

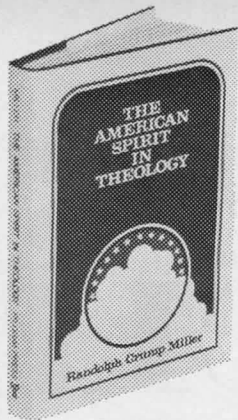
# The Living CHURCH



The Archbishop of Canterbury and his wife Joan discuss their trip [p. 6].

RNS

## Canterbury Visits South America



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# AROUND & ABOUT

— With the Editor —

Forty years ago last spring I was confirmed in Christ Church, Oberlin, Ohio, a beautiful little church which was then a stronghold of catholic faith and life under the rectorship of the late Canon Louis E. Daniels. I shall always be grateful that my initial instruction and experience in the Episcopal Church took place there because it was full — “the works,” it was sound, it was beautiful, and it was right.

When one has that kind of memory of a parish which he has long since left behind him there is a feeling of tenderness mingled with gratitude in all recollections of it, and if that parish has fallen from its high and holy estate there is sadness. I feel all that as I read in a Religious News Service dispatch that the rector of Christ Church “cancelled celebration of Holy Communion on the fourth Sunday in September to protest his denomination’s refusal to recognize the ordinations of 11 women.”

Two of the Philadelphia 11 were present, and the rector, the Rev. L. Peter Beebe, told the congregation that because the two could not participate as priests the eucharist would not be celebrated.

One of these two, the Rev. Suzanne Hiatt, preached the sermon, in which she referred to the Holy Spirit as “she” — thus correcting the theology of the Lord Jesus himself. (See all of his recorded references to the Paraclete.)

Where do some priests get the idea that the eucharist is theirs to cancel? The very essence of Christian priesthood is obedience of the Great High Priest who commands simply “Do this in remembrance of me.” When Christians take it upon themselves to use the Lord’s Supper — or non-use it — to make a polemical point of their own they declare that they do not consider themselves under obedience to him whose Supper it is and whose unworthy guests we are when we draw nigh with faith and take this holy sacrament to our comfort.

And what of the people who come to the church simply to receive the Bread of Life — regardless of what four bishops did in Philadelphia and the House of Bishops did in Chicago: are they to be sent away unfed because Christ says “Come” but the rector says “Don’t”?

Alas, the glory of faithful and loving obedience of the Lord has departed from that parish, and also the grace. God speed the day of its return.

Many weeks ago, in this column on August 4, I raised the question: “When, where, and how, in the past, were dramatic and dance forms a part of the church’s eucharistic liturgy?” Several readers who are well informed about liturgical history have written in reply. One of them, Rosannah Cole of East Rockaway, N.Y., has provided a bibliography of some works containing information about this, and from one of these — Ernest Benz’s *The Eastern Orthodox Church* (Doubleday) I quote the following excerpt:

“In accord with its mood of charismatic rejoicing, the early church even permitted ritual dancing; later this was banned on grounds of propriety. It has, however, survived in the Ethiopian liturgy. The hymns of the Orthodox liturgy still mention the religious dance of rejoicing, which is derived from the dance of David before the Ark of the Covenant (2 Sa. 6:14). In the Easter canon of John of Damascus we find in the liturgy for Easter morning: ‘David, the ancestor of God (*sic*), danced and leaped before the Ark of the Covenant. But we, God’s holy people, behold the fulfillment of your signs. Let us then rejoice, inspired by God, for that Christ Omnipotent arose.’ There is also a reference to dance in the following Easter *stichera*: ‘Cease your looking, ye women, ye bearers of the tidings of salvation; tell unto Zion: Take from us the joyous tidings of Christ’s resurrection. Rejoice, dance in the ring and shout with jubilation, O Jerusalem, beholding Christ, the King: like a bridegroom he steps forth from the grave.’”

This is interesting and enlightening. These quotations from early Eastern liturgies, however, seem to regard religious dancing, such as that of David, as among the “signs” which prefigured Christ’s triumph and which, having done their part in God’s preparation of his people for Christ, are now superseded.

## Words Fitly Spoken

One of the chief differences between the church of our age and that of the Book of Revelation is that instead of fighting the Beast we stroke it and pet it and say, “Nice pussy!”

Halford E. Luccock

# The Living Church

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## THE KALENDAR

### November

3. Trinity XXI / Sunday after All Saints or Pentecost XXII
7. Willibrord, B.
10. Trinity XXII / Pentecost XXIII
11. Martin of Tours, B.
12. Charles Simeon, P.

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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.

### Prof. Wolf and the Bishops

As an old student of Prof. Wolf, I remember his lectures pertaining to the episcopate and sacraments.

I may be mistaken, but, as I recall, the bishops' statement on the alleged ordinations in Philadelphia was in agreement with his lectures which were in opposition to any "pipe line" theory of the episcopate and "magical" aspects of the sacraments.

His statement [TLC, Sept. 22] seems to confirm that there is nothing so bad tempered as a liberal who does not always get his way.

(The Rev.) MICHAEL STICHWEH  
St. Gabriel's Church

Hollis, N.Y.

### Presidential Pardon

Re the Nixon pardon: The right of presidential pardon in our constitution was probably taken over by our founders as a sovereign right of the Chief Executive. I believe this right to be absolute. If it were subject to review by another body its essential value would be destroyed.

If the governor of a state issues a pardon he is not criticized. If one questions pardon before trial, the die was cast by the House Judiciary Committee. The country had no need for a dragged out senate trial, so I believe that President Ford did all of us, as well as Mr. Nixon, a favor.

RAYMOND MUNDT

Santa Clara, Calif.

### Invalid Ordinations

After reading his letter [TLC, Oct. 6], I called the Rev. Thomas J. Kleppinger. His church is an "independent episcopal" congregation, and he was ordained by Bishop Dees, though they are not now in communion.

At General in 1966 I studied Bishop Dees' "consecration" and as I recall (1) the Ukrainians in America are a very fragmented group, but all agree that Wasy Sawyna has no authority to consecrate anyone, and (2) Orlando Woodward is one of a large group of mostly heretical "bishops" who trace their orders in a most irregular way to some men who may have been consecrated by the Utrecht Old Catholics but have been repudiated by them. The story is in Brandreth's *Episcopi Vagantes*. There is no substance to the claim of recognition by the "Eastern Catholic Church" or the Roman Church.

Bishops are consecrated by bishops for churches. Article III and Canon III-17 are clear that we can act—as with the Philippine Independents—for a church in a foreign land, and the conditions for recognition as a church are clear. Equally clear are the requirements for a "title" in Canon III.11

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Sec. 9 before a deacon can be ordered priest. One issue is jurisdiction. We seem to hold the ancient doctrine that by Christ's institution there is one bishop, and under his authority one priest, in each place, the present historical situation in the United States being an anomaly, an historical exception to the general rule. By this rule the Philadelphia ordination was another in a long series of illicit and invalid ordinations by wandering bishops without jurisdiction, condemned by Nicea and everyone since. Dees' "consecration" was the same sort of thing, done by someone without authority, illicit and invalid.

Those of us who believe in water for baptism, bread and wine for holy communion, and men priests need to pray daily for the apostolic ministry, "that these orders may be continued, and reverently used and esteemed in this church."

(The Rev.) THOMAS RIGHTMYER  
The Church of the Good Shepherd  
Asheboro, N.C.

### Distinguished "Resigners"

I'm sorry to be somewhat late in responding to your editorial, "Charles V. Willie Should Resign" [TLC, Aug. 25]. He did since resign, of course, to the great loss of the church.

However, he is in distinguished company. Look out for those "resigners"—formal or informal: John Wesley, Martin Luther, John Knox, Dietrich Bonhoeffer, and to some extent Teilhard de Chardin. To be embroiled with authorities may not lead to canonization, but there must be an interesting "club" in eternity with members like Erasmus, Origen and Anselm.

(The Rev.) G. CLAYTON MELLING  
Saint Thomas's Church  
Mamaroneck, N.Y.

