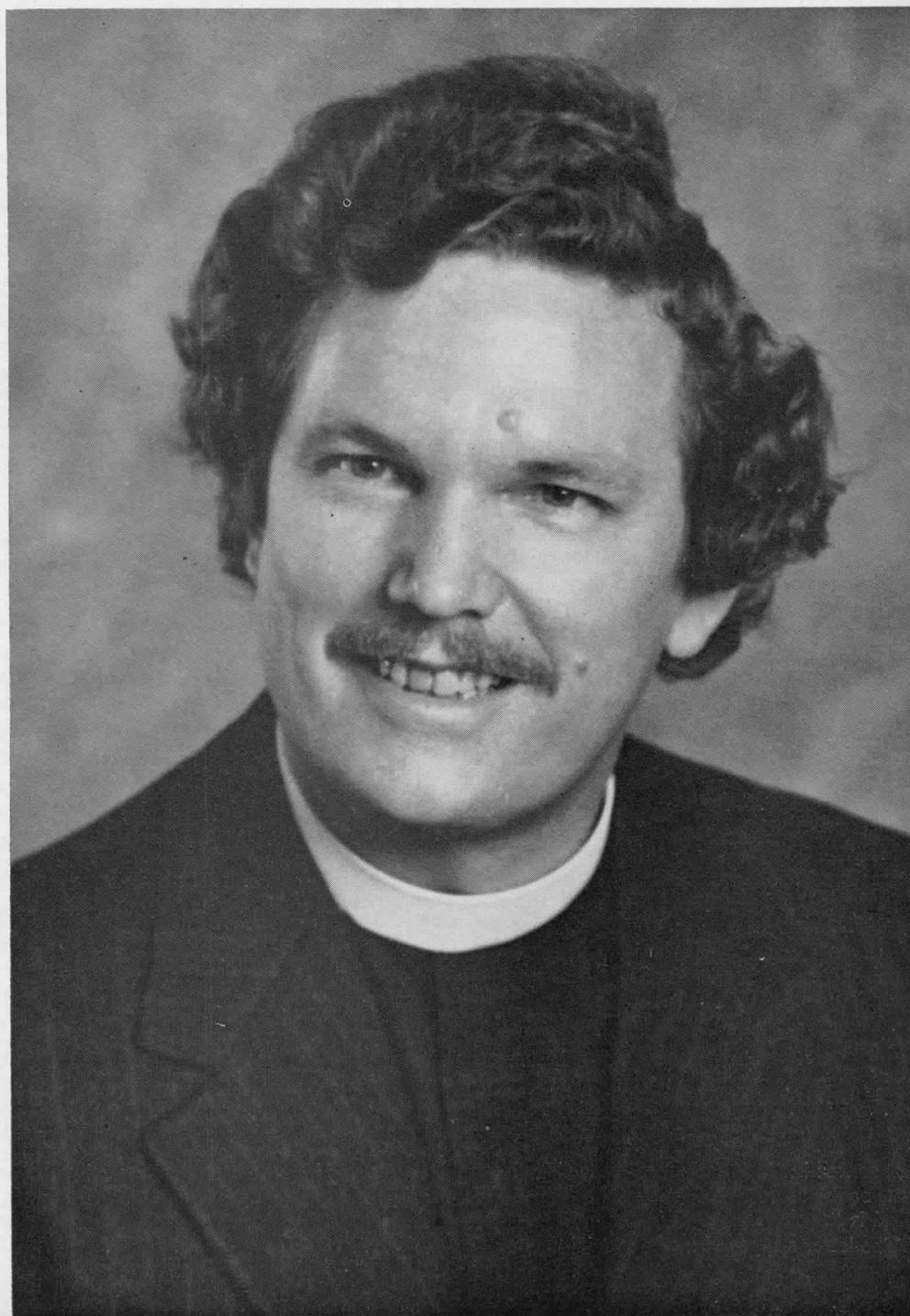


The Living CHURCH

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SCHOOL

NUMBER



The Rev. O. C. Edwards,
dean-elect of
Seabury-Western [p. 4].

AROUND & ABOUT

— With the Editor —

Some reflections upon the last meeting of the Executive Council of PECUSA:

(1) The council is apparently recovering from what used to seem an incurable case of resolutionitis. The resolution as a device for formalizing a decision is one thing, and a necessity. The resolution of unsolicited and gratuitous advice to the world at large on how to grind its oatmeal is quite another thing. Some church bodies find it harder to pass up a resolution than some drunks find it to pass up a saloon. It's a mark of healthy progress in either kind of addict when he can rise to non-indulgence.

The council at its September meeting non-indulged very well in hortatory resolutions, lapsing only once. That was to pass (and with some difficulty, another promising sign) a resolution advising the government that its present amnesty and earned re-entry program "falls short of the Gospel standards." It fails to mention just what those Gospel standards are. The resolution is presumptuous and ill reasoned, but it is only one, it had some opposition, and it could have been much worse.

God speed the day of the resolutionless church, which will be a more resolute church no longer beguiling itself with words as a substitute for works or with good advice as a substitute for the Good News.

(2) The Episcopal Church has been expensively had, in the matter of Leon Modeste and the report on the GCSP which he was to prepare for it. (See the Executive Council report in TLC of Oct. 20.) The council itself is blameworthy for having accepted rather than rejected the deal which Presiding Bishop John E. Hines made with Mr. Modeste a year ago. The dismal episode is one more example of a special problem in our church life which can be corrected and certainly ought to be. Our problem is that we are too damned nicey-nice with one another outwardly and publicly when the press is present and the world is looking on. The correction should consist of simply quitting being that way. Because of our obsession with outward harmony it has become virtually normal for a church decision-making body to surrender without resistance when it is either (a) told that something is already an accomplished fact, or (b) convinced that to resist a proposal is to get onto the losing side.

The latter happened at the special Gen-

eral Convention at South Bend in 1969, in the House of Bishops. Several bishops vowed that they would stand up and openly oppose the seating of the "additional representatives" at the convention. But they didn't. One of them told us that he had gone along with the seating "for the unity of the church," another told us that he had kept silent because he saw it was "too late."

Can Christians ever justify such acquiescence in either accomplished facts or inevitable decisions, when they believe that they are wrong? It is our calling, always, in all situations, to hoist the flag of truth as we see it and then, if need be, to go down with that flag flying. Otherwise we are not keeping our baptismal promise to confess the faith of Christ crucified and manfully to fight under his banner to our life's end. At the font we promised not to keep the peace but to keep the faith.

(3) The council is being solidly converted to belief in the necessity of two-way communication within the church, with leaders and members listening to one another. John M. Allin is passionately committed to that, as are the key people in his administration. The old "we-they" working premise of the council and at "815" is disintegrating splendidly. Once it is dead we shall all have to work at keeping it dead (beginning with ourselves, whoever we may be); we must not have a recurrence of the case of Pat Malone in the old ballad, who at his own wake came to life again when the jug was passed around.

We should note the common root meaning of the words "communication" and "communion," and think about the former as a form of the latter. The most encouraging fact about the Episcopal Church's top management group, as I see it, is that it is discovering that truth, or perhaps being discovered by that truth. It looks very good, very promising.

While we are on this subject, let's all remind ourselves that if we see the church as *semper reformanda*, needing always to be reformed, and if a genuinely two-way communication is one of the things needed, the reforming has to be done on every level of church life and by everybody on every level, which quite obviously means that you and I too must be in the process if we don't want to be in the problem. In other words, it isn't just those people up there, or over there, or down there.

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- 28. St. Simon and St. Jude, Apostles
- 29. James Hannington, B., & His Companions

November

- 1. All Saints' Day
- 2. Commemoration of All Faithful Departed

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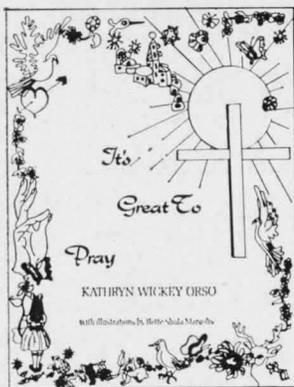
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No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Episcopal Discipline

The September 22nd critical editorial comments leveled at the bishops as a result of their Chicago meeting in not meting out stern discipline on four of its members can only be predicated on a misunderstanding or an ignorance of the disciplinary canons in Title IV of the Constitutional Canons of the Episcopal Church.

The House of Bishops does not have a canonical authority to function in disciplinary areas. Discipline for a bishop is administered through a judicial procedure involving presentment and trial, a procedure which involves individual bishops, but does not involve the House of Bishops. The judicial procedure is at present running its course.

For the bishops in the Chicago meeting to have issued judgmental statements about one of its members would have served to prejudice any future judicial procedure. For the bishops to have undertaken disciplinary action would have been foolish, for that authority is clearly not theirs, under the canon law of this church.

(The Rt. Rev.) SCOTT FIELD BAILEY
Suffragan Bishop of Texas
Secretary, House of Bishops
Houston, Texas

The Presentments

As a parish priest, I have long opposed the ordination of women to the priesthood on both New Testament grounds of male headship in the body of Christ, and on the traditional catholic grounds that the "proper matter" for ordination to the priesthood includes male sexuality.

While recognizing that the House of Bishops' Chicago statement did not attempt to deal with either the biblical or theological questions concerning what happened in Philadelphia, nevertheless I found it satisfactory from a pastoral point of view.

Basically the statement said two things: (1) That the Philadelphia ordinations were invalid in terms of our Christian community in the body of Christ, and (2) that the four bishops involved in the alleged ordinations "were wrong (they believe)."

To my great joy, what was absent from

THE COVER

The Rev. O. C. Edwards, currently assistant professor of New Testament at Nashotah House, Wis., is dean-elect of Seabury-Western Seminary, Evanston, Ill. Fr. Edwards succeeds the Rev. Armen Jorjorian, who died late last year. [See TLC of October 20, 1974, for news story about Fr. Edwards.]

the statement was the demonic spirit to be as God and show forth vengeance (which scripture says belong to God alone). They exercised discipline by judgment in their invalidation of "the work" done in Philadelphia, and by publicly denouncing the "wrongness" of their four brother bishops. But there was charity in their statement. They were attempting to exercise discipline in the context of love. Their statement seemed to be saying that the sacrifice of Christ was a perfect satisfaction for all human sin, including the sin of Philadelphia, and no further pounds of flesh would be necessary.

