

# The Living CHURCH

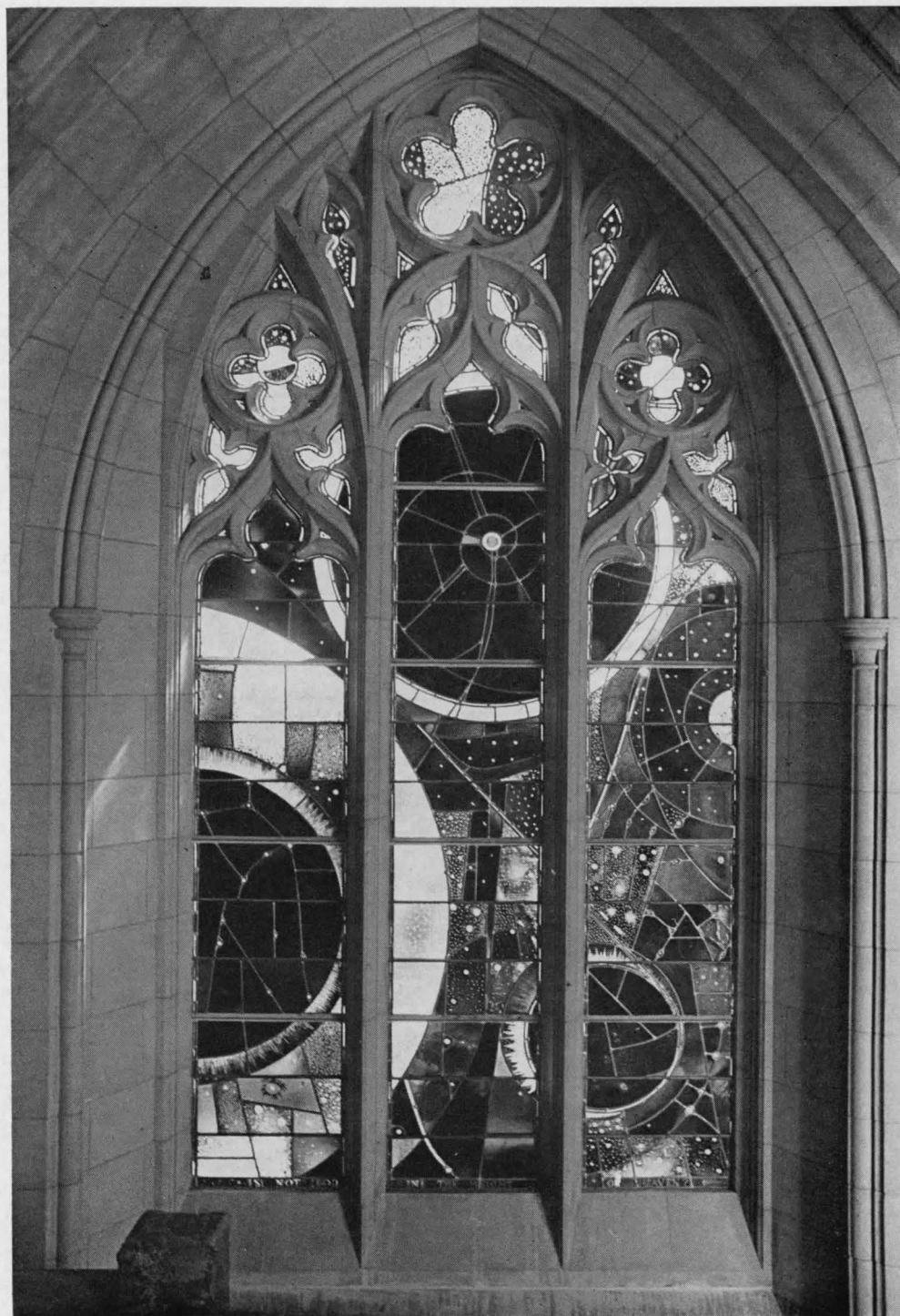
**Eleven**

**Women**

**“Ordained”**

**Priests** [Pp. 5 & 11]

For the stained glass space window at Washington Cathedral, a lunar sample from the Sea of Tranquility [p. 7].



# AROUND & ABOUT

— With the Editor —

Many of you undoubtedly read the special essay in the July 15th *Time* on the subject of leadership and found in it, as I did, much information and many insights. I wonder if you felt let down, as I did, by the fact that in that very comprehensive analysis there was no recognition whatever of what some of us consider the most important quality of true leadership.

Included in the essay were biographical sketches of 200 younger Americans (none over 45) who have already established themselves as strong leaders. As you read these you realize that, in the eyes of those who did the choosing and the evaluating, a leader is a person who does big things in a big way and in doing so uses, or manages, other people, "his" wonders to perform. So the *Time* reporters see him; so most people—historians included—see him; and so perhaps I ought to see him, but I don't. What they are talking about, I submit, are bosses, or rulers, not leaders.

Leadership is, after all, a matter of leading, if words mean anything as clues to meaning. An authentic leader brings out the best and the most in those whom he leads. If we recall great political leaders of our age, such as Churchill, Roosevelt, and De Gaulle, we see that although they personally may have been ambitious and egotistical they did have the effect of bringing out some positive virtues in those they led. No fan of FDR myself, I recall most vividly how under his leadership a despondent nation experienced a rebirth of healthy confidence. We must credit his leadership with that performance. He led us from paralyzing fear into the kind of confidence essential to action.

If my concept of leadership is sound, the test of a leader is his ability to bring out the best and the most in those he leads. Because the moral worth of that which he brings out in people is part of our criterion, a Hitler fails to qualify as a leader. He might well have been the greatest leader of this century except for his spiritual depravity and moral viciousness. We don't ordinarily think of Schweitzer as any kind of leader; yet his impact upon our world and age has been a sign that we are all of us called to a different and higher life from the one we presently live, and to the extent that he has been an efficacious sign he has led us in the direction of more abundant life.

Clifton Fadiman some years ago referred to prophets and artists as "the

magnificent cockleburbs of the human race." That cocklebur quality is of the essence of leadership. The leader makes us uncomfortable sitting where we presently sit. That's part of what he does. More positively, he opens our eyes, by his precepts but much more by his example, to the richer possibilities in our own lives and somehow spurs and inspires us to get off our duffs, to move on, to grow.

The *Time* piece makes me uncomfortable with the thought that either those people who put it together—and all the wise and good people they quote or point to as shining examples—are all wrong about what leadership is, or I am all wrong. *Time* quotes Harvard President Derek Bok: "There is a very obvious dearth of people who seem to supply convincing answers, or even point to directions toward solutions." That is a deeply intelligent observation, but I find myself instantly responding to it with several heart-felt convictions of my own:

—That dearth is especially conspicuous in the high places of all our social structures—the state, the church, the business and educational worlds; but all around us are people who, thank God, can and do lead us as "magnificent cockleburbs" if we want to move and therefore will to be led.

—Maybe the primary task of the true leader is not, after all, "to supply convincing answers" to our problems as we usually formulate those problems, but rather to help us to become the kind of people whom God can use in his good time and way for the "convincing answers" in *practice*: e.g. the "problem" of world hunger, which will be "answered" only when we of the have-nations rise to our plain duty as sons and daughters of God.

—We must see, recognize, and respond to, the leader who doesn't simply impress us with his ability and performance and pizzazz and charisma but who moves us to move on.

—We probably have all the leaders we need, but we may fail to recognize them, we certainly fail as a rule to elevate them to positions of power over us, and we haven't learned how to follow. It might be helpful if *Time* would give us a special section on followership. Who are the 200 best followers (45 and under) in the U.S. today? That could be a good subject for somebody's doctoral dissertation. I'll bet anything it has never been done before.

# The Living Church

Volume 169

Established 1878

Number 7

An independent weekly record  
of the news of the Church  
and the views of Episcopalians.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## FEATURE ARTICLE

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## THE KALENDAR

### August

18. Trinity X / Pentecost XI
20. Bernard, Abt.
24. St. Bartholomew the Apostle
25. Trinity XI / Pentecost XII
28. Augustine of Hippo, B.
31. Aidan, B.

