inspired by faith, that God will preserve his saving truth through the church, regardless of errors by individual ecclesiastical spokesmen.

The Vatican's Congregation for the Doctrine of the Faith issued a "declaration" against "certain errors of the present day," explicitly rejecting this teaching of Fr. Küng's. Although the document did not mention Fr. Küng by name, its intention was to silence him.

"Opinions which differ from the doctrine contained in the document are not compatible with the doctrine of the church," declared the Rev. Umberto Betti, a consultant of the doctrinal congregation.

"Whoever professes such opinions, unless he retracts them, finds himself automatically outside the church."

Fr. Küng, in his article, however, insisted that he intends to stay in the Roman Catholic Church. "I love this church," he wrote, "not as a mother, but as a family of faith. It is for the sake of this family that the institutions, constitutions, and authorities exist at all."

"Sometimes," he added, "one simply has to put up with" these elements in the church, expressing his conviction that "this community still can and does perform wonders whenever it serves not only as the place for remembering Jesus . . . but as a vehicle for pleading the cause of Jesus Christ—in word and action."

"Quietly, without publicity, through people in the pew, rather than through bishops and theologians, this community—with all its faults—is doing the work of Jesus," Fr. Küng concluded.

#### AFRICA

### Ovambo Christians Believe in Direct Gospel

The Ovambo people of South West Africa (Namibia) take Christianity seriously and their belief in a simple and direct gospel is seen as a major reason the black tribe is refusing to bow to the introduction of *apartheid* by South Africa, which rules the territory.

Last month, the Ovambo baffled politi-

cal analysts by refusing to go to the polls in an election designed to give sanction to "separate development," as *apartheid* is officially called. In Ovamboland itself, only 1,300 people out of 40,000 registered voters cast ballots. Only 100 of 10,000 Ovambo contract workers in other parts of Namibia voted.

A boycott was called by the South West People's Organization (SWAPO), an exiled movement that continues to have a "presence" in the vast region governed by South Africa in defiance of United Nations' orders.

However, SWAPO is seen as only one of the reasons why the tribe is rejecting some chiefs who want to go along with South Africa's "separate development" plans, which would divide Namibia into several black "homelands," set aside a large area for whites, and thereby, end the possibility of a united nation.

The 340,000 Ovambos make up 46% of the Namibian population. Over half of them are Lutherans. Their church leaders have taken a strong stand against *apartheid* and continued South African rule, which often excludes outside journalists and clergymen who may "corrupt" the Ovambos. The tribe does not seem to need outsiders to tell it that *apartheid* is contrary to Christian fundamentals such as love, brotherhood, and justice.

It does not need SWAPO to convince it that the 50,000 male migrant workers in white areas live in a totalitarian situation where the men are separated from their families.

SWAPO and an auxiliary, the Youth League, help to give muscle to determination but the tone of the Ovambo resistance is set by religious conviction.

The predominantly Lutheran Ovambo people are silently, persistently, and directly refusing to follow blacks or whites who would carve up their country. They issue few polemics as they go about following a faith first preached long ago and far away.

#### Another Clergyman Expelled

The Rev. Wolfgang Krueger, pastor of a German Evangelical Lutheran congregation in Namibia for four years, was forced to leave the country at the end of July. The church is an all-white body and has resisted efforts toward union with larger black Lutheran communions.

He visited in Geneva, headquarters of the Lutheran World Federation. He said he is convinced that he was ousted because members of his own congregation denounced him to security police. He also said that he had received threats on his life last May after he arranged a pulpit exchange with a black minister.

Pastor Krueger reported that polarization between blacks and whites in Namibia continues at a "high level," and though South Africa is attempting to extend its *apartheid* policies into the territory, black

Continued on page 32

# NEWS in BRIEF

■ Approximately 50 Anglican religious communities were represented at the Novice Guardian Conference held at Mirfield, England, in late summer. Those attending from the U.S. included Sr. Monica Mary, C.T.; Fr. Paul Wessinger, SSJE; and Fr. Clark W. Trafton, OHC.

