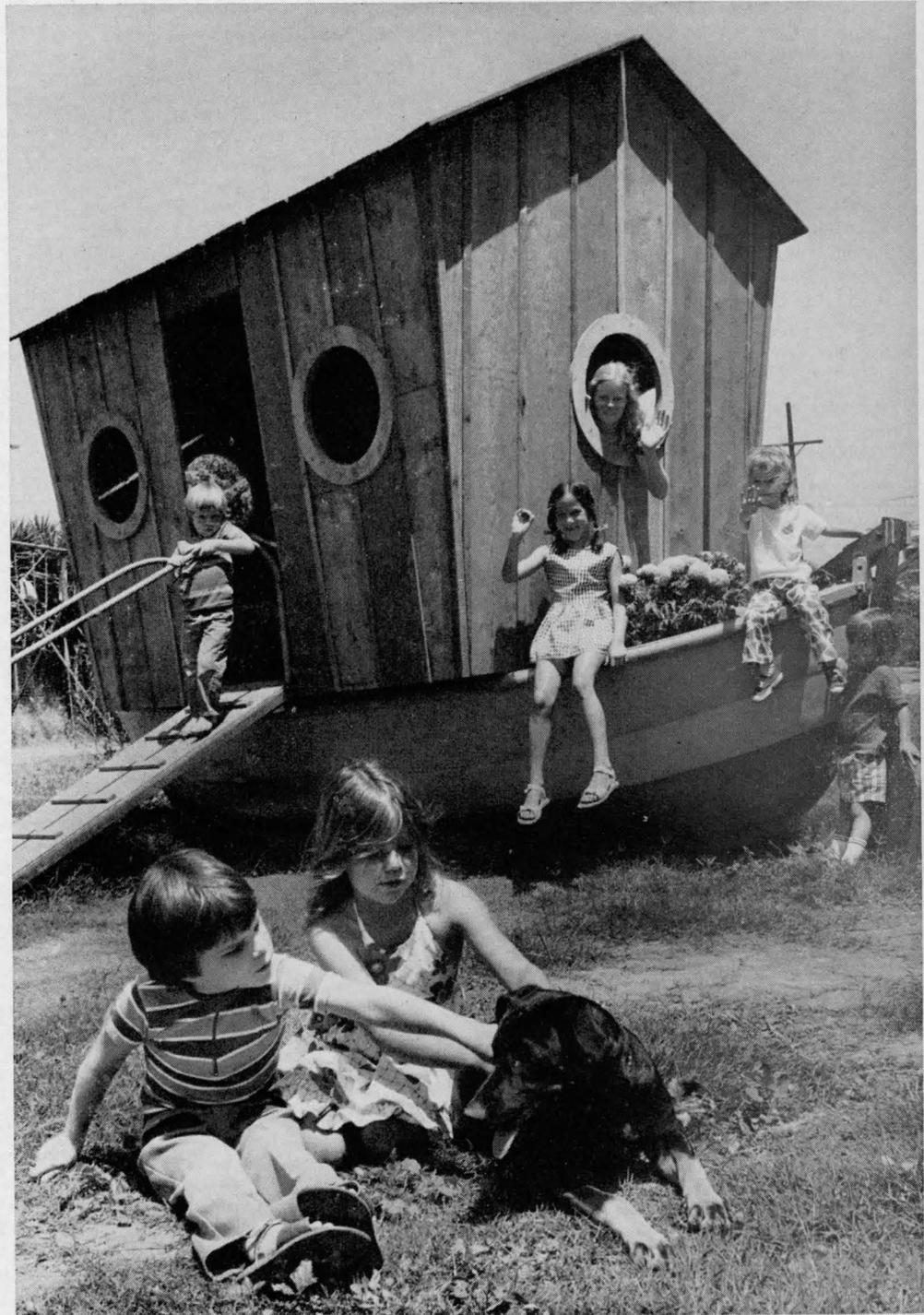


The Living CHURCH

The Challenge Of Advent

Thaddeus J. Gurdak

Outdoor Sunday school at St. Luke's Church, Long Beach, Calif: Exploring the meaning of humankind's place in the Creation [p. 6].



AROUND & ABOUT

— With the Editor —

Recently it has been our happy privilege to report to our readers the attainment of the age of 100 by two of the church's clergy: the Rt. Rev. Robert B. Gooden, retired suffragan bishop of Los Angeles, and the Rev. Thomas John Collar, rector emeritus of St. Paul's Church, Aurora, N.Y. The church in their respective parts celebrated the occasion with fitting joy and thanksgiving.

We wonder how many more centenarians there are among the clergy. If you know of any, please tell us about them; we'd love to publish their names and addresses so that all our readers can join them in thanking God for so long a life in the Church Militant. We are sure that the life that awaits them in the Church Expectant will be richer and fuller, but life either Here or There is a gift of that Love which is new every morning.

While we gather the names of the other members of this elite (why not call it the First Century Club?) we felicitate Bishop Gooden and Father Collar and wish them health, happiness, peace, and continuing joy in the Lord.

Somebody complains about the recent sad of the Society for the Preservation of the Book of Common Prayer about "saving the Faith" by "saving the Prayer Book." It's a ponderable point, but I don't hear this as a claim that the Faith Once Delivered would simply perish from the earth if the Prayer Book were to disappear. What it does say—and I don't see how any Anglican can doubt it—is that you can't alter the church's liturgy without altering the church's expression of the Faith.

One thing that troubles many of us is the proposed change in the rhetorical focus, hence the perspective *vis-à-vis* God, in the proposed new way of referring to God's attributes. It runs all the way through the trial rites. This familiar example is typical: in the old form, "Almighty God, unto whom all hearts are open . . ."; new form, "Almighty God, to you all hearts are open." In the old form God's wonderful omniscience is confidently affirmed in our sacrifice of praise and thanksgiving. In the new form it appears as a giving of information to the Almighty—in case he himself doesn't fully realize how extraordinarily perceptive of the human heart he is. But actually the information is for the congregation. That part of the prayer is addressed to them. (Of whom was it reported that his prayer was one of the most eloquent ever addressed to a Boston congregation?) This seems to us a lamentable fall into a hu-

manistic subjectivism from the trusting, confident, affirmative God-centeredness of classic Christian prayer.

No, it is not a substantive change in the Faith itself. But our way of expressing and affirming the Faith by the words of our worship affects the substance of the Faith as we hold it in our minds and as we communicate it to others, and that's what we need to be concerned about in Prayer Book revision.

God is an "equal opportunity provider," Dr. Charles Willie told the congregation at the illegal eucharist at Riverside Church [TLC, Nov. 17]. Chuck Willie is a friend whom I like and admire. He's knowledgeable enough about sociology and urban life to hold a professorship in that field at Harvard, but I wish he'd stay away from the subject of theology—either that, or quit pretending that his theology is Christian. Any Christian theology draws its premises from the revelation of God in Christ, and anybody who has given the four canonical gospels so much as a once-over-lightly knows that the God whom Jesus reveals is *not* an equal opportunity provider.

In a parable expressive of all his teaching on this subject (what God gives to us and expects from us), our Lord compares the kingdom of heaven to a man who entrusted to his several servants very unequal shares of talents, ordering them to do the best they could with what they had (St. Matthew 25:14-29).

It is idle to say, "But they did have equal opportunity to do the best they could with their unequal endowments." It's never that way in life. A Rockefeller and a pauper do not have equal opportunities to be philanthropic. Unequal endowment always spells unequal opportunity; and we are unequally endowed.

The only thing that we get equally from our heavenly Father is his love, and that has the "equality" of infinitude. There is absolutely nothing in the New Testament providing any Dominical basis for the claim that God provides equal opportunity for his children.

As believing Christians who cherish the Declaration of Independence we may indeed hold these truths to be self-evident—that all men are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; but hardly that all men and women are created equal. For nothing could be more self-evident than that they are not; and if God is not responsible for this situation, who is?

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THE KALENDAR

December

8. Advent II
15. Advent III
18. Ember Day
21. St. Thomas the Apostle
22. Advent IV
25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)
26. St. Stephen, Deacon and Martyr
27. St. John, Apostle and Evangelist
28. Holy Innocents
29. Christmas I

NEWS: Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters

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.

Response to Fr. Pickering

I am distressed by the Rev. Timothy Pickering's letter [TLC, Nov. 10], not so much for his unfortunate characterization of Rite II as for his inability to comprehend its qualities.

I am convinced that one finds in all of the currently authorized liturgies, those in Authorized Services 1973 and in the Book of Common Prayer, the qualities of worship, adoration, penitence, humility, joy, and thanksgiving—qualities which Fr. Pickering finds only in the 1928 canon.

It grieves me that he cannot read Rite II worshipfully, for those in his cure may never hear it so celebrated.

I suspect that, whatever our personal preference in liturgy happens to be, "production problems" stem not so much from inferior component parts as from their assembly in an uncaring and even hostile way. Lord have mercy on us.

(The Rev.) JAMES E. BAUER
St. Stephen the Martyr Church
Monte Vista, Colo.

If only every Episcopalian could read the Rev. Timothy Pickering's letter and take time to think it through, I believe it would become evident what is sadly missing in the Second Service for Trial Use.

How lacking in true personal and individual communion with God, our Father, it is. How sad to go out from the service feeling that we have *told* God a few things in the presence of the congregation.

Gone are two of our finest and deepest traditions—the sense of a personal and private opening up of our hearts to our Father in penitence, and, after having received his forgiveness in the blessed body and blood, joyously and personally lifting up those healed hearts to him in the thanksgiving of the beautiful "Gloria in Excelsis."