### September

1. Trinity XII / Pentecost XIII
2. The Martyrs of New Guinea [Labor Day]

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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THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.



# 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.

## God's Sense of Humor

I'm interested in reader Hart's question, "Did Jesus ever smile?" [TLC, July 14].

I'd be certain he did if there were no evidence in scripture, for love smiles often and on many. Anyone who has been God's child for any length of time knows deeply that Jesus (God) has a magnificent sense of humor which pours forth abundantly and personally in, for example, the answering of prayers.

But to get back to scriptures. Look again at the wedding feast at Cana. Was our Lord irritated with his mother to the point of rudeness, he who came to fulfill the Law which included, honor thy parents? His mother was certainly not "put down" by the "smart-alec" retort. So, perhaps because I, too, am a woman, I see a gentle tease. A gentle admonition made loving by *show* of pique.

Maybe there's more. Maybe we don't read scripture in humor enough to find any! I, too, will have to read more and study harder, thanks to reader Hart.

MARY B. ABBETT

Lexington, Ky.

## Anglican "Fundamentalism"

Please inform the 72-year-old Episcopalian from Pennsylvania who had never heard an Episcopal priest speak on the rapture, retribution, dispensation and armageddon [TLC, June 16], that there are indeed priests who make these doctrines a part of their teaching responsibilities.

There are many Episcopal priests standing in the great catholic tradition of the church who are fundamentalist in orientation, that is, who believe in and preach the literal incarnation, atonement, resurrection, ascension and second coming of our saviour Jesus Christ and make no apologies about it.

That the preaching of biblical doctrine is unpopular and is either resisted or rejected outright by a number of Episcopalians is an understatement. However, complete commitment of one's life to Jesus Christ has never been popular with the masses calling themselves Christian, and this is really what preaching calls for.

Your statement that "the Lord has his own wonderful way of providing for his faithful pluggers and plodders and sloggers all sorts of delightful surprises which are more gratifying than any 'raptures,'" causes me to feel that you misunderstand the meaning of *the Rapture*. It doesn't mean "being in awe of," "taking delight in," or "enraptured" as your statement seems to indicate. It does mean I Thess. 4:17: "Then we who are alive and remain shall be caught up together with them in the clouds, to meet

the Lord in the air; and so shall we ever be with the Lord." In the words "shall be caught up" is the Rapture.

I notice that you enjoy liberally sprinkling the editorials and "Around & About" with Latin phrases. For your enlightenment (and enjoyment) I present I Thess. 4:17 in that language: "Deinde nos, qui vivimos, qui relinquimur, simul rapiemur cum illis in nobis obviam Christo in aera, et sic semper cum Domino erimus." *Rapiemur* comes from the same word as rape and indicates a violent act. The Greek word is *arpagismetha* and means to snatch, seize violently, take by force or carry off suddenly. St. Paul couldn't have used a more graphic term than this to indicate the removal of the body of Christ from the earth to be with the Lord.

Many of us believe that this "rapiemur" rapture will take place prior to the tribulation, retribution and armageddon as described in the Book of Revelation. One is free of course to call this belief an "apocalyptic obsession," but a belief it is, and one held by an ever increasing number of Episcopalians, praise the Lord.

(The Rev.) CLAYTON T. HOLLAND  
Grace Church

Cuero, Texas

## Kant's Imperative and Homosexuals

Of the two articles in TLC of June 23, "A Homophile's Manifesto" and "The Other Side of the Coin," I am bound to confess that I consider the latter to be the authentic Christian statement. I cannot think of any way in which I would presume to improve upon Dr. Gross's words or argument.

I would, however, attempt to expand upon his statement on a more general level by asking, "What's so wrong with Immanuel Kant's 'Categorical Imperative' as a moral guide where scripture does not seem specific?" (Although in this present instance it seems to me that it *is* specific.) As I recall it, Kant's Imperative states that one can judge one's own action good only if one believes such action should be a rule for all men. Applied by a cynic who believed all men corrupt this might not work too well, but applied by a homosexual to his own conduct it would present him with real difficulties; for he could not wish that all men should do as he does because soon there would be no more men for him to love. The men he loves he owes to women—and the men that love women.

CHARLES KLUTH

Baltimore, Maryland

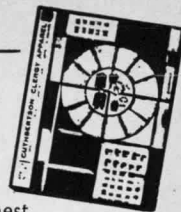
## Our Jewish Christianity

I agree that we need to be reminded ["Holocaust Pondered," TLC, June 30] of our unfortunate tendency to become oppressors when opportunity arises. But, further, I think we need to be reminded that our spiritual identity as Christians includes being Jewish.

In this regard, we have found it rewarding to have *seuder* meals in our parish, using the regular *haggadah* and ritual foods, and emphasizing that it is precisely to the *Jews*

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who followed Christ that we are indebted for preserving the sacrament of bread and wine in what became the church. Because it is derived from the *seder*, it was the Jewish Christians who recognized its significance.

When we rehearse the *meaning* of the Cup of Elijah—that the Jews expected Elijah to return to a *seder* some day (they still do), pick up the cup, drink it, and thereby announce the beginning of the messianic age—and then realize that this is precisely what Jesus was announcing when “after supper he took the Cup,” we begin to realize what an astounding and thrilling event this was for the disciples! For they, Elijahs all, were to take the Cup of Elijah, drink from it, and announce that the Messiah had indeed come! And we, also, as often as we shall drink it, in remembrance of him!

In this ritual supper, we recognize our Jewish heritage and how Christ would have us be one in him. We can only have love and gratitude for our fellow-Jews, those now living and those who have died, some of them in “holocausts.”

I recommend this to my fellow Christians.

(The Rev.) JAMES E. BAUER

St. Stephen the Martyr Church  
Monte Vista, Colo.

### Liturgical Revision

Granted not everything one finds in the *Services for Trial Use* is satisfying to everyone but the fact that a revision is long overdue is something some of us have taken seriously ever since we read the compilations of columns by the late Dean William Palmer Ladd and Massey Hamilton Shep-

herd, Jr., published originally in *The Witness* (Oxford, 1946). It's fascinating and heartening to re-read Ladd's *Prayer Book Interleaves* and Shepherd's *The Living Liturgy* and discover how far ahead of their times they were. Anyone serious about considering the real needs for revision should spend some time pondering these lucid, convincing, 25-year-old works. They frequently surpass some contemporary efforts.

(The Rev.) KALE FRANCIS KING

Episcopal Church in Montana  
Glasgow, Mont.

### “Stay with Me, Lord”

Prof. Schwartz's review of Herbert West's *Stay with Me, Lord* [TLC, May 26] seems, to those of us who have taught prayer in pastoral situations, most unfortunate. It misses the value and purpose of the book completely. The reviewer tries to parody its style, and ends by being sarcastic, telling us almost nothing about it.

*Stay with Me, Lord* is a collection of honest and simple colloquies which, as the great Launcelot Andrewes (born 1550) says in notes written *Preces Privatae*, are written with the approach “I come unto Thee, O Lord.” The subjects Andrewes lists for his prayers are “Impulses, occasions, purposes, endeavours, going out and coming in, down-sitting and uprising,” with petitions ranging from kings to members of his own household.

In different periods of history we find the saints and fathers bringing *all aspects of life* to God in their daily prayers and meditations. Read St. Augustine and St. Aelred

and a host of others! The principle behind their devotions is the same—the offering of the whole of life to God. Herbert West's book does not pretend to be a scholarly work, or a liturgical treatise, but it accepts the immanence of God “in all that is,” and it acknowledges his transcendence. Michele Quoist's *Prayers* are a good example of colloquy in our own time, and are a good second step from a primer like *Stay with Me, Lord*.

Most beginners in “the life of prayer” find a need to begin with themselves and the events of their lives in relation to God. They pray liturgically with the Christian community but they find that mental prayer strengthens them for this work. To them it is a conversation between the soul and God which leads to a greater knowledge and stronger relationship with him.

