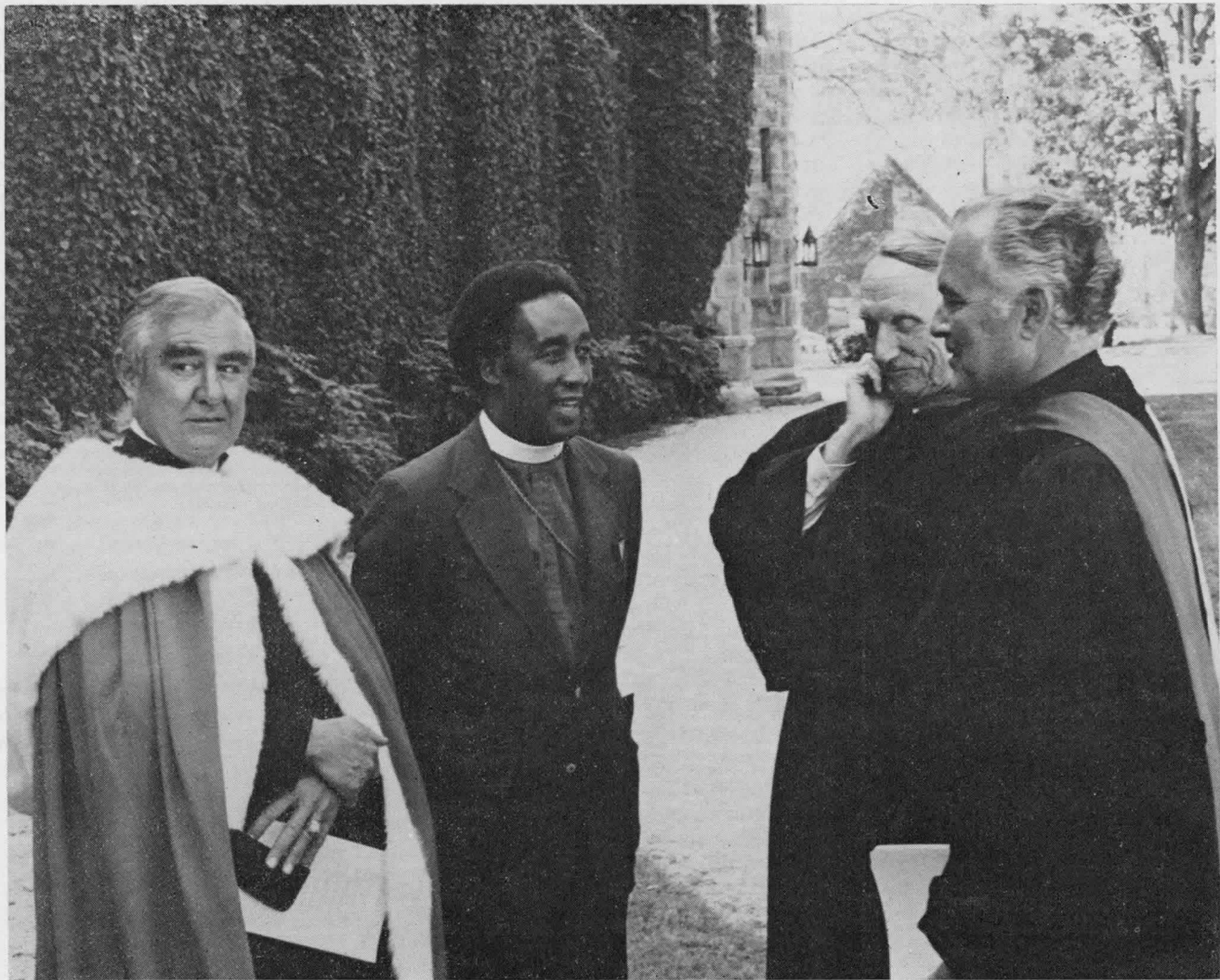


# The Living CHURCH



Dr. Bennett (left), Bishop Walker, Mr. Warren, and Fr. Hesburgh: Honors at Sewanee [p. 12].

RNS

**CHRISTMAS BOOK AND GIFT NUMBER**

# AROUND & ABOUT

— With the Editor —

The very first letter to the editor about the vote of the bishops at their Mexico meeting on the ordination of women is from the Rev. Sheldon B. Foote, rector of St. Philip's Church in Palatine, Ill. He writes:

"It appears to me that the House of Bishops has acted irresponsibly in this matter of the 'ordination principle' vote taken at their meeting in Mexico. Unlike the House of Deputies, they have the privilege and ability to meet yearly, or even specially as in August. I should say that the bishops took unfair advantage of the rest of the church by prematurely influencing and prejudicing the church on a controversial matter that was left by the 1973 General Convention to be studied as calmly as possible for a more intelligent handling in 1976. By their action, the bishops stole the march on us—a real disservice. Perhaps they thought they they were exercising their 'teaching office,' that 'magisterium' which the Roman Catholic college of bishops so jealously holds: godly advice to the priest in the parish and the person in the pew.

"My suspicion is that some of our bishops just could not leave the subject alone, especially in light of this last summer's happenings. But need they have taken another vote? As far as I see it, the August meeting in Chicago was a slap on the wrist, and the October meeting in Mexico was an attempt to rectify this by a kindly pat on the head. This over-reacting, this anticipating of the church's mind in 1976, is merely regrettable."

Exactly, but I'm afraid it's a lot worse than "merely regrettable." The people who insisted upon making an issue of it at Oaxtepec and getting a vote are trying to snow the church into concluding that the outcome of the 1976 convention is inevitable: If our fathers-in-God by a large majority approve the priesting of women, how can we, their children-in-God, disapprove?

Make no mistake about it, this was a pressure-tactical ploy by some of the bishops, and the rest of them fell for it (although some did express doubts as to the propriety of the vote). Since this was not a General Convention meeting, there was no necessity to vote on the issue, but for the proponents of the priesting of women there was a propaganda advantage to be gained—all done with unctuous insistence that it was being done to give those dear ladies assurance that we are not forgetting their patience in tribulation.

Those who resist the proposed radical

departure from the catholic and apostolic doctrine of priesthood may take heart of hope from two sources: church history, and the Constitution and Canons of the Episcopal Church. More than once, the clerical and lay deputies have saved the church from disaster by voting down what the bishops had voted up. And in this church it is not constitutionally possible for the bishops unilaterally to alter its doctrine and discipline. We love, honor, and sometimes obey our bishops, but we think they can be wrong; and sometimes, as in the present instance, we are reluctantly compelled by the evidence to fear that they are not above exploiting their favored position to try to brainwash the rest of us, or to inject us with that virus which doth make cowards of us all—inevitablism.

As long ago as 1887 this venerable magazine was trying to spread sweetness and light on the subject of the liberation of women. A thoughtful reader has sent us the following item from the *Goshen Democrat*, of Goshen, N.Y., dated 3/10/1887:

"THE LIVING CHURCH says that there were few Connecticut women of the last century who did not keep a diary. Then it quotes this from a diary of 1790: 'We had roast pork for dinner, and Dr. S\_\_\_\_\_, who carved, held up a rib on his fork and said: "Here ladies, is what Mother Eve was made of." "Yes," said sister Patty, "and it's from very much the same kind of critter" '."

From a letter from a reader who wishes to remain anonymous but permits me to pass it along to you:

"Your editorial asking for us to give to the Presiding Bishop's Fund for World Relief to help in the terrible food famine which is hurting so many people was appreciated and also provocative. I have decided to reduce the amount of liquor I drink and give that saving to this cause. I have found that the saving is so much more and develops so much faster than trying to eliminate a meal a week or to cut out certain expensive foods. I have found that I could increase my contribution to my parish by \$5.00 per week and have made my first contribution of \$100 toward the hunger fund. It won't be the last."

Is there an idea here that the Lord and you can use in your life and sharing?

# The Living Church

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of the news of the Church  
and the views of Episcopalians.

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November

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- Elizabeth of Hungary
- Clement, B.
- Sunday next before Advent / Last Sunday After Pentecost, or The Sunday Before Advent [Christ the Lord]
- Thanksgiving Day
- St. Andrew the Apostle

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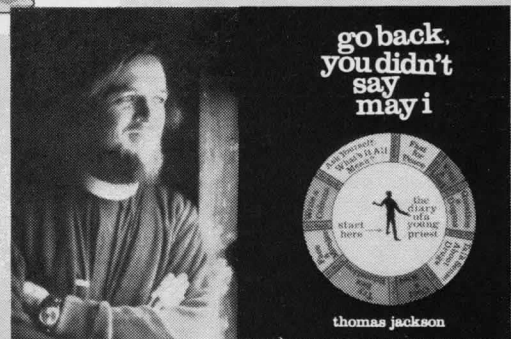
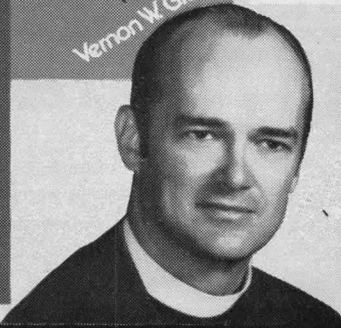
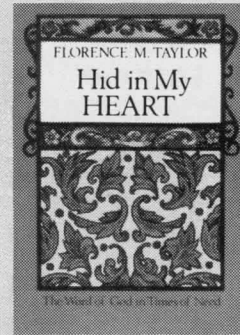
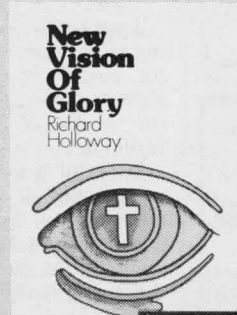
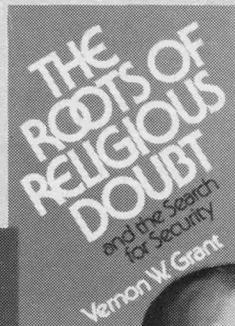
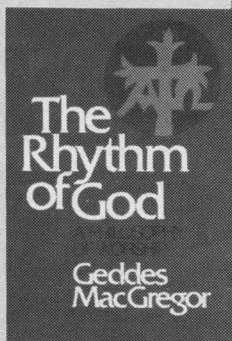
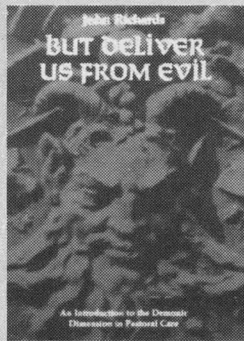
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The Living Church

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## Letters

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

### Motion to Reconsider

I am sorely disappointed. Imagine the feeling of the editor of TLC towards a man who for conscience sake wanted to follow the right but gave in because of pressure from the world—or worse, imagine our Lord's feelings.

It really is too bad that the sexists of our society find it impossible to express their views using the English language as we have received it. For you, however, to give up the fight "feeling that I might be doing the wrong thing" is a disservice to the church which needs an intelligent voice, even if at times the voice feels it is crying in the wilderness, and, a disservice to your own conscience. Please reconsider.

(The Rev.) CLARENCE R. WALDRON, JR.  
St. James' Church

Edison, N.J.

The reference is to our abandoning our usage concerning female deacons and priests, whom we used to identify as deaconesses and priestesses. Ed.

### UTO Grant Challenged

It is difficult to trust the hierarchy in most church-related organizations, especially one that is directly connected with the Episcopal Church Center in New York City.

The recent list—at least that has been made available—of recipients of the annual United Thank Offering hand-out has numerous interesting titles and offers a lesson in church geography.

The quarrel is not with the programs that truly serve and help people who need aid, such as the Appalachia People's Service Organization.

The quarrel is over the choice of *The Episcopalian* for a \$20,000 grant. That paper an example of mission and ministry that the UTO of old promoted?

Perhaps one ought to be thankful that that particular \$20,000 did not go to a balloon blowing factory that prepares products used in modern day consecrations and ordinations.

My ire over this particular grant does not stem from a great devotion to some other church news paper, not even TLC, because Lord knows I feud with its aging editor. No, I fume and I grieve because that money was not given to true missionaries, male and female, who are really working in God's vineyard.

CLARA S. MACVICKERS

Rochester, N.Y.

### Service to the Deaf

We have a large and beautiful church, a dedicated body of communicants, and excellent leadership. We are especially fortunate in having a pastor who not only preaches good sermons but has a fine voice and a sensitivity to an audience.

But the Sunday service would be enhanced

for many of us if (1) the lay reader did not read from behind the obstruction of the lectern and (2) a guest speaker did not rely upon his microphone to speak in a comfortable conversational tone adequate in a small room but totally inadequate for the interior of gothic architecture.

I speak up for the two million of us who wear hearing aids, a share of whom are to be found in a parish that is over a century old. We are the senior citizens who have lived long enough to reach the area of nerve deafness. We are grateful for the help of modern electronics, but we need also an informed and co-operative public. It occurs to me that a lesson learned and demonstrated in a church could fan out and perform a valuable community service.

MERLE EMORETTE IRWIN

Trinity Church

Santa Barbara, Calif.

### A Suicidal Church?

The Rev. Craig Biddle III, in his letter [TLC, Oct. 27], accuses Bishop Sheridan of "an incredible lack of human compassion" and the bishop's letter [TLC, Sept. 29] of "pompousness, self-righteousness and coldness." I found the editorial full of compassion for the church and for the four renegade bishops and 11 disobedient women who participated in the "Philadelphia Scandal." I thank God for a bishop who upholds law and order in the church.