### "Religious English"

The letter [TLC, Sept. 8] from Bishop Reeves of Georgia sent me scrambling to our library to find a copy of the book he mentions, *The Survival of English*, especially to read the chapter on "Religious English." He is quite right; no matter how you look at it, a woman "priest" must be a "priestess," at least in name, to be correct English.

At the same time, the response he met with in using this term in reference to the Philadelphia affair is correct. "The Christian church knows nothing of priestesses." I wish the speaker on that occasion would contemplate a little longer on his own words; they speak volumes.

I must also commend Bishop Robinson of Western New York for his decision. It was Christian treatment, which is more than we, the church, got from the Philadelphia bishops.

WILLIAM ROBINSON  
Saint Gregory's Abbey  
Three Rivers, Mich.

### Validity

Your footnote to my letter concerning validity [TLC, Sept. 22] to the effect that at the Reformation in England the Catholic Church was in favor of the action taken by the reformers and that it was directed against the Pope only avoids the issue. The

point I was making was that the action then was based upon emphasis on the independence of the diocesan unit and the equal status of those who hold the apostolic office. It was a rejection of the Petrine claims of the papacy in all its stark reality. Granted that those who acted in the Philadelphia case are not now diocesans, still they are apostolic men. One cannot retire from being a Christian, priest or bishop; the mark is indelible.

It just is not fitting for those who broke away from the physical unity of the apostolic church, taking unilateral action when it suited their purpose, to charge that others do not act with authority from the House of Bishops. If it is to be used at all, that argument might be used by the pre-Reformation church and the Church of Rome today. Mere numbers do not comprise the church of Christ, but truth does. Who was right at the Reformation, those who jettisoned the unity centering around Peter or those who say there is no distinction to be made between Peter and the Catholic Church?

The point I am making is that whoever else can make the claim to propriety of obedience to the main body, it is not the Protestant (Episcopal) Church, because she has had too long experience in the reverse practice.

(The Rev.) RUPERT F. TAYLOR  
St. John's Church

Albany, Ga.

### Canterbury

By way of sequel to Professor Wright's letter about "Cantuar" [TLC, Oct. 13], it may be added (1) that the earliest record (754) has the form "Cantwaraburg," which is the nominative (and accusative) form, meaning indeed "fort of the men of Kent"; "Cantwarabyrig" is the dative, and means literally "at the fort of the men of Kent," and it, and not "Cantwaraburg," is the direct ancestor of "Canterbury." There was such frequent occasion to use the name of any city in a phrase meaning at that city that the dative form tended to be used as nominative or accusative also, displacing the proper form of those cases. This is the explanation of all names in "-bury"; in names where this did not happen, we get "-borough," from the nominative "burg." That is, if it had not happened in Kent, we should have "Canterborough." (2) It is natural to wonder why "Canterbury" and "Kent" have different vowels. The etymon of both "Cant" and "Kent" is indeed Old British (or "Welsh," if you prefer) "Canti-," and the *i* of this form, after its adoption by the Anglo-Saxon invaders, first "umlauted" the preceding *a* to *e* (this is the explanation of *man-men*, *foot-feet*, *mouse-mice*, *full-fill*, etc.), and then disappeared without trace, leaving what the Anglo-Saxons spelt "Cent" (with a "hard" *c*). When, soon after the Norman Conquest, Anglo-Saxon spelling conventions gave way to French, where *c* before *e* or *i* was pronounced like *s*, *k* was substituted for *c*. The substitution was *not* made in "Canterbury," because, in French and English alike, *c* before *a* (and *o* and *u*) was "hard." (3) "Canti-" has been attributed to three (similar but distinct) Celtic words, meaning respectively "border (country)," "white," and "plain, open country."

JOHN W. CLARK  
Minneapolis, Minn.

# The Evening of the Year

By The Rev. H. BOONE PORTER

The days are getting notably shorter. Once more sunset, twilight, and the coming of darkness are a more conscious part of our daily life. In traditional Christian piety, the darkness of evening is especially associated with the season of Advent. The coming of night communicates to us, as no mere words ever can, the transitory quality of life, the futility of so much human busy activity, and the mysteriousness of God's ultimate purposes.

If your parish church wishes a more effective and vivid observance of the season of Advent, then the first question to ask is what sort of evening services do you have.

Many parishes nowadays find that the evening is the only time on the weekdays when a service can be planned for any considerable number of people. For many people, early evening is the only really free time of day. In any event, evening services should not be noisy or bustling affairs. Evening is for shadows, candles, singing, and periods of quiet. In the small booklet entitled, *An Order of Worship for the Evening* (Church Hymnal Corporation), the Standing Liturgical Commission has provided a number of suggestions. These are applicable to any sort of evening service: eucharist, office, or some other rite such as litany, offices of instruction, or other observance.

The option of having the eucharist in the evening merits special consideration. Important as the "Lord's own service" is, it should not be the only form of corporate worship ever provided on weekdays. Also, a Sunday evening service may be envisaged as an additional devotion for people who have already been to the eucharist in the morning. (Yes, there are people who do sometimes like to go to church twice!) In these cases, the evening service should be quite different in form and matter from the eucharist.

On the other hand, when the eucharist is in the evening, it may well incorporate some features of an evening office. At the beginning, when the candles are lit at the altar, the ancient lamp-lighting hymn may be sung. (We have two versions in the Hymnal, numbers 173 and 176. A good modern translation is in *Authorized Services*, page 160.) The *Magnificat* can be used between the Epistle and Gospel, and few will not welcome the *Nunc dimittis* at the conclusion.

In choosing hymns for an evening service, one should not succumb to the temptation of using all the old "bedtime hymns." After all, no one is going to bed

just yet! Evening hymns should acclaim and recognize the presence of God during an important sector of our daily life. This is why the ancient lamp-lighting hymn is especially good at the beginning. Number 181 in the Hymnal is notable for its recognition that darkness is beautiful—after all, this is what really underlies the evening office. For evenings in Advent, what the Hymnal offers is truly fantastic. Number 3 (Sleepers, Wake) is one of the greatest hymns ever written. Numbers 4, 8, and 11 are all very suitable for evening. As for Number 6, it is worth an evening service just to sing this in a half-darkened church! With the new *Order of Worship for Evening*, lessons with special suitability for services at which these hymns are sung may be chosen.

Advent, the evening of the year, prepares us for Christmas. It also prepares us for the final end of human history and for death. No one has expressed this feeling more eloquently than the great 17th century bishop, Lancelot Andrewes. He was one of the translators of the Authorized

Version of the Bible and was a great advocate both of public liturgical worship and of private devotion. Look him up in the new *Lesser Feasts and Fasts* (revised edition, 1973, Church Hymnal Corporation) page 179. In his famous *Preces Privatae* ("Private Prayers") he wrote:

Gotten past the day  
I give Thee thanks, o Lord.  
The evening draweth nigh:  
make it bright.  
There is an evening, as of the day,  
so also of life:  
the evening of life is old age:  
old age hath overtaken me:  
make it bright . . .  
Abide with me, o Lord:  
for even now it is towards evening  
with me,  
and the day is far spent  
of this travailling life.  
Let thy strength be perfected  
in my weakness.

## Words Fitly Spoken

I rather think there is an immense shortage of Christian charity among so-called Christians.

Harry S. Truman

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## ORDINATION OF WOMEN

### **Bishop Challenges R.C. Priest on Ordination "Interpretation"**

The Rt. Rev. Arthur A. Vogel of West Missouri challenged a Jesuit theologian's contention that he had misinterpreted one of the Jesuit's writings when he cited it as support for invalidating the ordinations of 11 women deacons to the priesthood.

The bishop responded to an address by the Rev. Frans Joseph van Beeck, S.J., at a recent meeting of the North American Academy of Ecumenists in Washington, D.C. [TLC, Oct. 27].

In denying that he had misinterpreted the priest's article (published in 1966), Bishop Vogel said, "More importantly, neither my advisement nor the action of the House of Bishops (in declaring the ordinations invalid) depended in any positive way on the theological position of Fr. van Beeck."

The disagreement was prompted by a portion of Bishop Vogel's report to the House of Bishops in August.