One of the most effective teachers of prayer today, Martin Thornton, says:

“Existence is human experience in the actual, concrete world with its activity and movement, its anxiety, choice, potentiality, development and death. What matters is . . . not some abstract or metaphysical philosophy, but simply me, now. If prayer is a part of this experience, a continuous relationship between me and God, I will start with the existential *me*. God acts first and it is in my relationship with him who prays in us that the roots of my prayer life are formed” (*Prayer: A New Encounter*, Morehouse-Barlow, 1972).

Prof. Schwartz sees only a life as it “cracks, comes unglued and falls apart.” Does he say the same of St. Augustine's *Confessions*? No man who can turn to God in faith and honesty will be denied grace and direction. I put in a plea for the use of this book with some beginners who have separated religion from life. We need to put an end to the “detached” and academic attitudes when modern people (who have never prayed consciously) reach out for help in setting the door ajar. They must learn to walk before they can climb mountains.

DORA P. CHAPLIN, D.D., S.T.D.

Staten Island, N.Y.

### Easter Sunday

I refer to the letter by the Rev. John R. Neilson [TLC, May 12]. It needs to be *Easter Sunday* rather than *Easter Day*, for how else can there be forced the new calendar that refers to Easter I as being “The Second Sunday After Easter?”

(The Rev.) WILLIAM C. NEWMARCH  
Winston-Salem, N.C.

### Western Missionaries in Africa

I was much interested in reading [TLC, July 14] of the “Moratorium on Western Missionaries Urged.” I am not sure just how universal that feeling is in Africa. What is not clear is how far the moratorium on foreign funds is to extend. Will this include all support from the West for the All Africa Conference of Churches? The Rev. Canon Burgess Carr is connected with the cathedral in the Diocese of Liberia. Will he give up this also?

I hope I am not out of order in asking these questions.

(The Rev.) CLAUDE L. PICKENS, JR.  
Annisquam, Mass.

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# The Living Church

August 18, 1974  
Trinity X / Pentecost XI

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## ORDINATION OF WOMEN

### Eleven Are Unlawfully Made "Priests"

In what was described by a witness as "a circus atmosphere," eleven deaconesses of the Episcopal Church received the laying on of hands of four bishops in what was intended to be an ordination to priesthood, at the Church of the Advocate in Philadelphia on July 29th.

The action was admittedly in defiance of the canons of the Episcopal Church, and it remains to be seen what the response of the church's leadership—in this case, the House of Bishops in particular—will be.

The four bishops were three who had originally announced their intention to do so, and one other. The original three were Bishops Robert L. DeWitt, former Bishop of Pennsylvania, Daniel Corrigan, former suffragan Bishop of Colorado and later a national executive of the church, and Edward R. Welles, former Bishop of West Missouri. All these men are retired. They were joined in the action by the Rt. Rev. Jose A. Ramos, Bishop of the Missionary Diocese of Costa Rica.

The eleven deaconesses who received the rite were:

Merrill Bittner, 27, Webster, N.Y.; Alla Bozarth-Campbell, 27, Minneapolis; Alison Cheek, 47, Anandale, Va.; Emily Hewitt, 30, Somerville, Mass.; Carter Heyward, 29, New York City; Suzanne Hiatt, 37, Philadelphia; Marie Moorefield, 30, Topeka, Kan.; Jeannette Piccard, 79, Minneapolis; Betty Bone Schiess, 51, Syracuse; Katrina Swanson, Leawood, Kan.; Nancy Constantine Hatch Wittig, 28, Newark, N.J.

Katrina Swanson is a daughter of Bishop Welles.

None of these women had been approved, as the canons require, by her own bishop and the standing committee of her diocese.

In his sermon the ordination preacher, Professor Charles V. Willie, who is vice-president of the House of Deputies, defended the action by saying in effect that the bishops and eleven ordinands were in the right and the Episcopal Church was in the wrong.

A protest was made at the appointed place in the service by three priests: The Rev. Charles Osborn, executive director of the American Church Union, the Rev. DeWitt Mallary, representing the Committee for the Apostolic Ministry, and the

Rev. George Rutler, rector of the Church of the Good Shepherd in Rosemont, Pa.

Their statements of protest were greeted with jeers and boos from the "worshippers," the loudest jeers, with much laughter, coming when Fr. Rutler referred to the Council of Nicea.

Ushers at the service were women dressed in levis and T-shirts.

No bishops other than the ordainers were seen to be present as witnesses or participants.

On July 26, three days before the "ordination" at the Church of the Advocate, the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, sent a letter to all the priests in his diocese advising them that the proposed rite would be unlawful.

He told his clergy that he had informed the three bishops intending to conduct the ordination "that such an ordination would, in my judgment, and that of the (diocesan) standing committee and chancellor, be in violation of the constitution and canons of our national church." He stated that any of these women who might thereafter "perform any priestly duties will likewise be conducting themselves in violation of the constitution and canons of the church."

The bishops performed their action despite the fervent protest of the Presiding Bishop and most of their brother bishops, including many who favor the priesting of women in principle.

In telegrams to them, Presiding Bishop

John M. Allin said, "I am compelled to beg you to reconsider your decision to ordain" the deaconesses "without diocesan requests or the consents of standing committees." He added: "The President of the House of Deputies and the Presidents of the several Provinces join with me in this plea."

The Presiding Bishop also appealed by telegram to the 11 ordinands to reconsider their intention "for the sake of the unity of the church and the cause of ordination of women to the priesthood."

In an open letter to the church, Bishops DeWitt, Welles, and Corrigan declared their intention to perform the ordination out of "Christian obedience."

"We are painfully conscious of the diversity of thinking in our church on this issue, and have been deeply sobered by that fact," they said. But, they added, "there is a ruling factor which does require this action on our part. It is our obedience to the Lordship of Christ, our response to the sovereignty of his Spirit for the church."

They proceeded in their open letter to declare that because the church is "the community of the Resurrection" Christ's Spirit is "the Lord of the church" and "hearing his command, we can hear no other."

They concluded by calling their action "an act of obedience to the Spirit. By the same token it is intended as an act of solidarity with those in whatever institution, in whatever part of the world, of whatever stratum of society, who in their search for freedom, for liberation, for dignity, are moved by that same Spirit to struggle against sin, to proclaim that victory, to attempt to walk in newness of life."

For their part, the eleven deaconesses intending to be ordained priestesses addressed a letter to the Episcopal Women's Caucus and other groups in which they said: "We know this ordination to be irregular. We believe it to be valid and right."

They said that they were joining the ordaining bishops in an "act of Christian obedience." They continued:

"We are certain that the church needs women in priesthood to be true to the Gospel understanding of human unity in Christ. Our primary motivation is to begin to free priesthood from the bondage it suffers as long as it is characterized by categorical exclusion of persons on the basis of sex. We do not feel we are 'hurting the cause,' for the 'cause' is not mere-



The Presiding Bishop has called a special meeting of the House of Bishops to meet in Chicago, August 14-15, after consultation with the presidents of the Provinces of the Episcopal Church. The decision was made immediately in the wake of the unlawful "Ordination" to the priesthood of eleven women, by four bishops. The purpose of the meeting is presumably to deal with this challenge to the church's life and order. We must assume that the meeting will be a closed session, but this magazine will report all that can be learned of what takes place at it as soon as possible.

ly to admit a few token women to the 'privilege' of priesthood. We must rather re-affirm and recover the universality of Christ's ministry as symbolized in that order."

Some of the comments on the ordination before it took place were as follows:

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles: The House of Bishops "will surely have to bring the three bishops to account if they pursue this uncanonical action. The contemplated service is one of open defiance of the doctrine, discipline, and worship of the Episcopal Church."

The Rev. Canon Charles H. Osborn, executive director of the American Church Union, in his statement castigated the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, for his "weak and evasive action" in allowing the service to take place within his jurisdiction.

Said the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts: "Such a renegade action in Philadelphia will delay by many years the passage of legislation that would enable women to share in the full sacramental ministry of the church."