We had a baptism service (according to the new Trial Use) one Sunday morning recently and immediately following it went right into the Second Service for Trial Use at the very part where the bread and wine are consecrated. There was no confession or prayer of penitence, no thanksgiving for the sacrifice of Jesus Christ our Lord, no time even to think. I can truly say that my conscience hurt me for receiving the eucharist in this fashion and I tried to say a prayer of penitence as I was walking to the altar. Thus does the flexibility of the Services for Trial Use leave room for sad abuses.

We are Episcopalians, inheritors of a great tradition passed down to us, and we should bear the responsibility of thankfully passing it on. Our particular generation of Episcopalians will be fools indeed if we trample this pearl under our feet.

MRS. BRUCE GUNNELL
Alexandria, Va.

The Familiar Service

I would like to add my so be it (amen) to Presiding Bishop John M. Allin's suggestion of "favorable consideration of two possibilities in adopting the current revision: one, that no unnecessary restrictions be placed on the future use of our present Prayer Book, and two, the first eucharistic service in the proposed revision be the exact text of the 1928 Book with the newly revised rubrics which provide greater flexibility and variety" [TLC, Nov. 10].

Many of us know the eucharistic service "by heart" and find worshiping with it an experience that brings us closer to Christ than a service with which we are unfamiliar and must find our way through variations of it. We are not versed in theological rhetoric but have a great faith that sustains us.

We pray the Standing Liturgical Commission and the 1976 General Convention will give Episcopalians these choices.

ALICE BROADBENT
Lansing, Mich.

Sacramental Matter

Having encountered repeatedly—from the Louisville General Convention to the letters column of TLC—the false implication that the recipient of the sacrament of holy orders also is the *matter* of that sacrament, at last I am constrained to protest that if people are going to dogmatize in the terminology of scholastic sacramental theology, they ought to take care to understand the same. (This is no denigration of that system of terminology; I find it quite useful, still.)

Mr. Martin Eble in his letter [TLC, Nov. 10] correctly identifies the *matter* and *form* of ordination (insofar as he implies that the *matter* is the laying-on-of-hands and the *form* is prayer which appropriately expresses the intention), but later in his letter he writes, "The question to which we should address ourselves is whether or not a woman may be validly ordained; that is, is the matter of the sacrament a male or a person?" In no sacrament is the recipient the *matter* of that sacrament. Mr. Eble's statements, however, do relate to another consideration of great importance—that not every person can receive every sacrament. The sacrament of matrimony, for example, cannot be received by a child.

(The Very Rev.) ROBERT F. STUB
All Saints' Cathedral
Milwaukee, Wis.

The Vincentian Test

A mysterious thing happened in the printing of the Nicene Creed in the 1549 Prayer Book: one of the four marks or notes of the church, the "holy," was dropped. This same mystery has continued in the *Book of Common Prayer* until the Prayer Book revision. Such an omission is not all that important, however, because there is little doubt that the Holy Spirit dwells in the church.

As a result of the House of Bishops' vote on the ordination of women to the priesthood, there may be the need for a different mark to bow out: the "catholic" mark.

In 434 A.D., St. Vincent of Lerins wrote a celebrated treatise as a caveat against heresies. The "Vincentian Canon," a rule of faith, entered the history books as a means of establishing Christian truth. The test of catholicity is that which has been held "al-

ways, everywhere, and by all." Doubtful points are to be settled by the test of antiquity, universality, and consent.

In the catholic tradition, which the Anglican Communion has shared faithfully, "women priests" have been nonexistent since ancient times. This fact of history has universally prevailed, and it has until this century received the full consent of all catholic Christendom.

If the Anglican Communion votes in favor of the ordination of women to the priesthood, it will have failed the test of catholicity. It will have separated itself from catholic tradition.

Thus we are forced to say goodbye to another mark of the church (to say nothing of the "apostolic" mark, which, if put to the test would also fail for lack of teaching on a female priesthood). Before long we may be able to say, "We have no creed but Christ."

The only safeguard is to believe in the tradition of the church as tested by the Vincentian Canon, and to submit ourselves to the obedience of the faith once delivered to the saints.

(The Rev.) DENNIS R. KUHN
St. Mary's Church
Daytona Beach, Fla.

Alcoholism

Re the letters to the editor on the subject of alcoholism [TLC, Sept. 1, Oct. 13, Nov. 17]:

Alcoholism is my field of interest and, in particular, as it relates to the field of pastoral counseling. I claim no great authority in this field except for what I have experienced in

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working with alcoholics in a treatment center. Most suffering alcoholics, and even some recovering alcoholics, have felt the weight of moralistic rebuff from many areas of society—from family, friends, law enforcement, employers, social agencies, and even the church.

"Moral" implies, at least to me, "right and wrong," and there is nothing "right or wrong" about drinking alcohol. I am not saying that alcoholics are therefore amoral. They can be just as moral and/or immoral as their sober brethren. My point is this: With the conditioning that society has imposed on itself about alcoholism, that it is a moral problem, the suffering alcoholic, upon suspecting that he or she is an alcoholic, begins assuming that he or she is in some way morally to blame, i.e., "I'm a bad person." Thus we have a rather nasty circle going on until it stops either with death or insanity or, hopefully, with recovery.

At the point where alcoholics begin recovering they must come to see that they are powerless over alcohol and that their lives have become unmanageable, but *not* that they are "bad" people. Alcoholism is a disease, *not* a moral issue. If we could all accept this idea we could all get on much better and do a more effective job. It is really a pity that the church, which says so much about not judging people, then turns around and judges the alcoholic.

(The Rev.) GEORGE STAMM
The Lake Missions

Clear Lake, Wis.

The Missouri Resolution

I just finished reading it, but I don't believe it. I am referring to the resolution [TLC, Nov. 17] of the standing committee of the Diocese of Missouri that would "theoretically allow the diocese to ordain and license women priests before any decision on the question is made at the 1976 General Convention."

Incredible! Not to be outdone, however, was the Rev. Claudius Miller, author of the measure, who boldly proclaimed his independence from the Episcopal Church in the United States of America by declaring that "the ordination of duly qualified women to the priesthood is not the business of General Convention, it's the business of the diocese."

Fantastic! I can hardly wait for the next installment in this congregational saga. Perhaps Claudius of Missouri should take note of what Claudius in *Hamlet* said: "Words without thoughts never to heaven go."

(The Rev.) DONALD C. LATHAM
Church of the Ascension
Rockville Center, L.I., N.Y.

David and Jonathan

The Florida friend ["Around and About," Nov. 10] who thinks that the relationship between Jonathan and David was homosexual should remember that the Bible represents David as real and idealized. Actually, Jonathan's "love" for David was fear. Jonathan feared David. And David's "love" for Jonathan was expediency. Jonathan stood between David and the throne. David's lament over the death of Saul and Jonathan (II Sam. 1:19 ff) cannot be accepted as evidence of the relationship between David and Jonathan.

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

Books

A MEMOIR OF CHINA IN REVOLUTION. By Chester Ronning. Pantheon Books. Pp. 306. \$10.00.

Chester Ronning was born in central China to parents who were missionaries. His first language was Chinese, spoken with a Han River accent that has always identified him to Chinese. I have observed that Westerners with his background are not considered by Chinese to be foreigners. Chester Ronning is by adoption a Canadian with many years of foreign service experience. He lived through the revolution described in this book and I find it difficult to conceive of a better background for a report on what has happened in China during the twentieth century. He covers a lot of history and in so doing he has created a problem for the readers who lack some familiarity with contemporary China. Of necessity, he refers to people and events by name (The Sian Incident) without a paragraph or footnote of explanation. Does he realize that most of the people who will read his book were not born when Chiang Kai-shek's incarceration in Sian was front page news in every American daily?

People who will most enjoy this book are those who lived through parts of it with the author. Old China hands: here is one for your China shelf.

(The Very Rev.) CHARLES A. HIGGINS
Trinity Cathedral
Little Rock, Ark.

THE CELEBRATION OF LIFE: A Dialogue on Immortality and Infinity. By Norman Cousins. Harper & Row. Pp. 83. \$4.95.

Using the Socratic, dialogic way of presenting his material, Norman Cousins, editor of *Saturday Review/World* explores what he terms "the ultimate answer" to man's most pressing question concerning his own personal destination.

Cousins' answer is that man's life can have meaning and hope once we realize that we are but a single cell in a body of billions of such cells and that even this planet is interconnected to the entire universe in a potentially positive way, so that our earth may contribute energy to the universe taken as a whole.

Of course, such a philosophic outlook has to be explained. It begins with the change in ego outlook or attitude which would assume that personal identity—continuity of memory—is essential for immortality. However, Cousins argues, the self as distinguished from the ego is content if it can be shown it has the capacity to give new gifts to the body of mankind and through the whole body of mankind to the universe as a whole. This is what gives life meaning. We live in a consequential universe where we enjoy or suffer from our actions, our hopes and fears.

Thus, for Cousins, "The tragedy of life

is not in the fact of death, but in what dies inside man while he lives. No man need fear death: he need fear only that he may die without having known his greatest power—the power of his own free will to give of his life to others.”

To say the least, Cousins seems to interpret man and the universe optimistically. Man can change his world. Humankind is endowed to perceive its own purpose and create its own destiny. Within the framework of creation God is discovered as the Ultimate Force which prevents a cosmic void or nothingness.