Now tragically, comes this further presentment. Given the Chicago statement, such a presentment now seems to me to be the age old satanic cry of sinful humanity: "We want blood!" That such a cry should come from the greater shepherds (bishops) of the Lord's flock, compounds the pastoral tragedy even more and can only increase the agony of Episcopalians on both sides of the question. I earnestly pray that either God will give the presenters (and their supporters) repentance and better minds, or that this presentment will get stopped in the canonical "red tape" of investigating committees. Putting four elderly bishops on trial will give the world a spectacle of the church's lack of healing which we will never explain away. Indeed then, to quote Bishop Sheridan: "Lord have mercy on us all."

(The Rev.) LYNN CHESTER EDWARDS
The Church of the Good Shepherd
Pittsburgh, Pa.

Doctrinal Development

In his letter [TLC, Sept. 22], Louis Traycik asks whether one segment of the church such as ours is competent to rule upon a matter of ecumenical importance. The Polish National Catholic Church has said we are not, and the Orthodox are heard making rumblings against us. The Roman Catholics appear a bit divided on it, but one unhesitatingly awaits a negative reply from the hierarchy. Mr. Traycik has the evidence, politically speaking, on his side, and I agree with him.

But the voice of Gamaliel haunts me. I think Mr. Traycik draws the line too sharply when he writes: "The catholic faith is something we can believe or reject, but not change. We term attempts to change it *heresy*."

We must be careful of the word "change." Change, in the sense of a mutation of doctrine, is heresy. But change in the sense of development is not necessarily heresy. The Nicene Creed to a large portion of the church once represented a fearful change in the deposit of faith; there have been many things since, many "changes," which have developed for the good of catholic Christianity—adapting it to unforeseen situations and thereby preserving it for ages to come.

I am opposed to the ordination of women for several reasons. To my mind it represents a shift much more drastic than meets the eye; behind it lies a whole pattern of developments that seemingly must follow and which I cannot think are good for the church.

But I may be wrong. Suppose women priests and bishops do one day gain the acceptance of the whole catholic church. Well then, something will have been done with the issue by catholic Christianity. Odd as this sounds to me, if women priests are right for the church, if it is to be, then it will

simply have been one facet of the faith whose time has come. Then it must be seen as an item in the deposit of faith which has been submerged (for good reasons), something which has, as it were, lain dormant for 20 centuries—not held before the “mind of the church” simply because the time had not arrived for it.

It was in this fashion that Cardinal Newman handled the doctrinal developments of Roman Catholicism (some of which were painful to him) a century ago. We need someone today like him. We certainly need a lively discussion of doctrinal development, of what determines a legitimate change in catholic teaching and practice.

(The Rev.) ANDREW C. MEAD
St. Paul's and St. John's Churches
Wallingford, Conn.

Good News

This is to thank you for your first rate defense and exposition of the catholic tradition of eucharistic worship [“Around and About,” Sept. 1]. Your quotation from Aquinas *re* the communion of men with God as the communion of men with one another and your comment on the order of the words reminds me of the act of love taught to children (and adults) in former times: “My God, I love thee with all my heart, and for thy sake I love my neighbor as myself.”

Some time ago you mentioned that you had not heard of any ordination of a priest or bishop done according to the ordinal in the BCP. In November, 1972, I preached at the ordination of a priest in this diocese [Albany] done strictly according to the BCP ordinal. Also, the Bishop of Albany was consecrated by that same ordinal in March, 1974, Bishop Hines presiding.

(The Rev.) ELWOOD C. BOGESS
Hoosick Falls, N.Y.

| This is good news, for which much thanks. Ed.

Lindbergh's Good Name

Your editorial about Charles A. Lindbergh [TLC, Oct. 6] brings to mind more about his services to his country. He helped the United States defeat Hitler in 1945 by calling attention to the build-up of the German air force in 1936. At that time Major Truman Smith was our military attaché in Berlin. He was denied access to German air force information until he brought Lindbergh as a guest to his home. Lindbergh was given free access by virtue of being the first flyer to cross the Atlantic alone and Major Smith went with him. In the course of these visits Lindbergh accepted a German decoration for which President Franklin Roosevelt pilloried him in a hasty action. Smith, now dead, was cited editorially by the *Chicago Tribune* several years ago for this diplomatic coup but I now call attention to the affair as of current interest.

JOHN HULING, JR.
Elkhorn, Wis.

The Church's Mission

I find repulsive the efforts to try the four bishops who participated in the Philadelphia ordination. Such passion for punishment is sick. It is unworthy of our bishops to be so preoccupied with conformity and obsessed with discipline. It is unfortunate that our “catholic-minded” bishops so periodical-

ly reveal this ugly, neurotic side of their personalities. Deficiencies of love and mercy, or indulging in vengeance and vindictiveness, are never justified by the defense of “justice” and “righteousness.”

The world knows (even if we've forgotten) what the church's real mission is all about: redemption, proclaiming “good news,” creating the fellowship of love, being the peacemakers, relieving the oppressed, feeding the hungry, etc. How ludicrous, how scandalous, the church must appear to the world when we abandon our urgent mission, and permit ourselves to be diverted to huffing and puffing over anal questions of conformity! How can we justify resting from our *real* mission to the world, while we pompously tidy up irrelevant housekeeping niceties of canonical order?

I believe the flap over ordaining women is largely a diversion from our real task—which the church sheepishly took up in recent years, only to abandon when the going got tough. I'm speaking of liberation, empowerment, and genuine engagement with social/political problems.

Sexism may be the root cause of the reactionism. Or perhaps the bishops are furious with “the traitors” within their prestigious fraternity who dared to “break ranks” on the issue? Perhaps the real crime is “treason”—deviation from the status quo—an assault against the traditional episcopal way of doing and controlling things?

So this issue presents this challenge to the House of Bishops: “How will you look to the world? ‘Suffering Servant’ or ‘Colonel Blimp’?”

(The Rev.) EDWARD O. WALDRON
St. Timothy's Church
Washington, D.C.

Bishop Sheridan's Editorial

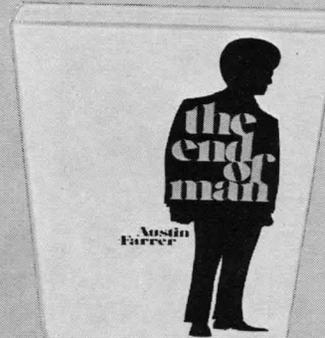
I wonder how many Episcopalians were deeply embarrassed by the guest editorial [TLC, Sept. 29] written by Bishop Sheridan? Its pompousness, self-righteousness and coldness is symptomatic of the reason why the Episcopal Church is a shrinking denomination—shrinking in numbers, financial resources and, more important than all, in theological depth. If the Philadelphia ordinations caused “hurt and outrage to church people” (and tragically it seems they have), Bishop Sheridan's editorial will be equally hurtful, not because of its obvious disagreement with the ordination of women but because of its incredible lack of human compassion. Are we being a suicidal church?

(The Rev.) CRAIG BIDDLE III
Trinity Church
New Haven, Conn.

In regard to Bishop Sheridan's editorial, I would like to apply his closing words, “Lord have mercy on us all,” not to those who have been offended by the ordination of 11 women but to those whose consciences are offended by the fact that women do not yet have equality in our church. The bishop implies that disciplining of four bishops is also necessary, but why? Why is discipline more important than charity?

It is always easier for us to condemn than it is for us to be charitable. The church has condemned too many too often in its long past, because order seemed more important than individual conscience. Was it not fear of non-conformity and of the unknown which caused Puritans to burn witches, and

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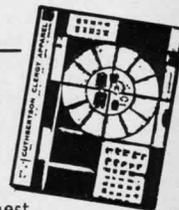
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is it not true that conscience is always condemned by those over-zealous for order?

If the spirit of condemnation continues we will indeed say "mea culpa," not because of Philadelphia, but because we have ignored the vision of the Kingdom of God, expressed in part by St. Paul: "Baptized into union with him, you have all put on Christ as a garment. There is no such thing as Jew or Greek, slave or free, male or female; for you are all one person in Christ Jesus."

It is such a vision which stirs men and women to acts of conscience, even when in conflict with canons. Clergy and laity alike break canons, and rubrics when those rules do not serve the higher priorities of the Gospel, and if we do not admit this then we are hypocrites. As sinners we live by grace.

The law has been fulfilled in Christ as the revelation of love. We should therefore be ashamed as well as embarrassed by the fear and lack of faith of some who have forgotten the fundamental basis of conscience in the personal life of Jesus. We know what was most important to him. Conscience, not canons! Or else the crucifixion was in vain. Lord have mercy upon us all.

(The Rev.) ERNEST EDWARD HUNT III
The Church of the Epiphany
New York City

The Prayer Book

In printed and in oral discussions in the course of the present controversy about the Prayer Book, the phrase "1928 Book" often occurs. This is, of course, a proper term to use. However, the spirit in which it is used often warps it into a disparaging description. Pejorative.

Would it not be more fair, when referring to *The Book of Common Prayer*, to call it just that, or, simply, "The Prayer Book"?

One suspects that arguers use the phrase "1928 Book" with the hope that readers will feel that it is "something outdated or old-fashioned," and therefore properly to be discarded.

When some revising took place, just prior to 1928, *The Book of Common Prayer*, nevertheless, continued its existence.

Once again we set in motion a procedure for revision. The directive, however, was "revise," not "destroy."

(The Rev.) RODERIC PIERCE
Laguna Hills, Calif.

Aid to Indians

Many times I have received letters asking about the Dakota Indian Foundation, a non-profit organization sending out appeals for Indian people in South Dakota. The postmark, I believe, on the Dakota Indian Foundation is Reliance, S.D. It is an appeal for gifts ranging from \$1.00 to \$100.00 to help educate otherwise poor Indian children throughout South Dakota.