■ The General Convention Special Program (GCSP) has made a grant of \$21,000 to the Black Educational Center in Portland, Ore. BEC, a supplemental learning center for grade-school-age black children, maintains a bookstore dealing mainly in black literature.

■ With estimates running from 5 to 15 million leprosy cases in the world, the work of the London-based Protestant-Anglican Leprosy Mission never slackens. In 1974, the organization, which coordinates the efforts of 25 churches and groups, will celebrate its centennial year. Founded as the Mission to Lepers to minister "in the name of Jesus Christ" to the "physical, mental, and spiritual needs" of sufferers from Hansen's disease, the Leprosy Mission has also worked toward the eradication of the disease. The largest individual (commemorative) event during the centennial will be a tour of the mission field by the Most Rev. George O. Simms, Primate of Ireland and president of the Leprosy Mission.

■ *The National Catholic Reporter*, a liberal independent weekly published by laymen, has called for the ordination of women as priests. "There simply are not, and could not be, any serious reasons to exclude women from the priesthood," said a recent editorial. It also said a theological study of the priesthood commissioned by the American bishops concluded that "there were no theological reasons why women couldn't be ordained." The current decline in the number of priests as well as other pastoral considerations, favor the ordination of women. "They do have a right to be ordained to the priesthood. But they have a right to be ordained to a renewed priesthood that will be of greater benefit to both men and women priests and the people of God," the editorial said.

■ The Rev. Frances Wolle, 84, of Boulder, Colo., was ordained to the priesthood recently after having been a deacon since 1960. Professor of English at the University of Colorado, 1913-57, he assists in his own parish of St. Aidan's. He said the offer of ordination to the priesthood from the Bishop of Colorado came as "a surprise" because of his being so far past the usual clerical retirement age. "I was overcome with awe and joy. . . . I was very stunned at first and then gradually accepted it."

■ The number of legal abortions in Washington, D.C., last year was almost double the number of births as thousands of women went to the nation's capital from states with restrictive abortion laws—abortions, 38,868; births, 21,579. Elsewhere, in New York City alone the number of legal abortions reported for 1972 was recorded at 223,373 almost double the number of births but in the rest of the state births exceeded abortions by nearly two to one.

■ Three assailants abducted the Rev. John F. Rollman, 43, and Perry Lewis, 25, of Houston, on Aug. 11, took them to a remote river bank, where Fr. Rollman was stripped and beaten to death. Mr. Lewis was also beaten and tossed into the San Jacinto River and left for dead. Police said they had arrested several suspects. Fr. Rollman was priest in charge of Holy Cross and chaplain supervisor of St. Joseph's Hospital, both in Houston.

■ Some 4,000 Roman Catholics from the U.S. and Canada attended the north-eastern regional conference of the Roman Catholic Charismatic Renewal held in Montreal. Two prelates spoke at the conference which included theological discussions and seminars on such subjects as the power of the Holy Spirit, charisms, fruits of the Spirit, and leadership within the Christian community. General prayer meetings and liturgies were devoted mainly to scriptures, inspirational talks, and the singing of songs and psalms.

■ The Dalai Lama, exiled spiritual leader of Tibet's Buddhists, will make his first trip to 13 western European countries this fall and call on religious leaders, scholars, and philosophers. His first stop will be Rome where he will visit Pope Paul VI. He also has scheduled talks with the Archbishop of Canterbury and John Cardinal Heenan of Westminster. The Dalai Lama has been living in India since his Himalayan country was conquered by the Chinese in the 1950s.

■ Clergymen in the Assemblies of God who commit adultery or homosexual acts will be placed under a two-year suspension with counsel, and not dismissed as in the past. Also, clergymen who are habitually in debt and fail to pay bills, or who fail to teach correctly the Assemblies' doctrines, or who are "rebellious," or inept administratively will receive a one-year suspension with rehabilitation. The program was presented to the Assemblies' 35th General Council in Miami Beach, Fla., on the basis that "the underlying principle involved in discipline is redemptive . . . and that justice can sometimes be served with mercy."