The problem is that Cousins is merely restating a theory of immortality of influence in terms of an enlightened, late-20th century consciousness. And while his philosophic outlook may appear to some as realistic and far less ego-centered around the individualized human being, he misses the whole point of biblical Christianity. For the Bible speaks not of immortality, but of resurrection, not of man's apprehension of God, but God's revelation of God's nature to man, in short, that man's hope lies ultimately in God, not in man's insight into the structure of the universe.

It may well be that Cousins' philosophy of life will prove helpful to many who have lost any personal relationship with God. His ideas are stimulating, clarifying and essentially affirming. But what he offers as a solution to man's deepest anxiety and question is for orthodox Christians merely a restatement of the problem. For Cousins, like so many in our century, has lost an awareness of the presence of God and the power of Jesus Christ—not human insight—to transform our limited ego into a new man who lives in communion with God. And it is out of this experience that Christians have the experiential basis for putting their trust in God who loves us enough to offer resurrection through death—not immortality—into everlasting life. Or to put it another way, Christianity witnesses to personal resurrection into God, not impersonal continuity in the human race.

(The Rev.) ALLEN WHITMAN
St. Andrew's Church
Kansas City, Mo.

THE EAGLE AND THE RISING SUN: Americans and the New Religions of Japan. By Robert S. Ellwood, Jr. Westminster. Pp. 224. \$7.95.

The effects of Japanese culture on the American scene, particularly in the years following the second World War, have been many though subtle. Architectural influences, the impact of the Japanese optical industry, the more subtle esthetic effects of flower arrangement and brush painting, as well as large scale geo-political and economic factors have been felt in varying degrees by American society.

In *The Eagle and the Rising Sun*, Robert Ellwood, associate professor of religion at the University of Southern California,

directs our attention to the religious influences exerted by Japan on the United States, particularly by five of what have come to be known as the “New Religions” of Japan. Four of these have taken root in American soil only since 1960. The other has a history of just over half a century in this country.

Each of these five religions—Tenrikyo, Nichiren Shoshu, The Church of World Messianity, Seicho-no-Ie, and Perfect Liberty—has attracted not only adherents of Japanese extraction but also converts of “occidental” background. (An obvious Japanese importation, Zen Buddhism, is not included because it is not a “new” religion.)

Prof. Ellwood describes them on the basis of first hand, though perhaps limited, personal acquaintance with their congregations in this country, concentrated mainly along the Pacific coast as one might reasonably expect. Each of these religions is also described in terms of its history, its teachings and practice, and in terms of its sociological and cultural setting in this country. The descriptions are succinct and in their brevity there is frequently the virtue of distillation. The reader frequently feels that he has been given a sensitive thumbnail sketch of these new religions.

If one looks, however, for a critical analysis of the teachings of these religions or a sophisticated statistical study of the sociological and cultural impact that they may have made or be expected to make, this is not the book to pick up. This book, rather, is more like a series of feature articles in a high level newspaper. And there is surely a need for such books.

One observation that the author makes is worth quoting: “. . . the Eastern religions successful in the West today are those most different from the Judeo-Christian tradition in concept of God, man, and the spiritual path, since they meet needs many people feel, but for which there are no other evident recourses here.” For Christians this must force some kind of soul-searching and the grace to reconsider and reconceptualize their own doctrinal formulations; they should be driven to raise questions as to why this evident situation should prevail.

SHUNJI F. NISHI
Church Divinity School of the Pacific
Berkeley, Calif.

THE BOOK OF EXODUS: A Critical, Theological Commentary. By Brevard S. Childs. Westminster. Pp. 659. \$15.00.

Prof. Brevard S. Childs of Yale University, well-known from several important Old Testament monographs, has brought forth a definitive commentary on the Book of Exodus. This work will surely be ranked with the other acknowledged classic found in the same *Old Testament Library* commentary series, namely, Gerhard von Rad's exposition of Genesis. The Exodus commentary by Childs represents,

however, a whole new approach in its effort to cover a wider than normal range of exegetical perspective. In addition to listing the important studies on the several sections of the book, each portion of the commentary is examined from six aspects: (1) textual and philological comment; (2) literary and traditio-historical problems; (3) the final “canonical” Old Testament context; (4) use within the New Testament; (5) exegetical use from the earliest periods down to the present; and (6) “Theological Reflection,” that is, the present significance of the passage. As a “theological” commentary, Childs' Exodus augments rather than displaces Martin Noth's Exodus commentary already published in the same *Old Testament Library* series. In effect Prof. Childs gives us an example of his long voiced call for biblical exegesis to go beyond the descriptive task of illuminating what Scripture meant in its own historical-cultural setting (e.g. in *Interpretation* 18/4 [Oct. 1964]).

What makes this a “theological” commentary is the important place given to the “canonical” or final use of a passage, plus the subsequent exegetical interpretation and present meaning of the text for the contemporary audience. Jewish as

Continued on page 13



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The Living Church

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WASHINGTON

Woman Officiates at Communion

The Rev. Alison Cheek of the Diocese of Virginia, one of the Philadelphia 11, took the part of a priest at a service of Holy Communion held at the Church of St. Stephen and the Incarnation, Washington, D.C.

Mrs. Cheek had planned to have the service early in August before the House of Bishops declared the Philadelphia ordinations to the priesthood invalid. The service was cancelled following a directive from the Bishop of Washington, the Rt. Rev. William Creighton, who had prohibited her from officiating at a eucharist.

Bishop Creighton also requested that the recent service at St. Stephen's not be held.

Mrs. Cheek, who, it is reported, was not able to find a priest in her own Diocese of Virginia to act as a sponsor for her (solo) celebration, defied the Bishop of Washington's request and had the service in a district parish with the assistance of its rector, the Rev. William Wendt.

However, Bishop Creighton said in a prepared statement that he did not intend to "take any action of a disciplinary nature, because I do not believe any such action would make a positive contribution to the solution of our present dilemma."

In his sermon, Fr. Wendt referred to the bishop's statement as "the words of a good man, a holy man, also a man im-

prisoned in an institution—like all the rest of us; an institutional church has replaced the authority of the Gospel with the authority of canon (law) and convention."

Fr. Wendt exhorted the congregation to "beware of bishops who sit in motel lobbies and who meet in long sessions in places like Mexico. Beware of General Conventions where two votes yes and two votes no mean one vote no."

He lamented the fact that the bishops of the church are dealing with the question almost entirely from the legal aspect. He cited the New Testament warning to "beware of the scribes" whose deeds failed to live up to their image as religious leaders.

Among diocesan staff representatives at the service was the Rev. Jack Harris, an assistant to Bishop Creighton.

Mrs. Cheek's bishop, the Rt. Rev. Robert Hall, has indicated that he does not intend to take action against her unless formal charges are made.

Prior to the St. Stephen's service both Mrs. Cheek and Fr. Wendt had stated their intention to ignore Bishop Creighton's directive asking them to desist.

Clergy Meet

The day after the service, a number of diocesan clergy met at St. Alban's Church to discuss the violation of canon law. The meeting was low key but called on Fr. Wendt to account for his defiance, which he claimed was activated by the Holy Spirit. Neither the bishop nor Mrs. Cheek was present.

No formal resolutions were made, nor definite action taken. But a group of concerned clergy plans to consider a presentment to the bishop.

The Rev. Elizabeth Wiesner, a candidate for the priesthood, said, "I can't understand how anyone can solemnly promise, at the ordination, to obey the bishop, and then break this vow. Are these vows no longer sacred? When the church in due time determines that our ordination to the priesthood is right, then I will joyfully be ordained, but I will not break the laws of the church in the meantime."

The Rev. Richard Downing protested the "desecration of the eucharist and the using of it as a means of getting attention."

The Rev. Andrew Barasda, a volunteer on the staff of St. Stephen's, resigned in protest of the service. He charged that the invitation to Mrs. Cheek was made unilaterally by the rector, supported by the

vestry. "I had to resign," he said, "because I am a priest of the Episcopal Church and have taken a vow to be obedient to the bishop." He favors ordination of women but contends that this must be done through due process at General Convention.

The Rev. Elwyn Brown, a former member of the standing committee, wanted it clarified as to "whether the canons of the church still stand and whether we are Episcopalians and abide by these canons and the constitution of the church, or are, in effect, Congregationalists who do our own thing whenever we want to, on the grounds that we are directed by the Holy Spirit."

It was made clear that the issue at the meeting was not the ordination of women, but the failure of Bishop Creighton to take any disciplinary action on an illegal service celebrated by an illegal priest.

Since the meeting at St. Alban's, a group of concerned clergy has sent a Letter of Presentment to Bishop Creighton bringing charges against Fr. Wendt.

DOROTHY MILLS PARKER

WORLD HUNGER

Richer Nations Urged to Cut Food Consumption

Insistent calls upon rich nations to stop eating so much marked discussion at the World Food Conference in Rome.

A number of speakers said they thought one result of the food parley could be to spur voluntary reductions in food consumption, even if governments do not actively support such action.

It was noted that church and other groups in the U.S. have already called for meatless days.

Meanwhile, Canada pledged a 20% increase in her food aid to hungry nations, a move that was generally viewed as an effort to pressure other countries having food surpluses to make similar pledges.

The Holy See sent word to the food conference through a representative that it would donate \$100,000 to help rural development in the developing countries.