To my knowledge, this particular foundation does not have the backing of the Episcopal Church and has not used any more than 5 to 10% of the total income for actual educating and helping of Indian children.

I strongly urge Episcopalians who are interested in supporting and aiding children of Indian ancestry in South Dakota to do so through the diocesan office (P.O. Box 517, Sioux Falls, S.D. 57101), St. Mary's School

for Indian Girls (Kenyon Cull, Headmaster, Springfield, S.D. 57062), or Bishop Hare Mission Home (The Rev. David G. DeVore, Director, P.O. Box 168, Mission, S.D. 57555), where all of the funds are used specifically for the educating of children, the books are in order and open to the public and are audited each year. The church has always spent a full dollar for every dollar received for the purposes intended.

(The Rt. Rev.) WALTER H. JONES
Bishop of South Dakota
Sioux Falls, S.D.

Addressing the Clergy

To take Bernice Elizabeth Young's letter [TLC, Oct. 6] a step further: Would you dare address someone as "Reverend and dear Person" when she, or it, might be a *perdaughter*? The only solution in this view is "Reverend and dear Per."

How about eliminating titles and simply using Christian names?

ELIZABETH CAMERON
San Diego, Calif.

The Nixon Pardon

Re the Nixon pardon [TLC, Oct. 6], let's have Almighty God judge Richard Nixon and let him rest.

Surely there is much to fill the columns of your magazine besides hashing over "old stew." The recent "carnival" held by our church in Philadelphia should be enough to take you through 1974.

FRED E. DONOVAN
Phoenix, Ariz.

Ordination of Women

Among all the fumes about the "Philadelphia 11" I haven't seen anyone reduce the question of validity to its simple components, that is: Were the necessary form, matter and intention present for the accomplishment of a sacramental rite?

All can agree that the matter of ordination was present—there was the laying-on-of-hands by those competent to do so. As to form there is less possible agreement since the new ordinal omits the specific gift of the Holy Ghost for the office and work of a priest.

But as to intention there should be absolute certainty among the fair-minded that the rite was invalid (incongruent with the mind of Christ as it is known to his bride the church) since the church does not intend to ordain women, never has, and—God remaining who he is—never will.

Let us, brethren, coolly consider the source of doctrinal and sacramental authority in the church. PECUSA neither in its House of Bishops nor indeed in its entire membership voting unanimously has any jot of authority to define or to change any dogma or the meaning of any sacramental rite. I can hear in my mind's ear the shouts of outrage had the Roman pope ordained 11 women! One of the reasons we love our PECUSA is that it is powerless in those very areas where power might lead us astray from Christ and his church. Perhaps God's intention in the great schism and since has been to protect the universal church from any longer being able in common assembly to make stupid decisions.

Read "God remaining who he is . . ."

The Living Church

above to mean that no miracle (and the act of God upon the natural man in making a priest is a miracle) ever happens which is not essential to the salvation of the world. Among the least essential miracles to this end, along with the rising of the sun in the West, would be the ordination of women—bless them!

CHARLES BUSH

San Francisco, Calif.

Priest and Priestess

The question is whether the term "priest" would include women. Long ago, in grade school, a child asked, "Is mankind only men?" The teacher replied, "Man embraces woman." By the same rule, does priest embrace priestess?

A FEMALE LAYMAN

Experiment and Liturgy

During the month of August I did supply work in Ontario. While there, I came across the Anglican Church of Canada's excellent rationale for liturgical change and revision, *Experiment and Liturgy*. It is composed of articles by five persons prominent in the Canadian church.

Speaking of the eucharist, under the caption, "Is Experiment Really Necessary?" J. C. Kirby, associate professor of New Testament at McGill University, makes the following observation:

"Various attempts were made at the time of the Reformation to recover the pattern of the eucharist as the New Testament appears to describe it. Unfortunately, lack of historical knowledge of first century Jewish culture and hence of the manner and meaning of Jewish meals, and the desire to turn the eucharist into an imitation of the Last Supper resulted in what can only be called a caricature, the celebration of the presence of the risen Lord being turned into a commemoration of his death."

With this position I heartily concur. I would say that some liturgical reform is both necessary and imperative and I should hope that those charged with the ultimate revision of our 1928 communion rite will keep Dr. Kirby's thought in mind.

(The Rev.) N. CHAFEE CROFT, (ret.)
Augusta, Ga.

PARDON US

The explanation of last week's cover picture showing the Rev. Luis Serrano preparing to celebrate Holy Communion at Quilapa, El Salvador, was inadvertently omitted from the issue. Our apologies to all! Fr. Serrano drives 101 kms. to Quilapa every Sunday for Holy Communion and some brief counseling before rushing back to the capital city for an evening service at another mission. The service shown on the Oct. 20 cover drew some 30 adults and children, with most of the rest of the village observing from a distance.

Books

PROMISES. Morehouse-Barlow. Teacher's edition \$3.00, Pupil's edition \$2.75, Handwork \$2.20, Take Home packet \$1.70.

SAINTS AND SEASONS. Morehouse-Barlow. Teacher's edition \$3.75, Pupil's edition \$2.95, Kit \$1.95.

The Episcopal Church Fellowship series has given a substantial face lifting to their courses for the middle childhood youngster. *Promises* deals with concepts of the Summary of the Law from the covenants with Moses, Abraham, and Jacob through the promise of new life in Jesus Christ for eight and nine year olds. *Saints and Seasons* is concerned with the church year and with men and women whose lives have reflected God's spirit. Included in the usual list of saints are lesser known and modern day saints, i.e., Sister José and Frank Laubach.

The teacher's manuals are well put together. The concise but thorough introductions outline much information needed by the new teacher such as characteristics of the child, how to use the material, the essence of good planning, where the course is going. Both courses are built upon the unit planning idea and rely strongly on storytelling. Accordingly a good run down on successful storytelling is found in *Saints and Seasons*. A number of craft ideas, games, and projects are suggested and are workable as well as appealing. Certainly a pleasant and profitable church school year could be put together with either of these courses.

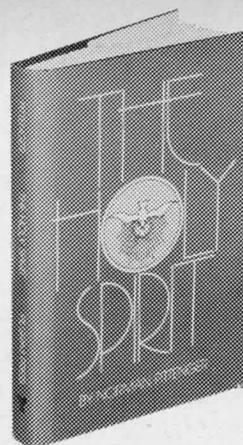
However a pertinent consideration is cost. Three student's booklets and a packet of take home cards are needed for each student in the *Promises* curriculum. Also there is one handwork packet intended for the entire class. *Saints and Seasons* requires a packet of pupil's leaflets and a handwork packet. While such materials may seem necessary at first glance, it often is simply not practical to order such individual supplies unless there is some sort of fee system which insures a minimum commitment to class attendance. Most teachers could very well do with the teacher's manuals and one set of the pupils' materials. Morehouse-Barlow is to be applauded for these revisions.

SUSAN M. CLARK
Christ Church
Whitefish Bay, Wis.

THE DOORS OF PERCEPTION. By Chandler W. Sterling. Pilgrim Press. Pp. 127. \$5.25.

The Doors to Perception is a good book, a very good book, that is worth every penny of its cost. It is a summary of a deep life of perception, and its author is obviously equipped for his task.

Continued on page 22



THE HOLY SPIRIT

by Norman Pittenger

Norman Pittenger, author of some seventy published books, focuses on the neglected but important doctrine of the Spirit, not only in terms of Christian response to it, but also its cosmic significance in all history and nature.

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PILGRIM PRESS BOOKS

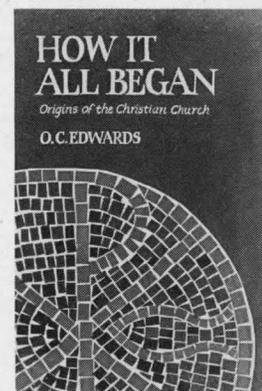
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O. C. EDWARDS HOW IT ALL BEGAN

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Written in a lively, engaging style, this popular history, rooted in serious scholarship, examines the beginnings of several important Christian institutions and practices. More than this, *How It All Began* supplies new theological perspectives on the origins and initial purposes of many of the customs and practices undergoing change today, in an attempt to help the reader evaluate today's trends. \$5.95



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October 27, 1974
Trinity XX / Pentecost XXI

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ALASKA

Tie to Canadian Church Requested

The Rt. Rev. David Cochran, Bishop of Alaska, has called for incorporation of the diocese into the Ecclesiastical Province of British Columbia, and consequently into the Anglican Church of Canada.

Accompanied by the nine-member delegation, he offered the proposal at the 23rd synod of the Province of British Columbia held in Sorrento, B.C.

Bishop Cochran reported that the Diocese of Alaska has much more in common with the Canadian province than it has with the Episcopal Church.

The Most Rev. E. W. Scott, Primate of the Canadian church, has given his support for such a move. Members of the Canadian House of Bishops have also indicated their support for Alaska to enter their church as an autonomous diocese.

According to Bishop Cochran, there should be little difficulty in such an amalgamation, since both the Anglican Church of Canada and the Episcopal Church in the U.S. have the same basic doctrine, with theology, liturgy, worship, and holy orders paralleling one another.

Bishop Cochran was consecrated Aug. 28—only a few weeks before he presented the proposal to the provincial synod of British Columbia.

EPISCOPAL CHURCH

Membership Fell, Contributions Rose in 1973

The baptized membership of the Episcopal Church in domestic dioceses stood at 2.932 million at the end of 1973, a 4.25% loss from the 1972 total, according to a statistical report prepared by Trinity Press, Ambler, Pa., for the Executive Council.

Communicants dropped to 2.073 million, a decline of 3.6%.

When the latest (but not always 1973) figures from foreign dioceses are added, total baptized membership is currently listed as 3,070,725, only slightly above the 3 million mark reached about 1955.

While domestic membership fell last year, total giving to parishes reached \$306 million, up from \$293 million in 1972. The 957,924 households listed in

the report gave an average of \$4.19 per week in pledges and plate contributions.