The Bishop of Southern Ohio, the Rt. Rev. John M. Krumm, an ardent champion of the cause of ordaining women to priesthood, called the decision of the three bishops "saddening to me." He noted that these proposed ordinations had not even been approved by the appropriate diocesan standing committees, and said: "This suggests a discredited and almost magical view of ordination—namely, the conferring of priestly character and status simply and solely by the imposition of episcopal hands. Consequently, these so-called priests will be widely repudiated and denied opportunity to exercise the priestly office. The result will be even more bitterness and division in the church at large."

Bishop Krumm went on to say: "I fear also that there will be widespread demands and discussion about appropriate discipline for these bishops who will be alleged to have violated their ordination vows to 'conform to the doctrine, discipline, and worship' of the Episcopal Church. Such debate may side-track the campaign of persuasion and personal testimony by women and others in the church about the validity of the ordination of women in preparation for the General Convention of 1976."

Prior to the ordination, so far as this magazine was able to ascertain, no bishops of the Episcopal Church holding jurisdiction had expressed any kind or degree of support for the action of Bishops DeWitt, Welles, and Corrigan.

[THE LIVING CHURCH will present a special report on the Philadelphia affair next week by the Rev. George W. Rutler, rector of the Church of the Good Shepherd, Rosemont, Pa.]

## CHURCH WORLD SERVICE

### Priest Named Head of CROP

The Rev. Ronald E. Stenning, rector of St. Paul's Church, Dayton, Ohio, since 1967, has been elected national director of CROP, the community hunger appeal of Church World Service (CWS). He succeeds the Rev. Albert W. Farmer who retired earlier this year.

In his new position, Fr. Stenning will be responsible for the coordination of CROP's national programs to raise funds to fight hunger, and for administration of the CWS clothing appeal.

He described the responsibilities of the job as being twofold—"One, to continue to raise the resources to help CWS do its job and two, to raise the awareness among the American people about the hunger problem and their relationship to it."

Fr. Stenning said he was convinced that the world faces a hunger problem "of a magnitude most of us don't understand," and added, "We may be one harvest or one monsoon away from a major catastrophe. I believe that CROP has a vitally important role to play."

While rector of St. Paul's, Fr. Stenning was active in Metropolitan Churches United of Dayton and had a major responsibility in coordinating interchurch relief aid there following the tornado disaster last April.

## ECUMENISM

### Anglicans to Join Unity Talks

England's five major religious bodies have agreed to join a national commission for multilateral discussions about practical reunion. Formal creation of the agency is expected soon.

First the Roman Catholic Church, then the Baptist Church and the United Reformed Church agreed to join the commission. The Methodist Church was next. Then the Church of England through its General Synod agreed to join in the discussions.

One or two small groups, such as the Independent Methodists and the Wesleyan Reformed Union, have rejected the idea. Scottish churches are not involved.

The proposal for the commission emerged from discussion held earlier this year at the initiative of the United Reformed Church which was created in 1972 by a merger of English Congregationalists and Presbyterians.

Each church that has decided to join the commission has acted on a resolution in similar terms — except as regards the number of delegates it is nominating to the commission and the amount of money it will subscribe to the operating costs of the commission. Most of the larger churches are to nominate four representatives but whereas the Church of Eng-

land will donate \$12,000, Methodists will donate \$7,500.

In the case of the Church of England, the decisive resolution said the General Synod "affirms its belief that God wills the visible unity of all Christian people, and commits the Church of England to see the way in which that unity can be demonstrated in this country."

The secretary of the Methodist Conference, Dr. Kenneth G. Greet, said he was well aware that there was little enthusiasm for going into another round of union talks. Many had become tired of talking; others were content to get on with local forms of interchurch cooperation; and then there were those who said, "What's the point of talking about bringing together the institutional forms of Christianity, when institutional Christianity is on the way out?"

Dr. Greet said this could be seen as irresponsible talk. "I believe in institutional Christianity," he added. "I think it is time many of us said so."

The resolution before the General Synod was moved by the Archbishop of Canterbury, the Most Rev. Michael Ramsey. He reminded members of the synod that if they voted to join the discussions on unity, this would involve a commitment by the church to conduct the rest of its affairs in the cause of Christian unity. It would affect all future discussions.

The resolution, as in the case of others before other religious bodies, directed that Church of England representatives on the commission should obtain synod approval before committing the church to negotiations on the basis of a specific plan for union.

The work of the commission is expected to last about three years.

## PRAYER BOOK REVISION

### Liturgical Commission Meets

The Rt. Rev. John M. Allin, Presiding Bishop, who by virtue of his office is an *ex officio* member of the Standing Liturgical Commission, attended six of the 11 meetings of the recent five-day session of the SLC.

Also attending, as observers and participants in the discussions, were two representatives of the Doctrine and Worship Committee of the Anglican Church of Canada.

Early in its discussions the commission decided to adopt as its governing guideline the principle that in all services to be included in a Draft Proposed Book of Common Prayer, whether in traditional or contemporary style, it would strive to provide the church with the best forms it could devise.

The commission heard a report from its representative to the last meeting of the International Consultation on English texts (ICET), the Rev. Canon Charles M. Guilbert, custodian of the Book of Com-



mon Prayer and secretary of the commission. At its meeting the ICET reviewed its contemporary translations of the Lord's Prayer, the Nicene Creed, and other commonly used formularies. It revised these texts and will publish the revised texts, with commentaries, later this summer under the title "Prayers We Have in Common."

The SLC took no final action on the ICET texts pending their official publication and further review of the experience of using them by members of this church. It decided, however, to include, along with the revised contemporary texts, the present 1928 Prayer Book versions of the Nicene Creed in the First Service of the Eucharist, and the traditional form of the Lord's Prayer in all services where it is used, in the Draft Proposed Book of Common Prayer.

The commission also decided to include in the Draft Proposed Book the text of the 1928 Prayer of Consecration, unrevised, in addition to a revised Canon for the First Service in traditional style, and to eliminate from the First Service the Canon of the 1967 Liturgy of the Lord's Supper, as well as the short alternative Canon.

It was further decided to revise the Canon of the present First Service in traditional style.

On the recommendation of its committee on the Daily Offices the SLC decided to print the Daily Morning Prayer and the Daily Evening Prayer as separate offices in both traditional and contemporary styles.

Because there is so much confusion and disagreement throughout the church on the subject of Christian Initiation the commission directed its committee on Christian Initiation to study all specific suggestions that have been made regarding these rites and to prepare a further report before the next meeting of the House of Bishops, which will be in October.

The commission also:

- ✓ Considered some proposed revisions in the marriage rite and directed the subcommittee of the Pastoral Offices Committee to prepare a new text, and possibly an outline form of the marriage service;

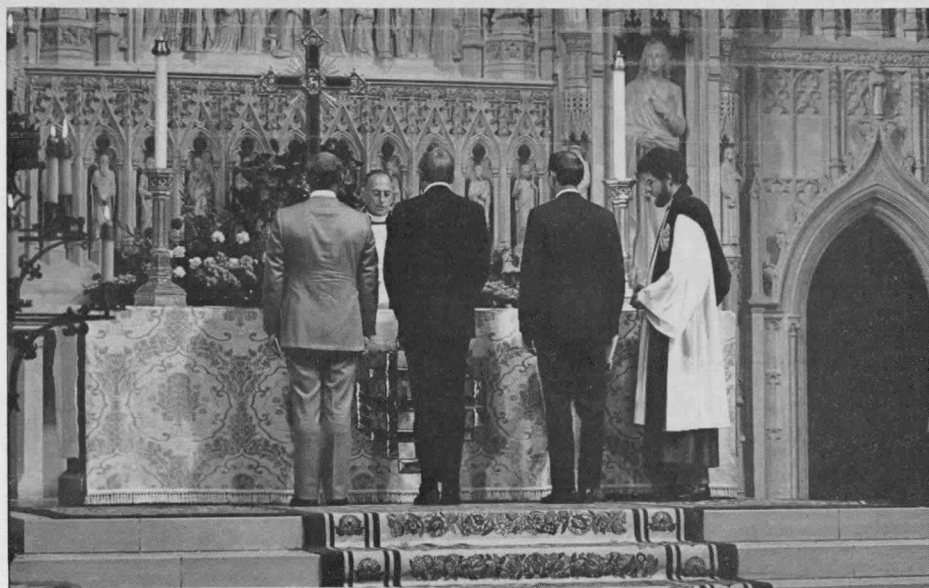
- ✓ Heard an interim report from the Constitution and Canons Committee;

- ✓ Discussed reports from two subcommittees of the Committee on Style: one on the "singability" of the various texts and the other on certain undesirable implications of commonly used imagery and language;

- ✓ Requested, without making a final decision, a report from its Committee on the Use of Holy Scripture on the desirability of including some additional Old Testament canticles in the Daily Offices;

- ✓ Heard an interim report from its Committee on Rubrics;

- ✓ Heard a report on church music from the two representatives of the Standing Commission on Church Music;



Astronauts Aldrin (left), Armstrong and Collins face Dean Sayre at the altar during the dedication of the space window at Washington Cathedral. The Rev. Canon Jeffrey Cave is at the right.