In his address to the Academy of Ecumenists, Fr. van Beeck said that Bishop Vogel had not drawn the proper conclusion from his article. He maintained that the "warranted" conclusion from the article would be that the ordination of the 11 women in Philadelphia "was irregular, but not invalid in the traditional sense."

At the time of his address, Fr. van Beeck described himself as a "reluctant witness" in the discussion of women's ordination, but added that he felt obliged to comment "in a cause I consider important and which cuts across all the Christian churches."

Responding to the Jesuit's address, Bishop Vogel said, "At a time when clarity is most needed for the benefit of all, it is disappointing to see false impressions given by even a reluctant witness. The true reluctance of a witness is, I believe, his reluctance to speak before ascertaining the facts and his reluctance to mislead others in the face of the facts."

On the theological issue involved in the ordination disagreement, the bishop commented, "A number of models are necessary if we are to understand as fully as possible the nature of the church and the role of ministry within it. The difficulty is to keep the models in balance. One thing is certain: the ordained ministry of the church is, itself, only within the

community of the church and it is meant to enable that community to be itself in its mission to the world. Ministry and community are correlative."

Bishop Vogel declared that the position he presented to the House of Bishops "recognizes that fact, but in no way makes 'the bishop a mere delegate of the community,'" as Fr. van Beeck suggests.

"A position which does not adequately recognize the necessary correlation of the ordained ministry and community, on the other hand, tends to view ordinations so exclusively in terms of the bestowal of power that ordination becomes a form of magic under the control of the individual magicians called bishops."

Bishop Vogel also reported that he has received a letter from Fr. van Beeck in which the Jesuit theologian acknowledged that his theory was "not integral" to the bishop's theory.

### **Seven Bishops Call for General Convention**

Seven of the eight bishops of the dioceses intimately concerned with the now declared invalid ordination of 11 female deacons, have called for a special General Convention as "the most orderly avenue" for the resolution of the question.

The joint appeal was made in a letter to their brother bishops prior to the opening of the House of Bishops meeting in Oaxtepec, Mexico.

The seven bishops said, "Though we are all wrestling with the consequences of the service of July 29 and the response of the House of Bishops August 15, there is a special urgency to this matter for the bishops and dioceses who are dealing not with a theoretical issue but with ordained persons canonically resident and with deeply concerned lay persons. The bishops and standing committees in these dioceses cannot postpone the subject of regularization of the actions of July 29.

"Although some of us are deeply concerned about the expense of a special General Convention, we plead for your support of the call for a convention as a sign of hope for many church people and probably the most orderly avenue for the resolution of the serious questions facing our dioceses."

Bishops signing the letter were: Ned Cole of Central New York, Philip McNairy of Minnesota, Paul Moore, Jr., of New York, George E. Rath of Newark,

Lyman C. Ogilby of Pennsylvania, Robert R. Spears, Jr., of Rochester, and Robert B. Hall of Virginia.

The eighth bishop, the Rt. Rev. Arthur Vogel of West Missouri, declined to sign the paper because of special circumstances peculiar to his diocese.

## ANGLICAN COMMUNION

### **Canterbury Visits South America, Strengthens Ecumenism**

The Archbishop of Canterbury, Primate of All England, and Metropolitan, made his first trip to South America, to coincide with the first 150 years of Anglicanism on that continent.

In Bogota, the Most Rev. Michael Ramsey confirmed to churchmen that the Anglican Church in South America will become independent and autonomous.

"We are going to set up what will be called the Council of Anglicans in South America (CASA)," he said. "It will enable Anglicans in the various South American countries to work closely together with less dependence on Canterbury."

Dr. Ramsey said he had brought with him "a number of letters transferring authority from Canterbury" to the local churches.

Asked about his visit to Chile, Dr. Ramsey said, "As a Christian leader, I am concerned about human rights everywhere, and whenever I get an opportunity to help the course of human rights, I seize it. There are many countries in the world—not only Chile—where human rights are mistreated. I know that in Chile, some church leaders . . . have been doing all they can for human rights."

Traveling with Dr. Ramsey was his wife, Joan. They were guests of the Rt. Rev. William A. Franklin, Bishop of Bogota, and Mrs. Franklin.

In Bogota, as elsewhere, Dr. Ramsey was received by local Roman Catholic prelates and visited their cathedrals.

During his visit to Rio de Janeiro, Archbishop Ramsey addressed the opening night crowd at Dr. Billy Graham's five-day crusade in Rio.

Dr. Ramsey told them: "All of us Christians are called to proclaim the Gospel of Jesus Christ," adding that this proclamation should include concern for Christian unity and for the poverty-stricken people in the world.

A great ecumenical "first" was made

when the archbishop preached at the Roman Catholic metropolitan cathedral in Buenos Aires. With him was Antonio Cardinal Caggiano.

Guests representing almost every Christian body in Argentina were seated in the front rows of the nave as the leader of the Anglican Communion addressed the congregation.

Cardinal Caggiano declared later that "this couldn't have happened a few years ago."

Archbishop Ramsey commented in his sermon that "we are all realists and the path to unity will be a hard one."

One Roman Catholic newsman described the service as "an intimate occasion despite the vastness of the cathedral." This was illustrated by the gift presented to Dr. Ramsey—a Roman Catholic missal, gift wrapped and tied with a gold satin bow.

To reporters, the archbishop commented that the ecumenism which emerged "strongly" from Vatican II has declined in the last couple of years. "It needs now to be made strong again," he said. One of his main reasons for visiting Latin America, he said, was to "fortify" ecumenism.

Another goal, he added later, was to contribute to the organization of new structures for the Anglican Church in Latin America to enable it "to have a freer and more fruitful life."

The archbishop's schedule in Argentina was a heavy one. He visited President Maria Peron, officiated at services, and took part in a theological discussion.

At one point in his trip, Dr. Ramsey was asked about his retirement. He said he hoped to write, lecture and help his church.

"But," he insisted, "I shall not interfere with the management of the church."

He said the reason for his voluntary retirement is the fact that he is approaching his 70th birthday and had been Archbishop of Canterbury for 13 years.

Being Archbishop of Canterbury, he added with a big grin, means "being able to do about two dozen things simultaneously—right now, I feel I'm capable of doing only one dozen things at the same time."

## Durham Derides Fears On Ordaining Women

Fears held by many Anglicans about the ordination of women to the priesthood are dismissed by the Rt. Rev. John S. Habgood, Bishop of Durham.

The greatest fear in the minds of many people is that the admission of women to the priesthood will make eventual unity with the Roman Catholic and Orthodox Churches more difficult to achieve, he declared.

"Methodism might have said the same about its relationships with the Church

of England when it admitted women ministers for the first time this year," Bishop Habgood said.

"But I wonder how many Anglicans would have wished Methodism to suppress its own convictions for the sake of keeping in step. Must we then impute different motives and feelings to Roman Catholics?"

"I believe," the bishop continued, "that by the time union with Rome becomes a serious possibility the question of the ordination of women will look very different inside the Roman Catholic Church itself. Either that, or we shall have learned to tolerate much greater degrees of diversity within a united church than most people yet envisage."

"A fundamental principle underlying any worthwhile unity is that it is not thought to be bought at the cost of denying reasonable convictions. While it might be politically expedient, therefore, to shilly-shally forever about the ordination of women, I do not see such a course of action contributing to the spiritual integrity of an eventual union."

### ORGANIZATIONS

## Ecumenical Group Starts Defense Fund

A unit embracing an organization of women from 15 churches unanimously endorsed the disputed ordinations of all female deacons to the priesthood of the Episcopal Church.

As a token of support, members of the Women's Ecumenical Coordinating Group (WECG) contributed \$120 to the Defense-Action Fund which has been established to pay for the legal defense and communication needs of the 11 women, some of whom "may face church trials," a report said.

William Stringfellow, prominent Episcopal layman and lawyer, will handle the defense.

A statement issued by the WECG said that the agency "sees the ordination of the Episcopalian women as an act of faith in response to the call of the gospel which affirms that in Christ there is neither slave nor free, male nor female. In their desire to serve the church as equals with men, in both ecclesiastical and lay functions, women today are calling the Christian church back to that wholeness it was always meant to represent."