"Whatever formula may be found to intensify rural development aid through an appropriate international system," the representative said, "I am authorized to announce that the Holy Father has decided that the Holy See is making available the sum of \$100,000 as a symbolic contribution for any action program

The Cover

A bit of land next to St. Luke's Church, Long Beach, Calif., was made into an outdoor Sunday school. The program, "Genesis Land," had as its purpose exploring the meaning of humankind's place in the Creation and a deepened appreciation for all living things. A walk-aboard ark dominated the area. Other learning environments included "Adam and Eve's Garden," "Pharaoh's Temple," "Esau's Jungle," "Abraham's Tent," and "Rebekah's Well." A number of animals visited the ark during the program. The rector is the Rev. A. LeRoy Young.

which may be decided upon by the conference."

The United States defended its refusal to make an immediate pledge of food aid to the hungry of the world.

"This conference was not called to get food to people tomorrow," Edwin Martin, deputy chief of the U.S. delegation, said. "It was called to plan for the next 10 years to keep crises of this kind from recurring."

The conference declared that the battle against hunger was the "common responsibility of all countries" and agreed to set up a United Nations agency to direct the fight.

The resolution was approved by the 123 nation assembly in a late windup session.

Baptists Act

Messengers (delegates) attending the annual meeting of the Baptist General Convention of Texas in Amarillo, voted unanimously to forego at least one meal a week to help alleviate world hunger.

The decision was coupled with a Christian Life Commission statement urging Christians to "re-examine their own eating habits in light of the fact 10 million people will die of starvation in 1975."

Church Properties Support Gardens

In downtown Burlington, Vt., the Rev. Frank Prive and his parishioners from St. Joseph's Roman Catholic Church raise vegetables on property belonging to St. Paul's Episcopal Cathedral. The produce is given to needy senior citizens.

In Fort Wayne, Ind., the Rev. James Miller of the Crescent Avenue United Methodist Church directs a vegetable gardening program for 500 families on 10 acres of farmland.

In Appleton, Wis., the Rev. Wilbert Staudenmaier of Sacred Heart Parish oversees his Papal Gardens where parishioners and neighbors tend 259 garden plots—259 for the number of popes since St. Peter.

As President Ford pointed out when he advocated WIN gardens in the consumer fight against inflation, a \$10 investment in seed can produce \$290 in fresh vegetables on a plot 25x30 feet. The president did not say, however, where the average consumer can find a garden plot.

According to Gardens for All, a non-profit group in Burlington, Vt., that acts as a clearing house for community gardening information, some 30 million more Americans would like to grow their own vegetables if they had the land.

Most community gardeners do not own their plots. They beg, borrow, or lease them from someone else. Often churches lease the land for modest fees. Frequently cities clear vacant lots and prepare the soil for gardeners.

One remarkable garden flourishes in New York's Bowery where gardeners include residents of an alcoholic rehabilitation center.

Gardens for All says that a 25x30 foot plot should require only about five working hours a week from spring planting through the harvest.

MASSACHUSETTS

Woman Approved for Ordination

The standing committee of the Diocese of Massachusetts has approved a woman deacon for ordination to the priesthood. The recommendation was unanimous.

"The bishop's way is clear where clergy and laity in this diocese are concerned," said the Rev. Warren Radtke, committee chairman, commenting on the certification of the Rev. Elsa Walberg.

Mr. Radtke said the bishop, the Rt. Rev. John Burgess, "has veto power" over the recommendation.

It was predicted by some that Bishop Burgess would not ordain a woman until the 1976 General Convention acts on the issue.

NEW YORK

Bishop Reprimands One, Inhibits Two

The Bishop of New York has ordered three women to refrain from exercising priestly functions in his diocese until such time as the church may sanction women priests.

The Rt. Rev. Paul Moore, Jr., took the action against the three who, last month, acted as priests at a service of Holy Communion held in Riverside Church, New York. They were members of the group of 11 women illegally ordained in Philadelphia last summer.

Bishop Moore reprimanded the Rev. Carter Heyward of the Diocese of New York and inhibited the Rev. Alison Cheek of Virginia and the Rev. Jeannette Piccard of Minnesota from any ministry in his diocese.

Bishop Moore said he had directed Mrs. Heyward "to refrain from exercising any priesthood. She deliberately defied this directive and in so doing alienated herself from the regular life and discipline of this diocese."

The reprimand does not affect her standing as a deacon.

Bishop Moore said the Riverside service was "a cause of great rejoicing for some and a cause of hurt and offense to many others."

It was, he said, "contrary to a clear directive of the bishop" and "has upset the majority of clergy and laity of the diocese, has set back the mission of the church in this place, and has jeopardized some delicate ecumenical relations."

"I offer my heartfelt sympathy to those who are confused by these events. You need be confused no longer. Neither this nor any similar act is an acceptable part of the life of this diocese."

Bishop Moore said he felt the women had defied bishops in conscience but found it ironic that the consequences "probably will set back the very cause of which these women had worked and for which I have worked over the past few years, namely, the full acceptance of women as priests and bishops. . . ."

Mrs. Heyward and Mrs. Piccard plan to join the Rev. Suzanne Hiatt, another member of the Philadelphia 11, for a public service of holy communion, this time in the Diocese of Ohio. Christ Church, Oberlin, is the announced host parish for the December event.

WEST VIRGINIA

Compromise Offered in Textbook Fight

By a 4-1 vote, the Kanawha County (W.Va.) Board of Education approved a compromise plan aimed at ending the dispute over controversial English texts that has thrown the area into two months of turmoil.

Under the plan, all basic English texts and supplemental books (with two exceptions) will be returned to the classrooms. The two exceptions, the D.C. Health Communicating series and Level 4 of the Houghton-Mifflin International series, will be available only in school libraries. Students will be permitted to use those materials if they bring notes giving their parents' permission.

Several other guidelines on the use of the books that are objectionable to students' parents were also approved.

Police set up elaborate screening procedures for persons attending the board meeting which was televised live from the Charleston Civic Center. Members of the audience were required to pass through a metal detector to ensure that no guns would be carried into the room.

The Rt. Rev. Robert P. Atkinson, Bishop Coadjutor of West Virginia, is a member of the county board's textbook review committee.

Textbook opponents, including several fundamentalist clergymen, had anticipated approval of the compromise and announced that they intended to protest the agreement.

UNITED CHURCH OF CHRIST

Massachusetts Unit Recognizes Philadelphia Ordinations

A Massachusetts unit of the United Church of Christ has recognized the illegal ordinations of 11 women deacons

to the priesthood of the Episcopal Church.

The Committee on Church and Ministry of the Massachusetts Conference of the UCC suggested that associations, which make decisions on ministerial standing, "give the women the same consideration as any other ordained persons from another denomination."

The statement is unusual because churches, or parts of them, do not often speak out on others' internal affairs, particularly if they are related, as the Episcopal Church and the United Church are, in the ecumenical movement.

The statement from the Massachusetts ministry committee would, apparently, open the door for any of the 11 women deacons to be considered for pastoral appointment.

The Rev. Avery Post, head of the state conference of the United Church, said the statement was an attempt to "say that this part of Christ's church believes that women in ministry are proper and right for the whole church."

The United Church of Christ is the largest Protestant body in Massachusetts with 461 congregations in its 12 regional associations.

In the event that any of the Philadelphia 11 might be considered by an association for ministerial acceptance, the state Committee on Church and Ministry said it would recommend endorsement, according to the Rev. Robert MacLeod, committee chairman.

NEW JERSEY

Suffragan Bishop Elected

The Rev. Canon G. P. Mellick Belshaw, rector of St. George's Church, Rumson, N.J., was elected Suffragan Bishop of New Jersey at the 191st diocesan convention held in Trinity Cathedral, Trenton.

Canon Belshaw, 46, is a graduate of the University of the South and of General Seminary. He was ordained in 1954.

The suffragan-elect is married and has three children.

The Diocese of New Jersey includes the 14 counties in the southern part of the state.

ORTHODOX

177 Priests, Monks Defrocked During Greek Military Regime

One hundred seventy-seven priests and monks of the Orthodox Church of Greece were defrocked or otherwise condemned for serious offenses during the seven years of military rule that ended last July.

Actions against the men were taken on the basis of a 1967 government emergency decree that abolished the right of appeal from church courts.

The figures were disclosed by the secre-

tary of the Holy Synod of the Greek Church.

Forty-three clergymen were defrocked for leaving the active priesthood; 36 for "improper and indecent behavior"; 26 for sodomy; 25 for doctrinal deviations; 25 for sexual relations with women; and five for joining the schismatic Old Calendar Orthodox Church.

PRESIDING BISHOP

Offering Check from New York Service Rejected

The Rt. Rev. John M. Allin, Presiding Bishop, rejected a check for \$672 for world relief because the money was given at a service in which three women acted publicly as priests.

"It is with deep regret that I must return this check to you but I am compelled to do so as a matter of conscience," he said in a letter to the Rev. Carter Heyward.

Mrs. Heyward was one of the 11 women illegally ordained to the priesthood last summer at a service held in Philadelphia. She and two others from that group recently acted as priests when they officiated at an approved Episcopal rite of holy communion in defiance of a House of Bishops' ruling that their ordinations last summer were invalid. The service was held in a New York City Protestant church.

Most of the Philadelphia 11 have been asked by their own bishops not to function as priests, including officiating at holy communion, until the issue is dealt with at the 1976 General Convention.

The bulletin for the New York service stated that the offering would be marked for world relief. Mrs. Heyward said it was decided to send the money to Bishop Allin since the three women were Episcopalians.

She said she and her colleagues were "saddened and astounded" that the Presiding Bishop had returned the check.

The check, she said, had then been mailed to the Rt. Rev. Paul Moore, Jr., Bishop of New York, with the request that he contribute it to world relief.

Bishop Moore reported that he had talked the matter over with Bishop Allin and would send the check to the Presiding Bishop's Fund for World Relief.