- ✓ Decided to review at a future meeting any changes its Committee on Ordination and Other Pontifical Offices may wish to propose before the texts are finally approved;

- ✓ Noted that work is proceeding on other aspects of the Draft Proposed Book.

The next meeting of the commission will be in October.

The commission's timetable is to complete all its work by mid-1975, so that a Draft Revised Book of Common Prayer may be distributed to all bishops and deputies six months before the opening of the General Convention of 1976. At that convention a special order of business of not less than two days' duration will be devoted to the consideration of the draft book.

## THE COVER

### Space Window Dedicated at Washington Cathedral

By DOROTHY MILLS PARKER

Participants in the dedication of the space window at Washington Cathedral on the fifth anniversary of the first lunar expedition included the first three men to set foot on the moon and the past and present directors of the National Aeronautics Space Administration, which, on the authority of President Nixon, has presented to the cathedral a piece of moon rock brought back by the Apollo XI crew.

Neil Armstrong, commander of that expedition, flanked by Edwin Aldrin and Michael Collins, walked in the procession with the cathedral clergy, carrying the three inch sliver of rock enclosed in tempered glass. At the high altar he presented to Dean Francis B. Sayre "on behalf of the President and people of the United States, this fragment of creation

from beyond the earth, to be imbedded in the fabric of this house of prayer for all people." The dean blessed the stone, receiving it as "an eloquent token of God's wondrous making and man's noble daring, and in thanksgiving for questing minds and brave hearts who in all ages have explored his creation."

The moon rock will be placed in the window in the south aisle, some 35 feet above the nave floor, after the temporary wall is removed late in 1975. The window was designed by Rodney Winfield of St. Louis and made by the Robert Frei Studios in that city. It is located in the section of the cathedral depicting artists, writers, musicians and craftsmen who in their daily lives have witnessed to their faith.

In commemorating this nation's exploration of space and man's first step onto the moon, the window also pays tribute to the myriad persons who helped make these accomplishments possible: technicians, mathematicians, engineers, scientists, and administrators.

Designs in gothic stained glass must stay within the stone mullions of the lancet windows, but in this case the building committee sanctioned a violation of the rule, so the design of the window is not bound by the stonework and gives an impression of looking beyond its openings into an infinite cosmos. The colors, from photographs actually taken in the lunar explorations, suggest immense solar spheres surrounded by radiations of light. Penetrating the deep blues and purples are a multitude of small white dots or symbolic stars. A white trajectory encircles one of the three spheres (earth, moon, sun), symbolizing a manned space-ship, its minuteness emphasizing man's size in God's universe. In the upper portion of the middle lancet is a small round piece of white glass, shining forth in the center of a dark sphere — the artist's sug-

gestion of microcosm. To this small disk the piece of moon rock will be affixed.

In three brief addresses from crossing, pulpit and west door, Dean Sayre recalled Christ's bidding to the disciples to "launch forth upon the deep," and paid tribute to the astronauts' "immense act of courage which sent them on wings of daring to the first stepping stone of the universe, thus marking a new day for mankind."

#### **CUTTINGTON COLLEGE**

### **Executive Council Provides Immediate Aid**

At the recent Executive Council meeting, the church's representatives voted to provide an immediate \$50,000 loan to Cuttington College, Liberia.

The loan is to be repaid from funds received during the present \$3,000,000 endowment fund-raising campaign now underway for the college.

Many colleges are suffering financial hardships and Cuttington is one of them but for a reason unlike the usual ones (decrease in student enrollment, campus unrest, lack of faculty support, changing or unchanging programs, lack of alumni interest). Cuttington is suffering financial difficulties because it continues to be a successful institution of higher education. It is forced to turn away qualified students because it does not have the space for them in its aging buildings.

In addition to the present loan, it is expected that the college will receive \$50,000 from the Episcopal Church budget for each of the next two years.

President Emmanuel Johnson of Cuttington refers to the college as "that point in the world where the Episcopal Church is having the greatest influence on the life of a nation."

#### **CHRISTIANITY**

### **Bishop: Drop "Exorcism" from Vocabulary**

The Bishop of Portsmouth, the Rt. Rev. John Phillips, wants Christians to drop the word, "exorcism," from their vocabulary.

In writing for his diocesan newsletter, he says the word has become "emotive and collected to itself all sorts of undertones."

Bishop Phillips adds:

"What it is, in fact, all about is deliverance. It is what we pray for every time we say the Lord's Prayer 'deliver us from evil,' and the whole Christian ministry is concerned with this—to bring to men and women the freedom of the son of God . . .

"I would wish that exorcism should not be thought of as abnormal but a part of the whole ministry of healing for which the church exists. It cannot be defined where one ends and the other

begins, and many are engaged in this ministry who might not admit to it.

"The psychotherapist, the psychiatrist, the counselor, an endless list of those who in fact are seeking to banish evil from people's lives and set them free to live fully. 'I am come,' said our Lord, 'that you might have life and have it more abundantly.'

"Everytime I pray with a person and lay hands upon him in the name of the Trinity I am engaged in this ministry and it might be exorcism."

The bishop concludes with a warning, however.

There are areas, he writes, "into which only a fool would enter for the danger to himself and the sufferer can be great.

"For this reason we need men who, out of experience can discern evil and its source, and who know how to deal with the situation in our Lord's name."

#### **WCC**

### **Anglicans, Methodists Vote Funds for Council**

The Church of England has voted more funds to support the World Council of Churches' Program to Combat Racism. The decision was made during the recent General Synod at York.

Members agreed to give the WCC the usual annual grant of \$24,870 plus nearly \$12,000 towards the cost of the WCC's next assembly at Jakarta, Indonesia, in 1975.

But the official proposal before the synod from the church's central board of finance was that nearly \$2,400 more be voted to the WCC.

This sum was cut by the synod in what one observer called "an official rebuff" to the WCC and another, "a gentle reprimand," because of unease over some of the WCC's controversial grants to liberation movements in its Program to Combat Racism.

The Earl of March and Kinrara, told the synod the program was financed from a special fund, not from general council funds and that none of the official funds of the Church of England, Christian Aid, or British Council of Churches have gone into that fund.

The Methodist Church voted its support of the WCC Program to Combat Racism at its Conference held in Bristol, by an overwhelming majority. But the vote came after a long debate inspired by a resolution from the Quarterly Meeting in Greenock, Scotland, which asked that grant aid no longer be given from the church's general income.

Following the debate which included discussions of special funds, earmarked money, and the use of money by the WCC, members of the conference voted to send contributions to the WCC's Program to Combat Racism from the general income of the church.

# **BRIEFLY...**

■ Plans are underway for the merger of two top theological colleges in England. Cuddesdon and Ripon Hall will cease to exist in their present forms after the 1974-75 academic year. The united college, to be called "Ripon College, Cuddesdon," will begin its new life on the Cuddesdon site. The merger has received approval at formal meetings and strong support from staff and students of both institutions. The principal will be the Rev. Leslie Houlden, present principal of Cuddesdon. Chairman of the new college's governing body will be Dr. Anthony Dyson.