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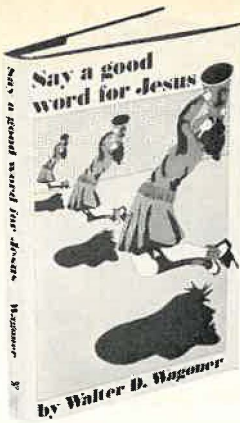
The Advent service is followed by a fellowship hour, which includes a craft period for children from Kindergarten through the Sixth Grade. In this period the children make Advent symbols with which they in turn decorate a Jesse Tree. Then the children receive a visit from St. Nicholas. Provision, meanwhile, is made for involving older students and parents.

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Lutheran congregations have refused to cooperate with *apartheid*.

**Rhodesia Accused of Holding Funds**

United Methodist Bishop Abel T. Muzorewa of Salisbury said the government of Rhodesia is holding more than \$76,000 of funds belonging to his predominantly-African church. The freezing of the funds was attributed in part to the placing of the bishop's name on a "black list."

The Methodist leader said the government thinks the money would be used to support the African National Council, the chief organization opposed to the regime of Ian Smith. The bishop is chairman of the council.

He has previously noted that the council is not financed by church funds. The money is held for the operation of ecclesiastical, educational, and medical programs of the small church, which is a part of the U.S.-based United Methodist Church.

Bp. Muzorewa also reported the seizure of nine more officials of the council, bringing to 33 the number detained in recent weeks. In contrast to earlier reactions to announcements of arrests by the bishop, the government declined to confirm his latest report.

The Rhodesian government has not so far attempted to arrest Bp. Muzorewa. He is confined to white areas, although he is black, and he is not allowed to travel outside the country.

Last May, 42 students were arrested for staging a protest on the steps of St. George's Cathedral, Capetown, South Africa. Charges against them have now been dropped.

The students were reacting to a bill that would restrict demonstrations. A series of protests on the cathedral steps have urged changes in *apartheid* laws.

Charges against 67 other people, including prominent civic leaders, were also dropped. Of the total arrested, 47 were taken on the cathedral steps. No reasons were given for the decision not to press charges.

**GCYP**

**Michigan Receives 18% of Region IV Funds**

Frank Creft, 23, of Grace Church, Detroit, and undergraduate at Wayne State University, represents the Diocese of Michigan on the regional board of the General Convention Youth Program (GCYP). In the latter capacity, he has helped to bring \$7,300 of GCYP funds to the diocese.

At present, four Detroit projects are being funded through the regional board, using roughly 18% of the \$35,000 available to the area this year, he said. The projects are:

(✓) Ujaama, a tutorial program for elementary and junior-high-school students at Grace Church (\$2,700). It is adminis-

tered by 19-year-old Michael Humphries, a member of the parish;

(✓) Hidden Phone, a telephone service that tells young people "what's happening" (\$600);

(✓) Detroit Transit Alternative, a residential shelter for young people, 12-17, that provides counseling and supportive services to runaways (\$2,000);

(✓) Intercommunal Survival Breakfast program offers breakfast to hundreds of children and young people (\$2,000). It is administered by a Panther group.

When asked what criteria are used for the awarding of grants, Mr. Creft said that of the many factors considered there are two main items: the directors, planners, and administrators of a project must be under 25, and any project funded must be obviously intended to meet needs not being met adequately by other programs.

Region IV of the GCYP includes Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, and a portion of western Kentucky. At present GCYP funds are supporting projects in several of these states.

**LUTHERANS**

**Membership Decline Continues**

Lutheran Church bodies in North America had an overall membership decrease of 70,860 last year, bringing the total membership to 9,049,492. This was the fourth consecutive year in which a membership decline was recorded. An all-time high of 9,239,274 members was recorded in 1968.