Fr. Biddle asks the question, "Are we being a suicidal church?" Yes, we seem to be bent on suicide, but not for the reasons he holds. If, as he seems to desire, the church does away with its canons, the collegiality of bishops—all law and polity, she will become an anarchistic society. What is more, in the event that she should ever recognize the ordination of women to the priesthood, she will have committed suicide. She will have killed herself as part of the one holy catholic and apostolic church; she will be dead after 2000 years of life spent defending the faith once delivered. For she will have become just another denomination, a "religious" society masquerading as the church of God. She will have sold her birthright and become a sop for a few women who seem to be suffering from an identity complex rather than continuing to serve the church gladly and completely in the thousands of ways they may serve her as women—not as priestesses.

"Lord have mercy on us all" if we do unchurch this part of his holy catholic church.

FRANCES KELLER SWINFORD

Lexington, Ky.

### Hansen's Disease

The Rev. James T. Golder's letter [TLC, Oct. 13] is both sensitive and informative—until his last paragraph. In that paragraph, surely without knowing it, he engages in precisely that practice which he deplors. He is disturbed by those who do not well understand the disease alcoholism, but clearly he knows little or nothing of the disease leprosy and those who suffer from it, else he would avoid the term, "a moral leper."

Consider the feelings of an alcoholic who might read that last paragraph of Fr. Golder's letter, re-written thus: "Historically society has stigmatized the leprosy sufferer, and especially those who are women, regarding him or her as a moral alcoholic. But this

familiar attitude is giving way to an enlightened understanding of the disease, leprosy, which can be arrested and often cured. My Christian sister has no more reason to feel guilty about her leprosy than if she were a victim of diabetes or cancer. . . ."

Not as many people in our country suffer from leprosy as from alcoholism, to be sure. But far more than any alcoholic ever experienced, they do suffer from a stigma that unenlightened society imposes upon them. Loathsome as the disease is, those afflicted with leprosy suffer far more from the connotations and implications attached to its ancient name, and most especially to the word *leper*, than they do from the disease itself.

In this country many persons suffering from the disease are treated in residence at the U.S. Public Health Service Hospital in Carville, La. Many more, after a brief residency at Carville, are treated as outpatients at special clinics about the country. For some years, the Patients Federation at the Carville Hospital has been engaged in a campaign to spread accurate information about this little understood ancient malady.

Most especially, they would like to abolish from our language what they so understandably regard as the odious words "leper" and "leprosy," and also to replace the word "leprosy" with the less stigmatized modern term "Hansen's Disease."

I try to do some of this particularly with church publications. Thus, this plea to you, and to Fr. Golder, to avoid use of these words that serve only to perpetuate the ignorance and misconceptions of many people regarding Hansen's Disease, and the stigma that attaches to its ancient name.

(The Rev.) J. A. DESEL  
The Church of the Holy Spirit  
Waco, Texas

### Language and Life

I can only second your comments on the decline of the English language [TLC, Oct. 20]. Daily it grows less precise, more fuzzy, and stripped of both emotional variety and intellectual depth. With those who say that the language is "evolving," I can only too heartily agree. For I realize that evolution does not proceed of necessity to the better,

but merely to the other.

It is also true that fuzzy speech is linked to fuzzy thought (though not necessarily in a causal relationship). We in the church should be on our guard, and help to preserve the power of language. It was through language that the Lord defeated Nimrod's pride, and ordered creation (as the Jewish mystics say): and above all, let us remember that Christ himself is the Word of God.

TOBIAS HALLER  
Church of St. Mary the Virgin  
New York City

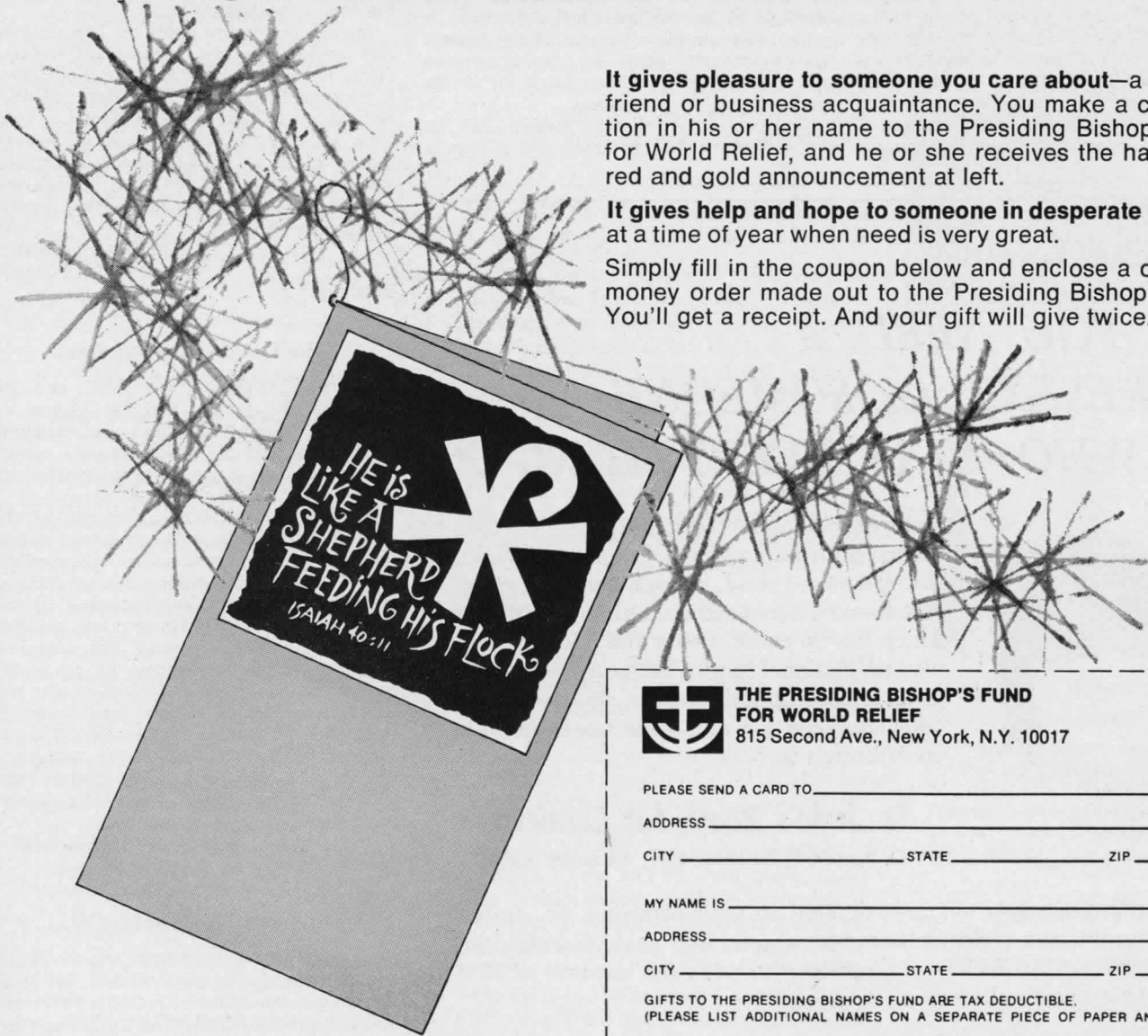
### Following the Rules

Many words have been written about the diaconate, ordination of women, invalid ordination, weak bishops, and revenge, but they have really omitted the key factor.

The deacons and bishops involved in the Philadelphia ordinations did not follow the established rules deacons have followed in the past, which is a part of our established organization.

Male or female to me is not the real issue. These deacons did not follow the


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established steps to reach their goal. I have not read where they admit this fact.

Peace to all. I have dropped several publications, but not THE LIVING CHURCH.

HAROLD MARSH  
Perpetual Deacon

Hopkinsville, Ky.

### Mother Teresa

The article "Mother Teresa" [TLC, Sept. 1] is so beautiful that I am at a loss for words to say anything more of it.

W. R. MARSDEN

Milton, Fla.

### Tokenism

In reply to your editorial [TLC, Oct. 20] entitled "Is Tokenism Obsolete?" I would suggest that there is a prior question to be asked before your editorial can be fairly or historically answered. The prior question being, "Are racial prejudice and bigotry obsolete in the councils and vestries of the Episcopal Church?" The answer is *no*.

The Episcopal Church is still in the painstaking process of tedious and radical surgery on its cancerous racism. Like other stubborn cancers, required research and techniques are under study and experimentation. What you have termed "symbolism" is presently needed as one surgical method among many.

With the current violence in the city school system of Boston and the new expressions of racial polarization in this nation, it is as though your editorial was written with social and cultural blinders. When such a social issue in our ecclesiology is genuinely

out of date, you will not have to editorialize upon its obsolescence.

I do hope and pray that the Episcopal Church will accelerate its "symbolism" in the internal working of its life as it relates to race until her inward grace is clear to all who behold her structure.

(The Rev.) WILLIAM JAMES WALKER  
All Saints' Church

St. Louis, Mo.

### Our "Justice" — or God's?

The climax of all creation was a woman; rightly does the church proclaim her higher than the cherubim and more glorious than the seraphim. Yet the humblest parish priest possesses eternally powers which can never be hers. This may not be human justice, but it is what God has ordained; and to quarrel with his justice is to join with Lucifer and the rebellious angels.

H. J. W. MACCORMACK

St. Huberts, N.Y.

### Invalid or Irregular?

The action of the House of Bishops in declaring the ordination of the 11 women to the priesthood to be invalid troubles me. Its statement regarding the orderly discipline of the church, the collegiality of the House of Bishops, and the necessity of going through the proper canonical procedures is quite valid—as far as it goes. But it doesn't go far enough. These are merely ground rules agreed upon by the church for action under normal circumstances.

Obviously the ordaining bishops and the 11 ordinands did not think circumstances

"normal." For reasons of their own they broke with the actions of the last General Convention and with the agreement previously reached among the bishops. However, if Martin Luther had gotten one or more bishops to go along with him in Germany, we would agree that Lutheran ministers would be traditionally ordained "Catholic" priests.

The action of the bishops ordaining these 11 women was, at the canonical level, a flaunting of the discipline of the church. This is what makes the act "irregular"; but it cannot be called invalid on the basis of what the three bishops intended and what the 11 candidates intended. Certainly if we were behind the "iron" or "bamboo" curtain we would not stand upon the basis of such niceties of canon law to ordain priests "underground." Is the authority of bishops to ordain to the priesthood and diaconate, and the episcopate too, in all circumstances limited to dotting the "i" and crossing the "t" of normal procedures?

The canon law is meant to serve the Holy Spirit in the life of the church, not to obstruct it. St. Paul's "ordination" on the Damascus road would be "invalid" if such were required. I consider myself something of a student of certain aspects of the canon law and respect it highly, but this appeal to the canons seems to be an "invalid" bit of too fine a rationalization.

Maybe the bishops made the best decision they could under the pressures of the moment. It would be unusual but Spirit-filled if they could come to the view that they had made a mistake in theology and in judgment and that the action of the bishops and the ordinands at Philadelphia was irregular and that they should be (both bishops and priests) prohibited from functioning. Irregular, yes! Invalid, no!

(The Rev.) JOHN BAIZ  
Calvary Church

Pittsburgh, Pa.

### The Canon on Ritualism

The Rev. Sanford Cutler [TLC, Oct. 20] errs when he claims that the Canon on Ritualism, adopted by General Convention 1874, "produced the most extensive conscientious defiance of canon law in our church's history."

This canon, forbidding elevation of the eucharistic elements and such acts of adoration as "bowing, prostrations, or genuflections," and even providing for admonition and trial should any priest disobey it, was illegal from the start. Though it was intended to prevent acts of reverence and adoration of the consecrated elements, the canon did not state "consecrated elements." It was never in operation. Thirty years later, in Boston, it was repealed. So the clergy, knowing full well that they never worshiped merely bread and wine, never produced the "defiance of canon law" Fr. Cutler charges them with.

HERBERT J. MAINWARING  
Natick, Mass.

### Priests, Masseuses, Etc.

Arguing in "Around and About" [TLC, Oct. 20] for the terms *deaconess*, *priestess*, and so on, the editor cites from "our very civilized French friends" the word *masseuse*. But they don't call a woman doctor a

Christmas is coming . . .

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doctouse or a doctrine. (If they wish, they may say *docteur femme*.) And dig those crazy Romans! I was leafing through Dessau's *Inscriptiones Latinae Selectae* the other day and came across this: "Antoniam Augustam Drusi, sacerdoti divi Augusti, matri Tiberi Claudii Caesaris Augusti patris patriae." ("To Antonia Augusta, wife of Drusus, priest of the god Augustus, mother of Tiberius Claudius Augustus, father of his country.") Note that Antonia is called *sacerdos*, just like a man. Of course, when you learn that Dio Cassius tells us it was her grandson Caligula who made her a priest, you may say, "Oh, him! He'd do anything." And he would, almost.

MEREDITH KNOX GARDNER  
Washington, D.C.

### The Inquisition

Re your article "The Spanish Reformed Episcopal Church and Religious Liberty" by the Rt. Rev. Ramon Taibo [TLC, Oct. 13].

I am really not positive I understand the first paragraph of the article correctly, but if I do, the author is accusing the Inquisition of burning persons for refusing to deny "their faith in Jesus Christ as their Lord and Savior." Now, I think it is general knowledge that the purpose of the Inquisition was to root out heresy, imagined or real, as interpreted by the Roman Catholic Church. I think it is also general knowledge that the Spanish Inquisition can justifiably be accused of many things, the least of which would be overzealousness (a not uncommon failing during the 16th century on both sides of the Reformation). But to accuse the holy catholic church in any of its branches of forcing Christian persons to deny their faith in Jesus Christ is unchristianly at best, and a vile calumny at worst, and I, for one, resent it.

RICHARD J. TUSSEY  
Los Angeles, Calif.