The WECG was established in 1973 to

### THINGS TO COME

November

8-9: Founders and Sponsors Meeting of the Society for the Preservation of the Book of Common Prayer, Nashville.

17-19: Midwest Priests' Conference, St. Paul's Cathedral, Detroit. Sponsored by the American Church Union.

provide "an arena in which women could develop sisterhood, exchange information and resources, and share strategies for women's empowerment across denominational lines." It is sponsored by the Joint Strategy and Action Committee, the Division of Church and Society of the National Council of Churches, and Church Women United.

Represented in the coordinating group are fourteen churches including the Episcopal and Roman Catholic Churches, protestant churches, the Unitarian Universalist Association, and NOW (National Organization for Women).

### NEW YORK

## Three Women Plan to Act as Priests

Three New York women deacons of the Episcopal Church who took part in the Philadelphia service of ordination last summer have told their bishop they would start functioning as priests very soon, with or without permission.

At a meeting with the Rt. Rev. Paul Moore, Jr., and his advisory standing committee, the Rev. Mss. Carter Heyward and Emily Hewitt, speaking also for the Rev. Marie Moorefield, appealed to the bishop to declare the ordinations valid and license them as priests.

However, they said they would proceed to function as priests with or without licensing.

Ms. Heyward reported that she told the group "this is the only way to break the logjam in the church." She added: "We have no choice but to do this."

### EUROPE

## WCC to Support Boycott

Cesar Chavez doesn't hold out much hope for help from the Ford Administration in the struggle of the United Farm Workers Union. "But maybe they won't be going out of their way to crush us," he said.

Interviewed in the course of a visit to the Ecumenical Center, Geneva, Switzerland, where the World Council of Churches offered support for an international grape and lettuce boycott the union leader is promoting, Mr. Chavez cited what he called the "very, very dismal" record of President Ford on labor legislation while he was in Congress.

Mr. Chavez claimed that "Nixon was actively after us and we got a lot of harassment from the federal people. I don't think Ford's going to do that. . . . But he's not going to help us either."

Among his other remarks, Mr. Chavez expressed deep gratitude for the several religious groups that have supported the farm workers' movement.

He said the farm workers' movement

has been described "as something of a cross between a union and a church—and we don't mind that."

Commenting on non-violence, he described it as "a refreshing force that gives you the inner strength to continue struggling for an indefinite period of time. . . . It gives you the peace of mind which is so essential to be able to get that patience you need—not patience with the exploitation, but patience with yourself to continue struggling and to keep that faith which is so extremely important. So that with these things you have hope, and with hope, of course, you can win."

## OLD CATHOLICS

### **International Congress Held in Lucerne**

The Episcopal Church was represented at the 21st Old Catholic International Congress held in Lucerne, Switzerland, by the Rt. Rev. A. Ervine Swift, Bishop in charge of the Convocation of American Churches in Europe, and the Rt. Rev. B. Reed of Kentucky, who also represented the Joint Commission for Ecumenical Relations.

This congress, which is held every four years, drew representatives from Old Catholic Churches in Germany, Holland, Switzerland, France, Austria, Italy, Yugoslavia, bishops of the Polish National Catholic Church, and, for the first time, observers from the Vatican.

Others attending represented the Russian, Serbian, and Greek Orthodox Churches.

Prior to the congress, Anglicans and Old Catholics met for three days to discuss common concerns such as essentials of faith and doctrinal agreement, catholicity and apostolicity, ministry and orders, and eucharistic hospitality.

The Old Catholic Communion is an organization of autonomous regional churches in full communion with the See of Utrecht founded in the 7th century, and united in the Union of Utrecht. Old Catholic churches have been in full communion with Anglican churches for more than 40 years.

## NORTH CAROLINA

### **Motorist's Prayer Endorsed by State**

The State of North Carolina will keep a Motorist's Prayer on the back of its official highway maps, despite North Carolina Civil Liberties Union protests.

And, said the CLU, it will sue as promised.

The prayer in question reads:

"Our Heavenly Father, we ask this day a particular blessing as we take the wheels of our car. Grant us safe passage through all the perils of travel; shelter

those who accompany us and protect us from harm by thy mercy; steady our hands and quicken our eyes that we may never take another's life; guide us to our destination safely, confident in thy knowledge that thy blessings go with us through darkness and light, sunshine and shower, forever and ever. Amen."

Lawrence C. Roush, an atheist, charged that the prayer is a "blatant intrusion of the State of North Carolina into the realm of religion. It seems so out of place. To me, it seems almost obscene."

However, N.C. Gov. James E. Houser, Jr., in receipt of a ruling from State Attorney General James H. Carson, Jr., said the state would not recant.

Mr. Carson, in his ruling, said, "assuming that the (state) department (of transportation) included the prayer for a secular reason, I would recommend that you continue to use the prayer."

The governor said the prayer "promotes highway safety, not religion."

## RIO GRANDE

### **Church Aids Indian Center**

St. John's Cathedral, Albuquerque, N.M., has approved a \$2,500 grant toward the establishment of an Indian cultural center in the city. Construction of the center, to be owned and operated by Pueblo Indians, was approved at a cost of \$1.64 million by the U.S. Economic Development Administration of the Department of Commerce. An additional \$600,000 will be sought to meet increased building costs. The design will be similar in form to the Pueblo Bonito in Chaco Canyon. Pueblo Bonito is considered to be one of the outstanding architectural achievements of the Pueblo Indians.

## WASHINGTON

### **Churchill Memorial Porch Dedicated at Washington Cathedral**

In the presence of Her Majesty Queen Elizabeth II's Ambassador to the United States, Sir Peter Ramsbothan, and Lady Ramsbothan, Mrs. Dwight D. Eisenhower, and other notables, an enclosed porch at the southwest entrance of Washington Cathedral was dedicated to the memory of Sir Winston Churchill, in this 100th anniversary year of his birth. Mr. Richard Sykes, Minister of the British Embassy, brought greetings from Queen Elizabeth and from Mr. Selwyn Lloyd, Speaker of the House of Commons, which were read by the Very Rev. Francis B. Sayre, dean of the cathedral.

The flags of the two countries were carried in the procession and the service featured music by English composers.

In his sermon Dean Sayre recalled the

dedication, on July 4, 1951, of the American Memorial Chapel in St. Paul's Cathedral, London, given by the people of the United Kingdom in commemoration of the American servicemen based in Britain who gave their lives in the common cause of World War II. "And now here, at last," he said, "the American Chapel in St. Paul's is complemented by our own tribute to England's leader, through whose spirit we were summoned to stand and fight side by side. In him the blood was mingled, and the faith, and it is in gratitude to this man that we dedicate here today one of the principal entrances of this cathedral in our nation's capital, remembering that because of him many people throughout the world have been enabled to enter afresh into the wide heritage of God's grace and liberty."

Following the offertory, the cathedral clergy and choir, chapter, artisans and staff, along with the distinguished guests, processed to the porch in the base of the St. Paul Tower at the west end, for the blessing and dedication, in which Dean Sayre offered thanks "for the life of thy servant Winston," and the prayer for grace "to follow the example of his steadfastness, perseverance, and faith."

The memorial porch, whose architecture conforms to the 14th century English gothic style of the cathedral, is situated inside the recessed southwest portal of the west façade, which will be finished for the Bicentennial in 1976.

DOROTHY MILLS PARKER

## ECUMENISM

### **R.C. Priest: Ordination of Women "Barrier" to Unity**

A Roman Catholic priest who is a member of the Anglican-Roman Catholic International Commission (ARCIC) said that if the Episcopal Church were to approve the ordination of women to the priesthood, it would be "a very severe barrier" to unity between the two churches.

The Rev. Herbert J. Ryan, S.J., associate professor of historical theology at Loyola Marymount University, Los Angeles, said, "To be very frank, the admission of women as priests and bishops would be a very severe barrier to advancing Roman Catholic-Anglican communion from the point of view of the Roman Catholic Church."