In U.S. Lutheran Churches, confirmed or adult membership rose by 10,386, to a total of 6,421,398 last year even though the number of baptized children and adults declined.

Increases were recorded in the number of ordained clergy, up 355 to 23,097, with 15,265 of them serving in pastorates.

Statistics of 12 Lutheran bodies in the U.S. were used in compiling the report which was prepared by the office of research, statistics, and archives of the Lutheran Council in the USA.

The Lutheran Church in America recorded a membership of 3,155,097; the Lutheran Church-Missouri Synod, 2,878,406; and the American Lutheran Church, 2,492,355. All figures represent declines, though it is the first such for the Missouri Synod since WW I.

A membership gain was reported for the Wisconsin Evangelical Lutheran Synod as well as for the Lutheran Brethren.

With a Lutheran population of 1,076,402, Minnesota remained the state with the most Lutherans. Wisconsin was second with 975,698. Lutherans are scarcest in Vermont, with 1,463 members living there.

In spite of the decrease in memberships, benevolence giving rose \$6,818,181 to a total of \$137,550,512.



# Book Reviews

**SOUNDINGS IN SATANISM.** Assembled by F. J. Sheed. Sheed & Ward. Pp. xii, 236. \$6.95.

The horrors of satanism are disclosed almost daily in the press. The essays in *Soundings in Satanism* on such aspects of satanism as diabolical possession, exorcism, and ancient witch trials seem to be soundings of a shallower sort. Even J. K. Huysman's description of a black mass in Paris is likely rather to weary the reader than chill his marrow. Really serious devotees of evil like Manson and the rapist-torturer of Houston are too much with us.

Only a small portion of this book, however, is concerned with cultic enormities. Satan in literature and art receives extended treatment. One is tempted to conclude that while satan may be a useful figure in the hands of a spiritual or artistic genius, on the whole satan is perhaps best not written about at all. He tends to gain in translation from the soul's depths to the printed page—which is to say that the profit is his, not ours. Like God, satan is a presence, a mystical thou. As he slips into the grammatical third person, his power gets disguised. Only in moments when we are prompted to postures of righteous indignation and dedicated opposition to evil do we experience satan as personal. He bears confrontation rather than watching.

Nonetheless, satan continues to make a contribution to culture. We learn from these pages that Dante's satan is hardly more than a theological concept, Balzac's a spiritual inference. Dostoevski, following Gogol, put the devil at the very center of his literary work. These soundings, particularly one on the devil in art by Germain Bazin, are expertly done. Graham Greene contributes a short story wherein a young boy's encounter with satanism leads him to the priesthood. And John Updike introduces the book with an existentialist nihil obstat.

One wonders what satan thinks of this book, asks F. J. Sheed in the concluding essay. No doubt satan will take pleasure in the fact that this reviewer was bored.

(The Rev.) ROGER MARXSEN  
Priest of the Diocese of Atlanta

**SEXUALITY, THEOLOGY, PRIESTHOOD: Reflections on the Ordination of Women to the Priesthood.** Edit. by H. Karl Lutge. Published by "Concerned Fellow Episcopalians," 535 W. Roses Rd., San Gabriel, Calif. 91775. Pp. 60. \$1.95.

Horrible the anguish within one's soul when, having made his decision prayerfully on an important issue, he's then turned 180 degrees about—and by such

a small pamphlet at that! But that's what happened to me, page after page of this booklet. I had concluded that no reason existed whatever for denying ordination to women on the grounds of their being female. I had reached this lovely conclusion after months of soul-searching, listening to good friends, and reading. And

having weighed all the pros and cons I could put together, it was with deep satisfaction that my conclusion was in step with so many of my friends, including one of my female parishioners now in her second seminary year.