Giving to diocesan and general church programs was up \$1.92 million (to \$38.654 million) from the 1972 figure. Of the total, 77.5% went to dioceses, with \$10.644 million allocated for the national church budget, compared with \$10.416 million in 1972, \$10.809 million in 1971, and \$11.212 million in 1970.

Infant baptism declined as might be expected with the national decline in births.

Last year, 67,582 confirmations were reported; there were 69,083 in 1972.

The 1973 survey found that a 20% decline in church school pupils since 1971 levelled off last year to a .02%. The survey also showed only one child in nursery or kindergarten for every 17 Episcopal households and that church school classes averaged seven students each, plus a teacher.

In 1973, the Episcopal Church had 11,854 clergy, of whom 4,763 were in non-parochial positions.

STATISTICS

Churches Are Among Influential Groups

National churches are among the five most influential groups in the campaign to make corporations more "socially responsible," according to a survey made earlier this year but publicly released only last month.

On the corporate responsibility drive, churches tied for fourth place with labor unions, particularly the United Farm Workers, in the opinions of 173 people described as "corporate responsibility activists."

Consumer advocate Ralph Nader and his affiliated units ranked first, followed by environmental organizations. Common Cause, the citizens' lobby, was third.

The results of the survey were covered in the April issue of *Public Opinion Index*, but the findings were released by the Interfaith Center on Corporate Responsibility, an affiliate of the National Council of Churches.

The *Public Opinion Index* on the most influential corporate responsibility groups came out during the height of the 1974 challenges to corporations through stockholder resolutions.

GENERAL CONVENTION

Commission on Church in Small Communities Meets

Members of General Convention's Joint Commission on the Church in Small Communities met at Sierra Sky Ranch in the Diocese of San Joaquin. The Rt. Rev. Victor Rivera, Bishop of San Joaquin, is a member of the commission.

Under the chairmanship of the Rt. Rev. William Davidson of Western Kansas, the commission reviewed the operation of the program, "New Directions for Churches in Small Communities," which it is responsible for overseeing. Established by the 1973 General Convention, the program is administered by Roanridge, the Town and Country Church Institute, at Kansas City, Mo.

During the commission meeting, plans were developed for a training program for people who have supervisory, coordinating, or training functions in regions where there are significant numbers of churches in small communities. Such a course will be offered in the latter part of January and again in the fall.

SOUTHWEST FLORIDA

Fr. Haynes Consecrated

The Diocese of Southwest Florida has had its first consecration service in its brief history as a separate jurisdiction. In ceremonies held in St. Peter's Cathedral, St. Petersburg, the Rev. Emerson Paul Haynes was consecrated bishop coadjutor.

Chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop, and co-consecrators were the Rt. Rev. William L. Hargrave, Bishop of Southwest Florida; the Rt. Rev. Henry I. Louttit, retired Bishop of South Florida; and the Rt. Rev. E. Hamilton West, Bishop of Florida.

The preacher was the Rt. Rev. Robert B. Appleyard of Pittsburgh.

Bishop Haynes, 56, a minister in the Evangelical United Brethren Church from 1937-48, was ordained to the priesthood in 1949. He spent several years in the Diocese of Southern Ohio before going to Orlando as canon chancellor of St. Luke's Cathedral. In 1964, he was named rector of St. Luke's Church, Fort Myers, Fla. He was elected to the episcopate last April.



BISHOP HAYNES

Music for the service was provided by Ralph Tilden, organist, and the men and boys choir of St. Luke's Church, Fort Myers.

Bishop Haynes' responsibilities will include establishment of new congregations, work with postulants and seminarians, and the program for continuing education for clergy. He will succeed Bishop Hargrave upon the latter's retirement.

CENTRAL FLORIDA

Companion Diocese Aids Honduras

The missionary diocese in the disaster-stricken country of Honduras is a companion of the Diocese of Central Florida.

When news of the ravages of the hurricane reached the U.S., Episcopal Churchwomen of Central Florida met with their bishop, the Rt. Rev. William H. Folwell, to set up an immediate diocesan emergency relief program to help the people of Honduras.

The response of not only Episcopalians but many others was instant and overwhelming. Volunteers collected goods, food, and other supplies. They expected that there would be one big truckload of supplies, but several trucks were needed to hold the donations.

One plane loaded with food and clothing has already been sent by the diocese to Honduras.

ACU

Bishop Dropped from Membership

The retired Bishop of West Missouri, the Rt. Rev. Edward R. Welles, has been dropped from membership in the American Church Union for taking part in the uncanonical ceremony of ordination of

11 women deacons to the priesthood.

In a letter to the bishop, the Rev. Canon Albert J. duBois, ACU president, reminded the bishop that "some months ago you wrote to me and advised me to the effect that you believed women should be ordained to the priesthood and gave me the option of listing you (as an honorary vice-president) in the ACU or not. At the time, I had no idea that you would be led to the schismatic actions of July 29 and, because the ACU has never demanded absolute agreement as to 'opinions' from its members, I saw no reason to drop you from the listing." However, the ACU president added, "the ACU *does* require loyalty to the One Holy Catholic and Apostolic Church, and to its doctrines and traditions, given through the ages under the Holy Spirit of Order and Truth and which can stand the Vincentian Test."

Canon duBois declared that Bishop Welles departed from loyalty to the church by taking part in the service on July 29, and concluded that "in the light of this, and with deep regret and sorrow, I must take up the option you gave me and by authority granted me under the by-laws and the council of the ACU, I have directed the secretary to remove your name from the rolls."

ORDINATION OF WOMEN

Jesuit Theologian Challenges Episcopal Bishops' Stand

The Rt. Rev. Arthur A. Vogel of West Missouri has "misinterpreted" an article on validity of ordination written by the Rev. Frans Josef van Beeck, S.J., the latter has charged.

At the special meeting of the House of Bishops in August, Bishop Vogel, a leading theologian of that body, quoted Fr. van Beeck's article in support of the invalidation of the ordinations of the 11 women deacons in Philadelphia on July 29.

Speaking at the annual meeting of the North American Academy of Ecumenists, the Jesuit theologian said that the Episcopal bishop had not drawn the proper conclusions from his article, which was published in a 1966 issue of the *Journal of Ecumenical Studies*.

He said that the "warranted" conclusion from his article would be that the ordination of the Philadelphia 11 "was irregular, but not invalid in the traditional sense."

It was "obvious," he said, that Bishop Vogel attributed "much more substance" to his definition of validity than he himself had intended it to have.

In his report to the bishops at Chicago Bp. Vogel said:

"There is a newer use of the word 'valid' which has found great currency in ecumenical theology due to the influ-

ence of a Roman Catholic scholar whose name is van Beeck, and he says, his contention is, that validity means ecclesiastical recognition.

"Then in this sense, does a given church as a communion juridically recognize a ministry? If so, it is valid."

In his critique of Bishop Vogel's position (and inferentially that which the bishops formally took in their Chicago statement), Fr. van Beeck stated that the position "goes against the tradition not only of the Roman Catholic and Orthodox Churches on the validity of ordinations, but also against the doctrinal tradition of the Anglican Communion."

He noted that the House of Bishops cited two reasons for invalidating the Philadelphia ordinations—that the bishops who took part in the ceremony were "neither authorized by the local bishop or the bishops, nor by the canons of the church," and that "a sacrament is only valid if it is recognized by the church."

The first reason "does not follow," he asserted, because "the Anglican Communion has never made the bishops' power to ordain validly dependent on authorization."

According to Fr. van Beeck, Bishop Vogel failed to distinguish two things: "The bishop's power to ordain, in virtue of his being a bishop of the church, and the bishop's authorization to ordain, which he has to receive from the local bishop if he is retired or out-of-diocese, if he wants to follow (as he normally should) regular procedure in the interest of the coherence of the church."

The underlying problem, the Jesuit said, "is that Bishop Vogel's theology of the church does not envisage conflicts and divisions."

With regard to the second reason cited by the House of Bishops for invalidating the ordinations, Fr. Van Beeck acknowledged that in his 1966 article he had defined validity as recognition by the church.

But, he said, he had developed this definition to achieve a specific end, namely, a more open evaluation by the Roman Catholic Church of sacraments *outside* that body which have been traditionally treated by it as invalid (except baptism).

The fact that sacraments administered in other churches may be viewed by the Roman Church as formally invalid "does not mean that they are 'nothing,'" said Fr. van Beeck. Such sacraments "are recognizable if they satisfy the essential requirements."

He went on to say that "a tool developed for one purpose must not be uncritically used for another purpose. What was useful for a discussion of an inter-church problem may not be useful for a clarification of an intra-church problem, such as the Philadelphia ordinations."

On the issue of recognition, Fr. van Beeck said: "Recognition means the church guarantees that this is a true

sacrament. It does not follow that non-recognition means that the church guarantees that this is not a true sacrament."

He added that "the Anglican Communion has recognized and the Episcopal Church has at least implicitly endorsed, that women as such are capable of ordination to the priesthood and the episcopate. Hence, in the Philadelphia ordinations, the bishops had the power to ordain and had every intention of doing so, (and) the women were capable of being ordained."

From this evidence he concluded that "the ordinations were irregular (but) they were true ordinations, very probably also de facto recognized (but) at any rate implicitly valid and recognizable."

Commenting further on the issue in the Episcopal Church, Fr. van Beeck said that the "factual admission of women to the ordained diaconate suggests that their exclusion from the priesthood and the episcopate is based on discipline, not incapacity."

He cited another reason "why there is presumption that the ordination was valid: namely, that the bishops and the women were in good faith and that there exists in the Episcopal Church 'an extraordinary situation.'"

According to him, "the participants in Philadelphia were not breaking the church; they were breaking the discipline of the church—a discipline which is experienced as ambiguous."

This ambiguity, he said, "has created a 'protracted extraordinary situation' in which actions against church discipline are no longer experienced as creating the presumption that people who go against discipline do not have the intention of doing what the church does, (which is) the basic prerequisite for a valid sacrament."

Fr. van Beeck defined an "extraordinary situation" as one in which the "law no longer does justice to the realities of life."