Priests of both communions in the Los Angeles area met recently to discuss the ARCIC statement on the ministry released late last year and to hear Fr. Ryan and the Rt. Rev. Arthur Vogel of West Missouri, who is also a member of the international commission.

Bishop Vogel told the group he agreed that a change in Episcopal polity to accept women as priests "certainly would be an

*Continued on page 13*



# Dogma

## and the

# Nitty Gritty

By STERLING RAYBURN

Somewhere C. S. Lewis comments on those people who claim that there are no objective standards of morality but who are the first to scream when their purse or wallet gets "pinched" in a public conveyance. In a similar vein we hear a lot of talk in favor of a Christianity without dogma. In fact, the very word "dogma" has taken on an unpleasant connotation, generally speaking. Being "dogmatic" is tantamount to being uncivil, if not uncouth.

But dogma is a perfectly good word which deserves social redemption. And, somewhat as in the case of roses, a dogma by any other name is still a dogma and serves the same end.

Dogmas serve the same purpose in human value systems that axioms serve in geometry. Dogmas are to religion as law is to the state. Dogmas are to the church as rules are to sports. You could radically change or abandon the rules of baseball ("I mean, does it really matter if you use balls and bases?"), but the result would not be very much like baseball. And, far more seriously, you can abandon, or attempt to alter, the dogmas of the church, but the end result is something more like a vague mish-mash of humanitarian sentiment, hardly Christianity.

Such being the case, one wonders why the headlong rush in our seminaries to abandon the title "Dogmatic Theology" for the principal course in Christian teaching. Now we like to call it something toothless such as "Systematic Theology," or "A Survey of Christian Thinking."

People are starved for dogma. Even

those who don't like the word like the product. Dogmas are anchors in the drifting sea of human confusion.

Dogmatic religions are doing very well for themselves, even if their dogmas be false. Dogma is the order of the day. Witness the powerful "isms" of our times, be they left or right.

The dogmas of Christianity are closely interrelated. On the surface they seem like so much highbrow nit-picking. But they affect every facet of Christian living and understanding. Our fathers in the ancient church, for instance, knew that thousands of issues were at stake in the simple omission or inclusion of one Greek iota in one word (*homoiousion* or *homoousion*?) used to describe the nature of Christ.

Let us trace the relationship between one fundamental dogma and a pressing issue facing Christians today. This is the relationship between the dogmatic formula of the Incarnation and the question of racial and social justice.

The dogma of Incarnation states that the person of Jesus Christ is the second person of the eternal Trinity: God from God, light from light, very God of very God. This person possesses two complete natures: perfect deity and perfect humanity. The personhood of the eternal Son being the uniting factor, in Christ Jesus God and man are everlastingly and indissolubly joined.

The implications of this are tremendous. This means that not only are matter and the flesh of interest to God, but that he has become joined with his own creation in order to redeem it. This means that redeemed mankind is most definitely not an object to be exploited, but that man is to be honestly employed and recompensed for his labors. This means that opportunity for the use of God given talent is to be given free rein. This means that all men are brothers simply because God has taken human nature into union with himself. We must not forget, more-

over, that this union is further intensified in baptism.

Thus, to countenance or to perpetuate social injustice is not only to offend God our common creator, it is to offend God the redeemer of our nature. It hurts Jesus, to put it bluntly. And it means even more specifically that to offend a baptized person is to wound a member of our very family.

If you have stuck this out so far you are probably saying, "For heaven's sake, I know all that."

But have you thought how the above propositions would read if our perspicacious forefathers of the early church had said, "Oh, what's a dogma? It doesn't matter in the long run."? It doesn't?

Take the proposed (and rejected by the councils) dogma that God the Son only *appeared* to take a human nature. Or, take the opposite error (which still has quite a bit of currency) that Jesus Christ is "just a man," or, at best, was adopted into the Godhead. Either way, neither expresses the truth that in the incarnation God and man are *perfectly joined*.

Thus, these heretical dogmas give us no grounds to believe that earth and flesh are worth redeeming. They do not teach us that all men are our very brothers of infinite value, because they do not tell us God has taken our nature. They do not point out that social injustice is an offense to the human nature assumed by God, simply because they don't believe God assumed human nature.

The ancient fathers are some of the greatest men who ever lived, and they knew what the Christian faith is all about. They could see through heresy as many of us don't seem to be able to today. The arguments at Nicaea and Chalcedon, whose settlement we proclaim weekly in the Creeds, provided the Christian answer to the many-sided struggles of Little Rock, Selma, and Watts, and maybe have something to say about what's going on in your block.

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# THE CHURCH'S GIFTS

## Faith, purpose, fellowship, resources, the Lord Christ

By FREDERICK W. KATES

**J**ust what has the church to offer to people of today since Christ's coming among us? Our answer is: five gifts.

The church's first gift to men is a *grand faith to live by*; and this is important, for a man requires a faith to live by if he is to live at all. We do not live by our negations but by our affirmations, and the Christian church offers men a mighty affirmation to live by, the faith that in Jesus Christ of Nazareth almighty God acted decisively and definitively to reconcile the world unto himself and to give the world knowledge of his character and purpose.

The church offers men, not some man devised system of ego support or a man concocted patchwork of philosophical tidbits, ethical maxims, a smattering of poetry and psychology, and the platitudes of natural religion, but a conviction that God has not only spoken to us out of the vast mystery that surrounds us but that he himself has actually come to us, "in great humility," in the historical person Jesus Christ of Nazareth, who is his Son and redeemer of the world.

The faith the church offers men to live by is this: God himself has come to man in Jesus Christ, in him "crossing the universe," using Simone Weil's phrase, bridging the gulf between himself and man; and in this act, motivated by his love and mercy, God has acted to set men free, to rescue and redeem them, and to re-

*The Rev. Frederick Ward Kates is a retired priest who makes his home in Mountain Lakes, N.J.*

store them to their divine destiny to be what they are — the children of God.

The Christian faith is faith in Jesus, the Christ, "the Son of the living God," the word of God incarnate, and the conviction that by his coming into this world, and by his revelation of the divine love on the cross, and by his resurrection and exaltation by God, a new day in world history has dawned.

A glorious faith to live by — God in Christ acting to save and redeem the world — is the first gift of the Christian church to men. The church calls men to recognize in the total Christ event a glorious manifestation of the reality and power, the life and love, of God, and to live in the wonder and sheer marvel of it.

The church's second gift to men is a *magnificent purpose to live for*, namely, the extension of God's rule and reign among men — the kingdom of God.

Of all people in the world Christians and Communists are freed from boredom, for they know where they are going, why they are here, what is their purpose in life. For the Communist, his purpose is the creation on earth of the Marxist utopia. For the Christian, his goal is the reign and rule of God's love and law and will in the lives of men of all nations.

A purpose to live for, one that makes sense and gives life dignity and meaning and direction and power — the rebuilding, the extension, the furthering, on earth of God's kingdom in the hearts and lives and world of men — this is the church's second offer and gift to men.

The church's third gift to men is a

*divine fellowship to live in* — the church militant, expectant, and triumphant; the church visible and invisible; the divine fellowship that is "the communion of saints," embracing past, present, and future, and time and space and eternity.

As you and I see it and encounter it in everyday operation, the church is an all too human organization, but it is, in reality and essence, a divine organism, in the familiar *Book of Common Prayer* phrase, "the mystical body of thy Son, which is the blessed company of all faithful people." The church is the gathering of people who are Christ's eyes and ears, his lips and hands and feet, today, carrying forward in his name and spirit and power his ministry of love and compassion. It is a community of memory and hope; the community of people who share the Christian secret that (1) God has a plan and a purpose and the whole creation reveals it and bears testimony to it; that (2) God cares, and the cross demonstrates how much; that (3) God will win: the Easter event proves it. The church is the company of people who obey the Lord's commands until he comes. It is the congregation of the Holy Spirit, of the people empowered with the Holy Spirit, that is, the very presence and life and power of God in action in the lives of his people.

Is there any club, organization, association, fraternity, or society on earth, which offers men a fellowship to compare with this?