### Making Low Sunday High

Back home from vacation, I found Bp. Stewart's article [TLC, June 16], "The Ex-Rector's Return."

His writing reminded me of one aspect of the inter-clerical relations that will unify parishes, give the rector a day off, and make "Low Sunday" almost as high as Easter.

The suggestion, which I recommend to be included in seminary pastoral theology courses, is to invite the former rector back to preach on the Sunday after Easter. Attendance may be less than at Easter, but it has been my experience that it is higher than the average weekly attendance, and this calls back all the parishioners who were very close to the former rector.

An early corporate holy communion of those whom he presented for confirmation will please him and them. Invite all whom he married to come to a later service. This brings "his" people and "your" people together as Christ's people.

This suggestion requires postcards and volunteers, but it is well worth it. April 6 is the Sunday after Easter. There is lots of time to get ready. The cost? A ten cent stamp.

(The Rev.) J. MOULTON THOMAS  
West Hartford, Conn.

## Books

**THE GIFTS OF THE CHILD CHRIST. Fairytales and Stories for the Childlike.** By George MacDonald. Edited by Glenn Edward Sadler. Eerdmans. Two volumes. Pp. 593. \$16.50.

These two volumes contain the much loved short stories and fairytales, except for the famous longer classics, that George MacDonald wrote. Included are "The Gifts of the Child Christ," "Little Daylight," "The Castle," "Papa's Story," "The Light Princess," "The Carasoy," "The Wow O' Rivven," "Uncle Cornelius," and others.

"Were I asked, what is a fairytale," the famed Scotch Presbyterian minister wrote, "I should reply, 'Read *Undine*: that is a fairytale; then read this and that as well, and you will see what is a fairytale.'

"Were I further begged to describe the fairytale, or define what it is, I would make answer, that I should as soon think of describing the abstract human face, or stating what must go to constitute a human being. A fairytale is just a fairytale, as a face is just a face; and of all fairytales I know, I think *Undine* the most beautiful (from *The Fantastic Imagination*)."

Remember, George MacDonald said he did not write for children, "but for the childlike, whether five, fifty, or seventy-five."

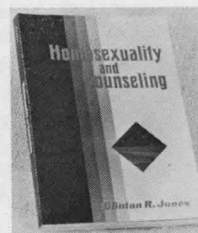
**PRELUDES TO PRAYER.** Compiled by Louis Cassels. Abingdon. Pp. 189. \$3.95.

Daily private prayer is "absolutely indispensable for anyone who wishes to establish and maintain a living personal relationship with God," declares the late UPI editor and religious writer in his introduction to this splendid little book. Yet there is a difficulty in plunging into prayer, to alleviate which he has chosen 365 brief readings, one for each day of the year, which may aid in preparation for prayer by "some preliminary focusing of the mind on the nature of God, the condition of man, the mystery of existence."

The rich variety and thoughtful cogency of the selections raise this handbook above many—otherwise excellent—aids to meditation. Some readings deal with the introduction's subject: how to pray and meditate. Others are deeply intellectual: Teilhard de Chardin's explanation of the Omega Point (Day 249) and Bonhoeffer's Cheap Grace (Day 298) require mental chewing and digesting, yet are concise, clear and understandable.

Jesus Christ and St. Paul speak, standing beside writers ancient and modern: Thomas à Kempis, St. Francis and St. Augustine, William Law, Austin Farrer, Harry Emerson Fosdick, and George MacDonald. Sometimes Cassels balances thoughts from the New Testament, the Koran, and the Talmud (Secret Giving,

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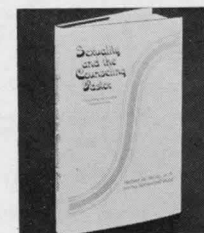
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Day 210). Proof texts, "gimme" prayers, dryness, and anger concern him. Not the least of the benefits bestowed by Cassels is developing our interest in the writers he quotes and their whole works.

The book is dedicated to, among others, C. S. Lewis, from whom he quotes at least a dozen times. Read *The Shocking Alternative* (Day 21) for food for thought and argument! Buy this book for someone—better get two. You won't want to part with it!

DOREEN ANDERSON WOOD  
Jonesboro, Ark.

**THE GLORY AND PAGEANTRY OF CHRISTMAS.** By the editors of Time-Life Books. Color illustrations. Pp. 220. \$14.95.

Part I of this magnificent work deals with the nativity, Christ's life and resurrection. Part II presents Christmas cus-

oms and celebrations from "the earliest years" to "a living tradition." The book offers a generous index as well as a list of books for further reading. Handsomely bound with a bright red cover, the book's beauty will give pleasure for a long time.

**SUNDAY — A MINISTER'S STORY.** By John C. Harper. Little, Brown. Pp. 238. \$6.95.

Purportedly the story of one Sunday in the author's life, this book by a relatively young man is actually an autobiography. It is more. Harper provides the reader with the subjective view of one man concerning his own life as a clergyman, husband, father and friend.

How well he has accomplished that task only John Harper knows. This reader found it to be a fascinating account with a ring of authenticity. At times the author seems more impressed with him-

self and his parish than the data would seem to support, a problem many of us chronically share. A few pages beyond, one finds John Harper, an outstanding and successful clergyman, doubting himself, his talents and skills, wondering about it all with a profound loneliness.

All the variety of the human situation is there, causing the reader to identify with this man's experience as part of his own. The author's doubts and failures, his anxiety and insecurity, are not foreign to us. His happiness and successes are never quite fulfilling. His ability to accommodate himself to an endless variety of needs and people is a source of frustration. The human predicament of being finite, yet potentially infinite, is always with him.

He describes standing at the door of the church after a service as one of the most difficult things a minister does:

A minister is a little like an actor in that he's been on stage, doing his bit for the Lord, but where an actor retires to his dressing room backstage when the play's over, the minister heads for the lobby, as it were, and shakes the hand of each "customer."

The Rev. John C. Harper is rector of one of our nation's prestigious churches, St. John's Church, Lafayette Square, in Washington, D.C., where every United States President from James Madison on has attended services of worship.

This book is highly recommended for those readers who believe it is a good thing for the leadership of the church to be in the hands of people who are seeking to become fully human rather than heroes.

(The Rev.) ROBERT L. HOWELL  
St. Chrysostom's Church  
Chicago, Ill.

**A BIT OF CHRISTMAS WHIMSY.** By David Edman. Ill. by Michael Carpenter. Concordia. Pp. 142. \$5.95.

The Rev. David Edman, rector of Grace Church, Scottsville, N.Y., has created a delightful tale using two Christmas gifts to change the lives of a small boy, a lonely widow, and a drug addict.

**ALL THINGS BRIGHT AND BEAUTIFUL.** By James Herriot. St. Martin's Press. Pp. 378. \$8.95.

This book is a worthy sequel to an earlier work, *All Creatures Great and Small*, that launched James Herriot, country veterinarian, into the literary world. The man loves animals and humans all with the same breath and imparts the force of that love to the reader.

After qualifying, following his studies at Glasgow Veterinary College, Mr. Herriot went to the Yorkshire Dales of northern England, a place he has left but twice—service in the RAF and a visit to

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America. In spite of his very successful first book, and what will be a second successful book, Mr. Herriot continues his practice as a veterinary surgeon, still working with those unforgettable brothers, Siegfried and Tristan Farnon.

This is a book to savor, to keep, to share.

**THE NEW LEFT IN AMERICA**, Reform to Revolution 1956-1970. By **Edward J. Bacchioco, Jr.** Hoover Institution Press. Pp. 300. \$8.95.

This is the first documented history of the social and political movement of the late 50s and 60s which began as a noble attempt to achieve equal rights for blacks and a better life for all Americans. The vanguard of this movement were students who worked primarily through the Student Non-Violent Coordinating Committee (SNCC) in the South and the Students for a Democratic Society (SDS) in the North. Its major programs were the Civil Rights Movement, the War on Poverty, and the Peace Movement.

The New Left is distinguished from the Old Left through the renunciation by its leaders of the totalitarian policies and methods of Marxist-Leninist Communism and its concern for participatory democracy and universal respect for the human spirit.

When the Civil Rights Movement began to languish in 1964 the New Left turned its attention to the college campus and made the war in Vietnam its central issue. Success was instantaneous and thousands of students became supporters. At this time, however, the SDS abandoned its policy of radical political reform for one favoring revolution. It also gave up its anti-totalitarian position and accepted the membership and influence of the communist controlled Progressive Labor Party and began gradually to proclaim the current variations of Marxism-Leninism.

Meanwhile the Black Power movement was coming to the fore in the Civil Rights crusade of SNCC. In 1966 the Black Panther Party was organized. The author states, "In addition to being devotees of Mao, the Panthers based their decision making on the Leninist concept of 'democratic centralism,' or the acceptance by the lower ranks of decisions made by the hierarchy." In February of 1968 SNCC merged with the Panthers and James Forman became minister of foreign affairs, Stokely Carmichael, prime minister, and H. Rap Brown, minister of justice. The end result was the disappearance of SNCC. And the SDS came to an end in 1969 with the Weatherman group running wild in the streets of Chicago and the Progressive Labor Party staying around to pick up the pieces.

It is interesting to note that at the time when the New Left was changing its principles to those of the Old Left the national leadership of the Episcopal Church was adopting its policies and programs. From

this background came such things in the Episcopal Church as the General Convention Special Program, the support of the Black Manifesto, the funding of the Alianza, and the eventual resignation of the Presiding Bishop.

When the New Left traded its soul of reform for the pottage of revolution it lost the support of both blacks and whites in the struggle for social justice and equal rights for all Americans. This book is invaluable in helping one to understand some of the major currents flowing through our national life in the last fifteen years.

(The Rev.) JEROME F. POLITZER  
St. John's Chapel, Del Monte  
Monterey, Calif.

**SOMETHING MORE: In Search of A Deeper Faith.** By **Catherine Marshall.** McGraw-Hill. Pp. 316. \$6.95.

Reading *Something More* took three weeks for me to make my way through the same number of pages I would ordinarily consume in three to four hours. From the earliest pages, I found myself in constant and severe conflict with what struck me, purely and simply, as the author's pat answers on how to get God to do what you want him to do when you want him to do it. Formulae follow formulae on what to want, how to feel, how to pray. And Mrs. Marshall has miracles going for her. She never fails to cite at least two miracles which have resulted when her formulae have been put to the test.

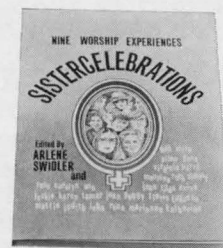
Perhaps my problem is that I have lived too long on the other side of the miracle coin. Just recently, a treasured friend and beloved vestryman of St. Thomas died of cancer. For over a year, the clergy and congregation had been praying for his recovery. Unlike Mrs. Maude Blanford, the woman whose miraculous cure from cancer is described in detail in this book, our friend died. Following Mrs. Marshall's theories, he died because we—clergy and congregation—were all praying wrong. I don't buy it—not for a moment!

Then, there is the matter of money. Two or three cases are cited where people were in great financial need. They devoted their lives to God. Immediately and miraculously, money began to arrive through the mail. They received *exactly* enough to meet their needs and they hadn't told anyone but God that they needed it. Well, it's possible. Maybe people really *do* send money to people they don't know for causes they don't know about. Maybe. But, I doubt it.

According to the notes about the author, she has sold more than two and one half million books in hard cover alone. Obviously, millions of people are seeking some kind of accurate insights into the "unfathomable ways" of the Almighty God. I may be wrong, but I don't think

*Continued on page 19*

## SISTERCELEBRATIONS



edited by ARLENE SWIDLER

One of the most imaginative fruits of feminist efforts within the church has been the designing of new liturgies. This book brings together nine such original orders of worship, elaborating the concern for women's equality in a variety of ways and for a variety of occasions.

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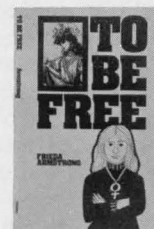
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# The Living Church

November 17, 1974  
Trinity XXIII / Pentecost XXIV

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## ORDINATION OF WOMEN

### Three of Philadelphia 11 Celebrate Illegal Eucharist

Three of the women deacons of the Episcopal Church who were unlawfully ordained to priesthood last July chose "Reformation Sunday" (October 27) as the occasion for their next act of defiance of ecclesiastical authority, as they went through the ritual of celebrating the eucharist in a public ceremony. The event took place at Riverside Church (undenominational) in New York City.

The three concelebrants were the Rev. Carter Heyward, 28, of New York, the Rev. Alison Cheek, 47, of Annandale, Va., and the Rev. Jeannette Piccard, 79, of Minneapolis.

They acted in defiance of a declaration by the House of Bishops that their ordination to priesthood was invalid, and against the expressed wishes of the Rt. Rev. Paul Moore, Jr., Bishop of New York.

They were enthusiastically applauded by some 1,400 people attending the service, in which women of several Protestant and Roman Catholic churches also participated.

Quoting some famous words of Martin Luther, the Rev. Carol Anderson in the sermon declared, "Here we stand. We can do no other." Miss Anderson is a deacon, and an assistant minister at St. James Church, New York City, whose rector, Dr. John Coburn, is president of the House of Deputies of the Episcopal Church.

The event was called "A Service in Celebration of Women in Ministry" and the atmosphere was celebrative. As the three officiants, wearing bright yellow chasubles with red crosses on the front, proceeded up the long nave and reached the chancel area the congregation burst into applause. There was more applause at the end of the service.

There were no disruptions of any kind in the course of the ceremony.

The text for the service was drawn from the Book of Common Prayer and the authorized trial rites of the church.

Mrs. Heyward, the chief celebrant, invited all baptized Christians to receive the communion and a substantial portion of the congregation did so.