He declared that "it is not constructive to keep on insisting on valid ordinations. The edge of growth is in encouraging women (and men) to minister in the church on the basis of their vocation, that is, because they are called." [See editorial, page 14.]

EVANGELISM

Roman Catholics Mean Business

Based on successful pilot programs conducted in two Mississippi communities, the Roman Catholic Diocese of Jackson has launched "Operation Share" as a statewide evangelical outreach to all those who have no church ties or are alienated from all religious groups.

The six-week program is lay oriented and can be conducted by a single parish or by a cluster of parishes. It will be

carried out by parishes sometime during the period from January through Easter.

The Rev. Alvin Illig, CSP, who conducted the small-scale outreach programs in Pascagoula and Gulfport earlier this year, said the fact that 23% of the Mississippi's population—almost 500,000 people—have never appeared on any church roll is indicative of the need for churches to reach out to the unchurched.

He noted that the 23% for the state is considerably under the national figure of 49%, or some 100 million individuals in the U.S. who have no religious ties.

"Ideally," Fr. Illig said, "the program could be implemented across the country, with an outreach to all 100 million of the unchurched."

NEWS FEATURE

Hispanic Experience

By the Rev. ROBERT M. HAVEN

Although the city of Amsterdam in upstate Mohawk Valley, New York, is a small blue collar factory city with more than its share of poverty, there has never been a public defender or Legal Aid Society in the city to represent indigent defendants in civil court. Poor people in the city simply did not have access to legal counsel whenever they were involved in landlord disputes or credit and bill paying hassles or marital and family problems or anything else in the whole arena of civil law. Even when the Mohawk and Bigelow Sanford carpet mills were booming and jobs were plentiful there was still no counsel for the poor.

After carpet production in the community moved south and light "fly by night" industries moved in to rent space in the old mills, there came also a large Puerto Rican and Costa Rican community. This community was the cheap labor force. Today Spanish people make up over 10% of the city population and most of them are poor. The cultural wrench in the move from Puerto Rico to Amsterdam is traumatic in every way and these people frequently are in repeated need of legal counsel. This past year, to cite some specific cases as examples, one family had a malfunctioning space heater in their apartment in the bitter cold of winter. The federal urban renewal agency owned the building which was being rented to Social Services and Social Services refused to buy a space heater for the apartment because they thought there was sufficient income in the family for that purpose. Another family could not

THINGS TO COME

November

22-24, at Roanridge, Kansas City, Mo.: conference on the self-supporting ministry, sponsored by National Association for the Self-Supporting Active Ministry (NASSAM). For further information: NASSAM Conference, Roanridge, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154.

pay cash on the barrelhead for car repairs and the garage owner refused to return their car to them until the bill was fully paid. A third family was evicted from their home on the ground that they had brought cockroaches with them into the building. Examples of need for legal aid among the Spanish are legion.

In January of 1972, some of the local people in the city petitioned their respective churches for money to fund a Legal Aid Society for the poor in civil court. The Roman Catholic and the Episcopal Churches were specifically approached. The Campaign for Human Development in the Roman Catholic Church was petitioned. A letter was sent to the Hispanic Officer of the Executive Council of the Episcopal Church, and in the letter the situation and need of the Spanish people in Amsterdam was laid bare. Several months went by and there was no reply. Finally when the Diocesan Bishop of Albany, the Rt. Rev. Allen W. Brown, sent a pointed letter to New York, the Hispanic Commission responded. The Commission suggested that a field appraisal be made and that the decision for a grant be made on the basis of that appraisal. July 2, 1972, was selected as the date of the appraisal at which time Mr. Julio Rosado, Secretary of the Episcopal Church's National Commission on Hispanic Affairs, would come to Amsterdam to make a study.

Preparations for the field appraisal immediately began. It was arranged to have a special meeting of the officers of the Spanish American Club to meet Mr. Rosado on July 2. OEO officials agreed to have lunch with him on that day and a tour was planned through the old textile mills and their sweat shops and through the section of the city where the Spanish lived. In the evening a dinner was scheduled to which interested and concerned citizens of the community were invited including the Director of the Campaign for Human Development of the Roman Catholic Diocese of Albany. However, Mr. Rosado didn't appear at the Albany Airport on July 2, and it became necessary to announce this fact throughout the day to all concerned, which was done with much embarrassment.

Subsequently another pointed letter from our diocesan office (this one from the Suffragan Bishop, the Rt. Rev. Charles B. Persell) was dispatched to New York asking what had happened to Mr. Rosado. An answering letter from Mr. Paul A. Tate, Deputy for Jurisdiction, offered no excuse for Mr. Rosado but did include a check for \$5,000 to fund legal aid in our area. Mr. Tate wrote that he hoped that the enclosed check would somehow ease our embarrassment. The Roman Catholics immediately matched this amount with another \$5,000 from their Campaign for Human Development mak-

Continued on page 20

Church and School — Separation in Education

By WILLIAM S. GANNON

A favorite biblical text for relating education and the Christian faith is Luke 2:41-52 (RSV):

Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers.

The story does not end here. But we may pause for a moment to consider what the story says about education in those days. Unlike today, the school and the church did not co-exist in an uncaring, indifferent truce. Rather, the temple embraced both.

Many find their professional interests unite both church and school. Churchmen who teach care deeply about both. Schoolmen who are churchmen struggle in secular settings with the task of uniting them. Yet, only in church schools can one find today the place where a viable unity exists between the heritage of Western

education and that of the Judeo-Christian past.

Of course, church schools can be very secular just as public schools can nurture a godly impulse in children without it ever being named as such. No guarantee exists that the brand label will mean anything. We are sophisticated enough about advertising to know that. But a basic problem in religious education today consists in part in the reluctance and refusal of public school education to deal with the religious and moral spirit of man. Prayer is not possible in public schools, nor is it possible to nurture a tradition of worship. While courses in the study of world religions, sacred texts, or a simple literary study of the Bible, are all permissible in public schools, few are the times and places where such courses are taught.

If the problem were only a matter of

"problem . . .
to deal
with the religious
and moral spirit"

private, church school education versus public, secular education, the solutions would be simple. But the trouble, as with the devil, lies within church schools as well as outside of them. The central task, faced by both private and public schools, is the reconciliation of the moral and spir-

itual person with the learning person. Yet, many in the church school world feel that church schools have a slight advantage here, at least a potential one, and rightly so.

Stated in this manner, the perspective that church people have on this problem sounds somewhat pretentious. But consider some disturbing facts. The most highly and widely educated century in history, our own century, has witnessed the death of over 200 million people due to war and war related problems. The most highly educated people of our time, while contributing greatly to the beneficial discoveries and movements of the day, have produced as well the most outlandish technological disasters that we know, polluting, gagging, and otherwise abusing the human and natural world. The country from which we have received our whole modern university system of education witnessed the most diabolical modern crimes in history, the systematic extermination of 6 million Jews. Clearly, the separation of church and school, the ignorance of moral values that can now accompany a university education, is a terrible thing.

Jesus went to the temple as a 12 year old, "sitting among the teachers, listening to them and asking them questions." Where would he go today? And how would he be received? And what questions would he ask?

Fortunately, the restless spirit that led Jesus to the temple lives in all young people. It belongs to their growth as young adults. And here we come to the rest of the story:

And when they saw him they were astonished; and his mother said to him,

The Rev. William S. Gannon is headmaster of St. Mary's and St. John's School in Peekskill, N.Y.

"Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.

This story has a good ending. In his early teens, the inquiring mind of Jesus found the freedom to move away from his parents and home without becoming cut off. His parents sought him out as good parents would, and he returned home. But note well, his family, the immediate family, did not satisfy his

"Churchmen
who teach
care deeply
about both."

thirst for knowledge, the temple teachers did. And note well again, his family was not jealous of his teachers nor threatened by his interests; they allowed him to have concerns they did not understand. Other educational journeys do not always end as lovingly as this one.

What an anguished yearning exists in us when we are parents! Money is no object where our children are concerned. If only we could buy them wisdom and courage and grace. But our children go as they come, upheld by the gracious reality to which in trust we give all that we love, and from which we receive all. Howard Nemerov, the poet, sums up well the burden we bear and the spirit with which we entrust to our schools those whom we love more deeply than we can say. He says:

... My child has disappeared
Behind the schoolroom door. And
should I live
To see his coming forth, a life away,
I know my hope, but do not know
its form
Nor hope to know it. May the fathers
he finds
Among his teachers have a care of him
More than his father could. How
that will look
I do not know, I do not need to know.
Even our tears belong to ritual.
But may great kindness come of it
in the end.

Music and the New Services

By J. GREENLEE HAYNES

A prevalent complaint about the revised services, whether it is about the holy eucharist or the daily offices, is the lack of music to go with the new texts. Though new settings are constantly being written and published, they do not seem to do away with the grumbling. In part this is because all of the new compositions become expensive, are generally tainted by the stereotype of newness, and, unless one spends a great deal of time in services teaching them to congregations, end up being performances by a choir. The latter in a great measure defeats a major purpose of the revised services, which is that of greater congregational participation.

One avenue of approach toward the solution of the problem that has generally been overlooked is renewed and greater use of the Anglican chant. This versatile way of setting words to music is one of the unique contributions the Anglican Communion has made to the sung liturgy of the church. Much of the history of its development as a form is obscure . . . at least that is true in my rather limited library on church music. Leonard Ellinwood in *The History of American Church Music* wrote:

"A primary characteristic of Episcopal church music, Anglican chant, is first noted in Andrew Law's *Rudiments of Music* (1783), 'to which are annexed a number of plain tunes and chants' with rules for chanting."

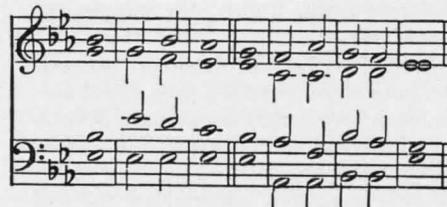
And then on the next page of the same book, the author adds: "In at least two Episcopal churches [In the 18th century] . . . boy choirs were established . . . for the purpose of singing the metrical Psalms and the chants of Morning Prayer. In 1709, Trinity Church, New

York, founded a charity school for boys. The first master was William Huddleston (ca. 1663-1726), who was then serving as parish clerk, and therefore responsible for the Psalm singing. He may very well have used some of his 48 boys as a group of singing-boys to help with the psalmody in services." In any case one can be sure that Anglican chants have been known and used since the 18th century.