CHURCH OF ENGLAND

Bishop Sees Growing Anti-Christian "Left" at Work

Victimization of Christians and an eventual underground church in Britain are foreseen by the Bishop of Wakefield.

The Rt. Rev. Eric Treacy, who has spent all his ecclesiastical life in industrialized northern England, wrote in his diocesan newspaper, "I am not one who

thinks in terms of the coming of a great revival. Rather do I think that Christians will have to face the possibility of victimization; that the church will be deprived of everything but its faith, that it will even be dangerous to confess the faith of Christ.

"There is a growing anti-Christian 'left' at work in the nation, and it is only a church which has learned to live without its props of prestige and unearned income that will have the dynamic to challenge such a ruthless and determined force."

In response to reports that many areas of the industrialized north are now virtually "pagan" and "ripe for mission," Dr. Treacy concludes that the church "may well have to be prepared to go underground. In such circumstances, worrying about the ordination of women, the appointment of bishops, establishment or disestablishment, will be like playing bridge on the Titanic after it hit the iceberg."

Critic of South Africa Now Criticizes C of E

The Rev. Gonville A. French-Beytagh, who made international headlines in 1971 for criticizing the government of South Africa, is now criticizing the Church of England.

But his remarks will not result in a five year prison sentence which he was given in South Africa.

After being cleared by the South Africa Court of Appeals in 1972 on charges of violating that country's Terrorism Act, the former dean of St. Mary's Cathedral in Johannesburg left for London, where he now serves as the incumbent of a little church called St. Vedast-alias-Foster.

In an interview for the *Church Times*, Fr. French-Beytagh referred to his church as "one of the most ridiculous parishes in the Church of England." But that was not an expression of annoyance at his comparative obscurity today.

"If I have a small job it's because I specifically asked for a small job," he said. "I didn't want the usual sort of incumbency, organizing Sunday school, Mothers' Union, and all the business of running an ordinary parish."

Although the cleric referred to the Church of England as "a rather unimportant part of the Anglican Communion," he expressed gratitude that it took him in when he had to flee South Africa. Nevertheless, he has plenty of criticism for British Anglicanism.

"The new liturgies drive me up the wall," he declared. "I don't think they're rich enough. . . ."

The proliferation of prayer book versions are done by people he describes as "theological thugs."

"Where are we now," he asked, "Series 17B or something?"

Of the social gospel movement, Fr.

Continued on page 14

Diocesan Conventions

Central New York

While the subject of the ordination of women was in evidence throughout the 106th convention of the Diocese of Central New York, meeting in Syracuse, no major changes in the previously stated position of the diocese and its bishop, the Rt. Rev. Ned Cole, emerged.

The standing committee met and by majority vote concurred with the vote of the commission on ministry attesting to the personal readiness of the Rev. Betty Bone Schiess for ordination to the priesthood. The intent of the vote was to complete the documentation for her ordination. The vote in no way was to be construed as a comment on the validity of last summer's Philadelphia ordinations for 11 women. Mrs. Schiess was one of the 11.

Two resolutions on the subject of ordination of women were adopted, one was rejected.

Adopted was a measure asking the bishop to appoint a committee to assist him in "promulgating information and promoting the examination of the issue of the ordination of women to the priesthood and the episcopacy throughout the diocese." Also adopted was a measure asking appropriate diocesan commissions to work toward "completing the Philadelphia ordinations if possible."

Convention rejected a resolution calling for action towards a special General Convention on the ordination of women prior to the regular 1976 convention.

Earlier, the House of Bishops' meeting had rejected the possibility of calling such a convention.

Colorado

The Diocese of Colorado's annual convention created an executive council to control program and financing. Program has been in the hands of a diocesan council, voted out of existence, while finances have been the prerogative of the board of trustees which will be phased out in another year.

The executive council will be comprised of the dean, one clergyman, and one lay person from each of the six deaneries, four lay persons elected by convention, the diocesan, and the president of the Episcopal Church Women.

Administration will be in the hands of a cabinet including the diocesan, chancellor, two appointed members, and directors of external affairs, internal affairs, and finances.

A budget of \$475,000 for 1975, \$5,000 above the current year and allocating \$79,000 to the national church, was adopted.

The convention was informed that construction of a new diocesan center had been postponed due to skyrocketing construction costs and high interest rates.

The diocese sold its former office center this year and headquarters are now in the Church of the Epiphany, Denver. The new center is planned for the grounds of St. John's Cathedral, Denver.

Grace Church, Colorado Springs, was host to the convention.

Chicago

Delegates attending the 137th annual convention of the Diocese of Chicago adopted a budget of \$1,169,208 for 1975. A stipend base of \$8,000 for mission clergy, with cost of living and length of service increments added, was established.

Convention gave immediate approval to a resolution calling for candidates who stand for election as General Convention deputies to make known their views on the "larger issues" facing the church.

A move that would consolidate all fund raising efforts of the agencies of the Episcopal Charities into one united effort was rejected.

Then convention tabled two resolutions rather than take a stand on abortion and also a stand on support of the Anglican Roman Catholic Commissions now engaged in ecumenical discussions.

An honored guest speaker at convention was the Rt. Rev. Lucius M. Uzodike, Bishop of the Niger and dean of the Province of West Africa.

Delegates welcomed representatives of the new mission of St. Benedict's, Bolingbroke, and accepted the congregation into union with the diocese.

Southwest Florida

Three missions were admitted to parish status during the 6th annual convention of the Diocese of Southwest Florida. The three, Holy Innocents, Valrico; St. Catherine's, Temple Terrace; and St. Michael and All Angels, Sanibel Island, bring to 16 the number of mission churches that have become parishes in the five year history of the diocese.

The Rt. Rev. William L. Hargrave told the convention of the new mission begun at Pine Island and the plan to establish another mission in an adjacent county.

Another speaker at the meeting held in Naples was the Rt. Rev. Paul Haynes, coadjutor.

Special guests were the Very Rev. Urban T. Holmes, dean of the School of Theology, University of the South, and Dr. Lindley M. Franklin, treasurer of the Episcopal Church and linkage person for the diocese and the Executive Council.

The proposed budget for 1975 was increased \$7,500 to include additional support for the Episcopal Counseling Service and seed money for new programs of Christian service, bringing the total to \$633,722.

BRIEFLY...

■ Episcopalians in the Diocese of New York have been urged by Bishop Paul Moore, Jr., to observe meatless Wednesdays for the duration of the world hunger crisis. He recommended that money saved through meatless meals be contributed to the Presiding Bishop's Fund for World Relief. The bishop also called for prayers for the starving people of the world. If each family in the diocese donates an average of "but \$1 a week" to the P.B.'s Fund, the bishop said, "we will in one year provide \$1 million for the relief of world hunger."

■ Legislation introduced in both houses of Congress would prohibit shipment of dogs and other animals across state lines intended to be used to fight dogs or other animals for purposes of sport, wagering, or entertainment. While dog-fighting is illegal in all 50 states, generally under anti-cruelty to animal statutes, penalties are often minimal. The congressional bill would also prevent the use of other animals as raccoons and bears, as well as roosters, in this form of entertainment. Fines of up to \$25,000 or one-year prison sentences, or both, are provided for in the legislation.

■ Chairman of the Presidential Clemency Board, Charles Goodell, said that there may be thousands of men in self-exile or in hiding, who incorrectly believe themselves to be "draft delinquents." He indicated that unless a man has been indicted for draft resistance he would be free and, therefore, not subject to the divisions of President Ford's earned re-entry program for resisters and military deserters. The board will review cases of resisters and deserters who have been convicted or undergone punishment. (The period of what is commonly called "conditional amnesty" is in effect through January.)

■ Dr. C. F. Beyers Naude, founder-director of the Christian Institute of Southern Africa, and dissident Soviet physicist Andrei Sakharov were named 1974 recipients of the international Reinhold Niebuhr Award. Dr. Beyers Naude said he will give the \$5,360 he receives to his anti-apartheid organization "to share the honor with all those who had encouraged and inspired him in his work." Previous recipients of the award established in 1972, were the Rev. Theodore Hesburgh, president of Notre Dame University, and former Chancellor Willy Brandt of West Germany. The award honors the late Dr. Niebuhr, Protestant theologian, who died in 1971.

The Challenge

of Advent

By THADDEUS J. GURDAK

There was a time when to be a Christian, to profess belief in the gospel of Jesus Christ, required that the believer live a life which was at least different from, if not at odds with, the style of life lived by those who did not share his belief. In the early days of the church, for example, all Christians refused to fight for the empire. During the days of the ascendancy of theories of social Darwinism, when survival of the fittest was regarded as the only workable theory of social organization, it fell to the Christian church to extend its hand in charity toward the weak. When enlightened optimism held sway in the world's planning councils, proclaiming a myopic gospel of divinely ordained progress toward human good and fulfillment, it again fell to the Christian church, and in a unique way to the Anglican Communion with its tradition of "proximate pessimism" to remind the world of the reality of sin.

It is with some wistfulness that one almost wishes that the church today could be involved in such a dramatic struggle with the powers and doctrines of this world: the opportunity to participate in such a struggle might, indeed, spark some of today's marginal Christians to activity and might revivify the activity of those already committed.

Thaddeus J. Gurdak, a graduate student in Chinese studies at the University of Wisconsin, is a communicant of St. Luke's Church, Madison, Wis.