Before the service there was a period of "preparation" in which three "witnesses" addressed the congregation. One of these was Dr. Charles Willie, a Har-

vard professor and former vice-president of the House of Deputies who resigned from his church posts (he was also a member of the Executive Council) in protest after the House of Bishops had declared the ordination of the 11 women on July 29 invalid. He had been the preacher at the Philadelphia service.

In his remarks during the "preparation" Dr. Willie attacked the church's exclusion of women from priesthood as sexism. He was heartily applauded when he declared that God is "an equal opportunity provider."

When plans for the service were announced, Bishop Moore asked Mrs. Heyward, who belongs to his diocese, to cancel it, and in a public statement he expressed "regret" that the women "feel compelled" to hold the service.

"I also regret," he said, "that I cannot celebrate the priesthood of women with them because the cause of women's ordination to the priesthood and episcopate is close to my heart. I have worked for it and will continue to do so."

But he added that women acting as priests were acting "uncanonically" until authorizing legislation is passed by a General Convention.

On the day following the service, Bishop Moore said in a telephone interview that he was "very upset" about the service and considered it "very, very unfortunate." He said it would result in the cause

of women's ordination losing a lot of people who had been "on the fence."

He added, however, that he was planning no disciplinary action and that no one else in the diocese had filed charges, adding in both cases "at this time."

He noted that Mrs. Cheek and Mrs. Piccard had violated canon law by performing priestly actions in his diocese without a license.

After the Philadelphia affair, Bishop Moore asked Mrs. Heyward and two other women from his diocese who were involved not to perform priestly functions, and he said that his request remained in effect.

Mrs. Heyward originally agreed to abide by this, but on the day following the bishops' declaration that the ordinations were invalid (Aug. 16) she wrote Bishop Moore to say that she was ending the agreement.

The service at Riverside Church was sponsored by a group known as the Riverside Women's Center. Among the many other groups associating themselves with the event were the National Episcopal Women's Caucus, the National Council of Churches' Commission on Women in Ministry, Network (Catholic Sisters' Lobby for Just Legislation), National Black Sisters' Conference, United Methodist Commission on the Status and Role of Women, and the Women's Caucus of Union Theological Seminary.

## HOUSE OF BISHOPS

### How They Voted

Many readers have asked if we would publish the roll call vote of the members of the House of Bishops at their last meeting [TLC, Nov. 10], on the subject of affirming the principle of the ordination of women to the priesthood. The names of the bishops appear in order of their dates of consecration.

Those (97) voting for the resolution were:

*Bp. Barton, retired, Eastern Oregon*  
*Bp. Gordon, resigned, Alaska*  
*Bp. Henry, Western North Carolina*  
*Bp. West, Florida*  
*Bp. Campbell, West Virginia*  
*Bp. Burrill, retired, Chicago*  
*Bp. Richards, Pastoral Development*  
*Bp. Jones, retired, Louisiana*  
*Bp. Ogilby, Pennsylvania*  
*Bp. Murray, Central Gulf Coast*  
*Bp. Marmion, Southwestern Virginia*  
*Bp. Harte, Arizona*



RNS

The Rev. Mmes. Alison Cheek, Carter Heyward and Jeannette Piccard.

Bp. Goddard, retired Suffragan, Texas  
 Bp. Craine, Indianapolis  
 Bp. Saucedo, Central and South Mexico  
 Bp. McNairy, Minnesota  
 Bp. Rose, Southern Virginia  
 Bp. Cabanban, Central Philippines  
 Bp. Cadigan, Missouri  
 Bp. Creighton, Washington  
 Bp. Millard, Suffragan, California  
 Bp. Bennison, Western Michigan  
 Bp. Kellogg, retired, Dominican Republic  
 Bp. Wetmore, Suffragan, New York  
 Bp. Fraser, North Carolina  
 Bp. Temple, South Carolina  
 Bp. Sanders, Coadjutor, Tennessee  
 Bp. Burgess, Massachusetts  
 Bp. Longid, Northern Philippines  
 Bp. Putnam, Suffragan, Oklahoma  
 Bp. Moore, New York  
 Bp. Rath, Newark  
 Bp. Cole, Central New York  
 Bp. Reed, Kentucky  
 Bp. Bailey, Suffragan, Texas  
 Bp. Myers, California  
 Bp. Rusack, Los Angeles  
 Bp. Reus-Froylan, Puerto Rico  
 Bp. Masuda, North Dakota  
 Bp. Richardson, Texas  
 Bp. Davidson, Western Kansas  
 Bp. Van Duzer, New Jersey  
 Bp. Stevenson, Central Pennsylvania  
 Bp. Hall, Virginia  
 Bp. Taylor, Easton  
 Bp. Martin, Executive for Ministries  
 Bp. Burt, Ohio  
 Bp. Moore, Suffragan, North Carolina  
 Bp. Wyatt, Spokane  
 Bp. Spears, Rochester  
 Bp. Wood, Executive for Administration  
 Bp. Keller, Arkansas  
 Bp. Frey, Colorado  
 Bp. Browning, Executive for Mission  
 Bp. Appleyard, Pittsburgh  
 Bp. Robinson, Western New York  
 Bp. Gilliam, Montana  
 Bp. Elebash, East Carolina  
 Bp. Wolf, Maine  
 Bp. Leighton, Maryland  
 Bp. Ramos, Costa Rica  
 Bp. Manguramas, Southern Philippines  
 Bp. Spofford, Eastern Oregon  
 Bp. Thornberry, Wyoming  
 Bp. Smith, New Hampshire  
 Bp. Browne, Liberia  
 Bp. Stewart, Western Massachusetts  
 Bp. Gressle, Bethlehem  
 Bp. Pong, Taiwan  
 Bp. Stough, Alabama  
 Bp. Krumm, Southern Ohio  
 Bp. Varley, Nebraska  
 Bp. Vogel, West Missouri  
 Bp. Walker, Suffragan, Washington  
 Bp. Charles, Utah  
 Bp. Belden, Rhode Island  
 Bp. McGehee, Michigan  
 Bp. Porteus, Suffragan, Connecticut  
 Bp. Trelease, Rio Grande  
 Bp. Righter, Iowa  
 Bp. Arnold, Suffragan, Massachusetts  
 Bp. Shirley, Panama and Canal Zone  
 Bp. Sims, Atlanta  
 Bp. Frensdorff, Nevada  
 Bp. Isaac, Dominican Republic  
 Bp. King, Idaho  
 Bp. Primo, Suffragan, Chicago  
 Bp. Alexander, Upper South Carolina  
 Bp. Atkinson, Coadjutor, West Virginia  
 Bp. Baden, Suffragan, Virginia  
 Bp. Davis, Erie  
 Bp. Bigliardi, Oregon

Bp. Wright, Suffragan, New York  
 Bp. Hogg, Albany  
 Bp. Kerr, Vermont  
 Bp. Gray, Mississippi  
 Bp. Cerveny, Coadjutor, Florida

Those (35) voting against the resolution, in order of consecration:

Bp. Sherman, Long Island  
 Bp. Swift, Convocation of American Churches in Europe  
 Bp. Noland, Louisiana  
 Bp. Brady, Fond du Lac  
 Bp. VanderHorst, Tennessee  
 Bp. Turner, Kansas  
 Bp. Haden, Northern California  
 Bp. Hutchens, Connecticut  
 Bp. Hargrave, Southwest Florida  
 Bp. Montgomery, Chicago  
 Bp. McCrea, Suffragan, Dallas  
 Bp. Saucedo, Western Mexico  
 Bp. Gross, Suffragan, Oregon  
 Bp. Gates, Suffragan, Tennessee  
 Bp. Hanchett, Hawaii  
 Bp. Haynsworth, Nicaragua/El Salvador  
 Bp. Atkins, Eau Claire  
 Bp. Reeves, Georgia  
 Bp. Folwell, Central Florida  
 Bp. Hosea, Lexington  
 Bp. Davies, Dallas  
 Bp. Jones, South Dakota  
 Bp. Hobgood, Suffragan, Armed Forces  
 Bp. Caceres, Ecuador  
 Bp. Garnier, Haiti  
 Bp. Franklin, Colombia  
 Bp. Hillestad, Springfield  
 Bp. Turner, Virgin Islands  
 Bp. Sheridan, Northern Indiana  
 Bp. Carral, Guatemala/Honduras  
 Bp. Gaskell, Milwaukee  
 Bp. Weinbauer, Coadjutor, Western North Carolina  
 Bp. Parsons, Quincy  
 Bp. Wolterstorff, San Diego  
 Bp. Haynes, Coadjutor, Southwest Florida

Those not voting on the roll call vote were:

Bp. Duncan, Southeast Florida  
 Bp. Persell, Suffragan, Albany  
 Bp. Romero, Northern Mexico  
 Bp. Gosnell, West Texas  
 Bp. Henton, Northwest Texas  
 Bp. Cox, Suffragan, Maryland

#### **MISSION**

### **UTO Could Have Used \$6 Million**

The 1974 United Thank Offering has been allocated to 81 missions, schools, and other organizations representing a giving of \$1,354,283.35. This amount includes re-allocated funds in addition to the UTO offering of \$1,343,456.35.

Requests for funding totaled more than \$6 million.

Grants were made to projects in 35 dioceses outside the continental United States and in 33 domestic dioceses. In addition, 13 grants were made for programs which cross diocesan lines.

The offering is allocated annually for mission and ministry programs in the Episcopal Church and other member churches of the Anglican Communion.

The largest amount given to any one project was \$60,000, and three such grants were made. The Cathedral Center, Gaborone, Botswana; St. Luke's Hospice, New York; and UTO scholarships each received \$60,000.

Included in the multi-diocesan groups were *The Episcopalian* (\$20,000), New Forms of Ministry and Mission (\$10,000 a year for two years), UTO incidental expenses for women missionaries (\$3,600), Retiring Fund for Women in the Diaconate (\$3,500), Appalachia People's Service Organization-APSO (\$57,500), and the UTO scholarships mentioned earlier.

The smallest grant, \$2,000, went to the Listening Ear, Westborough, in the Diocese of Massachusetts.

A complete list of recipients is available through UTO provincial representatives, diocesan chairmen, or diocesan offices.

In 1973, the UTO offering was larger—\$1,397,159.65. With the addition of re-allocated grants of \$96,048.15, the total dispersed last year was \$1,493,207.80.

Mrs. Geoffrey C. Hazard, Port Washington, N.Y., has succeeded Mrs. Clarence Ellis, Huntsville, Ala., as the new UTO chairman.

#### **NCC**

### **Critique on Ecumenical Movement Featured at Council Meeting**

The ecumenical movement has gone after "structural idols," lost much of its joy, limited its vision, and may even hamper God's attempt to unify the church, the National Council of Churches was told.

Despite such criticism, a panel on the future of ecumenism was one of the high points of the council's fall governing board meeting in New York.

Panel members were Dr. Cynthia Wedel, immediate past president of the NCC; the Rev. Arie Brower, executive secretary of the Reformed Church in America; the Rev. David J. Bowman, S.J., a council staff member; and the Rev. Paul Crow, Jr., chief ecumenical officer of the Christian Church. The topic for discussion was Future of Ecumenism.

Dr. Wedel, an Episcopalian, said one of the main problems with ecumenism is that it is made up of human beings, and people have both "great aspirations" and selfish tendencies.

The exciting developments of the movement in the first half of the 20th century, she said, were sparked in large part by infrequent "mountain top" gatherings. As ecumenical events became more common, she continued, the selfish part of human nature crept in. In citing marriage as a symbol, she said "divorce is not the answer" to the ecumenical situation.

Dr. Wedel suggested more "mutual re-

sponsibility, openness, communication, and love under the judgment of God." She also held that ecumenism still needs "mountain top" experiences.

Dr. Brower was perhaps hardest on the ecumenical movement, particularly as represented by organizations such as the National Council. He regretted a lack of fellowship within the ecumenical movement and the placing of emphasis on structures.

He called for more confession, testimony, and dreaming in ecumenism. The future of the ecumenical movement lies outside itself, "in the vision of the new heaven and the new earth," he then declared.

Dr. Crow, former head of the Consultation on Church Union (COCU), said that a problem expanding the movement is "ecumenists themselves." He said God might be able to do more if ecumenists got out of the way.

He reminded the NCC that the future of ecumenism, like the future itself, is in God's hands. "Let us relax and listen . . . to God," he said.

He called for ecumenical laughter "at our own insanity" and tears over "our failures." He wondered when the movement would be able to cry about failures which it never wants to admit in public. "When will we cry that we worship together but are unable to celebrate the eucharist together?" he asked.

According to Fr. Bowman, many Roman Catholics see the council as an "activist" organization lacking in historical continuity and international scope. They are likely to think of the council as "weak" and that its member churches do not really care for it.

The Jesuit also called the ecumenical movement a "gift of God" and the council a "grace event" that can reach out to all Christians.

Dr. Jorge Lara-Braud, NCC's executive for Christian faith and order, was moderator for the discussion.

#### **WEST MISSOURI**

### **Parish Requests Dissolution of Pastoral Relationship**

At a meeting of the vestry of St. George's Church, Kansas City, Mo., last month, a majority of the members signed a letter addressed to the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, asking for the dissolution of pastoral relationship between the rector and their parish.

Basis for the request was the statement that a majority of the vestry "has lost confidence in its rector, the Rev. George G. Swanson."

It was understood that a number of factors led up to this action, including the participation of the Rev. Katrina Welles Swanson, wife of the rector, in the Philadelphia "ordination" service last July.

Earlier in October, Mrs. Swanson signed an agreement with Bishop Vogel accepting the terms of her suspension from all diaconal ministrations for a period of three months.