What makes the Anglican chant such a viable and convenient device for the new services is first its familiarity (even though it is often atrociously rendered by both choir and congregation) and second its adaptability to any text, prose or poetry. There is probably not a mission or parish in the nation which does not have a member who can "point" any of the texts (eucharist or office) to be done to the tunes in the back of *The Hymnal, 1940*. Using the familiar Barnby Chant (#671) or any other, one can readily sing:

671

J. BARNBY



"Twinkle, Twinkle / little star.*
How I / wonder what you are."

or

"Fourscore and seven years ago

Continued on page 16

Punctured Preconceptions

By W. C. SEITZ, JR.

Last year all active clergy of the Episcopal Church were sent a book from the Executive Council entitled *Punctured Preconceptions* with a note to the effect that it can help us determine "the climate and opinion in the various dioceses." The book is a study by means of extensive interviews of what American protestants think about their churches.

It is a thoroughly protestant book, compiled by protestants, about protestants, for protestants. Our Episcopal Church is not included at all. We had no part in making the study, the inquiries reflect a distinctive protestant point of view, and it does not appear that any of those questioned were Episcopalians. My first reaction was that of resentment at the implication, in the buying and mailing out to us of this book by our national officers, that they are already thinking of us as swallowed up into a gigantic American protestant church and the book's protestant conclusions as applying directly to us.

Taken however simply for what it is, a compilation of protestant opinions, the book has much to reveal of interest about our protestant brethren. And the first note is one of optimism. The study indicates that protestantism is stronger and healthier than ever before in the history of our country. Popular acceptance and support run high. There is little desire for change. Most protestants seem to want their churches to continue teaching the faith and preaching the Gospel the same as always. And relatively few have major complaints about the way things are at present.

One insight into protestantism which I gained from the book concerned their worship services. The major intent of protestant worship, according to the study,

appears to be that of arousing religious commitment. Protestant clergy, on the whole, complained about poor church attendance. But not the laymen. The laymen say that they are just as strong for the church as ever. But they never looked upon worship as a duty. They go for the inspiration they get out of it. And the reason they don't attend church as often as they used to is entirely due to the demands of modern living.

Another interesting thing to me was what they expected of their denominational headquarters. First in their priorities was overseeing ministerial training and the supplying of upstanding clergy. And the second most important function of the denominational headquarters was listed as social action. According to the study the majority of protestants want their local churches to avoid controversial issues and to have their denominations do the speaking out and the taking action at the national level instead.

When I received this book I was suspicious that our national church officers had some special motive in mind. For some time they have been trying to sell us on the idea of giving them complete control of our clergy training facilities and studies. And for a similar period of time they have been trying to be the church's voice, agent, and antagonist for social action. If this book really were a portrayal of "the climate and opinion in the various dioceses" then it would prove that our national church officers are merely attempting to do what we Episcopalians want them to do. But this book is not about us at all, and there is no reason to accept the premise that its findings apply to us.

At least I hope and pray that we are different and that this book does not portray the "climate and opinion" of our people. The distressing thing to me about both the questions and the answers is that they are so selfish and self-centered, and the concept of fulfilling any sort of duty to God is entirely lacking.

Typical polling statements were: "I

believe in God who watches over me." "I believe in eternal life." "I believe in salvation from sin." "The church is important to me as a place where I get strength and courage for dealing with the trials and problems of life."

Nowhere in the book do I see the slightest indication that Christianity might have some other purpose than that of being helpful to people. And if this is an accurate appraisal of the protestant mind, it is no wonder busy protestants who don't feel a personal need for its help, can give their full approval and allegiance to protestant churches without involving themselves in any of the church's activities and services.

And the logical protestant response to a study such as this would be to try to provide what the people want. If they want to feel revived, give them revival services. If they want to feel loved, give them encounter sessions. If they want to feel useful, give them work projects. If they want to feel learned, give them study classes. If they want fellowship, provide them with social clubs. If they want to feel self-righteous, let them make public pledges in a capital fund campaign.

As for Episcopalians, I suppose it is an ethereal fantasy that I have that we are a higher order of Christian, and that our people would have expressed entirely different attitudes. In any case the book does ask the right kind of questions and we had better get some answers about our attitudes and goals before proceeding any further as an Episcopal Church in the United States of America.

Is the Episcopal Church a social service organization, or the sacred and holy Body of Christ? Do we exist primarily for the benefit of our membership or for the betterment of mankind, or for the glory of God? Is worship something we provide for people, or a duty we fulfill for God? Is it the function of our national organization to serve the church or to lord over the church; to speak for the church and act for the church or to help the church speak and act through its membership?

The Rev. W. C. Seitz, Jr., is vicar of St. Matthias Church in Clermont, Fla.

EDITORIALS

Authority, Power, and "Validity"

We covet the gift of seeing ourselves as others see us and Episcopalians can learn much about themselves from listening to others. We have just listened to what the Jesuit theologian Fr. van Beeck has to say about women and priesthood in the Episcopal Church (the news story is on page 9, under *Ordination of Women*). We appreciate his concern but must decline his counsel, for we think it is wrong and that the Episcopal bishops at their Chicago meeting were right in the stand they took.

Bishop Arthur A. Vogel of West Missouri had commended to his brother bishops a view of validity which had been set forth in an essay by Fr. van Beeck in 1966. The essence of the view is that validity means ecclesiastical recognition.

Fr. van Beeck is not happy with the use that Bp. Vogel made of his thesis and says that it is in fact contrary to the traditions of the Roman, the Orthodox, and the Anglican Communions. We would advise him that there is more than one respected tradition on this subject in the Anglican Communion.

The distinction he makes between power and authority is a necessary one, and the Episcopal bishops are well mindful of it. But they decided after the Philadelphia disorder that it's about time to blow the whistle on the magical pipe-line theory of ordination. According to this theory, if a bishop who has himself been validly consecrated chooses to bestow the Holy Spirit for the office of priest or bishop upon anybody he can do so—and God will have to deliver the goods. If that view is sound, not only the church but God himself is bound by the awesome power of the prelate.

That is what that old theory of ordaining power really comes down to, and the four bishops and 11 deacons at Philadelphia were votaries and victims of it.

Fr. van Beeck does not understand Anglicanism very well; hence his strange statement that "the Anglican Communion has recognized and the Episcopal Church has at least implicitly endorsed, that women as such are capable of ordination to the priesthood and the episcopate." It must be that he considers statements of the Lambeth Conference or the Anglican Consultative Council as officially binding. Somebody should tell him that it is not so, that there is no Anglican hierarchy that hands down from on high packages of ultimate Anglican truth.

The fact that the Episcopal Church ordains women to the diaconate appears to Fr. van Beeck as an implicit endorsement of the priesting of women. But a large number of Episcopalians believe, rightly or wrongly, that there are theological reasons for women deacons and against women priests, and their view of this subject is as "official" as the Presiding Bishop's or the Archbishop of Canterbury's.

Finally, what Fr. van Beeck has to say about "extraordinary situations" in the church which make it necessary for people to break the laws of the church is no more, no less, and no other than what every heretic

and every schismatic has said since the Day of Pentecost.

Ecclesiastical rules and regulations are indeed man-made, and subject to change. It pertains to our freedom in Christ that every member of the body has a right to disapprove a church law which he considers less than what the Lord wants for his people, and has a right and duty to work for the change of that law. If the Philadelphia participants had been truly devoted to the health and well being of the body of Christ as a whole they would have sought their goal in that way of responsible freedom and love, not in the way that they did.

Presiding Bishop's Statement

To Friends of Episcopal Schools:

The schools of the Episcopal Church, numbering almost one thousand, educating the young from pre-school level through high school, deserve the steady prayers and support of the church. In a complicated age, beset by many problems, the vitality of our schools has been notable. They have increased and strengthened steadily in a day when many other areas of church life have declined. They are important to the church and to the nation.

Indeed, our church schools are an expression of the basic religious freedom of our society. In 1925, *Pierce v. the Sisters of Mercy*, the United States Supreme Court stated that:

"The fundamental theory of liberty under which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

In religious and scriptural terms the matter is even more basic. No task that we have is more essential than the Christian education of our young. From the earliest parts of the Old Testament to the latest of the New Testament, we are taught that God is the fountain of all wisdom; surely that must be the foundationstone of our education. It is the reason for our church schools.

I count it a personal blessing that important years of my ministry were spent as the head of an Episcopal school. This experience underlines my conviction that — this year and always — our schools must have the encouragement and confidence of the church.

Faithfully yours,
JOHN M. ALLIN
Presiding Bishop

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Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 19, 1975, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 3, 1975. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 20, 1975, Educational Number of *The Living Church*.

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MUSIC

Continued from page 12

our fathers brought forth / on this continent*

A nation conceived and dedicated to the proposition that all men / are created equal."

If that is possible, pointing the new canticles, the new translations of the older and familiar ones, or any part of the eucharist is simple.

As has already been indicated congregational participation can be more readily expected in this method than by the use of new settings. However, while one is introducing the newly pointed material it would be good for congregations to be led in a review of the material written on page 697ff in *The Hymnal, 1940*. It is surprising how many are not aware or have forgotten that "good" chanting is basically just "good" reading out loud. One might also find that the congregation would enjoy going through not only the new texts, but also some of the old ones, according to the teaching methods outlined on those pages.

One idea might be added. Looking to the *Revised Book of Common Prayer*, why would it not be possible in the printing of the new book to "point" all the canticles, psalms, and sung parts of the eucharist? It would be a great help to those who wanted to continue the use of this ancient and honorable method of singing the services, and it would in no way hamper the freedom of those who chose to do it in some other fashion.