Christians of the Western world live in nations which are at least nominally Christian. No one is prohibited from attending church; priests and ministers need not register with state authorities. Some politicians even flaunt their religious connections, careful to see that pictures are taken as they leave their respective churches, insuring themselves of what may be "the religious vote." The church as an organization lives quite a comfortable life in contemporary Western society. It is so comfortable, in fact, that the church is once again failing to recognize that the direction of its life and the direction of the life of secular society cannot be reconciled.

How can a society which has given the church such freedom not only to exist, but also to evangelize, be considered at odds with it? How, indeed! How can a society which lives according to the work ethic be reconciled with a church which proclaims the gospel of sharing? How can a society which proclaims private property as a "sacred right" be reconciled with a church which holds that all a man is and has is at the disposal of the Lord from whom it comes? How can a society which holds as its ideal the personal accumulation of wealth and power be reconciled with the church which holds as its ideal a *kenotic* theology, a theology of divine self-abnegation, and which holds as a model of faith the Baptist who said: "He must increase; but I must decrease" (Jn. 3:30). The failure to recognize this

basic conflict between the ways of the world and the ways of the gospel is perhaps the cause of what, in one's more pessimistic moments, seems to be the outright capitulation of the church to secular culture.

It could have been argued at one time that even if this so-called capitulation did exist, Christian religious celebrations were nevertheless safe: society could not impose a sanction on the proper celebration of the feasts of the liturgical year. Yet, today, even that can no longer be held true, for society is imposing a sanction on those who choose to follow the church's traditional calendar, particularly with regard to the seasons of Advent and Christmas.

It is only logical that one would expect to celebrate a festival on the day appointed for it: the celebration of truly great festivals is then extended to a traditional octave, and perhaps to a season after the octave. So it is with the feast of Christmas: the days between December 25 and the feast of the Epiphany on January 6 have, since the inception of the feast of Christmas, been designated as the days of celebration. The four weeks before Christmas have been designated as weeks of preparation, a time of waiting for the coming of Christ, of waiting for the coming of the mystery of the Incarnation.

Other religious leaders, however, the leaders of American secular religion, have decreed otherwise. Their spokesmen, Lorne Greene and Betty White, remind



one's way to happiness, and that the reception of gifts is no real guarantee of fellowship. There remains nothing to do but to clean the house and wait in fervent anticipation for the Rose Bowl.

The challenge facing Christians this year and every year is the challenge to reject the civil celebration of Christmas, and risk being accused of lacking Christmas spirit while doing so. For while the rest of society celebrates, the Christian must wait in anticipation for the coming of his Savior.

Today's society is one of instant gratification. We have instant-on television, instant coffee, instant soup, instant mashed potato, each an extension of the gospel of speed. What is good must be fast; what is fast is good. But the Scriptures reveal a God who acts differently, awaiting the fullness of time before he takes action. Israel was 2,000 years old before the Messiah came: the fulfillment of the cries of the prophets did not take place until 500 years after the last prophet died. Time is God's tool, his sacred creation, which cannot be alleviated no matter how developed our technological competence may be. As Israel waited, so, too, must the Christian wait. His desire for celebration cannot be gratified immediately. The season of Pentecost cannot give way to Christmas without the intervening season of Advent, without allowing the grace of God to prepare his people for the mystery which is about to come.

During the 2,000 years between the time of Abraham and the coming of Christ, Israel was tempered by grace and blessing, by punishment and pain, to be a people prepared to receive the ultimate grace, the very presence of God incarnate. How, therefore, can the same mystery be celebrated today without the same tempering, without the same preparation which alone can assist the people of God to realize exactly what it is that God does for them?

It is the season of Advent which provides the time for that tempering of the spirit of the church today. Advent is a time of respite; it is a time of inner searching, a time to take consideration of and express thanks for the grace and blessings which have been ours; and it is a time of reconciliation, a time to make amends for the ills done to others, and to ask forgiveness from those who have gone unaided and forgotten by reason of our self imposed blindness to the need of others.

Advent is the season of Christian exile, a time to sit and weep at the waters of Babylon (Ps. 137:1), for during this exile the church will recognize that it is as much a sinner and as much deserving of rejection as the Israel of old. Recognition of sinfulness is not very fashionable in Christian circles today. It is absent from almost every brand of new, relevant theology. It is absent, too, from the consciousness of far too many church men

and women. The prayer for confession in the eucharistic liturgy is recited with such facility that one wonders if congregations realize exactly what it is they are saying.

The proper recognition of the place of Advent can begin to resolve this anomaly of Christian consciousness. For Advent is a time to live in the spirit of penitence. It is a time to begin to recognize that the Savior for whom we wait will come for one reason alone—to heal the ill of sin, to cure the disease of separation which afflicts all men, inside and outside the church. How can a Christian fully appreciate the significance of the Incarnation if he is not first conscious of his need for the grace of that Incarnation? How can one welcome the divine Physician of whom St. Ignatius writes unless he first knows that he is indeed ill? Thus, like Israel in Babylon, whose captors required them to sing songs, whose tormentors forced them to sing of Zion (Ps. 137:3), the Christian must answer as did Israel: "How shall we sing the Lord's song in a foreign land?" (Ps. 137:4). We cannot sing. We must wait. We wait for him who will free us from the bondage we deserve. We wait for him who gives life to those who have earned death.

Advent is a time in which all Christians are asked to "put on the armor of light" (Collect, first Sunday of Advent and Rom. 13:12), to commit themselves fully to living lives in the daylight of the grace and love of God, for "Salvation is nearer to us now than when we first believed: the night is far gone, the day is at hand" (Rom. 13:11-12). Such a commitment to new life is the result of a proper dedication to penitence. The commitment made, the first feeble steps in the daylight of God's grace can then be taken, steps which can ever grow in steadfastness and confidence until, on the last Sunday of Advent, we can pray:

O Lord, raise up, we pray thee, thy power, and come among us, and with thy great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us . . ."
(BCP, p. 95).

Thus, while the world celebrates civil Christmas, the Christian must give himself to preparation and penitence. And when the civil celebration dissipates, the Christian will celebrate. He celebrates the mystery of the beginning of his freedom from sin and death. He celebrates the mystery of the coming into darkness of the very light of the world. And the celebration will not be one programmed by commercial interests. Christ is not for sale: his love is free. It will be a celebration centered in his supper, the sign and actualization of his gift for us and of the unity of all Christian people one with another.

all Christians annually that the passing of the Santa Claus float in Macy's Thanksgiving Day parade marks the beginning of America's celebration of Christmas. From that day forward, homes are bedecked with lights, ears are assaulted by the incessant drone of muzak-carols, and Madison Avenue steps up its evangelical mission to inspire the American public to a full participation of the Christmas spirit. All mass media cooperate, imploring Americans to worship at the church of their choice, be it Macy's, Penneys, Gimbels, or any of the other cathedrals of American faith. American Christmas is truly a non-denominational affair. Only the presence of an occasional Salvation Army kettle acts as a respite against the hollow greetings and the pleas to spend one's way to fulfillment, for only this serves to remind the secular catechuminate that all do not have the opportunity to celebrate in the socially acceptable manner.

Some years ago, a fair number of people began to rebel against the commercialism of American Christmas. "Let's put Christ back into Christmas," was their motto. "Not a bad idea," opined the Madison Avenue episcopacy. Thus, the grotesque cardboard Santas arrayed in windows to peddle the ultimate gadget without which American womanhood could not possibly be happy, were apparently discarded. Instead, the same gadget is found in the same window, tastefully displayed amid the figurines of a Christmas crèche, the peddling now presumably being done by the shepherds or the wise men.

When Christmas does arrive and the presents have been opened, the last of the guests have departed, the American family is left with the result of their act of faith in American civil Christmas. There remains a vacuity of spirit which results from the unarticulated realization that one cannot spend

EDITORIALS

Does Government Do It Better?

What happened, or did not happen, at the World Food Conference in Rome last month should instruct any Christians who need instruction on the point that some tasks cannot be simply turned over to civil governments with the assurance that the politicians can do a better job at them than anybody else.

The unwillingness or inability of the delegates to that conference to escape from their own politics for even a moment was discouraging to the peoples of the have nations and must have been heart-breaking to those of the have-not nations. But there it was—and here it is: a hard fact of the matter.

To review the failures of the conference here would be fruitless, and besides, we are not qualified to lecture the politicians on this subject. There are in government people of highest intelligence and strongest devotion to the welfare of all humanity working their heads off and their hearts out on this problem. More power to them, say we, and we pray that God will show them how the task can be done before mass starvation becomes an accepted part of life on this planet.

What we need to realize, here and now, is that if we are to do anything at all to feed our starving brothers and sisters we must not say within ourselves that we pay taxes aplenty, and we are citizens of the most generous nation in the world (which incidentally is not true), and we know that our government in Washington is aware of the problem and doing all that it can do to deal with it.

The truth is that the institution best prepared, still, to minister to people in their physical needs as well as their spiritual ones is the Christian church: What else, who else, can do better, or as well?

But this is not a boast. It is a reminder, and a warning that we must not justify any sloth on our part by saying that these are things which used to be done by the church and are now better done by government and secular institutions.

No Strings — Just a Receipt

Episcopal Church.

Some leaders of the United Church of Christ (UCC) in Massachusetts have taken it upon themselves to help Episcopalians out with their problem of what to make of the Philadelphia 11—the ladies who received the laying on of hands for priesthood in an illegal ordination (story on page 7). Many Episcopalians have doubts that they are priests at all. Our Congregationalist friends in Massachusetts assure us that they are, that the Philadelphia event was thoroughly valid.

There's nothing like a good outside judgment on some issues, especially as in this case when it comes from people who don't believe in priesthood anyway and so can hardly be accused of partisan bias.