From the vestry minutes it was evident that Fr. Swanson wanted to remain at St. George's; they stated that before the vote "Fr. Swanson declared that he wanted to stay and work for the healing and reconciliation of all people here."

The majority of vestry members felt to the contrary and voted to forward the request for dissolution to the bishop.

At the time of this writing, the bishop is following the procedure prescribed by the canons and is consulting with both parties to see if a reconciliation is possible.

#### **THE COVER**

### **Sewanee Confers Degrees**

Three men were honored during ceremonies held on Founders' Day at the University of the South, Sewanee, Tenn. Officiating at the service was Dr. J. Jefferson Bennett, vice chancellor.

The Rt. Rev. John T. Walker, Suffragan Bishop of Washington, received an honorary Doctor of Divinity degree; poet Robert Penn Warren received an honorary Doctor of Letters degree; and the Rev. Theodore M. Hesburgh, president of the University of Notre Dame, received an honorary Doctor of Civil Law degree.

Fr. Hesburgh delivered the Founders' Day oration.

#### **WEST VIRGINIA**

### **Textbook Controversy: May Be Influenced by Other Factors**

Church leaders who favor the controversial textbooks that have touched off weeks of turmoil in Charleston, W. Va., have suggested that there may be deeper factors involved in the violence-ridden argument.

A number of observers have expressed bewilderment that a dispute, ostensibly based on charges that certain public school texts contain "anti-Christian" and "Anti-American" material, could have escalated into mine shutdowns, assaults on individuals, and fire bombings of schools.

The Rt. Rev. Robert Atkinson, Bishop Coadjutor of West Virginia and a member of the school board's textbook review committee, has speculated that "it may be that what we have here is a deep seated frustration over other matters—over feelings of helplessness, powerlessness, and scorn, a have and have-not conflict—and that this textbook matter came along and it was something tangible they could get a handle on."

The Rev. Ronald English, a black American Baptist minister who is also a member of the textbook review commit-

tee, noted that "the challenge to wisdom and authority that one sees occasionally in these books—even to parental authority—teaches children the vulnerability of authority." But, he added, "that is part of the American dream, the American system. We do challenge authority when it is necessary to be more human. I say thank God we have."

Some of the selections in the books that have drawn fire are writings by Gwendolyn Brooks, Malcolm X, and Eldridge Cleaver.

At the George Washington High School, the language arts faculty of 11 teachers voted unanimously not to use any texts "until some decisive and legal judgment is reached."

Meanwhile, many of the textbook opponents have publicly disassociated themselves from a statement made earlier by the Rev. Charles Quigley, principal of the Cathedral of Prayer Christian School. He announced that he was praying "that God will strike three (pro textbooks) members of the Kanawha County Board of Education dead." He later said, "It is not my will for the three board members to die. I am only praying that God's will be done in this matter."

The Rev. Marvin Horan, a Baptist minister, said he did not agree with Mr. Quigley's statement, but said he would like to see the school board members struck "like God struck Paul, making him a believer."

"Then," said Mr. Horan, "after these men have had the miraculous work of the Holy Spirit, they will be glad to clean up the school system."

The Rev. Alvis Hill of the Freedom Gospel Mission commented that he was not in sympathy with Mr. Quigley's remarks and that he himself was not trying to create a division among church people. "I am only trying to unify the Christian people to work together for a common cause against the textbooks."

In the earlier weeks of the dispute, the Rt. Rev. Wilburn Campbell, Bishop of West Virginia, was one of the first of the local religious leaders to offer his services to the governor of West Virginia in the interest of solving the textbook problems.

The Rev. James Lewis, rector of St. John's and a proponent of the textbooks, remarked, "We've got to keep loving these guys and keep loving each other in the face of these unloving comments. Smile and crack a few jokes."

#### **HUMAN RIGHTS**

### **Sen. Brooke Honored**

U.S. Senator Edward Brooke of Massachusetts who was instrumental in securing a \$1 million appropriation from Congress for the late Dr. Albert Schweitzer's famed jungle hospital in Gabon, was honored in New York at a benefit dinner held for the hospital.

Sen. Brooke, an Episcopalian and the

first black elected to the Senate in a century, was honored by the Schweitzer Fellowship for his work and leadership in guiding through an appropriation amendment to the 1974 Foreign Assistance Act. Through the act, \$1 million was appropriated by Congress to the hospital in Lambarene, Gabon. This marked the first time that a non-American hospital has received a direct-line grant from the U.S. government.

In his response at the dinner, Sen. Brooke said that despite the overwhelming problems facing this nation, there are millions of people in the rest of the world who suffer from the most extreme poverty and hunger.

Encouraging Americans to give more support, he said that if Americans become more conscious of the needs of those less fortunate, they will be more willing to give support to those in desperate circumstances.

The hospital at Lambarene was founded by Dr. Schweitzer in the early years of the century. The missionary doctor served in Gabon for some 50 years and died in his beloved hospital in 1965, at the age of 90.

Ambassador Benjamin F. Ondo of Gabon said that the "Great Doctor of Gabon" practiced the doctrine he preached—that a patient's spiritual and psychological needs are often equal to if not more important than physical ones, in speeding a physical recovery. He said the spiritual needs of the sick and convalescent were provided by services conducted personally by Dr. Schweitzer, an ordained minister and theologian.

#### COMMUNICATIONS

### Journal: Administrative Work Diminishes the Episcopal Office

An influential Anglican journal has criticized the handing over of increased administrative tasks to bishops of the Church of England on the ground that this practice diminishes the episcopal office.

According to an editorial in the current issue of *Theology*, the real trouble facing the church is not the "inflated establishment question," but the rejection of offers of bishoprics by some capable churchmen.

"If we continue to diminish the episcopal office," it said, "making bishops into executives of committees, reduce even the Primate of All England to membership of a panel of chairmen . . . and give them tasks which they cannot fulfill with integrity, then men who in former years would have accepted nomination will remain in their parishes or their universities, and the historic office will be tailored still further to fit smaller men."

The editorial added, however, that recent appointments to the bench of bish-

ops show that qualified men are still prepared to assume high positions in the church.

It concluded that "the source may be drying up, but the end is not yet."

#### MISSOURI

### Diocese Claims "Right" to Ordain Women to Priesthood

The standing committee of the Diocese of Missouri has voted to consider candidates for ordination to the priesthood "without regard to sex." The decision was made unanimously by the committee.

The Ven. Charles F. Rehkopf, diocesan administrator, said the change could theoretically allow the diocese to ordain and license women priests before any decision on the question is made at the 1976 General Convention.

However, he said, it was highly unlikely that the new regulation would result in acceptance of any of the 11 women who took part in the "irregular" service of ordination held in Philadelphia last summer.

The Rev. Claudius Miller, author of the measure, said his understanding was that the resolution meant that a woman could be legally ordained in the Diocese of Missouri without any further action from the national church.

Fr. Miller said: "The ordination of duly qualified women to the priesthood is not the business of General Convention, it's the business of the diocese. It's not a damn bit of their (the convention's) business."

#### ENGLAND

### "Remarkable" Decline in Suicides; The Samaritans Credited

The Samaritans, founded by an Anglican priest in 1953 to counsel would-be suicides and those in despair, was praised at a conference in London for being mainly responsible for a "steady and remarkable" decline in suicides in England since 1963.

The conference on suicide prevention was organized by the Royal Society for the Promotion of Health. Delegates were told by Dr. Richard Fox, a consultant psychiatrist, that there were 2,000 fewer suicides in Britain last year than the number recorded in 1963. He said that since 1963, the peak post-war year for suicide in Britain, better methods of medical treatment have been introduced. There is also less use of potentially lethal barbiturates and depressed people are more willing to seek help. On the other hand, he noted several countries with similar advantages showed no drop, and even a slight rise, in suicide rates.

The psychiatrist argued that the explanation of the phenomenon was that,

while other countries had preventative services, none was comparable to the nationwide network of 150 centers established by The Samaritans in Britain.

There is, he said, a direct correlation between the drop in suicides and the number of people seeking contact with The Samaritans (who have branches abroad)—from an initial 12,000 to more than 156,000 annually during the past ten years.

The Samaritans were founded by the Rev. Chad Varah. He told the conference that the contribution of the non-professional volunteer in preventing suicide is at least equal in importance to that of the professional psychiatrist or social worker.

"There are tasks that volunteers can do and the professionals cannot," Fr. Varah declared. "In a suicidal situation, a brisk professional in a hurry to get down to the problems may not be the most help. It is usually best that a potential suicide should first be encountered and befriended by a non-professional, a very carefully selected volunteer."

### Inflation Hits Churches

British churches are taking a battering from inflation—generally assessed by experts at a spiralling 20% a year in England.

No collective Church of England statement on inflation has been released but many diocesan bishops have issued warnings about its effect. Typical was the Rt. Rev. Mervyn Stockwood whose Diocese of Southwark embraces high class and working class districts in a wide area of southeast London.

In recent newsletters, the bishop has warned that if inflation continues at its present rate, the full-time stipendiary priest will become outnumbered by unpaid priest-workers.

A few churches, the bishop said, have found heating bills too large for budgets so they hold services in halls or vicarages. If prices continue to rise, more churches will follow suit, he added.

Southwark has done much to improve stipends but the bishop said he has encountered more "financial embarrassment" among the clergy in recent months than at any time during his episcopate.

### Ecumenism, Evangelism, Sports

Evangelism with a football background was the feature in the north London Borough of Islington when an army of 1,000 volunteers visited thousands of homes with copies of the Gospel of St. Mark and a booklet, *God's Goal in Islington*.

The volunteers, who came from every church in the area, distributed 100,000 copies of the Gospel and the booklet to Islington's 300,000 population.

*Continued on page 21*

# A New Style for the Episcopacy

By A PRIEST OF THE EPISCOPAL CHURCH

I would like to know how I can remove bishop's weed from my pachysandra beds.—Question in the Garden Section of the *New York Times*.

“**B**ishop's weed” is evidently a most pernicious growth! The question implies that it is not easily eradicated. Did some Presbyterian have the gall to name a weed after the episcopacy? However that may be, there are many within “the system” who find the form and function of the episcopate, while not exactly analogous to an obnoxious weed, a burden to the church and a distortion of apostolic mission.

What is it really that induces in our bishops such mediocrity, apathy and unswerving moral caution in the face of the most obvious evils? What is it that destroys a once promising imagination or even a common sensibility? Our bishops come from places and times that are sociologically locatable. A casual perusal

*We agree with the contents of this article only in part, but feel that its author, a truly radical Christian, deserves to be heard.*

*We are publishing his article anonymously because he is in a very vulnerable position. The Editor.*

of Stowe's *Clerical Directory* discloses a pattern: large, wealthy parishes following a brief background in somewhat smaller, non-urban parishes. These are men who earned a preaching and/or pastoral reputation. (The sociology of the Episcopal Church dictates that only one or two men with urban backgrounds who have had any contact with the poor can, now and again, be elevated to a see.)

These men, well intentioned, sincere, without guile, are elected to serve areas that are urban, ethnic mixes with seemingly insoluble problems and conflicts. The bishop comes as a representative of the rich, surrounded, in a metropolitan area, by the victims of an oppressive economic system, one in which 1% of the people own more than 70% of the corporate wealth. He enters upon a difficult administrative position without any special training, although the task is markedly different than the parochial ministry. Furthermore, the axioms which he has come to rely on are inept as paradigms for episcopacy; for example, the belief in harmony at all costs, the conduct of business on a model which desperately needs revision, the assumption that, basically this world of polite society is O.K. Comes then the disastrous involvement in political maneuverings concerning clergy placement. We really should have learned some lessons from ecclesiastical history. The decline of charismatic gifts in the

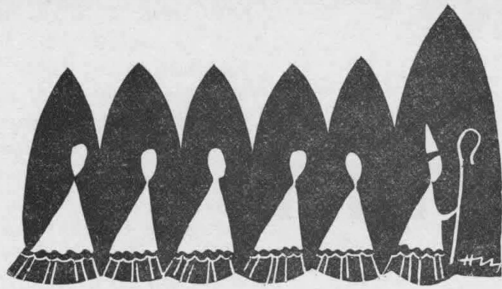
early church was in direct relation to the rise of the monarchical episcopate.

Some men try to retain the image of the good guy in the face of these obstacles. Inevitably, however, the iron fist is revealed. One can't be friend and boss. The very fact that the bishop calls “his” clergy by their first names, though they are not encouraged to call him by his, sets the scene for benevolent authoritarianism.

Today we are faced with the spectacle of a bishop living on his own personal yacht, of bishops occupying lavish residences in very rich neighborhoods, and not a few being chauffeur driven in limousines. Clearly this feeds the conspiracy of silence on the major moral dilemmas. One would not, after all, bite the hand that feeds one. Thus, the *New York Magazine* is a far more helpful moral directive than the pastoral letters. It comes as no surprise that a diverse assortment of clergy write an earnest, if somewhat flaccid, letter to the bishops urging them to take seriously the issues pressing in on us, urging them, indeed, to assume some kind of moral authority.

Clearly, a new model for episcopacy is needed; one within which decidedly moral practices can be developed. What follows are a few hints as to the shape of this model.

Any priest who becomes a bishop would, in the new style of episcopacy, live in the city among the poor. This would be the revolution! The context in which he lives and the perspective by



which he perceives his world, would be influenced primarily by the have-nots—a perspective germane to the Gospels. Such a positioning would have an enormous impact on the bishop's style. He would, of course, no longer be interested in cajoling the rich to give money to a sinking diocese. He would, in fact, be prepared to see the diocese die in its present form. The act of death would not be taken without fear and trembling, but the possibility of death would be allowed for in the new vision and as a true option to the current scene in which buildings and staff are maintained (and enormous trust funds) for the sake of a handful of the well-to-do pious, most of whom do not participate in the Christian reality even in a diluted form (sluggish Morning Prayer in the Westchesters of this country).