The Church's fourth gift to men is *inexhaustible resources to live on* as they

make their pilgrimage through the days of their years.

The Bible is the first resource, the Bible which is "the word of God, which speaks with the wisdom of God, which shows men the way of God, which teaches men the will of God, and which equips men for the work of God."

Prayer is the second inexhaustible resource. "Seeking God, listening to God, is an important part of the business of human life: and this is the essence of prayer," Evelyn Underhill reminds us. "We do something immense, almost unbelievable, when we enter that world of prayer, for then we deliberately move out towards that transcendent being whom Christianity declares to be the one reality: a reality revealed to us in three ways as a creative love, a rescuing love, and an indwelling, all pervading love, and in each of these three ways claiming and responding to our absolute trust. Prayer is the give and take between the little souls of men and that threefold reality."

Just as in prayer we go to God, so in sacrament God comes to us. The sacramental system of the church is the third resource for living Christianly that the church offers men.

The Holy Spirit, the gift of its presence and indwelling, is the fourth great resource the church offers men.

The fifth inexhaustible resource that the church offers men, and perhaps the most wonderful gift of all, is grace, which, in Bishop Brent's words, "is not the infusion of some mysterious spiritual property, which God having imparted leaves the recipient to make use of by himself; grace is the gift of God's personal working in the life through the indwelling Spirit."

The fifth and final gift of the church to men is *the Lord Christ*, God's Son, as savior, companion, friend, to grow up with and to grow old with, to walk through life with, to suffer with, to rejoice with, to die with, and with all one's strength to follow and to serve, to love and to adore.

"So fair a man was never none but he," declared Juliana of Norwich in the 14th century, the Lord Christ of whom Clement of Alexandria in the third century said, "He has changed sunset into sunrise." The best of all the past is summed up in him, and the hope of the present and the promise of the future rest in him.

The church offers men the Lord Christ, saying to them, especially in "a time of troubles" like our own, "Hold to him who everlastingly holds you."

A grand faith to live by, a magnificent purpose to live for, a divine fellowship to live in, inexhaustible resources to live on, and God's Son to live with — what more, what better, what greater, what other, gifts could any man desire, seek, or pray for?

# The Annual Canvass

By J. HOWARD MANNINGHAM

As a lawyer and a businessman, it is my impression of our society that we are much too grim about money. Whether the question of money comes up in business, personal affairs, charity, or the church, we are overly serious.

We should be good managers, careful and competent, but we should enjoy earning money and should experience pleasure and joy in giving some of it away.

Someone has said: "You can't take it with you, and if you do, it will melt."

Who is responsible for the annual canvass? Not the rector! His time should be spent on spiritual needs. It is the responsibility of the laity. Every member is responsible. The vestry and canvassers may assume the work, but the generosity, good-will, co-operation and support of every member makes the annual canvass successful.

Why do we give? Perhaps it is out of a sense of habit, duty, pride, social pressure, or need. All of these may be present, but the best reason is our need to give for our own spiritual welfare. True, there are definite needs in the parish, the diocese, the nation and the world, but the most important reason is our need to give.

The healthy parish is one that does not depend upon trust funds, endowments, or upon a few large donors. Rather, the healthy parish has broad based contributions. Giving is sacrificial, and everyone gives.

How much should we give? In the Old Testament tithing is prescribed, giving 10%, a mathematical and rigid formula. Today the Mormons, the Christian Alliance Church, the Seventh Day Adventists, and some members of our church and other churches practice tithing. They believe it is a duty, that generosity means giving some amount in addition to tithing. But perhaps there is an alternative to tithing. Perhaps there is a better standard for giving.

In the New Testament neither our Savior nor his apostles commanded tithing. The emphasis is on the spirit of giving, not on a mathematical, rigid or legalistic formula.

As a lawyer, I look for primary authority in the law, such as the constitution or a statute. Regarding our standard of

giving we have primary authority from Jesus in the Summary of the Law, the two great commandments found in Matthew 22:37-40 and Luke 10:25-28. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

I ask how we can love God and our neighbor if we ignore this standard of Christian stewardship. We are bound to give of our substance: time, talent, self, and our possessions. By this New Testament standard it is just possible that for some of us in this affluent age a tithe of 10% is *not* adequate, is not quite in the spirit of the two great commandments. If there is no sacrifice in giving, if all our tastes and demands are satisfied first, if our gift to the church is merely out of surplus, then it is hardly in the spirit of the New Testament.

God created us with free will, as independent creatures with freedom of choice to give or not to give. If we don't give he does not retaliate, but Jesus probably grieves.

Of course some day we shall be accountable. We shall have to account for our stewardship of time, talent, and substance.

How shall we give? It seems quite simple. We should give in a spirit of joy, a spirit of thanksgiving, with pleasure. We should give with the same pleasing sensation and the same glow of happiness we experience when we present a gift to a loved one. Not grudgingly, not carefully measured, not legalistically, not because of social pressure, but with generosity and thankfulness we should return part of our substance to the Giver of all things. As we repeat every Sunday: "All things come of thee and of thine own have we given thee."

We need to give for our spiritual welfare. Each day we need to give affection, friendship, love, and expressions of our concern. No man is an island. No man can live successfully alone. Just as worship must be shared—must be corporate—so must we share our time, talents, self, and our substance. This is our opportunity to share, to give to God, to his church, to our brother, and to express appreciation for all our blessings.

*J. Howard Manningham is an attorney and churchman who makes his home in Winchester, Mass.*

# EDITORIALS

## Amnesty for the Philadelphia 15?

We must disagree with some who call punitive and vengeful the action of the bishops who are bringing formal presentments [TLC, Oct. 13] against the bishops who unlawfully ordained 11 women to the priesthood on July 29.

The action is being taken because, as the presenters see it, there is no other way open to them or to anybody to vindicate and re-establish the vital truth that nobody, not even a bishop, can take the law of the church into his own hands and rewrite it for his own purposes.

It has rightly been pointed out in recent weeks that the House of Bishops is not a judicial body and therefore it cannot proceed juridically against its offending members. Bishops, or other clergy, or lay people may do so, but only when acting as individuals and only following the process of presentment and trial that is prescribed by the canons. The presenting bishops feel that they must go that route for the health, indeed the life of the church: for that life depends upon the maintenance of essential order, as does the life of any other body.

Amnesty is in the air these days, and undoubtedly some churchmen are thinking about the Philadelphia offense in the light of it. There is amnesty for Richard M. Nixon, and for fugitives from the draft; why not for the Philadelphia 15? This seems decent and generous in principle, so much so that to oppose it puts one in a bad light. But the Philadelphia offenders don't think they have done anything wrong; they are in fact quite sure that they are right and the rest of the church is wrong.

If they are not properly brought to book it will be only a matter of time, probably very short, before they or others again say "*L'église—c'est moi!*" and ordain women to priesthood in contempt of the whole church.

### Part of the Problem

Part of the problem seems to be that there are no parts to the problem all one big part is what it really is all about and any particular this or that pain is not really particular at all but life doing what it always does usually and eventually. The point of it all is that it is all points life the porcupine-cactus-seaurchin-pincushion-hedgehog-thistle-nettle-brokenbottle grasp it firm and bleed for a while.

J. Barrie Shepherd

Already it is being said throughout the church that if the General Convention in 1976 does not remove the bars to the priesting of women some bishops will go ahead and do it anyway. The only way to check that attitude before it becomes pandemic and grows into an unchristian fatalism or "inevitaleism" is to deal with the Philadelphia act of schism as something that is neither accepted nor condoned nor tolerated by the Episcopal Church.

The presenting bishops deserve the thanks and support of all churchmen who realize that a sin against order in the body of Christ is a sin against truth and charity because it threatens the very life of the body. They are taking a course which involves the certainty of being misjudged by many, and we need more, much more, in this church of a willingness to do what is right at the risk of being unpopular or misunderstood. We hope their cause will be heard and acted upon. It will do more grave damage to an already badly wounded church if it is not.