The Massachusetts leaders of the UCC hint that some or all of these women would be welcome to pas-

toral positions in their church. That is what prompts our unconditional offer on behalf of the Episcopal Church: the UCC will be most welcome to them as a gift from us. And to sweeten the pot we will throw in the four bishops who laid hands on them.

This should make everybody happy: most Episcopalians certainly; the Massachusetts Congregationalists who regard the Philadelphia 15 as saints, prophets, and martyrs; and the 15 themselves, who should be happy at last in a church where they are not stifled by creeds and strangled by structures and shackled by canons.

All we ask is a receipt.

A Good Idea, But Wrong

An idea is gathering momentum among Episcopalians who earnestly hope that the church can find some way of dealing with the impasse, and the threat of possible future schism, resulting from deadlock over the issue of the ordination of women to priesthood. The idea is that each diocese should make up its own mind and practice as it chooses, rather than looking to the General Convention of the national church for authoritative decision.

Proponents of the idea point to the fact that the Episcopal Church USA is, historically and constitutionally, a confederation of dioceses in much the same way that the United States is a confederation of what started out to be sovereign states.

We have long advocated a strengthening of church life and government on a diocesan basis. The diocese is indeed the basic unit of the church. But it is not the church all by itself, and cannot be. Many important issues can be settled by the diocese on its own, but not this one. If a woman can be a priest in one diocese but not in another diocese we no longer have a church made up of dioceses because we no longer have a single church.

It's one of those ideas we can only describe as a good idea and yet wrong. We don't know what the answer is, but it isn't this.

A Priest-in-Charge

They said to you
Do what we say
then
The people will not be afraid
They will give us their money
They will not go away.
But you said
No
And they said to you
The people will go away
We will not have the people's money
They are afraid.
But you said
I am sorry
And they said to you
You must go away
And you wept and went away.

Wilma Mae Gearhart

BOOKS

Continued on page 5

well as Christian usage is incorporated within this work. Prof. Childs' Exodus commentary is, consequently, a veritable storehouse of information on the analysis and interpretation of this book, but its orderly format and clear style belie the complexity of such an undertaking. If there is a drawback here, it is that the commentary is clearly for the scholar and advanced student and not for the uninitiated in the critical analysis of Scripture. This is unfortunate in that Childs does achieve a breakthrough in bridging the long recognized gap in exegesis between dealing with what the Bible meant in its own setting and setting forth what the Scripture means for us today. The author is brilliant, for example, in his treatment of the young Moses, his flight and the whole question of violence and the divine purpose of liberation (Exodus 2:11-25). The same is true for his analysis of the Decalogue, covering over 50 pages, where the divine commands are set forth as forceful imperatives for today's secularized society. Certainly, the advanced student will profit from the whole, and it may be that the "newcomer" to the critical approach may also benefit from the "Theological Reflection" with which the author concludes each section of his commentary.

(The Rev.) ROBERT A. BENNETT, Ph.D.
Episcopal Divinity School
Cambridge, Mass.

Books Received

- TO DIE WITH STYLE!, Marjorie Casebier McCoy. Abingdon. Pp. 175. \$5.95.
- REALITY AND ECSTASY, Harvey Seifert. Westminster. Pp. 173. \$3.25 paper.
- WHAT'S HAPPENING TO THE CHURCH?, Daniel O'Hanlon, S.J. St. Anthony's Messenger Press. Pp. 171. \$1.85 paper.
- HUMAN LIBERATION IN A FEMINIST PERSPECTIVE: A THEOLOGY, Letty M. Russell. Westminster. Pp. 213. \$3.95 paper.
- W. ROBERTSON SMITH AND THE SOCIOLOGICAL STUDY OF RELIGION, T. O. Beidelman. University of Chicago Press. Pp. 92. \$8.95 cloth, \$1.95 paper.
- A GOSPEL COMES ALIVE, Allen Whitman. Macalaster Park Publishing Co. Pp. 128. \$3.25 paper.
- THE CHRISTIAN WRITER'S HANDBOOK, Margaret J. Anderson. Harper & Row. Pp. 262. \$8.95.
- TRUTH & DIALOGUE IN WORLD RELIGIONS: Conflicting Truth-Claims, ed. by John Hick. Westminster. Pp. 164. \$5.95.
- A SERIOUS CALL TO A CONTEMPLATIVE LIFE-STYLE, E. Glenn Hinson. Westminster. Pp. 125. \$2.85 paper.
- CONFESSIONS OF A CONSERVATIVE EVANGELICAL, Jack Rogers. Westminster. Pp. 144. \$2.65 paper.
- LUTHERANS AND CATHOLICS IN DIALOGUE I-III, ed. by Paul C. Empie and T. Austin Murphy. Augsburg. Pp. \$2.95 paper.
- PAPAL PRIMACY AND THE UNIVERSAL CHURCH, ed. by Paul C. Empie and T. Austin Murphy. Lutherans and Catholics in Dialogue V. Augsburg. Pp. 255. \$1.95 paper.
- GOD AND THE GROTESQUE, Carl Skrade. Westminster. Pp. 176. \$7.50 cloth, \$3.50 paper.
- ADVENTURE IN UNITY: The Church Of Christ In China, Wallace Merwin. Eerdmans. Pp. 213. \$6.95.
- GO BACK, YOU DIDN'T SAY MAY I—THE DIARY OF A YOUNG PRIEST, Thomas Jackson. A Crossroad Book/Seabury Press. Pp. 238. \$7.95.



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french-Beytagh insisted it is not "what the people are looking for from us. I think a guide to the supernatural is what people are looking for from the church. And we aren't giving it to them."

In South Africa, he said, "the more I was involved in the social gospel, the more I found I needed to be involved in the depths and heights of God. You find you've got to get stuck into the poverty or whatever if your spirituality is right."

He would like to get away from the "image of being a political priest. Not that I'm ashamed of what I did in South Africa—I think I did the only possible thing a Christian priest could have done," he remarked. "I suppose it is just another example of that paradox I was talking about."

"Instead of people asking me to talk about South Africa, I'd like them to ask

me to talk about God. The trouble is, I know a lot about South Africa, but not about God," he said.

Fr. french-Beytagh is trying to change that situation in his own life, and in the life of his congregation as well.

"I want to build a deep involvement with God," he declared, "and an in-depth involvement with the world. Not as so many people seem to have these days, a half-baked involvement with both."

UGANDA

President Won't Expel British Missionaries

Uganda's President Idi Amin does not intend to expel British Christian missionaries from the country.

He gave that assurance to the Most Rev. Janani Jakailya Luwum, Archbishop of Uganda, Rawanda, Burundi, and Boga-Zaire.

The prelate called on Gen. Amin shortly after the president had publicly announced that he was prepared to allow only those British nationals "who are prepared to kneel down before me" to remain in Uganda.

The general was reacting to a British government reaction to the general's reaction to a recent article in the British press.

The order of events: the *London Observer* published a dispatch about what it described as the "brutal murder of Amin's wife, Kay, ordered by him."

Gen. Amin, complaining about the article, and alleging that British personnel in Kampala were engaged in intelligence operations, ordered all but five of the British diplomatic staff in Kampala expelled from the country.

Britain then ordered the Ugandan government to cut its diplomatic staff in London from 12 to 4.

Next came the "kneel down before me" announcement, and the meeting with the archbishop at the presidential palace.

Gen. Amin told the prelate he appreciated very much and was "very happy with" the work that British missionaries were doing in schools and hospitals in his country, that he "loves them very much," and was not going "to kick them out of Uganda."

The general, a Muslim, "advised" British missionaries "not to involve themselves in politics," but "simply preach the Word of God."

He then warned that "any British national who involves himself in politics, spying, and spreading false propaganda will be expelled from Uganda."

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The Rev. **Charles G. Ackerson** is priest in charge of St. Timothy's, Moreau, N.Y. He is also a graduate student at SUNY, Albany.

The Rev. **D. Thomas Andrews** is rector of Holy Trinity, Old Defense Highway, Collington (Bowie), Md. 20715.

The Rev. **Frederick R. Bartlett** is vicar of Good Samaritan, University City, Calif. Address: Box 22097, San Diego (92122).

The Rev. **James A. Basinger** is assistant, Ascension Church, 630 Silver Spring Ave., Silver Spring, Md. 20910.

The Rev. **Richard B. Bass** is rector of St. Patrick's, Ocala, Fla.

The Rev. **William P. Baxter, Jr.**, is consultant in education and program for the Diocese of South Carolina, Drawer 2127, Charleston, S.C. 29403.

The Rev. **Geoffrey A. Boland** is assisting, St. James', Oneonta, N.Y.

The Rev. **Robert Brown** is headmaster of St. John's School, 5201 N. Brookline Ave., Oklahoma City, Okla. 73112.

The Rev. **Randall Chase, Jr.**, is chaplain, Manatee College, Bradenton, and New College, Sarasota, Fla.

The Rev. **F. Graham Cliff** is assistant to the rector of St. James', 11815 Seven Locks Rd., Potomac, Md. 20854.

The Rev. **Charles D. Curran** is assistant, St. Margaret's, Woodbridge, Va., and reimbursement supervisor, Virginia Dept. of Mental Health & Mental Retardation. Address: 7215 Ridgeway Dr., Manassas, Va. 22110.

The Rev. **William M. Davis** is rector of Trinity Parish (Charles County), Hughesville, Md. 20637.

The Rev. **A. Ralph Evans** is vicar of St. George's Chapel, Glen Dale, Md. 20769.