■ William Brock, black director of the racial and urban affairs committee of the Diocese of North Carolina, has resigned after 2½ years in the post, citing lack of support "especially from the top," complacency by the church on racial problems, and a report by an all-white evaluation committee, which, he said, questioned his integrity. The Rt. Rev. Thomas A. Fraser, diocesan, said the evaluation did not "justify" the resignation and that he had given Mr. Brock several opportunities to change his mind about leaving. The bishop also said "a request for accountability is not a question of integrity."

■ Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, said recently that Greek Orthodox Christians are to avoid glossolalia, or speaking in tongues. Glossolalia, he told the church's 22d Biennial Clergy-Laity Congress held in Chicago, is a "psychological misunderstanding" of certain New Testament passages, particularly in Acts and Corinthians. Speaking in tongues "fails to grasp the meaning of prayer from a theological standpoint," he declared. The archbishop also told the congress he endorsed the idea of lay evangelists providing that they are trained at Holy Cross Seminary in Brookline, Mass., "under the guidance of competent theologians."

■ Protests from several sources may have prompted the Philippines government to release the general secretary of the National Council of Churches in the Philippines, the Rev. LaVerne Mercado, and two Americans working for him, the Rev. and Mrs. Paul Wilson. They and nine other Christian leaders were arrested and charged with possessing a printing press, harboring a "fugitive," and possessing subversive literature. Mr. Mercado was released in custody to the executive committee of the NCCP and the Wilsons with their teenage son accepted "voluntary deportation" to the U.S.



# What Is Confirmation?



By HENRY I. LOUTTIT, JR.

A number of people have documented what most honest pastors have long recognized: The Episcopal Church has a terrible "drop out rate" immediately after confirmation. But from the first, let me emphasize that no rite can substitute for, or force, conversion. A rite may support or enrich conversion (slow or instantaneous) but commitment to Jesus as Lord is not a result that can be required of any rite. And without commitment no rite will fulfill its own purpose.

One problem with "confirmation," as we Anglicans know it, is that there are two unrelated understandings of the Prayer Book rite commonly held in our church. These meanings, dear to many, are part of the cause of our problems. Often people arguing about "confirmation" are really talking about two different things and no communication takes place.

One widely held meaning comes from Calvin and it says confirmation is the opportunity for one to accept as "an adult" one's baptismal vows. It is seen as the "faith response" that baptism requires. Calvin suggests this was an understanding held by the early Fathers—but no one is able to document such "an adult renewal or acceptance" of baptismal vows before the Middle Ages. One of our bishops recently said he would not be able to accept infant baptism if confirmation were not required. This position flows from Calvin's view but disenfranchises a great portion of our Christian forbears who knew of no such requirement. This stress on a one time adult renewal of vows tends to downgrade the continuing renewal indicated in the oblation paragraph of the Prayer Book Canon and the ancient

tradition of annual renewal of vows at the Easter vigil.

Much good can be said for an adult renewal of baptismal vows in the presence of the bishop. However, no one should claim that this is "the sacrament" or "sacramental" of confirmation, if "sacraments" are understood to have been implicit, if not explicit, in the Lord's directions to his disciples. It would be hard for me to claim as a "sacrament" something that the early church did not know.

The other major view of our church holds confirmation to be a "sacrament" involved in Christian initiation which conveys a grace of God through "blessed oil" or "laying on of a bishop's hand." Thus confirmation is the completion of baptism and some form of giving of the Holy Spirit or his gifts to the recipient. This view does have some continuity with the normal practice of the early church where anointings and "laying on of hands" were part of the baptismal rite. Over a period of time the act of "confirmation" in baptism became the part of the rite that expressed the gift of the Holy Spirit.

This view has tradition on its side, but also problems. When confirmation is separated by years, in practice, from the baptismal rite, can you still say confirmation gives the Spirit? Obviously, the Spirit is given in water baptism, otherwise all of our Protestant brethren couldn't be really Christian.

A more common Anglican theological defense has been that the Spirit is given in baptism, but the "gifts" of the Spirit in confirmation. This tries to recognize the centrality of baptism in initiation—but try making some sense to a questioner about the difference between the Spirit and the Spirit's gifts! Or try to find evidence that "confirmed" Christians exhibit the gifts more than their unconfirmed Christian neighbors!

This is grounded in St. Thomas Aquinas

who, making an apology for "confirmation" as it was practiced in his day, suggested it was "a sacrament" of "strengthening" for one growing into adulthood. He also accepted the recent development of "seven sacraments" which counted confirmation as a sacrament. Neither the holy number 7, when applied to sacraments, nor the idea of an adolescent rite of passage can claim any history before the Middle Ages. Thus, neither should be considered unchangeable Catholic doctrines, though both may enrich the Christian who accepts them.

The idea of confirmation as "an adolescent rite of passage" seems supported by the placement of "confirmation" in the Prayer Book. Though there is no evidence of a "rite of passage" in Christianity until the Middle Ages, might this not be a helpful rite? Dr. Margaret Mead, an expert in such rites, described the result of the "rite of passage" in other cultures as the point at which a person knew all there was to know in that culture and so was admitted to adulthood. The result she says is "that a person never has to think again!" The advantage for that culture is that there is no mental illness, no stress. The other side, however, is that there is no art, nor creative development! Dr. Mead did not say so, but I would suggest that confirmation has done just that for us. It has become the point where most people stop thinking about Christ, stop struggling to grow in him. This would explain the phenomenon that confirmation is, almost without exception, the end of any participation in "Christian education." (Probably my cram courses before confirmation reinforced this understanding. Confirmation is graduation!) I would urge us to think seriously about whether we want a "rite of passage." (Possibly more helpful would be rites for events that mark people's lives: first drivers license, change of home, change of job, etc.). In any case such a

*The Rev. Henry I. Louttit, Jr. is rector of Christ Church in Valdosta, Ga.*

# The real problem is

## that confirmation means

## too many different things.

rite cannot claim to be a Catholic sacrament known to the church from the beginning.

A modern popular understanding of confirmation sees it as the "layman's ordination." But can a person be a "Christian" and not a "minister," not sent on mission? One look at the 1928 rite indicates that this theory has no history in our confirmation rite.

A problem related to all these understandings of confirmation is the problem of the age of administration. Anglican usage has seen great variation in "normal" age. If one took the Calvinist view seriously, could one administer it to an adolescent? There were centuries when a person was adult at 14. But today? Living in Baptist country, I defend our practice by challenging how "free," "how adult" is a 12 year old's decision for Christ? But don't we often make the same claim for confirmation?

The problems have been listed. I would like to suggest some possibilities for us today. I admit that when *Prayer Book Studies #18* was published, I was enraged. Confirmation was an important sacrament to me. But face to face with the problems that elicited *Prayer Book Studies #18*, in prayer, I've come to see that it was struggling with real problems for our church. And my own assumptions have often proved unable to bear the light of historical or theological truth, which I believe to be Catholic truth.

I wish we could retire the word "confirmation" for a few years. Some bishops thought the removal of the word in the

proposed rite detracted from the "importance" of bishops—but the real problem is that confirmation means too many different things, confusing the issues.

One of the great things about confirmation as we have known it is the contact of our people with their chief pastors. Most people always remember what bishop confirmed them. Cynical clergy refer to the bishop as a "confirming machine" but the contact, as limited as it often is, is treasured by many lay persons. (Occasionally someone tells me they were "confirmed" by the priest who presented them—but *most* people know the bishop does it.) I would suggest part of the "sign," the "sacrament," of a bishop is unity with Christians everywhere, at all times. Thus, the laying on of hands by the bishop underlines our relationship to the universal Catholic Church. (This interpretation is supported by many contemporary biblical critics' view of the meaning of Acts 8: 14-18—read in the 1928 rite.) Thus, it seems proper to have the bishop "lay on hands" on those who have come into his family since his last visit.

Baptism should be restored in practice to the importance it holds in the *Prayer Book*. We have made confirmation more important in everyone's eyes, despite the *Prayer Book's* teaching, by doing it at a major service with the bishop present! Bishops could become the normal baptizers once again. Several bishops have said this is impossible because "there were too many baptisms." Unfortunately this is not reflected in any statistics. The bishops

meant that they couldn't be present for every baptism in their diocese as *those baptisms are now scheduled*. But there is really no reason baptisms (except in case of emergency) couldn't be saved until the bishop visits. Most of my people plan baptisms on the basis that some relative *may* visit that week. With just a little teaching and publicity people would love having the bishop present when their children are baptized. A number of parishes have already proved this a rich possibility.