Stokely Carmichael once spoke of the importance of geographical location by arguing that one is enormously influenced by one's day to day seeing, by the sounds and smells which surround one's life. This is by way of saying that a bishop ought to live in a public housing project or a tenement. Of course, this will not guarantee his salvation, which is not the issue, but it would make a difference in

the way he thought about the chief subject of the New Testament, namely, the poor.

Before the bishop can become a religious figure again he will have to divest himself of functions that clearly prevent him from being a pastor *pastorum*. He will have to surrender the political function of agent in clergy placement. As long as the bishop has responsibility for recommending candidates to parish vestries he cannot be a companion, counselor and authentic religious figure among the clergy and the people. He is someone to be pleased, with whom one is always, to some degree, obsequious. He is an authority figure who rewards and punishes and who, therefore, invites all the psychological reactions that clergy in this form inevitably invites.

Placement must be in other hands. A new system needs to be devised by which clergy can be assisted in their placement needs—notice, I said clergy—since the present clergy referral system in New York is not set up for the assistance of the clergy but for church vestries and bishops. Clergy and laity need to develop new and fair means by which placement can occur. This would not necessarily be a computer matching of clergy and parish.

Maybe it would be a matter of simply placing clergy in situations where parish and priest could grow together and where the prophetic ministry, might grow and live again; for example, a black rector in a white Upper Montclair parish—and a white rector in a mixed, inner city parish. Compatibility is, in computer terms, an indecent term in Christian polity.

So with discipline. The discipline of clergy and laity requires a new structure, one to be administered by peer groups and not by individual authority within the church. We can learn from our own judicial system and from some other denominations (*e.g.* Presbyterians). Clergy are to be judged and counseled by their peers and not by the bishop. Similarly, judgments effecting the laity are to be rendered by representative bodies of laity and clergy—always assuring constitutionally that women and minorities and youth and the elderly are represented on all judicial bodies. But why should this have to come as a prophetic challenge to the church of the poor, of Jesus of Nazareth? Why must the church have to learn how to conduct itself on the basis of the Democratic National Convention?

A bishop relieved of political and disciplinary acts can begin to function as a religious figure whose primary tasks are to preach and celebrate, to ordain and confirm, to study and counsel, and to speak prophetically to the pressing issues confronting church and world.

Anyway, the notion of a hierarchy never did square very well with the Gospel message of liberation for the oppressed; oppressed, that is, by a hierarchy of wealth and power. Interestingly, Mr. David Pilbeam in an article on man as "Naked Ape" (*New York Times*, September 3, 1972) declares that animal life becomes organized hierarchically when danger threatens and life must be unnaturally organized to cope with fear. Under more natural conditions hierarchy disappears and standards of ability and needed function become normative. His argument is that when men and animals are freed of constant fear and consequent defensiveness they flourish better under an egalitarian system with a diversity based on abilities and not on an imperialistic structure.

In the church we need to treat authority like all other worldly realities—paradoxically. We need to elevate authority to a moral plateau beyond notions of bossism and hierarchy; beyond, that is, ideas of imperialism and control to that exalted authority of the One who, it was said, spoke with authority and not as the scribes. But before this can happen, we have to free our bishops to become truly apostolic in symbolizing the continuity of the church in time and space; a continuity which now requires, it would seem, a new poverty in style. But then, it's been there all along: "He who would be great among you, let him be your servant."

### Why?

Heavenly father—  
 Why must the sun slip from sight in the chignon  
 thin dusk of magenta—  
 Why must a colored leaf slowly descend to the  
 earth and die—  
 Why must a lovely shaped snow flake melt in  
 the mud—  
 Why must a dear one close his eyes in death—  
 Why?  
 Dear God, dare we put a question mark where  
 you have put a period?

Amen.

Helen Redett Harrison

# "Feed on Him In Your Heart"

## Thoughts on the Words of Administration

By BRADLEY T. SCHEER

During my relatively short life in holy orders I have had occasion to use a variety of rites for the celebration of the holy eucharist. As celebrant, or as assistant to another priest, I have used the American Book of Common Prayer (1928), the 1961 Book of the Church of England, and all of our own trial use rites since 1967. One feature which continues to give me qualms is the style of the words of administration in the second service of the 1971 trial rites. When I am assisting another priest I try to follow the lead which he gives, administering the sacrament to the people with the words he has used to me. When I am celebrant, I adhere to the form of the Book of Common Prayer in which my first communion was administered, and in which I hope my last communion will be, when that day comes. I have liturgical and theological arguments which I believe support my position, whatever my emotional motivations may be.

The rubrics of the second service have not eliminated the classical sentences (by which I mean the words of administration in the historic Prayer Book) but have, in my opinion, misplaced them; the first service, retaining the classical form,

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provides the alternative of using the new form. I consider that we need to be reminded that the body of Christ was given for us, that Christ died for us, and that, in the eucharist, we do indeed feed on him in our hearts, as spiritual nourishment, by faith, and should do so with thanksgiving. The new short form, "the body of Christ, the bread of heaven," contains nothing of all this, although the second service includes it in a prefatory invitation which, in my experience, is often omitted. I consider that to hear these words as we receive the host and consume Christ's body renders the words full of meaning which they do not have in the isolation of the prefatory invitation.

In my recollection of my first communion, made as a mature man, I recall a spiritual current carried through the priest to me in these words. When in these days I administer the sacrament to children, and must use the new short form, I think I see an expression of doubt or puzzlement on their faces, as contrasted with the expression of serious anticipation I think I see when I use the classical forms. And in the classical words, repeated to child or adult, I feel a current flowing through me to the communicant which is that same current of God's overwhelming love I felt in my first communion.

Even the beautiful classical form, in isolation, is an abstract statement about

past events. To hear these words as we experience the outward and visible sign of so great an inward and spiritual grace gives meaning which they do not have in isolation, and brings the abstraction within the realm of personal experience, making Christ's death for us a real thing in our lives. The same applies to his blood, which was shed for us, and for which we must be thankful. The current of grace of which I and all priests have been called, chosen, and sent to be the channel, may be present in the new wording — the historical background of which I have not troubled to explore — but the words themselves refer only to the elements of the sacrament and the container. The remembrance of the greatest of all sacrifices, and of our need to be thankful for it, is missing. During my evangelical upbringing I was often told that Christ

". . . a spiritual  
current carried  
through the priest  
to me. . . ."

had died for me, but this only became real when I heard those words as I received the elements of holy communion with him.

My light minded, perhaps frivolous, imagination responds to the new words in a manner which I suppose occurs in others. Considering the bland and characterless wafers we ordinarily use in the eucharist, and recalling the flavorful and vigorous loaf from which I once received in the Church of Ireland, I can imagine that the identification of the wafer with the bread of heaven could arouse im-



proper speculation along the line of, "If that's what bread is like in heaven . . ." In a more serious vein, I hope, the characterization of the chalice as the "cup of salvation" seems to me to favor the superstition that there is some magic in the cup and the mere act of drinking from it will assure something by way of "ultimate transformation."

The arguments in favor of the new wording which I have heard seem unsatisfactory. Whatever historical justification they may have, and I do not know of any such, there is the more important justification that the classical words are firmly established in the great Anglican tradition. The new wording is brief, and I have heard it said that a major defect of our service of holy communion is its length. The new words may shorten the service slightly, but the time gained thus is more than used by the introduction of a psalm and a reading from the Old Testament to supplement the classical Epistle and Gospel.

Many of the changes in the trial use services have evidently been introduced to remove features, such as the apparently cannibalistic character of the eucharist, which have been given as reasons for leaving the church. My view, based on my pastoral experience with literally hundreds of people who have left or rejected the church, is that their motivations are completely different from the superficial ones they offer in excuse. The answer to this one in particular is to emphasize that we "feed on him in our hearts by faith," which is to say, symbolically.

All I can hope, and pray, for is that the ultimate revision of the BCP adopted in our church will leave me the alternative of using the classical forms of administration. Should I be asked, I should propose the following form in contemporary language which I think retains the classical virtues:

*The minister who delivers the bread shall say,*

The body of our Lord Jesus Christ, which was given for you, keep you in eternal life. Eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.

*The minister who delivers the cup shall say,*

The blood of our Lord Jesus Christ, which was shed for you, keep you in eternal life. Drink this in remembrance that Christ's blood was shed for you, and be thankful.

*When communication is by intinction, the minister shall say,*

The body and blood of our Lord Jesus Christ, which were given for you, keep you in eternal life. Eat this in remembrance that Christ shed his blood and died for you; and feed on him in your heart, by faith, with thanksgiving.

# Barrington and Beck

By CORDELIA PENN

Dr. Ellis asked his nurse to play the tape recording of Mr. Barrington's last session on the couch.

"I want to see if there is any variation between this one and the two previous tapes," he said, and settled himself to listen.

Mr. Barrington's voice came on. "Doctor, I don't understand why I have this feeling of dissatisfaction with my life, sometimes severe depression as I have told you. I am certainly a success professionally and all because of my own efforts. I was made a full partner in my law firm this year. Just this week I was asked to be chairman of the Arts Council Board, and I've already told you of my various civic responsibilities with the Children's Home and the United Fund. I don't smoke; I don't drink; I don't play around with other women, but that doesn't keep me from having a full social life. I'm on the vestry at St. Michael's and one of the largest contributors. I increased my pledge in 1974, even though it meant that I couldn't trade cars. I look at Silas Beck on Sundays, slinking into the back pew, and give thanks that I don't have to take the cases that he is involved in—tax fraud, bribery, manipulation of trust funds, etc., nor associate with his shady clients. Besides that, he is a dissolute sycophant and is known to toady to those power-mad politicians in Washington and the local big money interests. I know for a fact that he has had affairs with a number of women, and others he has cheated out of their property. My own reputation is blameless—absolutely blameless. (A few moments of silence.) I really don't understand why I come to your office. I must go now."

"Thank you, Miss Cole, cut it off. The only new item is that he is going to be chairman of the Arts Council. It's odd that Silas Beck should be my patient too, and Barrington has such an obsession about him. Please put the Beck tape on, I'd like to compare the two." Dr. Ellis

sounded tired as he shifted his position at the desk.

There was a stumbling sound at the beginning of the Beck tape. Then, "Nothing has gone right for me lately and there's no one I can really talk to. People despise me for the work I do, but the law profession recognizes that everyone is entitled to a defense. I have to make a living, don't I? Why shouldn't I get a few kickbacks? But I'm sick of it. I'm sick of myself. I've never told you this before, but I came into possession of that tract of land on the River Road by misrepresenting land values to Dorothy Carter. It's haunting me because that widow is having a hard time making ends meet. I live in terror of being disbarred someday because I have to trim so many corners in order to win my cases. Please, Dr. Ellis, help me to figure out my life. Naturally, I have had to ingratiate myself with important people, but I have never cheated the women I run around with except that one. God, what a mess it all is!"

Dr. Ellis said goodnight to Miss Cole and began to write his appraisal for the file. He wrote:

"Richard Barrington is everything he says he is—an upright, honest, church-going, public-spirited citizen, doomed to talk endlessly about himself, his accomplishments, his ethics, his scrupulosity. He is a self-made man, complacent, and closed within himself. Until life strikes him some devastating blow, no one can help him. Cancel further appointments for the time being.

"Silas Beck is really a despicable character—greedy, seeking association with power, extorting kickbacks, scorned by the legal fraternity. He is also a masochistic, breast-beating, whining lecher. However, he recognizes his own degradation and is seeking help. I believe he is about to arrive at a new dynamic and will be willing to change his way of life, beginning with restitution of the widow's property. A modicum of self-esteem is our first goal. Make appointment for next Wednesday."

Dr. Ellis sighed as he closed the file, and the thought ran through his head that most people, himself included, have a touch of Barrington and a touch of Beck.

*Cordelia Penn is a churchwoman who makes her home in Greensboro, N.C.*

# EDITORIALS

## Whose Duty Was Ever Plainer?

What would happen if a male deacon in the Episcopal Church were to celebrate the eucharist publicly, having first told the world that although his action is not lawful he was doing it anyway because he doesn't consider himself bound by the laws of the church? Of course it would be largely up to his bishop to decide what should be done, but most bishops would not tolerate such action. The man would be brought to trial under one or more of the grounds listed in Title IV, Canon 1, Section 1 of the Canons of the Episcopal Church. If found guilty, and if he did not renounce his deed and declare his repentance, he would be deposed from his ministry.

Few would complain that he had been ill treated, although there are some Episcopalians who think that *any* insistence upon decency and order in the church is wicked. However, most would agree that the bishop and ecclesiastical authority had no alternative.

Now let's see what happens to the women deacons who committed this very offense on Sunday, October 27. The duty of their bishops is about as clear as anybody's duty ever appears in this murky world. We pray that they will both see it and do it, for the love of Christ and for the peace, health, and unity of Christ's long-suffering body, the church.

## Selective "Findings" in Trial Use

Late in September there was a meeting in Amarillo, Texas, of 119 representatives of 65 dioceses of the Episcopal Church who are interested in Prayer Book Revision. Present were five members of the church's Standing Liturgical Commission, as well as diocesan liturgical chairmen, diocesan music chairmen, representatives of Associated Parishes, and others with comparable concerns.

Out of this meeting came a number of resolutions containing recommendations for the proposed text of the Book of Common Prayer. One of these urges the dropping of the term "confirmation" from "future forms, titles, and, so far as possible, from discussions relating to Christian Initiation." In other words, no more confirmation. The bishops at their meeting in Mexico spent some hard thought on this, and they are not in favor of rejecting confirmation—either the thing itself or the title. In fact, their opposition to this radical assault upon catholic sacramental life is strong enough to amount to a virtual veto: if the proposed new prayer book lacks provision for confirmation, both the thing and the title, it will not get through the House of Bishops at the 1976 convention.