The Rev. **Theodore H. Evans, Jr.**, is rector of St. Paul's, Stockbridge, Mass. 01262.

The Rev. **Todd H. Fast** is co-rector of St. Luke's, Ballard, Seattle, Wash.

The Rev. **Fred-Munro Ferguson** is secretary to the Bishop of Albany and the Suffragan Bishop of Albany, and curate and choir master, St. Luke's, Catskill, N.Y.

The Rev. **Dwight C. Fortune** is part-time assistant, All Saints, 121 N. Main St., Attleboro, Mass. 02703.

The Rev. **Gary J. Frahm** is rector of Calvary Church, Sioux City, Ia. Address: Box 2726 (51106).

The Rev. **James H. Francis** is rector of St. Cyprian's, Detroit, Mich.

The Rev. **Steven A. Garcia** is on the staff of the Adirondack Missions, headquarters at Brant Lake, N.Y.

The Rev. **Robert B. Greene** is rector of St. Stephen's, Douglas, Ariz., headquarters of the Southeast Cluster Parish. Address: 1038 D Ave., Douglas (85607).

The Rev. **Stanley P. Hardy** is rector of St. Mark's, 125 Mason St., Fall River, Mass. 02724.

The Rev. **Stephen D. Harris** is assistant to the rector of Good Shepherd, Raleigh, N.C.

The Rev. **Benjamin Harrison** is rector of St. Christopher's, Wichita, Kan. Address: 211 S. Bluff (67218).

The Rev. **William C. Heffner** is rector of St. Mark's, Mt. Kisco, N.Y. Address: Box 420 (10549).

The Rev. **Charles Hefling** is curate, St. Stephen's, 74 S. Common St., Lynn, Mass. 01902.

The Rev. **Glenn H. Hewlett** is rector of Holy Communion, 3640 Martin Luther King Ave., S.E., Washington, D.C. 20032.

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The Rev. Otis Hovencamp is rector of All Faith Church, Charlotte Hall, Md. 20622.

The Rev. Solomon N. Jacobs is a staff chaplain, St. Elizabeth Hospital, Washington, D.C. Address: 2516 Afton St., Hillcrest Heights, Md. 20031.

The Rev. Lloyd Eugene Johnston is associate rector for program development, St. Paul's, 1361 W. Market St., Akron, Ohio 44313.

The Rev. Roland Jones is rector of St. Francis', Greensboro, N.C.

The Rev. John E. Keene is director of Trezevant Episcopal Home, Memphis, Tenn.

The Rev. Clayton L. Knapp is rector of the Church of the Messiah, Glens Falls, N.Y.

The Rev. Frederick C. Lambert will teach Old Testament and church history at St. Mark's Anglican Theological College, Dar es Salaam, Tanzania, beginning the first of the year.

The Rev. Robert E. Lenhard, Sr., is in charge of St. John's, Indio; vicar of All Saints', Brawley; vicar of St. John's, Holtville; and general missionary for the Colorado Desert area, Calif. Address: 45-319 Deglet Noor St., Indio, Calif. 92201.

The Rev. Richard B. Linder is vicar of St. Matthew's, Brecksville, Ohio.

The Rev. Donald Lofman is assisting, Trinity Parish, Watervliet, N.Y.

The Rev. Joel A. MacCollam is rector of St. Stephen's, Schuylerville, N.Y.

The Rev. Peter D. MacLean is in charge of the Church of the Messiah, Mayodan, N.C.

The Rev. George A. Magoon is rector of St. Paul's and in charge of St. Matthias', both in Louisville, and in charge of St. James', Kittrell, N.C.

The Rev. Steven L. McClaskey is vicar of Christ the King, Alpine, in addition to his chaplaincy at San Diego State University. Address: 625 Pennsylvania Ave., San Diego (92103).

The Rev. John G. McIntyre is rector of Christ Church, Chaptico, Md. 20621.

The Rev. Charlie F. McNutt is rector of Trinity

Church, 200 W. King St., Martinsburg, W.Va. 25401.

The Rev. Michael W. Merriman is national liturgical consultant and resource person with Associated Parishes, Inc., Box 5562, Washington, D.C. 20016.

The Rev. John E. Miller is in charge of Ascension Chapel, Star Lake, and St. Augustine's Chapel, Hermon, N.Y.

The Rev. Donald Milligan is rector of St. John's, 23 High St., Sharon, Mass. 02067.

The Rev. John L. Mitman is Episcopal chaplain at Michigan State University, Lansing. Address: 800 Abbott Rd. (48823).

The Rev. Frank H. Moss III has been rector of St. Luke's, Chester, and Gethsemane, Proctorsville, Vt., for some time.

The Rev. Edward L. Mullins is assistant to the rector of Grace Church, 1607 Grace Church Rd., Silver Spring, Md. 20910.

The Rev. Kenneth E. Nelson is senior counselor at the Episcopal Community Center, San Diego. Address: 555 19th St., (92102).

The Rev. Christopher Nichols is rector of Christ Church, Gilbertsville, N.Y.

The Rev. Robert G. Oliver is dean of the Pro-Cathedral of the Holy Trinity, Paris, France.

The Rev. William Paran is rector of St. James', Piqua, Ohio.

The Rev. David W. Pittman is rector of Trinity Church, Box 208, Staunton, Va. 24401.

The Rev. Kenneth L. Price, Jr., is rector of Trinity Church, Parkersburg, W.Va. Address: 430 Juliana St. (26101).

The Rev. Ronald P. Prinn is teaching in Claremont, N.H.

The Rev. David Pumphrey is associate rector of St. Paul's, 1361 W. Market St., Akron, Ohio 44313.

The Rev. William C. Rainford is vicar of Prince of Peace, St. Louis, Mo. Address: 138 Valley Rd., Webster Groves, Mo. 63119.

The Rev. Edward M. Ranck, Jr., is assistant, Holy Trinity, Melbourne, Fla.

The Rev. Thomas Rightmyer has been rector of

Good Shepherd, 505 Mountain Rd., Asheboro, N.C. 27203, for some time.

The Rev. George C. L. Ross is rector of St. Paul's, 2728 6th Ave., San Diego, Calif. 92103.

The Rev. Robert Bruce Ryan is rector of St. Luke's, Fort Myers, Fla. Address: 2448 Burton Ave. (33901).

The Rev. Wayne F. Sanders is headmaster of All Saints School, San Diego. Address: 3674 7th Ave. (92103).

The Rev. Thomas N. Sandy has been vicar of St. Anne's, Warsaw, Ind., for some time.

The Rev. Charles P. Sanford is vicar of Calvary, Montgomery, and Good Shepherd, Hansford, W.Va. Address: 507 Ferry St., Montgomery (25136).

The Rev. Ian J. Schlotterbeck is rector of St. Philip's, Benzonía, Mich.

The Rev. Robert T. Scriber is curate, St. Stephen's, New Port Richey, Fla. Address: Box 427 (33552).

The Rev. Robert L. Sessum is assistant to the rector of Christ Church, Raleigh, N.C.

The Rev. Lawrence A. Sherwin is a social worker in Bennington, Vt. Address: Shaftsbury, Vt.

The Rev. William Sibert is curate, St. Stephen's, 419 Shawmut Ave., Boston, Mass. 02118.

The Rev. Edwin Earl Smith is rector of St. Monica's, Stuart, Fla. Address: 1052 Madison Ave. (33494).

The Rev. Jere C. Smith is rector of St. Luke's, Marianna, and vicar of St. Michael's, Graceville, and St. Matthew's, Chipley, Fla. Address: Box 545, Marianna (32446).

The Rev. Manning L. Smith is curate, St. Matthew's, Box 102, Oakland, Md. 21550.

The Rev. Philip W. Snyder is rector of St. Luke the Beloved Physician, Saranac Lake, N.Y.

The Rev. Ronald E. Stenning is executive director of CROP with the Church World Service.

The Rev. J. Douglas Stirling is vicar of Church of the Ascension, Seneca, S.C. Address: Box 1096 (29678).

The Rev. Robert W. Switz is rector of St. Gregory's, Boca Raton, Fla. Address: Drawer O (33432).

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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

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

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; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, 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 Bedford, 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.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

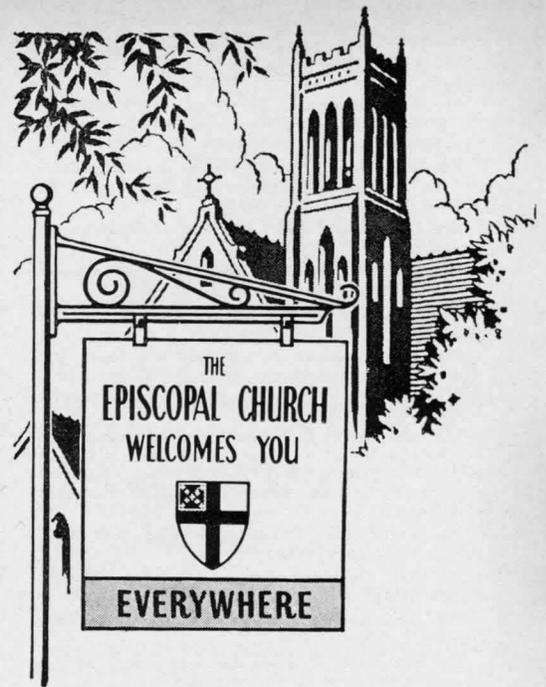
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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



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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylor Hitchcock, Jr.
Sun 8 & 12:15 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. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (IS 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); Wklys HC anno

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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