I was all done with quibbling, done with being chained to the past, done with the ruts of boxed-in thinking. And I had said so out loud. "Here I stand . . ." and so forth! But then *Sexuality, Theology, Priesthood* persuaded me that the church catholic cannot in good conscience pro-

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Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;  
C Fri 5

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC  
The Rev. John McKee, chap.  
Sun HC 7; 1 Thurs, Durham Chapel

## ILLINOIS

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

**UNIVERSITY OF CHICAGO** Chicago  
EPISCOPAL CHURCH at the University of Chicago  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Tues 4:30 EP; Thurs 12 noon HC  
Brent House, 5540 S. Woodlawn: Sun 5 HC  
St. Paul & Redeemer, 50th & Dorchester: Sun 8, 9, 10 HC

**UNIVERSITY OF ILLINOIS**  
EPISCOPAL CHURCH FOUNDATION  
1011 S. Wright, Champaign  
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't  
Sun 8, 10, 5 Folk Mass; Daily HC, EP

## IOWA

**UNIVERSITY OF IOWA** Iowa City  
TRINITY College & Gilbert  
COMMUNITY OF ST. FRANCIS Center East  
Clergy: Robert Holzhammer, r; Raymond Blakley, Ph.D., v, St. Francis; Ronald Osborne, Univ. chap.; W. Charles Hawtrey, hosp. chap.; Thomas Hulme; Paul Taylor  
Sun 8, 10, 5; Wkds & HD as anno; Sun 10 Center East

## MAINE

**BOWDOIN COLLEGE** Brunswick  
ST. PAUL'S 27 Pleasant St.  
The Rev. Wm. D. White, r  
Sun 8, 10:30

## MARYLAND

**UNIVERSITY OF MARYLAND**  
MEMORIAL CHAPEL College Park  
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
Sun HC & Ser 10; Daily HC 12 noon

## MICHIGAN

**CENTRAL MICHIGAN UNIV.** Mt. Pleasant  
ST. JOHN'S Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11

## NEW JERSEY

**RUTGERS UNIVERSITY** Newark  
GRACE CHURCH 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Francks, c  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

**RUTGERS UNIVERSITY** New Brunswick  
Cook, Dougloss, Livingston & Rutgers Colleges  
ST. MICHAEL'S CHAPEL  
The Rev. Thomas A. Kerr, Jr., chap.  
Sun 10, 7; other services as anno

## NEW MEXICO

**NEW MEXICO STATE UNIV.** Las Cruces  
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.  
The Rev. Alex Blair, chap.  
Sun HC 10, 5

## NEW YORK

**CORNELL UNIVERSITY** Ithaca  
THE EPISCOPAL CHURCH AT CORNELL  
Anabel Taylor Hall  
The Rev. Gurdon Brewster, chap.  
HC Sun 9:30. Full-time active program

**R.P.I. and RUSSELL SAGE COLLEGE** Troy  
ST. PAUL'S 3rd & State Sts.  
The Rev. Canon Fred E. Thalmann, r  
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

**SYRACUSE UNIVERSITY** Syracuse  
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY  
The Rev. Robert C. Ayers, chap.  
Chapel House, 711 Comstock Ave. 13210

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
EPISCOPAL UNIVERSITY CENTER  
The Rev. H. Bruce Shepherd, chap.  
Sun HC 9:15, 5:15

## NORTH CAROLINA (Cont'd)

**EAST CAROLINA UNIV.** Greenville  
CANTERBURY CENTER 503 E. 5th St.  
The Rev. William J. Hadden Jr., chap.  
Wed 5:30 HC, 6 Canterbury meet.