The discussants at the Amarillo meeting "wholeheartedly urge that the 1928 Canon not be used at all, and . . . strongly disagree with the decision to propose inclusion of the 1928 Canon in the proposed Book of Common Prayer." In other words, let's not give anything at all, not even a sip of cold water, to those who love the Prayer Book as it is.

"On the basis of trial use to date and in order to avoid considerable confusion," reads another resolution, "we

strongly urge that the BCP Nicene Creed not be included, even as an option." What is becoming of the vaunted flexibility and optionality which was to be part of the gleaming new treasure? What we hear now is a grim threat to die-hards to get with it or else.

There is constant iteration in these resolutions that "on the basis of trial use to date we recommend," etc. We would ask: Whose trial use? It's funny. Some people try the ICET text of the Creed and love it, others try it and don't, preferring the BCP text. Is it only the former who are really trying trial use? If the brethren at Amarillo have not noticed it we will tell them that hosts of Episcopalians "on the basis of trial use to date" do *not* recommend the same things at all.

Another recommendation is "that the Thirty-Nine Articles be dropped from the proposed Prayer Book and retained in an appropriate book of archives." The latter part of the statement is of course a crude effort at refined sarcasm. What is called for here is a cutting loose forever from our specifically Anglican confessional heritage. Some would like that, others would not.

We suggest that the findings of the Amarillo conferees were highly selective. So was attendance at the meeting. A reporter states that "advocates of the preservation of the 1928 Book of Common Prayer either kept silent, failed to attend or changed their mind before the conference ended." We have learned that the leaders of the Society for the Preservation of the Book of Common Prayer were not informed of the meeting and knew nothing about it until after it was over; so that may explain how such a rousing consensus for the general demolition of the Book of Common Prayer was obtained. It's an old political trick: don't let potential nay-sayers know about the meeting, then get together and declare it all *Ja* with no *Nein*.

Finally this: "We recommend avoidance of sexist language in the Prayer Book, *i.e.*, the use of masculine nouns and pronouns to mean all human beings." The locutional difficulties of such non-sexist purism are notorious, and from the literary quality of the trial rites as they now stand we must doubt that there is available the genius required for the task of making decent English out of it. (Only this morning we read a sermon by somebody who is trying valiantly to be non-sexist with his nouns and pronouns, and he speaks of "spokespersons.") Moreover, if the generic use of the word "man" to mean all human beings is "sexist" the Bible is sexist from beginning to end, and Jesus is among the worst offenders. In this new era, must we correct him too?

We are sure that the people who passed those resolutions at Amarillo do not represent the Episcopal Church as a whole, and we thank God they do not. But the majority of the faithful whom they do not represent had better make themselves heard—to their bishops, above all—to the effect that this wholesale destruction of the Book of Common Prayer as they know it and love it is unacceptable to them. It is not too late to prevent the total disaster of a Prayer Book replacement rather than a Prayer Book revision at the General Convention in 1976, but neither is it a moment too soon.

## BOOKS

Continued from page 9

they are to be found in *Something More*.

"For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. . . ." Mrs. Marshall fails to acknowledge the possibility that some things about God will *never* be known and some aspects of life will *never* be understood until we meet him, face to face. Whether she admits it or not, until that time comes, the best we can hope to do is "prophesy in part," not having all the answers, but secure in the belief that *he* does.

BERNICE ELIZABETH YOUNG  
St. Thomas Church  
New York City

**PRAYERS FOR EVERY OCCASION.** Edit. by Frank Colquhoun. Morehouse-Barlow. Pp. 445. \$9.95.

*Prayers for Every Occasion* is a book every pastor ought to buy; one from which anyone would profit. Just about everything concerning this collection is good, from the plan of the book, to the scope of the prayers, to the explanatory author's preface and the indexes.

I have already found this so useful as to replace my old *Pastor's Prayerbook!* Of course, there is the reality that this collection is oriented to the Church of England. This should be no hang-up though, since any priest with intelligence will have little difficulty adjusting from "Queen" to "President" and the like. Possibly, fans of the contemporary may find the traditional language of this collection upsetting, but with a little imagination they ought to be able to handle that.

The scope of this collection impresses me. At last someone recognizes that a collection of prayers has to cope with a vast complexity of interests. This one does very nicely indeed. For each Sunday, for example, there are usually as many as ten prayers, usefully titled, covering the range of appropriate emphases. Other special interest sections show the same scope. Sources are identified both after each prayer, where appropriate, as well as in a source index. I suppose if one worked hard enough at it a subject could be found for which this book has no help—though I doubt that!

The acknowledgments section is a very useful bibliography of prayer while the sources, biblical and subject indexes are superior. The subject index has cross-references, making it an even more valuable resource for the parish priest. Three marker ribbons make it clear that this book recognizes utility as an important point of a collection of prayers.

If you are looking for a book of prayers which comes very close to functional perfection, this is it! Indeed, for the new seminary graduate this is the one collection to spend your money on. I personally ex-

pect my frustration level to be significantly reduced by this book. *Prayers for Every Occasion* will never be far from hand.

(The Rev.) ROBERT A. SHACKLES  
St. Paul's Church  
Muskegon, Mich.

**THE CHURCH AND I.** By Frank Sheed. Doubleday. Pp. 383. \$7.95.

Frank Sheed is as much a Roman Catholic evangelist as he is a Roman Catholic publisher. Not many of us can imagine "Catholic street-preachers" but for many years Sheed and his wife stood on Catholic Evidence Guild soapboxes in London and New York defending the faith over the hoots and drunks, nannies and Plymouth Brethren.

He claims his autobiography is not an autobiography at all but a survey of the Catholic intellectual revival of the early 20th century. It is in fact both autobiography of a remarkable man and impression of a remarkable series of men including Chesterton, Belloc, Knox and Maritain. It is written with a graciousness and spark which in our less than literate years tease nostalgia.

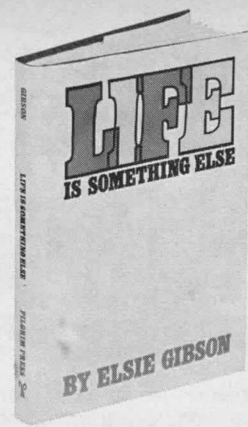
Sheed assumes nothing; he explains parochial politics and pastoral attitudes as well as intellectual trends. We pass over his minor lapses (calling Anglican priests "ministers" and describing liturgies with prelates sitting "on" the altar); he humbles us with a catholicism truly practiced by one of the baptized and we come to appreciate that for the bulk of Christendom eucharistic piety and apostolic fidelity are still normative. He is a sophisticated man who has learned the best of Vatican II and keeps a mature equilibrium in his criticisms of those who have since affected so many un-Johannine attitudes in the name of Pope John.

There are interesting facts to be learned too, *e.g.*, the stated ambition of John XXIII to canonize Newman and Pius IX. If lay cardinals are still considerable, Mr. Sheed would be a likely candidate. He is a modern Catholic of the most expansive type and gives us a picture of progressive lay responsibility which is more than Mrs. Luce discussing creation with Cardinal Spellman. The preacher will find good material here—along with many reminders that there is more to the church catholic than the Anglican clerk is inclined to remark.

(The Rev.) GEORGE WILLIAM RUTLER  
The Church of the Good Shepherd  
Rosemont, Pa.

**SEX ISN'T THAT SIMPLE.** By Richard Hettlinger. The Seabury Press. Pp. 250. \$3.50, paper.

The subtitle of this book is "The New Sexuality on Campus." It is a discussion of sexuality as part of the growing and learning process of away-from-home college students. Hettlinger accepts "the new morality" as given and declares that he does "not believe that any external au-



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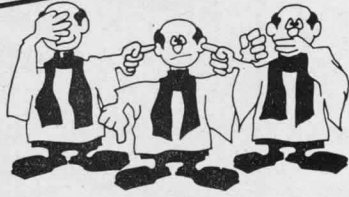
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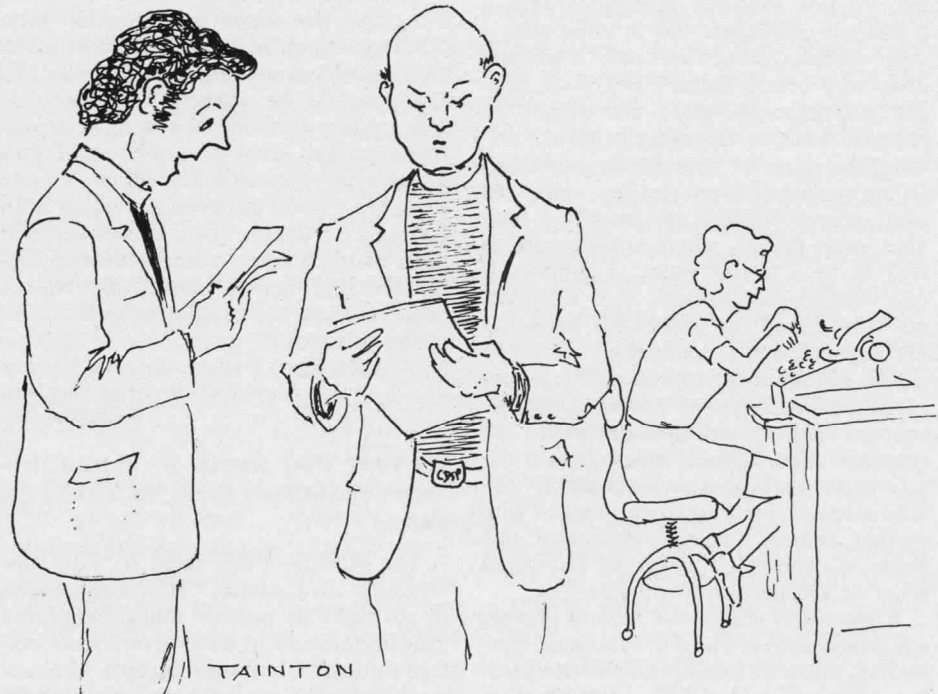
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thority—parental, religious or academic—can determine for students what is appropriate sexual behavior." He is concerned with the need students express of finding love and affection. He sees the relatively unrestricted life style of college students as providing a unique opportunity for people to find mature love and affection through the exploration of sexual and non-sexual relationships in youth.

Hettlinger does not say that unrestricted sexual activity in youth is necessary for achieving eventual mature love and affection. He believes, however, that people can hardly fall shorter of achieving this goal by any means they may employ than they have in the past within the structure of restrictive pre-marital sexual mores. He says that the new morality gives the student the chance to choose celibacy, rather than having it forced on him. Nonetheless, Hettlinger's underlying assumption is that the student will not choose celibacy.

The back cover classifies the book as psychology, and it seems intended as a handbook for student counselors to use in guiding students to love through sexual exploration. The sexual and psychological information Hettlinger's book provides is of a summarized, mixed and watered-down variety, unlikely to be useful to counselors. The book may be useful to confused students in conjunction with counseling. It may also be of interest to the person who is unfamiliar with and/or unsympathetic to "the new morality" but who wishes to know more about the people who accept or practice it and their rationale for doing so.

ETHEL LAGALLE FINE  
St. Mark's Church  
Milwaukee, Wis.



"No, she doesn't speak in tongues. She just types that way."

## Children's Books

**ALLUMETTE.** By Tomi Ungerer. Parents Magazine. Pp. not numbered. \$4.95.

Bad guys are done in and the hero is decorated. A fable, with "due respect to Hans Christian Andersen, the Grimm Brothers, and the Honorable Ambrose Bierce."

**THE NUTCRACKER.** Retold by Toshiko Yamashita. Ill. by Seiichi Horiuchi. English version by Alvin Tresselt. Parents Magazine. Pp. not numbered. \$4.95.

Magie indeed. Retelling of the original E.T.A. Hoffmann tale which in turn inspired Tchaikovsky's Nutcracker Suite.

**THE MOUSE AND THE SONG.** By Marilynne K. Roach. Ill. by Joseph Low. Parents Magazine. Pp. not numbered. \$4.95.

The man who enters mouse's life is the essayist, Henry David Thoreau.

**MISS SUZY'S BIRTHDAY.** By Miriam Young. Ill. by Arnold Lobell. Parents Magazine. Pp. not numbered. \$4.95.

This is another of the stories about the squirrel, Miss Suzy, and her four adopted children.

## Booklets Received

Here are some new titles issued by Forward Movement Publications:

**DEATH AND TRANSFIGURATION,** by Theodore P. Ferris. 75¢ paper. Dr. Ferris, distinguished preacher and rector of Trinity Church, Boston, died in 1972. These are sermons preached by him over the years on the themes of death, resurrection, and the life eternal.

**WHY CHOOSE THE EPISCOPAL CHURCH?** by John M. Krumm. 75¢ paper. An updated edition of Bishop Krumm's book of 1957, **Why I Am an Episcopalian.** An essentially historical approach to this church, written in a personal way.

**A SHORT HISTORY OF THE EPISCOPAL CHURCH,** revised edition, by George Hodges; introduction and conclusion by Powel M. Dawley. 50¢ paper. Something of a classic in its field. Dean Hodges died in 1919. Dr. Dawley brings the history down to date.

**WATCH MY WORDS,** by Jean Rich Angus. 75¢. An open letter to parents of young deaf children. The author has two deaf children of her own.