Since our children may now make their communion before confirmation, there is no reason for the laying on of hands to be administered before a person is an independent adult who wishes to stand up and be counted in the bishop's part of Christ's family. Confirmation might take on an aspect of commissioning for adult ministry (an aspect supported by the proposed rite). Of course, there will have to be teaching and a transition period—but the "laying on of hands" might become what some have been teaching in recent times.

A connection of the laying on of hands with baptism might still be maintained as the "normal" working out or result of the gift of the Spirit in baptism. "The laying on of hands" is an opportunity to express our unity with the family of God (a result of the Spirit) and our responsibility as ministers of that Spirit. This expression to be honest has to take place in the context of a person who is actively part of the community and actively reaching out to serve God's world.

If you must have seven sacraments, I think you would be closer to the truth to see "the sacrament of confirmation" in the "consignation" in the baptismal rite. The bishops attempted to outlaw this understanding by their insertion of the phrase "by the water of baptism" in the consignation in *Prayer Book Studies #26*. I believe this insertion is partially true as the *Prayer Book* teaches "that baptism and holy communion are necessary to salvation." Obviously, in necessity, baptism by water alone does give the Spirit. However, I believe current liturgical scholarship has clearly shown that "confirmation," in the Catholic sense, is that part of the baptismal rite that makes explicit that gift of the Spirit. Such a gift cannot be separated by years from initiation itself. Bishops cannot control the Spirit with words in the rite or with their hands. (The bishops' action, an attempt by some to enforce the "Calvinistic view" as the only acceptable position in our church, is contrary to Anglican tradition where rites have always tried to indicate the richness of God's act for us, not to limit the place and extent of God's action.)

The problems of what confirmation is and when it should be administered are minor problems for the great eucharistic fellowship. God makes us his. Let's rejoice in his action while we struggle about which rite says it best!



# EDITORIALS

## "Validity" Is An Issue Again

Don't be surprised if from now on you hear more talk and argumentation about "validity" in the Episcopal Church than you've heard in years. Is somebody's priesthood valid if he, or she, has been ordained by a bishop who acted independently, defiantly, and in violation of the church's laws regulating ordination?

If you have studied the history of the question you know that it has never been decisively answered to everybody's satisfaction, and no other church is as thoroughly hung up on it as Anglicans.

Two distinct and conflicting theories prevail. They are commonly known as Cyprianic and Augustinian



respectively, because those two great church fathers had something to do with getting them started—albeit about another issue from that of ordination. Neither Cyprian nor Augustine had anything to do with working out the doctrine that bears his name into its modern shape and substance.

According to the so-called Augustinian, or indelibilist, theory, if a bishop has himself been consecrated by a bishop in apostolic succession he is indelibly and forever a bishop, and therefore any sacrament he administers, including the sacrament of holy orders, is valid. Even though this bishop should fall away from the faith and fellowship of the church he still has this power. And so an apostate or contumacious bishop can ordain a person to be a priest—validly.

The alternative theory, the Cyprianic, holds that only an ordination performed by a bishop in apostolic succession and acting for the church is valid. The principle here is that the bishop in ordaining acts for the church and not on his own. His authority to ordain is granted him by the church. If that authorization is not given, or is withdrawn, he cannot ordain; therefore, anybody receiving the laying on of his hands is invalidly ordained. Such a rite is in fact sacrilegious, because the bishop is defying Christ himself, the Head of the church who authorizes and empowers all his ministers through his body the church.

But what is "validity"? Dr. C. B. Moss rightly states: "The word 'valid' is a legal word, and in its proper

sense means 'recognized by the community.' We say that a will, or check, is valid if it is drawn in accordance with the law—that is, the expressed will of the community. If it is not drawn so, it is invalid, and therefore null and void; it must be written again" (*The Christian Faith*, SPCK).

If, to be valid, a person's priesthood must be recognized by the community of faith, it stands to reason that an ordination performed by a bishop acting in defiance of that community and in violation of its ordination laws is totally invalid, null, and void.

The so-called Augustinian or indelibilist concept of episcopal power and authority is simply untenable and reduces the power to ordain to the exercise of magic. If it is sound, anybody ordained or consecrated by one of the *episcopi vagantes*, if the "wandering bishop" be himself validly consecrated, should be accepted as a priest or a bishop by the Episcopal Church. In that case there is no reason why the Rt. Rev. James Dees, Bishop of the Anglican Orthodox Church, should not be accepted by the Episcopal Church as a bishop. He is as valid a bishop as the eleven ladies "ordained" in Philadelphia on July 29 are valid priestesses.

We don't expect that either he or they will be accepted as validly ordained ministers in the Episcopal Church, and we pray that they won't be. Now is the time to scrap that obsolete, superstitious, magical, and unscriptural doctrine of episcopal power and authority. We owe it to good St. Augustine as well as to Christian truth and order to do so, for surely if he could see the doctrine in the form it has assumed through medieval and modern times he would recoil in theological horror and spiritual revulsion.

### To Our Readers

I am writing this on July 29th, and by the time you read it I shall be out of the country, not to return until August 25th. Already, the letters and communications addressed to me as editor of TLC concerning the ordination of priestesses by Episcopal bishops has reached massive proportions. I try to acknowledge all letters somehow, but in this case cannot; and we can't begin to publish more than a small fraction of the letters, articles, and statements we are already getting on this subject. I know you will understand our problem. Thanks, as always, for your concern and for letting us know what you think and how you feel.

Surely the Lord is in the midst of us, his household the church, or we should have disappeared long ago.

Carroll E. Simcox  
Editor

**IS MARRIAGE NECESSARY?** By **Lawrence Casler**. Human Sciences Press. Pp. 179. \$8.95.

The author, a psychologist, argues that enforced monogamy is outmoded and destructive, and that other kinds of sexual relationships should be equally permissible. He gives special attention to the notion that children can be raised successfully in institutions. For those who wish to be freed from parental responsibilities, he proposes that the state provide such institutions, with well paid experts on child rearing and with professional parent substitutes. He actually thinks that the state might do that; and if love is lacking there he is sure the children could grow up as well without it.

Casler is a technician, adept at quoting a multitude of studies. He is also a rationalizer who carefully chooses his sources to support his preconceptions. His footnotes admit weakness in some of his authors, but he still quotes them if he likes what they say. He gives quick put-downs to those who disagree. His publisher's name includes the word "sciences," but the author's objectivity might be measured by his reminder to his reader "that the rigorous sexual restrictions from which he, as a God-fearing, society-fearing, body-fearing citizen is suffering are almost without exception the restrictions laid down by the 'Elders' in the ancient religious communities—men so old that they had not had, we may assume, an urgent sex drive for several years; or else men who may well have been of dubious sexuality." One wonders where he would classify Jesus.

Marriage and family life are indeed corroded these days, but Casler's intel-

lectual talents are poorly enlisted in the cause of their further decay—especially when he presents social decadence as liberation. But then he does not understand or value love in any form. He only reads and writes atop his academic tower. He does not once look down to see the dry rot penetrating his own foundation.

The book is frustrating. Even worse, it is a bore.

(The Rev.) **DON H. GROSS**, Ph.D.  
Pittsburgh Pastoral Institute  
Pittsburgh, Pa.

**CANONS ON NEW FORMS OF MINISTRY 1973.** Prepared by **H. Boone Porter**. Roan-ridge. Pp. 12. \$1.00.

The normal course of ordination involves a college degree followed by three years of seminary. Typically, this precedes placement in salaried full-time employment, usually in a parochial position.

In this booklet Dr. Porter presents canons governing other channels to ordination of priests who have different profiles. He has lifted pertinent sections of canons governing such channels, paralleling them with an interpretation and rationale for each.