In our parish we are using a booklet containing all the new texts for daily offices and the sung portions of the holy eucharist, pointed for Anglican chanting, to good advantage. True, there are a few places where judgment must be exercised, and someone else might have pointed the text differently. The main point, however, is that it works, and the congregation is able to participate in the singing and not be a silent audience.

The Rev. J. Greenlee Haynes is rector of St. John's in the Wilderness, White Bear Lake, Minn.

Words Fitly Spoken

Crash programs and the promise of instant cures belong to Batten, Barton, Durstin and Osborne—not to Matthew, Mark, Luke, and John.
Ernest T. Campbell, *Locked in a Room With Open Doors*

If Christianity has never frightened us, we have not yet learned what it is.

William Temple

SCHOOL NEWS



Students stroll on the campus of St. Augustine's College, Raleigh, N.C.

■ **Seabury Hall**, Makawao, Hawaii, has begun its 11th year with an enrollment of 150 students. A new faculty housing triplex has just been opened on campus. This has freed two faculty apartments in Cooper House for library expansion. According to the headmaster, the Rev. Roger M. Melrose, this may give Seabury Hall the distinction of being the only school in Hawaii to have four library rooms with three piece tiled bathrooms, since the library is on the second floor of Cooper House, which has six bedrooms, and seven bathrooms.

■ An Army Reserve Officers Training Corps unit has been started at **St. Augustine's College**, Raleigh, N.C. The unit was officially established in ceremonies in Tuttle Hall, which has been renovated for use as a military science building. Dr. Prezell R. Robinson, president of the college, said establishment of the ROTC unit was especially appropriate at a predominantly black college.

"At the close of the fiscal year 1974, the black enlisted personnel in the army was 20.1%," he said. "The [black] officer strength was only 4.4%. The overall percentage including enlisted and officer personnel . . . was about 21% even though we make up only 12% of the nation's population." Robinson said that St. Augustine's has a responsibility to "help close this wide disparity between the enlisted ranks and officer strength."

■ **St. Mary's and St. John's School**, Peekskill, N.Y., has entered the field of male competitive sports for the first time

this year. The soccer team is coached by the headmaster, the Rev. William S. Gannon. Rocco Panio, who played professional soccer in Italy for many years, has been helping the players develop their skills.

■ **The Bishop's Schools**, LaJolla, Calif., added several new courses to the curriculum this year, including an expanded fine arts program and a number of new English electives. Students from such places as Hong Kong, Thailand, Peru, Saudi Arabia, Brazil, El Salvador, England, Malaysia and Nigeria, as well as from many of the 50 states, make up the culturally rich student body at the co-educational school.

■ A new science learning center was completed this summer at the **Oregon Episcopal School**, Portland, Ore., and the prospects for adding a computer center are bright. In addition, the new headmaster, the Rev. Peter W. Sipple, hopes to strengthen the school's boarding program as well as its program in the arts. A new film appreciation program for students and parents, "The Sunday Night Flicks," was inaugurated this fall. Base Camp, an outward bound type program begun last year, will be growing this year to include more students and faculty. Learning will be carried outward to include the forests, rivers, and mountains of Oregon and southwest Washington.

■ Peter Hopkins is the newly appointed assistant headmaster at **Christchurch School**, Christchurch, Va. A native of

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Students at Howe Military School, Howe, Ind., parade the colors on campus.

■ The Rev. John E. Dyer is the new rector and headmaster of **The Bishop Whipple Schools**, Faribault, Minn. Dr. Dyer is a graduate of the University of Delaware and Virginia Seminary, and received his doctorate at Temple University.

A \$50,000 scholarship fund to aid students at the schools has been established by an alumnus, James E. Stewart, in honor of the Rev. Canon Joseph M. McKee, who retired as a member of the faculty after 39 years of service.

■ **Margaret Hall** has re-established an eighth grade class, which had been discontinued a few years ago. Trips off campus to such places as New York, Williamsburg, Mexico, and even England have been incorporated into the school program, giving students a chance to make their learning come alive.

■ There have been a number of physical improvements at **St. Andrew's School**, St. Andrews, Tenn. A new field for soccer and baseball was constructed; a new roof has been put on the dining hall; and St. Martin's and St. David's Halls have been



Seniors at the Oregon Episcopal Schools, Portland, Ore., spend Senior Work Day on the creative playground project.

renovated to make them more attractive as a dormitory and student union respectively. Construction of a chaplain's house and another dormitory complex is anticipated for the coming year.

■ As a result of the annual formal inspection by the Department of the Army, **Howe Military School**, Howe, Ind., was rated number one in Region II, an area comprising eight states and including 11 military institutes and a number of high schools with ROTC units. The school again received the citation of Honor Unit with Distinction, a rating which was begun by the Department of the Army in 1970 and has been won by Howe each year since then.

■ A full scale carnival has been undertaken by the Parent-Teacher Fellowship at **St. Andrew's Priory School**, Honolulu, Hawaii. The money raised will be used to defray costs for school operations. On Nov. 22 and 23, the Queen Emma Square district, where the Priory is located, will be filled with rides, jams and jellies booths, game booths, and a white elephant sale. Each class will sponsor its own unique booth. The Parent-Teacher Fellowship has been hard at work since early June in preparation for the carnival. The premiere of *Mame* was held for their benefit at that time, and the showing netted enough money to successfully launch the carnival.

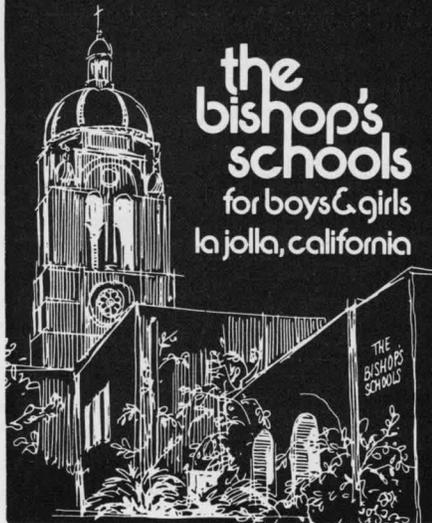
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With the beginning of a new fiscal
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lics were quick to re-fund with another
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a three year period or so the society be-
come self supporting. However the His-
panic Commission of the Episcopal
Church elected not to re-fund because the
Commission is "now geared more towards
developing national programs rather than
local projects that have a limited range."

Thus the entire program is now threat-
ened and hangs in the balance unless new
sources of funding can be found in the
immediate future, and this is tragic. The
fact that the Hispanic Commission would
abruptly reverse itself and pull the rug
out from beneath legal aid in Amsterdam
after just one year fits the established
pattern of bizarre mismanagement. A one
year funding is obviously insufficient.
The need for legal aid in Amsterdam
is omnipresent. The decision of the His-
panic Commission suddenly to withdraw
its aid is simply the final act in this little
drama of mysterious maladministration.

ORGANIZATIONS

Holy Site to Be Beautiful

The establishment of the Bethlehem
Foundation to aid citizens of the city of
Christ's birth to rejuvenate the commu-

nity received high commendation by U.S.
Rep. Thomas M. Rees of California.
"American citizens of good will have
leaped into the forefront of this spiritual-
ly enriching program, and I invite you
to join me in commending them," he told
his congressional colleagues. Mayors of
a number of U.S. cities and governors
of states have endorsed the foundation's
honorary board of governors.

Commenting on the program, Mr.
Rees, an Episcopalian, paid tribute to
Mayor Elias Freij of Bethlehem, which
is now under Israel's control, the Muni-
cipal Council of Bethlehem, and its citizens.

"Though beset by political turmoil
around them," Mr. Rees stated, "the
people of Bethlehem have taken a hard
look at their town, the birthplace of Jesus.
They know the immense emotional sense
of identification the very name Bethlehem
evokes in millions of people, and they
are determined to beautify their com-
munity to give it dignity commensurate
with the sacred site it sanctifies."

Chairman of the board of directors of
the foundation is Zubin Mahta, conductor
of the Los Angeles Philharmonic Orches-
tra. Rep. Rees is a member of the hono-
rary board of governors.

CHURCH OF ENGLAND

A Visit with York's Next Archbishop

A man named Stuart Yarworth Blanch
each day leaves his suburban home by
car, parks it as he reaches the outskirts
of Liverpool, and then puts together a
folding bicycle and pedals to his office
and the work that awaits him as Bishop
of Liverpool.

The former fire insurance salesman,
RAF navigator, corporal of the guard in
Burma for a few years, will soon become
Archbishop of York, the number two



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New students cluster around Mr. Clukey, head teacher of the Beginning School,
Oregon Episcopal Schools, Portland, Ore.

man in the Anglican hierarchy and successor to the Most Rev. Donald Coggan, who, on Nov. 15, or shortly thereafter, will become the next Archbishop of Canterbury.

At a recent full-scale press conference, the secular questions posed by the press included: Where do you stand on the church establishment issue?

"I may be the last archbishop (of York) chosen under the existing system," he said, "although I am not strongly opposed to the system since I am a product of it."

Twice in his life, he said, he has been "stunned" to receive formal letters from 10 Downing Street, the Prime Minister's residence. First, when he was named to the Diocese of Liverpool, more recently when he was named Archbishop-designate of York. Both letters asked if he were willing to accept the appointments. He said yes both times.

He never contemplated turning aside the offers. "I felt I was under the hand of God and that, however daunting the prospect, I saw no reason for saying 'no.' In fact, I don't think I could have lived with myself if I had turned it down. . . ."

How is he as an administrator? The bishop admits his own problem, says he has much to learn in that field, and added: "It is the faith and message of the church that are important to me."

Of Anglican "organization," Bishop Blanch said the church has more important things to do than to engage in wholesale reorganizations at this point.

He stressed that the proclamation of the faith of the church and the message of the Gospel are paramount today, and "gimmicks," so far as he is concerned, are out.

"Holding Christian pop festivals just for the sake of it solves no problems at all," he told the press.

Bishop Blanch feels that "the social aspects of the country militate against church attendance," but reported that "the churches in Merseyside and in Lancashire which flourish are those which provide lively family services, perhaps with coffee available afterwards."

The next Archbishop of York, 56 years old, is married, has four daughters and one son.