## Books Received

**COLOSSIANS AND PHILEMON,** Ralph Martin. New Century Bible series. Attic Press. Pp. 170. \$9.00.

# Diocesan Conventions

Islington is noted for two things: its cosmopolitan population, with a high percentage of immigrants, and its famous British football club, Arsenal. The club's star, George Armstrong, delivered copies of the booklet to two schools.

The volunteers' mission was to knock on doors and bring the crowds back to the churches of Islington. At every home they left a copy of the booklet and St. Mark's Gospel. In addition, copies were left on newsstands, at bookshops, and at a special stall on Chapel Street.

Prebendary Peter R. Johnston, vicar and rural dean of Islington and chairman of the annual Evangelical Islington Conference, an organization within the Church of England, said the \$9,600 cost of the campaign was not wasted.

"I don't think nearly so many copies will be thrown away as would have been the case ten years ago," he said. "There is a tremendous openness now about religion."

## NEW YORK

### City Parish Opens Financial Campaign

The organization known as Friends of St. Mary's is being revitalized as an international and ecumenical association to augment financial support for the Church of St. Mary the Virgin, New York City, one of the major shrines of Anglo-Catholicism in the United States.

The parish was founded in 1868 as one of the first Episcopal churches in this country to apply the principles of the Oxford and Ritual Movements, which were rapidly gaining ground in the Church of England.

Stressing that there is no intention to divert funds from other parishes, the Rev. Donald L. Garfield, rector of St. Mary's, said additional support will be welcomed. He reported that parish expenses last year exceeded income by almost \$80,000.

The patronal feast, the Conception of the Blessed Virgin Mary, will be celebrated Dec. 6, with the Rt. Rev. John M. Allin, Presiding Bishop, as guest preacher.

Belief in God means believing that the ideals we cherish are real, that justice, peace, brotherhood, compassion and honesty actually emerge out of the very structure of the universe.

Ira Eisenstein

It hurts more to have a belief pulled than to have a tooth pulled, and no intellectual Novocain is available.

Elmer Dav's

## Minnesota

A new or greatly revised Prayer Book is needed for the Episcopal Church. Such a book, the Bishop of Minnesota said, would be "a new devotional instrument of hope in an age of despair."

Speaking to delegates attending the annual convention of the Diocese of Minnesota, the Rt. Rev. Philip F. McNairy said consideration of a proposed new Prayer Book will be the "greatest issue" to come before the next General Convention which will be held in Minneapolis.

The bishop reported that the church's Standing Liturgical Commission "plans to produce for our study and experimental use a new Prayer Book which will be in our hands six months prior to the 1976 convention.

"My opinion is that it will not be as startlingly different as some people fear it will be," he said.

Celebration, thanksgiving, and joy will characterize the new Prayer Book, the bishop predicted.

The emphasis in the diocese this past year has been on spiritual renewal. Some 400 people had made cursillos and 19 people have requested training in some kind of ministry, Bishop McNairy said.

Yet, according to the bishop, too many congregations are preoccupied with internal problems or their own survival.

"It is the survival of the human race and of the world as we know it that is the issue," he said, urging churches and churchmen to study human needs and world crises, and to join with others in seeking "appropriate economic, scientific, political, and spiritual resources and gifts, while there is yet time."

## North Dakota

Guest speaker at the dinner held during the annual convention of the Diocese of North Dakota in Jamestown was the Rev. Robert Hall of the Episcopal Center for Evangelism, Miami. He told delegates that "each of us is the best Christian whom someone else knows." The problem of the church these days, he said, is that it does not really lead its members into a personal relationship with Christ; when that happens, all other problems disappear.

Fr. Hall also preached at the closing eucharist.

The Rt. Rev. George Masuda, Bishop of North Dakota, proclaimed a year of evangelism for the diocese that began with Fr. Hall's first address. The second

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phase of the year is to be devoted to study based on the BREAD program, and the third is the Lenten visitation by the Rev. Brian Green, a priest of the Church of England.

Delegates adopted a resolution on strip mining which had been endorsed earlier by the State Conference of Churches but they added a note of concern for the preservation of federal lands—Indian reservations, national forests, etc.—because it was lacking in the original resolution.

Convention voted approval of ordination of women to higher offices of ministry and asked that the canons be changed to permit this. Convention also voiced approval of a measure on abortion that was the same text as the one adopted by the Triennial at Louisville last year.

A balanced budget of \$220,640 for 1975 was adopted. Of this, a sum of \$116,940 is to come from Coalition 14. If that amount is not forthcoming, the diocesan budget will have to be adjusted.

### Hawaii

There was a strong international and missionary flavor to the 6th annual convention of the Diocese of Hawaii held at St. Andrew's Cathedral, Honolulu.

Delegates came from all of the Hawaiian islands, from Guam and American Samoa, the latter for the first time. Both Guam and American Samoa are under the jurisdiction of the Bishop of Hawaii, the Rt. Rev. E. Lani Hanchett.

Representing American Samoa were the Rev. and Mrs. Imo Tiapula. Fr. Tiapula was ordained this year and is the first Samoan priest of the Episcopal Church.

Guam was represented by the Rev. Jordan Peck and the Rev. and Mrs. John Moore.

Convention speakers included the Rt. Rev. Constancio Mangaramas of Southern Philippines, the Rt. Rev. William Choi of Busan (Korea), the Rev. David R. Babin, and the Very Rev. Herbert Conley, dean of the cathedral. Fr. Babin, on sabbatical from Seabury-Western, is theologian in residence in the diocese.

Convention voted to approve a 1975 budget of \$335,000, including an acceptance of the quota to the national church; program priorities such as stewardship, camps, continuing education for clergy and laity, and the Asian American ministry.

In other action, delegates rejected overwhelmingly a measure favoring complete amnesty for war resisters, but approved another supporting President Ford's program of clemency and earned re-entry.

The Rev. James G. Long, canon to the ordinary, correspondent for THE LIVING CHURCH, and former press officer to Executive Council, was one of five people awarded the Bishop's Cross for Distinguished Service to the diocese.

Delegates voted to hold the 1975 convention in Hilo, on the island of Hawaii.

# BRIEFLY...

■ In response to President Ford's recent plea for "massive mobilization" to fight inflation, Bishop James L. Duncan of Southeast Florida sent a telegram to the President supporting the "call for the people of the United States to care and to share." He also commended the President on his plan "to cut back on federal purchasing, as the government is the largest consumer of all items produced by our economy." Bishop Duncan pledged to call upon the communicants of the diocese to care for one another "through sacrifice of personal indulgences and wasteful habits."

■ The U.S. Census Bureau reports that while the number of Americans age 65 and over increased by 9% from April 1, 1970 (20 million) to July 1 of this year (22 million), the number of pre-school age children (under five) dropped by 5%, from 17 to 16 million during the same period. The bureau says the largest increase in U.S. population was registered by young adults ages 25-34, whose num-

bers grew by more than 18% (4.6 million) during that four-year span.

■ Winifred Marsh Oppenheim, 29, wife of the Rev. Raymond Oppenheim, chaplain to the American diplomatic corps in Moscow, died shortly after an automobile accident in Kresttsy, southeast of Leningrad. Her husband, seriously injured, was taken to a hospital in Helsinki. The Oppenheims went to Moscow in 1972. Both of them were named to the three-year post. "The wife plays an important role" in the Moscow chaplaincy, Dr. Paul Anderson, chairman of the committee responsible for making the appointment, said in 1971.

■ Dr. Henry J. Cadbury, 90, a prominent biblical scholar and a founder and long-time chairman of the American Friends Service Committee, has died. In the 1940s, he was a member of the team that translated the New Testament portion of the Revised Standard Version of the Bible. His book, *The Making of Luke-Acts*, that appeared in 1927, continues as a standard text. It was followed by nine more books.

■ Mrs. Margaret L. Sonnenday of St. Louis, a United Methodist, was elected

president of Church Women United (CWU) at the organization's triennial Ecumenical Assembly held in Memphis. For the past seven years, she has been vice president with responsibility for the national priority program. The Rev. Mary Louise Rowand of Dallas, a minister of the Christian Church, was elected deputy vice president.

■ Presiding Bishop John Allin convened a group of clergy and laity to begin an "informed dialogue" on Christian ministry, including the issues of priesthood and sexuality. This was the first step in complying with a resolution adopted at General Convention last year calling for an *ad hoc* committee to study the doctrine of priesthood as held by the church. Another meeting was scheduled for November.

## The Living Church Development Program

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JONES—Mr. Everett Jones, traveling throughout the Midwest, of Indian ancestry, is not a lay reader for the Episcopal Church at this time and is not a communicant in good standing, and, therefore, clergy and concerned Episcopalians should be warned about supplying funds to this man or co-signing any financial notes. Further information from the Rt. Rev. Walter Jones or the Rt. Rev. Harold Jones, Diocesan Office, Box 517, Sioux Falls, S.D. 57101.

## BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

## BOOKS WANTED

ALTAR ANGLICAN or American Missal. Used or new. Reply Box C-153.\*

## CONTINUING EDUCATION

CLERGY: Continuing Education. Join many Anglicans expanding intellectual horizons through directed external studies and tutorials. Graduate degrees. Programs based on traditional standards available to disciplined students everywhere. The Geneva Theological College, Indiana, Box 8153, Merrillville, Ind. 46410.

## ILLUSTRATIONS WANTED

DEFINITIVE BOOK on ecclesiastical needlepoint planned. Need photographs, both color and black and white, of existing needlepoint of any variety for evaluation of artistic and symbolic qualities. Please identify object and location. The Rev. Judson S. Leeman, M.D., 210 Roundtree Ct., Sacramento, Calif. 95831.

## LEISURE TIME RENTAL

LAKE HARTWELL, Appalachian foothills, N.E. Georgia: 2-bedroom mobile home, dock, patio, wooded area. Vacation or retirement. 30-days minimum. Contact the Rev. Brad Rockwood, P.O. Box 829, Vidalia, Ga. 30474.

November 17, 1974

## POSITIONS OFFERED

WANTED: For girls boarding school—resident house mother. Reply Box M-149.\*

## POSITIONS WANTED

"FATHER WILLY," 10-year writer for "Our Church Times," clergyman/priest since 1941, wide experience in parish, hospital chaplaincy, college teaching, music, counselling, administration, seeks to serve where administration is minimal. CDO profile. Write: 112 Main, Highland Falls, N.Y. 10928.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-151.\*

## PUBLICATIONS

INTEGRITY: GAY EPISCOPAL FORUM. 10 issues/\$5. Edited by Dr. Louie Crew, 701 Orange St., No. 6, Fort Valley, Ga. 31030.

## PUBLISHING SERVICES

PUBLISH YOUR BOOK! Join our successful authors in a complete, reliable publishing program: publicity, advertising, promotion, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LVK, 84 Fifth Avenue, New York, N.Y. 10011.

## RELIGIOUS COMMUNITIES

COMPANIONS OF THE HOLY SAVIOUR. Unmarried priests, deacons, and candidates for Holy Orders working in parishes or elsewhere, under a common Rule, but not in community. Simple rule for lay associates. Write: The Secretary, CSSS; 215 Fairmount Ave., Laurel Springs, N.J. 08021.

## RETIREMENT COMMUNITY

NEW RETIREMENT COMMUNITY, St. Peter's Villas in Fernandina Beach Fla. 60 one-bedroom apartments all on ground-level—reasonable rents—great climate. Inquire 1200 South 15th St., Fernandina Beach, Fla. 32034 or 904-261-6600.

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

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

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THE LIVING CHURCH

# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

## ST. PAUL'S 2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

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

## FORT MYERS, FLA.

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

## PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

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

## SPRINGFIELD, ILL.

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

## BOSTON, MASS.

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

**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.

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

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

## EPIPHANY 1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; William Tully, c; Lee Belford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

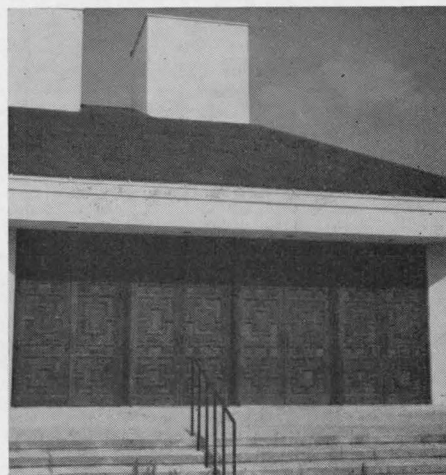
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## CHAPEL OF THE INTERCESSION (Trinity Parish)

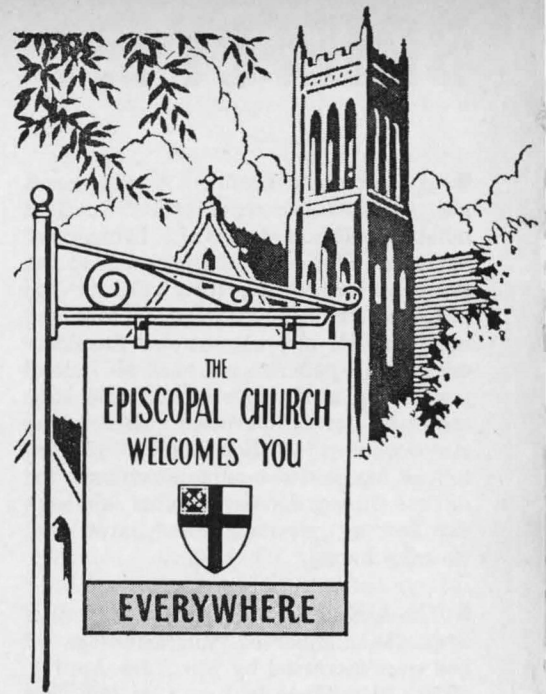
Broadway at 155th Street  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9



ST. LUKE'S CHURCH  
FORT MYERS, FLA.



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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley

Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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