## Our Birthday with the Saints

By the date of this issue the season of All Saints will be upon us, and TLC will have observed its 96th birthday—on

November 2, to be exact. We know that you wish us well, even if you don't like some things or any things we do; in that case as good Christians you wish us well by wishing for us the grace to amend our ways. We have no enemies—only some critical friends.

It is just four years until our one hundredth birthday, and the editor, the staff, and the corporation are already beginning to think about how best we can observe our centennial year. Any ideas and suggestions from our readers will be most welcome.

To us it has always seemed a happy coincidence (if there are any coincidences in God's world) that our journalistic birthday falls in the season of All Saints, since this is pre-eminently a season of recalling before God all of the faithful souls who have passed through the flesh. How many thousands of them read—or worked or wrote for—THE LIVING CHURCH during the years of their pilgrimage! If the communion of saints is a vibrant reality to us we cannot doubt that the holy souls in Paradise note all our birthdays in time and wish us happiness on them. Maybe one of the nice things about life there is that one gets his favorite magazines free—and always on time (if not before time).

However that may be, we thank God for our friends and supporters and critical friends. We enter upon the 97th year of our life and ministry with gratitude for what has gone before and trust in God and eager anticipation for what is to come, hoping that at this blessed season you have the same feeling about your past, present, and future under God in the fellowship of his saints.

added complication in the dialogues."

The bishop also noted that the statement on ministry and ordination did not have any reference to prohibitions on the ordination of women. The absence of that subject, he said, produced "some criticism" in both churches.

The theological commission has said that "organic union" of the two communions is its ultimate goal.

Fr. Ryan described that concept of union as not a merger, but mutual recognition of each other's priesthood, intercommunion, and joint efforts at spreading Christian influence.

Such unity would permit differing theological formulations, liturgies, church structures, and traditions, he said, adding that "the purpose is not to anglicize the Roman Church or romanize the Anglican Church."

#### RACISM

### Protest Bars Mormon Choir Date

Plans to bring the Mormon Tabernacle Choir to the new Hartford (Conn.) Civic Center have been dropped following objections from some local clergy. Opposition centered on the theology of the Church of Jesus Christ of Latter-Day Saints that bars negroes from full priesthood in the church.

Civic center officials had planned to bring the Mormon choir to the city as a major attraction during the opening week program in January.

Clergy working on the interfaith dedication service objected to the choir taking part in the service and recommended that it not be invited to appear at all.

William Lillyman, consultant to, and former director of, the civic center denied that clergy pressure influenced the decision to drop the choir. He said it would cost about \$80,000 to bring the choir to Hartford and that his \$100,000 opening week budget would not support that kind of expense for one attraction. "Money was the only factor," he said.

But the clergy involved say no action to drop the choir was made until after they suggested that the black community might take offense.

Mormon leaders say the restrictions against blacks of African lineage becoming priests cannot be changed until the current head of the church receives a revelation from God permitting it.

Dark skinned islanders, such as Fijians or Samoans, are permitted full rights to the priesthood, officials said.

"There's never been anything said about the choir," said Dennis F. Moore, public relations director for the Hartford Stake

(Mormon). "To my knowledge, there's been no boycott or anything like that. The record of the choir speaks for itself; it needs no further justification."

But to some of the clergy committee, musical artistry and religious conviction were too closely identified in the case of the tabernacle choir.

The Rev. Joseph A. Devine of the Immaculate Conception Church and chairman of the interfaith dedication committee, said the appeal of the choir as entertainment was overshadowed by the controversy surrounding Mormon practice.

"I guess you can't separate their artistic accomplishments from their religious convictions," he said.

#### CHARISMATICS

### Evangelist Claims 10,000 Charismatic Pastors in NCC Membership

There are 10,000 charismatic pastors within the member churches of the National Council of Churches, according to Dr. David J. duPlessis, a Pentecostal evangelist. He made the claim while speaking at a conference on the Holy Spirit sponsored by the evangelism and worship unit of the Iowa United Methodist Conference.

Some 5,000 people took part in the two-day meeting held in Des Moines.

The evangelist said his work includes efforts to help charismatic ministers from "mainline" Protestant churches—usually those in the NCC—remain in their churches after experiencing the Holy Spirit's presence in ways that may be unpopular.

Other speakers at the conference included the Rev. and Mrs. Dennis J. Bennett. Fr. Bennett is rector of St. Luke's Church, Seattle, Wash.

#### EPF

### Open Letter Claims Nixon Pardon "Extends Cover-Up"

Eighty-eight members of the Episcopal Church released an open letter to President Gerald Ford, an Episcopalian, charging that his pardon of former President Nixon "actually extends the cover-up of which Mr. Nixon and others are charged," and dissociating themselves from the religious aura which surrounded its issuance.

The Episcopal Peace Fellowship, an anti-war organization, sponsored the letter, which charged that the unconditional pardon exonerates Mr. Nixon for "his peculiar responsibility" for war crimes committed in Indochina, as well as for all the charges which would have been presented in the House impeachment

## What's Christian about creativity?

### THE LIBERATING WORD: Art and the Mystery of the Gospel

By D. Bruce Lockerbie

What is this thing called "creativity?" And how is it related to God's act of creation? Lockerbie's answer is mimesis--an imitative process.

God's creation provides the vision; the Christian artist tries to imitate this vision in something lasting and beautiful. . . a work of art that becomes a mirror to man's soul.

This fascinating and perceptive analysis of creativity and the gospel, particularly as they relate to the work of the writer, concludes with a brief discussion of O'Connor, Updike, Greene and Eliot.

Paper \$2.95



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hearings. The letter noted that the impeachment panel had been reluctant to "dig into presidential behavior in this area," and that "during the years for which Richard Nixon has been granted full pardon, an illegal war was being conducted in a criminal manner."

The letter called for unconditional amnesty for Vietnam era war resisters. "By comparison with the former president," it stated, "they acted openly in the sight of the world. We regard amnesty for them primarily as a matter of justice, not mercy."

Signers included three bishops: C. Edward Crowther of California, Robert DeWitt, publisher, and J. Brooke Mosley, resigned seminary president; and seminary deans J. C. Michael Allen and Harvey Guthrie. Other signers included writers and teachers.

The EPF circulated the letter for signatures to a "select list of prominent Episcopals."

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# BRIEFLY...

■ The latest official census reveals that 2,900 foreign missionaries are at work in India. Missionaries from the U.S. top the list with 896. Next come the Italians with 441, Spanish with 297, Belgians with 259, West Germans with 238, and French with 227.

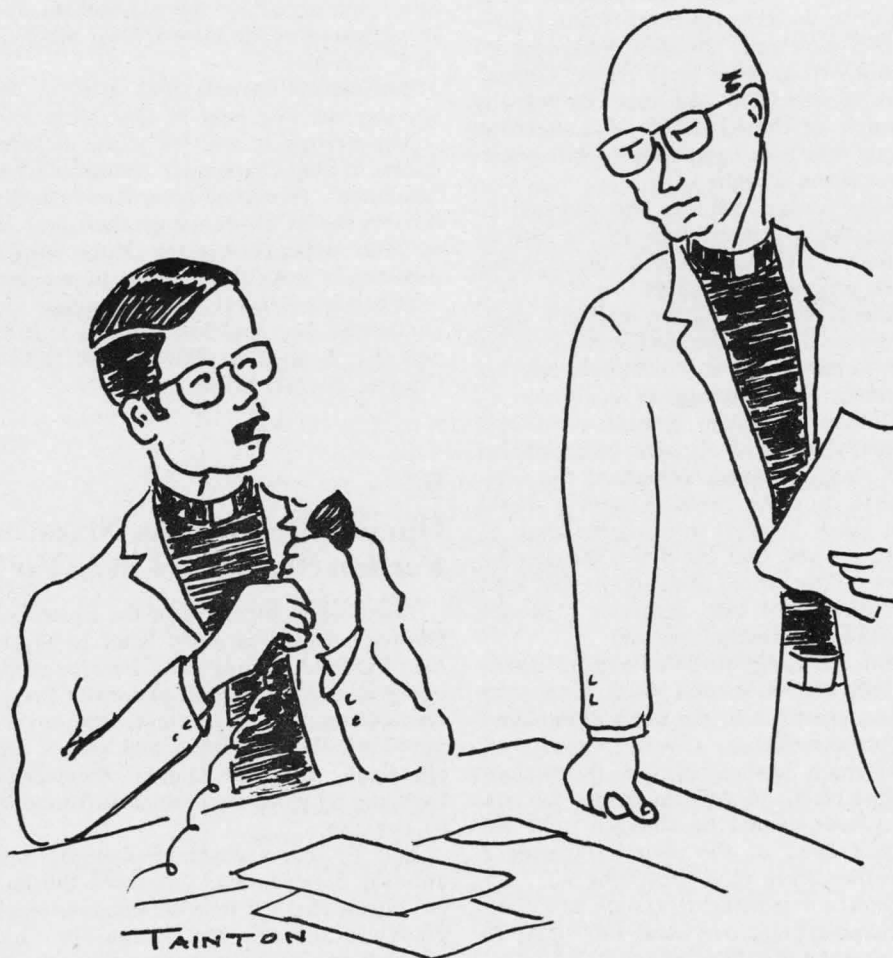
■ Dean John S. Ruef was formally installed as dean of Nashotah House with Bishop Charles T. Gaskell of Milwaukee presiding at the traditional ceremony. The service, held in the Chapel of St. Mary the Virgin, was followed by an outdoor eucharist. The dean was the principal celebrant. Bishop Harold B. Robinson of Western New York preached at the latter service.