UNITED METHODISTS

Aide Reports AIM Leaders Saw Church Role as "Very Strategic"

A United Methodist aide who has worked with the American Indian Movement leaders said AIM is grateful for the role of the church in giving it a successful "day in court."

AIM "considered the role of the church to be very strategic" during the eight and

one-half month trial in St. Paul, which ended with the dismissal of charges against AIM leaders Dennis Banks and Russell Means, said the Rev. John P. Adams.

Mr. Adams, director of law, justice, and community relations with the United Methodist board of church and society, said there has developed a "selective trust in the church" by this "radical edge of native American activism."

Referring to the AIM trial, Mr. Adams said that the United Methodist Iowa Conference's loan of bail money to Mr. Banks was a significant move in establishing trust.

Mr. Adams was with members of AIM in Minnesota last month for a celebration following the judge's dismissal of charges of assault, conspiracy, and larceny. The ruling may be appealed by the government.

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CHURCH SCHOOLS

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BOOKS

Continued from page 7

As we would all love to be, Bishop Sterling is in tune with the great things, the sagacity of the wise and the saints. He knows the folly of the solemn, he understands the rightness of life, the living presence of the great and mysterious and loving God.

So, as the jacket blurb says so rightly, he is at home with great facts so often forgotten in the tomes of the learned, so atrophied by the bustle and brittleness of life as it is now. He sees the seeking soul falsely fed with "mind-expanding" things rather than with the manna of

the life of the spirit. He pillories the official church for not urging the life of the spirit on a hungry world soul, in fact for knowing little of the spirit itself, that spirit which the Incarnation has forever made not only possible for man but inevitable if man is to know himself and something of God. Julian of Norwich told us long ago: "We can never come to the full knowing of God until we first know clearly our own soul."

I like the down-to-earthness of this book. The great classics are, of course, never out of date, always relevant. But here their wisdom is put in a modern setting. The bishop draws on his own broad experience to give us a look into the soul in the persistent presence of its

Maker and Lover.

Bishop Sterling has the genius to express profundity in simplicity. I like his language. I am grateful that he condemns the cuteness of much modern writing, which seems determined to invent a new word or a new phrase, seven scintillating things before breakfast, and call them literature. There is nothing artificial or contrived about him.

"The doors of perception are hung with cobwebs of thought, prejudice, cowardice, and sloth. Eternity is with us now, inviting our investigation and inquiry. Don't be frightened, apprehensive, or suspicious. Respond. Let the divine sensation have its way."

This fine little book calls itself a beginner's book. So it is, and what good beginnings with such a fine discussion of what Christian initiation really means, and what renewal in the form of the old sacrament of penance can really be. But as every seeker knows, one continually begins and continually renews. So this is a great book for the advanced seeker as well as the beginner. It deserves a wide hearing.

(The Rev.) ROBERT F. SWEETSER (ret.)
Diocese of Connecticut
Jacksonville, Fla.

MEDITATIONS: REFLECTIONS ON THE INCARNATION. By Ladislaus Boros. Tr. by David Smith. Doubleday. Pp. 114. \$5.95.

The title of this book might lead you to believe that you will find here a series of devotional meditations, but actually it is a collection of theological essays addressed to the Anselmic question *Cur Deus Homo*—"Why is God man?" But Prof. Boros does not approach it from the point of view of soteriology; rather it is a down to earth metaphysical answer that he offers.

"The Incarnation is the completion of the universe, and the fulfillment of man's existence," for "God, as it were, had to enter history because he created the world to move toward him" and it is only as man takes up the quest for God that God's design in creation can be carried out.

In the essay "Becoming Man" we have distinct echoes of the theology of Teilhard de Chardin, who insisted that the whole evolutionary process will reach its culmination when man at length arrives at the "Omega point," similitude to Jesus Christ. Boros makes no mention of Teilhard, but he asserts precisely the same conclusion as being the purpose of evolution.

Man must undergo a *kenosis*, as did the incarnate Lord, and make himself "small and insignificant" before the Spirit of God can fill him with the joy that comes from service to others. "While it was right for man to prepare the way for God," yet

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God, being the ever predictable, must not be expected to use the path nor enter by the festively decorated doorways man has prepared. He will come, but the manner of his entry into the life of the disciple cannot be calculated.

This is a scholarly and eminently readable translation, and David Smith is to be commended for reducing the ponderous German phraseology to simple English. But if there were nothing between these hard covers except Prof. Boros's succinct exposition of I Corinthians 13, the book would still be worthy of a place on the shelves of every disciple who has ever engaged in the "joyous quest for God."

(The Rev.) CLIFFORD E. BARRY NOBES
North Springfield, Vt.

PAGANS IN THE PULPIT. By Richard S. Wheeler. Arlington House. Pp. 137. \$7.95.

I was in the midst of reading the first chapter ("The Politics of Suffering") of this book when I saw the movie *Oklahoma Crude*, the cinema's commentary on the oil monopoly. I was doing the second chapter ("Lower than the Angels") when I read in *THE LIVING CHURCH* these words from Professor Wolf's reaction to the House of Bishops: "In a day when the Gospel is increasingly understood as God's liberation of oppressed people." I was in the fourth chapter ("The Tentative Citizen") when I came across the AP release on the 200 R.C. bishops gathering in Vatican City for a month to debate the use of the word of Jesus to steer the church through political and social turmoil, civil rights and revolutionary political movements. These chapters are on liberal politics, the social gospel, and provisional revolutionaries. With warmth and understanding but with hard logic derived from the words of our Lord, St. Peter and St. Paul, the author demolishes the political and social systems built by man. He recognizes that there is a need for some reform (the industrial barons and the union bosses), but "governments are established to create order and justice, and all the rest is parsley." He is no rugged individualist; he calls himself a Christian centrist.

I would call the author a conservative, and he is certainly a sympathetic and knowledgeable Christian. His book is a selection of the Conservative Book Club, and it is a very good contribution to the ongoing debate between the liberal and conservative philosophies of our day. Richard S. Wheeler is a relatively unknown journalist belonging to the Congregational Church, but I submit he will shortly come out of obscurity if he continues to write social commentary of such high order. *Pagans in the Pulpit* is deceptive as a title, and the price is high, but there are about 50% more words to the page in this publisher's miracle of printing.

I must not overlook two other excellent chapters—one on the new feminism in which the author takes Women's Lib apart, the other on the peace movement which is seen as a conspiracy with little basis in Christian fact.

This book should be read by liberals; conservatives will thoroughly enjoy it.

(The Rev.) GEORGE B. WOOD (ret.)
Huntsville, Ala.

WATER. Morehouse-Barlow. Teacher's book \$2.50, pupil's book \$3.50.

Water, the latest in the Ronald Goldman Readiness for Religion series, is comprised of one teacher's guide and four student's books. Whether it is because this life-theme is intended for use among older children, primarily 6th graders, or because this is a later edition of the life-themes (bread, shepherds, and light have been previous themes), the curriculum seems more substantial. The teacher's guide has been expanded from the former notes to include a good number of ideas for classroom use, as well as an excellent resource list, 12 pages, for children and teachers.

It is necessary to say that this curriculum is not for the ordinary church school teacher. More than a willingness to teach and a respect for children is needed. A good grounding in teaching skills and experience in organizing classroom procedure is essential. The teacher should also have some confidence in his theological articulation. With these two qualifications assumed, there is no doubt that this course would intrigue both teacher and student.

The titles of the student's books, which offer as many ideas as the teacher's guide, well summarize the scope of the course: *Water*, (1) the Source of Life, (2) the Destroyer of Life, (3) the Sustainer of Life, and (4) the Transformer of Life. Those who appreciate the power of symbols in our life will particularly enjoy this theme. Unfortunately we are often heavy handed in rushing to explain the "meaning" of a symbol rather than trusting to its power to speak to the student through patient development of material. This material speaks powerfully.

SUSAN M. CLARK
Christ Church
Whitefish Bay, Wis.

Books Received

TO THE KID IN THE PEW. 60 CHAPEL TALKS, Eldon Weisheit. Concordia. Pp. 128. \$4.25.

HIGH—A FAREWELL TO THE PAIN OF ALCOHOLISM. Mark Only (pseud.). Prentice-Hall. Pp. 158. \$6.95.

THE NEW GODS. E. M. Cioran (trans. from the French). Quadrangle/The New York Times Book Co. Pp. 120. \$5.95.

FIVE CRIES OF YOUTH. Merton P. Strommen. Harper & Row. Pp. 155. \$6.95.

WHAT'S AHEAD FOR OLD FIRST CHURCH. Ezra Earl Jones and Robert L. Wilson. Harper & Row. Pp. 132. \$5.95.

GOD'S INERRANT WORD: An International Symposium on the Trustworthiness of Scripture, ed. by John Warwick Montgomery. Bethany Fellowship, Inc. Pp. 281. \$6.95.

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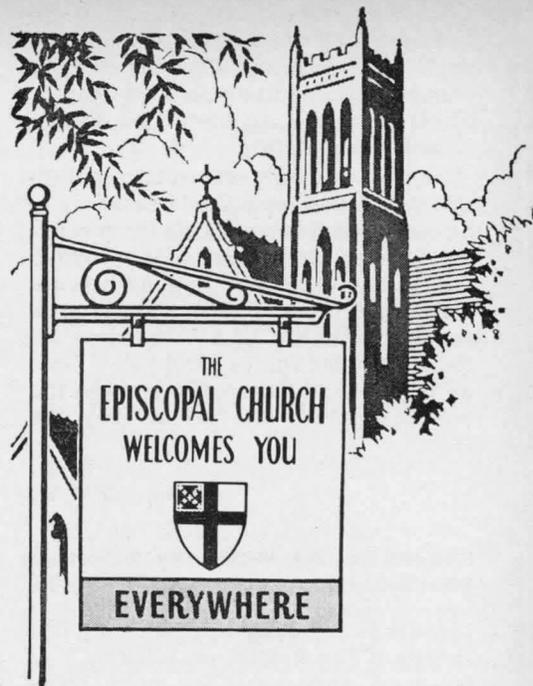
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Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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