## OKLAHOMA

**CENTRAL STATE UNIV.** Edmond  
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304  
The Rev. Sudduth R. Cummings, chap.  
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

## PENNSYLVANIA

**SHIPPENSBURG STATE COLLEGE**  
ST. ANDREW'S Cor. Prince & Burd, Shippensburg  
The Rev. Ronald J. Lynch, v & chap.  
Sun 8:30 & 10:30. Canterbury (College Calendar)

**YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK**  
ST. JOHN'S 140 No. Beaver St., York  
The Rev. George A. Kemp, r; the Rev. Frederic G. Stevenson, c  
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
TRINITY Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

## VIRGINIA

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

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r; the Rev. Dovid W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkds HC anno

## WISCONSIN

**MARQUETTE UNIVERSITY** Milwaukee  
ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't  
Sun 8, 10:30 HC; H Eu daily

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
The Rev. W. T. Lawson, c; Phone 756-1595  
Sun 8, 9:15, 11; weekdays as anno

The Directory is published  
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# Booknotes

Karl G. Layer

ceed now toward the ordination to priesthood/episcopacy of any female. Sorry, Blanche. I still love you very much, I want you to succeed in your studies, and I'm sure God has a ministry for you. But my vote is *No re: priesthood/episcopacy for females.*

But what is this booklet? It's an affirmation of the *priesthood* of the church as a *male* vocation. And its language is theological, thank God. The contributors represent a wide range of church allegiance: Anglican, Orthodox, Protestant, and Roman Catholic. It is straightforward, hard-hitting, logical; and it's filled with concern for the love and unity our Lord wants in and for his church. That, perhaps, is the foundation on which each contributor stands: the church is the Lord's, not ours; and priesthood is a calling, not a right. Everyone having a vote in the coming General Convention really owes it to himself and to the church to read this prior to Louisville. Out of the love and charity we have, one for another, be sure to read it.

Alexander Schmemmann, Louis Bouyer, John Macquarrie, Harold Riley, John Paul Boyer, Jean-Jacques von Allmen, George William Rutler, and Robert E. Terwilliger, when put together within 60 pages, comprise quite a package. I felt exhausted, several times, as I listened to them; the agony was that intense. But now I'm rested. And I'm absolutely (almost) persuaded. Read it for yourself.

(*The Rev.*) PAUL Z. HOORNSTRA, *Th.D.*  
Grace Church, Madison, Wis.

Coming — October 7  
FALL BOOK NUMBER

**THE ESSENCE OF MARRIAGE.** By J. A. Fritze. Zondervan. Pp. 107. \$.95 paper. This small guide, by a professional marriage counselor, provides basically sound, if not altogether original, suggestions for achieving a well-founded married life. Dr. Fritze is a Lutheran minister who has done considerable work in the field of marriage counseling.

**SAMUEL WILLARD: Preacher of Orthodoxy in an Era of Change.** By Seymour Van Dyken. Eerdmans. Pp. 224. \$5.95. Here is a summary of the main areas of religious thinking of Samuel Willard, the late New England Puritan. Extensive and careful work had been done by Dr. Van Dyken. This is solid scholarship on an important New England leader. An extensive index is included, as well as a thorough bibliography.

**PORTRAIT OF SOPER.** By William Purcell. Mowbrays. Pp. 186. £3.00 net. One of the more controversial figures on the British Christian scene, from the mid-twenties until now, has been that of Methodist Donald Soper. From his ministry at Kingsway Hall in London he has made contacts throughout the world. He has been a consistent pacifist and supporter of minority causes and a spokesman on virtually all controversial public issues. This is a well-written and insightful biography of one influential clergyman.

**VICTORY OVER VIOLENCE: Jesus and the Revolutionaries.** By Martin Hengel. Fortress Press. Pp. xxvi, 67. \$2.50 paper. This book attempts to deal with "political theology"—as it developed within Palestinian Judaism between 334 B.C. and the time of Christ, and as it is being advocated now by radical theologians and groups within the Christian community. This is an attempt to bridge the gap between N.T. theology and contemporary Christian social ethics, including the question of the use of violence in revolution.

**WHAT CHRIST THINKS OF THE CHURCH.** By John R. W. Stott. Eerdmans. Pp. 128. \$1.50 paper. "What does Jesus Christ think of the church? Christ himself has not left us in doubt. Sometime after his ascension and after the church had caused a stir up and down the Roman Empire, Christ revealed himself to John and through him addressed seven letters to seven Asian churches," writes Mr. Stott, rector of All Souls', London. These letters are the subject of this book, which centers on how to be a Christian in today's world.

#### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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"**THE HOLY SLICE**" by Robert C. Harvey, a brief and hopeful yarn about a diocese in the agony of renewal. At your bookseller or The Canterbury Guild, P. O. Box 85, Northfield, Mass. 01360. \$1.95 postpaid.

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### GENERAL CONVENTION

**CHARLES BATES** will be at the Convention Center in Louisville.

September 23, 1973

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### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, B. Mus. Church Music, Churchman, married, 20 years' experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent references. Reply Box A-979, or call 615-886-1207.

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position in Midwest-Southwest. Reply Box J-986.

**PROFESSIONAL WOMAN** Church worker experience as parish assistant, including administration, counseling, pastoral visitation, Christian education for all ages, seeks new post with variety of responsibilities. Reply Box R-985.\*

**YOUNG ORGANIST-CHOIRMASTER**, excellent references, seeks position in USA. Prefer pipe organ. Jon Holland, D-7141 Freiberg, Kugelbergstrasse 7, West Germany.

### RELIGIOUS COMMUNITIES

**THE COMMUNITY OF THE JOYOUS SERVANTS OF GOD**, a religious community of men and women, married and single. For information write: Bro. Superior, J.S.G., c/o The North American Episcopal Church, The Camperdown Building, 1 Cleveland Street, Greenville, S.C. 29601.

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

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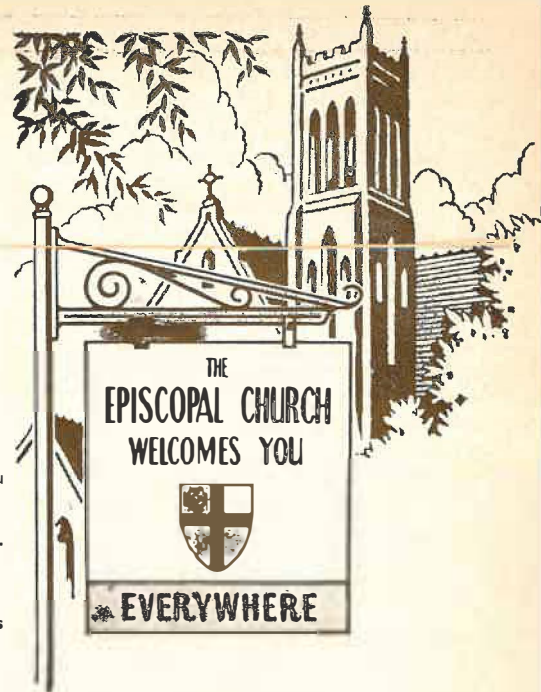
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THE LIVING CHURCH

# 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.



## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

## WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11; Wed 8:30; Thurs 10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35, 11); Daily 10

## ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

**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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

## LOUISVILLE, KY.

**CHRIST CHURCH CATHEDRAL**  
S. 2nd between Walnut & Liberty  
Sun 8 HC, 11 H Eu; HC Tues & Thurs 12:10; H Eu 7 daily during General Convention

## ADVENT

Baxter Ave. at Cherokee Rd.  
The Rev. George T. Mackey, r  
Sun HC 8; MP, HC & Ser 11; Wed HC 9:30

## ST. GEORGE'S

26th and Oak Streets  
The Rev. Charles B. Tachou, v  
Sun H Eu (2d Order) 11; Thurs 9:30

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8 & 10; Thurs 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

## EPIPHANY

1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't  
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

## CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 10 (Spanish) & 11 (Solemn High). Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-6200

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9, 10, 11 (High), 5; 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

## RESURRECTION

115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser  
Sun HC 8, 9:30, 11 (1S), MP 11; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 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

## TORONTO, ONTARIO, CANADA

**ST. THOMAS'** 383 Huron St., S. of Bloor  
Sun HC 7, 8, 9:15, 11; MP 10:30; EP 7; HC daily; C Sat 8

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