■ At the last meeting of the Executive Council of the Episcopal Church, four members who voted against a resolution which condemns as inadequate the government's amnesty program asked that their negative votes be recorded. They are Bishop Harold C. Gosnell of West Texas, Bishop E. Lani Hanchett of Hawaii, Philip A. Masquette of Hous-

ton, and Joseph I. Worsham of Dallas. The resolution charges that the present "earned re-entry" program for men who fled the draft during the Vietnam war "falls short of the Gospel standards."

■ The Rev. Robert G. Stephanopoulos, Ph.D., well known Greek Orthodox theologian and ecumenist, is the new pastor of SS. Constantine and Helen Orthodox Church, Cleveland. He continues as director of the Interchurch Office of the Greek Orthodox Archdiocese of North and South America and as general secretary of the Standing Conference of the Orthodox Bishops of the Americas. Fr. Stephanopoulos holds the rank of protopresbyter, the highest rank below bishop obtainable by married clergy in the Greek Orthodox Church.

■ While sitting on the steps of St. Anne's Cathedral, Belfast, Dean Samuel B. Crooks collected \$4,800 from passers-by in a five day fund-raising effort for a \$1.2 million cathedral restoration project. A feature of the cathedral is a Chapel of Unity which provides a meeting place for people of all faiths. The chapel is also regarded as a place which can "take the heat out of the hate" which tends to be present in the city of Belfast.



"THE CHURCH IS IN WORSE TROUBLE THAN WE THOUGHT.  
RALPH NADER IS ON THE PHONE."

**ON TAKING GOD OUT OF THE DICTIONARY.** By William Hamilton. McGraw-Hill. Pp. 255. \$8.95.

Borrowing title/theme from one of Melville's letters, William Hamilton resurrects a Nietzschean issue of the mid-60s: "Is God Dead?" His latest book, *On Taking God Out of the Dictionary*, is the most recent addition to the currently stunted bibliography of radical theology—a list that appeared to have ended with Thomas Altizer's study of modern revolution and contemporary faith, *The Descent Into Hell* (Philadelphia, 1970).

Hamilton's text consists of a lengthy self-interview or *apologia*, a curious short story, two one-act plays, a meditation on Norman Mailer and what might be called a "futurological exercise." In addition to these atypical modes of theologizing, it includes a surprising number of quotations supporting the examination of man's revolutionary quest for meaning in a godless cosmos. With one exception each chapter is so decorated with testimony that the book could bear the subtitle "Stockpiles in Radical Thinking." Periodically it is difficult to differentiate Hamilton's thoughts from those of his sources. This is not unusual, however. Although he is a respectable *litterateur*

his style can be confusing.

This is mostly because he is not interested in presenting a carefully coordinated framework within which to formulate his ideas. Instead he advocates a fragmentary approach to theological thought. He has argued that theology "must learn to abandon structural unity and systematic consistency . . . to discover meaning. . . . Thus, today's Christian is not compelled to accept a system of truths or a body of belief . . ." (C. N. Bent, *The Death-of-God Movement*. New York, 1970, p. 98).

Ironically, Hamilton sets himself forth as a "conservative." When compared to the exponents of an imminent post-Christian revolution he claims to be closer to the mainstreams of traditional belief. He views the revolutionary as a polytheist who advocates work-rejection, self-annulment and preoccupation with the present—to the exclusion of past and future. He goes on to prophesy that the normative Protestant and radical theologian will share a basic interest in the coming years. Together they will look on the revolutionary with "joint alarm" for they both base their positions in ontological query. The revolutionary, on the other hand, ignores the question of God's existence supporting his lack of faith with a belief

that everything is partly or potentially divinized: "man, space, matter. . . . The principle is Gilbertian: 'when everybody is somebodee, then no one's anybody!'"

To a large extent Hamilton's speculations about a post-Christian reality sound more like a diagnosis than a prophecy. His revolutionist is characteristically schizophrenic. Still, the radical theologian insists that in a wake of God's demise human liberation can be actualized. One is tempted to ask: is the liberty of such a future the same thing as psychopathology in the present? A "prophetic" Nietzsche might agree but the loudest *Ja!* would neither lessen his pain or his confusion.

(The Rev.) DAVID M. MOSS  
St. Chrysostom's  
Evanston, Ill.

## Books Received

THE CHRISTIAN PLANNING CALENDAR 1975. THE CHRISTIAN PLANNING CALENDAR FOR THE ACADEMIC YEAR 1974-1975. Both by Morehouse-Barlow for The Church Society for College Work. Both include Anglican, Orthodox, Roman Catholic, Protestant, and Jewish observances. \$1.95 plus \$.35 postage.

THE GOSPEL OF MOSES, Samuel J. Schultz. Harper & Row. Pp. 165. \$5.95 cloth, \$2.95 paper. BEYOND POSITIVE THINKING: How to Release Your Hidden Potential, John Lee Baughman. Harper & Row. Pp. 113. \$5.95.

# CLASSIFIED

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## 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 Rountree Ct., Sacramento, Calif. 95831.

## POSITIONS OFFERED

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WANTED: Priest for church, small midwestern town. Worker-priest possibility, also retired. Reply Box S-150.\*

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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.\*

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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.

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THE LIVING CHURCH

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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.

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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

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Sun HC 8, 9, 11; Daily HC, Hours posted

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Sun HC 8, 9, 11; Thurs HC 10

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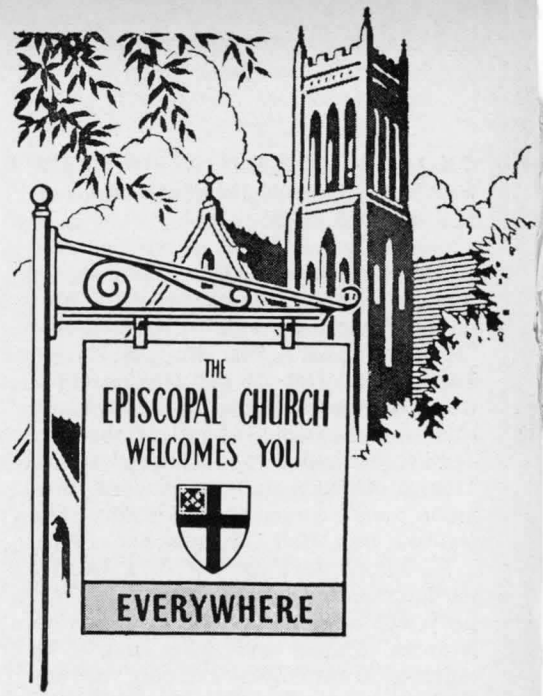
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
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**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; 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.

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