The first section deals with Ordination in Special Circumstances. The canon, Title III, Canon 8, Sec. 2 (a), speaks of communities "small, isolated, remote, or distinct in respect of ethnic composition, language, or culture. . . ." Dr. Porter states that, "Canon 8 makes extremely flexible provisions for ordination in unusual situations" and adds that "Canon 8 wisely refrains from giving any precise definition of 'small, isolated, remote or distinct. . ..'" Perhaps wisdom will prevail if such permissiveness is allowed; and

one can certainly agree with the canon's basic premise that all priests are not cast in the same mold.

The canons on non-stipendiary ministry do not prescribe the needs of isolation or unusualness, defined or not. They suggest an economic situation of need. The exposition of this canon states the necessity for the candidate to have opportunity to exercise a ministry where the need exists in the community.

Such a proposed candidate, deacon or priest, must show "intellectual ability and comprehension," not necessarily meaning "scholarly ability," but "thoughtfulness, perception and maturity." The canon defines non-stipendiary ministry, and strongly suggests that local needs are to be met locally by competently trained deacons and priests.

If a call to full-time ministry follows, then further training is needed, tailored to fit without compromising the integrity of ministry.

The canons governing Transfer From Ecclesiastical Employment, a widely growing category, recognize and govern this continued ministry. Some difficulties are suggested and spoken to, but it is recognized that many answers will have to be tailored to fit the individual, particularly with regard to the Pension Fund.

Dr. Porter presents well a view of new models of ministry by expounding the present canons. This booklet should be read carefully before defending or rejecting such models or the preparation for them.

J. M. W.

**THE DEVIL'S BRIDE: Exorcism Past and Present.** By **Martin Ebon**. Harper & Row. Pp. 245. \$6.95.

Don't be put off by the title—this is a solidly researched and psychologically sensitive study bringing together hard-to-find information on various types of possession, pseudo-possession, and exorcism from different places, cultures, and times.

Unlike the spate of uncritically compiled collections of "case histories" in the paperback trade, Mr. Ebon's book employs careful selection and offers interpretative commentary from a number of perspectives and authorities. During a time when most discussions of exorcism are carried on by extremists shouting either "there are no such beings as demons" or "they're all around us," it's refreshing to have one author remind us that "maximum understanding demands that we be aware how minimal our knowledge is."

He warns that "an overeager exorcist can provoke symptoms and create a crescendo of suffering," and notes that "exorcism, in its contemporary sense, is a form of pastoral healing, because it places the bewildered, problem-possessed parishioner within a religious setting that

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he or she may have known since childhood, finding reassurance in smell, touch, and sound (providing the new church building, the pastor, the liturgy, or various committee chairmen do not alienate him.)"

It is for such insights, and for the meticulous research characteristic of his many and varied books, that I commend this one. It is especially useful in suggesting the dynamics and treatment of pseudo-possession, cases of which (in my view) make up a large part of the work.

As a Christian priest who has worked in this area, however, I differ with Mr. Ebon when he writes of the desirability of working with spiritualist mediums or suggests that demons are "submerged personality facets," that "we are, above all, our own demons." This is true of 99% of suspected cases of demonic interference, but we must work with the other 1% as well.

Although he states his objective of "stopping short of any particular conclusion," the preponderant humanist tone of his writing apparently rejects the existence of demons as objective discarnate entities hostile to God and man. Christian exorcism thus becomes merely another way of working with the conscious and unconscious of the sufferer.

Because Mr. Ebon's view of the universe seems to be that what men call "supernatural" are only natural phenomena we do not yet understand, not only demons but the inescapably supernatural bases of Christianity implicitly go by the board.

Perhaps such a criticism is unwarranted, for he never set out to write a "Christian" book: he speaks as a student of psychical studies and a former administrative secretary of the Parapsychology Foundation. Still, I can only review it from within my own experience and from my own theological standpoint. Demons are rare (unlike the many forms of pseudo-possession on which this book is helpful), but they are real.

(The Rev.) ELIJAH WHITE  
Cedar Run Parish  
Casanova, Va.

**THE BITTER HARVEST: CHURCH AND STATE IN NORTHERN IRELAND.** By **Albert J. Menendez.** Robert B. Luce, Inc. Pp. 228. \$7.50.

This book is a good illustration of the perils of trying to serve up history hot. Already the small grounds for hope that Mr. Menendez found in the agreement of Nov. 22, 1973, for a coalition government have been dashed, since that government collapsed on May 28, 1974. Aside from this, it is odd indeed that the author bases his expertise on one apparently brief visit to Belfast in April, 1973. The rest of his information is from a few books, a lot of magazine and newspaper articles, and of course the official government studies, plus some interviews

with Irishmen living abroad. It does not increase the reader's confidence when he discovers that Mr. Menendez disagrees with what the Irishmen tell him.

So what we have here is an exercise in reportorial superficiality, containing lots of interesting bits of information, trying to support the thesis that if the Irish would just act like uncommitted liberal Protestants, all would be well, or at least on the way to being well. Mr. Menendez seems not to realize that most Irishmen other than the Ulster majority (about 2/3 of that population is Protestant) regard Protestants not simply as Protestants but as invading Anglo-Saxons, no matter how many centuries they may have lived in Ireland. His dish of current events is so lacking solid historical perspective that his suggestions for ending the strife (p. 166) are either naive or Utopian. The tragic realities of Ireland deserve better treatment than this.

(The Rev.) WOOD B. CARPER, JR.  
Priest of the Diocese of W.Va. (ret.)

**THE RELIGIOUS ORDER.** By **Michael Hill.** Crane, Russak & Co. Pp. 307. \$14.95.

Michael Hill has done a service to the church as a whole and in particular the religious orders in the year of the first York Conference this summer with his book *The Religious Order*.

The longest lasting contribution will perhaps be in what is an exhaustive bibliographical survey which will stand as covering every jot and tittle of the religious life revival in the Anglican Church. Dr. Hill—for Michael Hill's book is that rare publishing success, the outgrowth of a doctoral thesis—will also stand for a long time for several other special emphases, at least on the American side of the water. One is the charming and entirely justified use of such specialized words as "virtuoso" in a highly artistic-religious technical meaning in which our Celtic ancestors would have rejoiced.

Another is again a Celtic ring on the bells of history, namely a concept of the religious life in a sociological setting and for a primary sociological reason, viz, the bringing together of religious literati.

There is something slightly precious about this book, slightly out of touch with the 21st century which is just decades away from now. Its author in a sense would be more at home in Melrose or Iona, the Holy Island or Whitby than in the busy streets of York.

But he has done his homework well. He has prepared so exhaustive a bibliography that probably no living Anglican monk or nun can say he or she has read everything in this book's bibliography reference listing.

It is a mark of the importance of the subject that the author earned a doctorate partly by claiming familiarity with so vast a file.

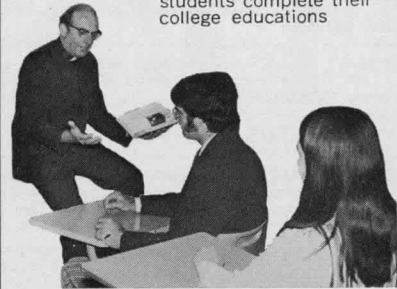
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WANTED: Worker priest for small, rural New York State parish. Reply Box G-137.\*

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# PEOPLE and places

## Positions Accepted

The Rev. James M. Jensen is vicar of St. Paul the Apostle, 305 S. Clay St., Greenville, Mich. 48838.

The Rev. Roma A. King is rector of St. Luke's, Marietta, Ohio.

The Rev. Frank Knowles II is rector of St. James', South Pasadena, Calif. Address: 1325 Monterey Rd. (91030).

The Rev. Richard A. Knudsen is rector of St. James', St. Clair, and vicar of St. John's, Sullivan, Mo. Address: 35 Murray St., St. Clair (63077).

The Rev. Sylvan W. Law is dean of Christ Church Cathedral, Box 665, Salina, Kan. 67401.

The Rev. Eugene J. Loughran is to be rector of St. Paul's, 100 E. High St., Mount Vernon, Ohio 43050, by late August.

The Rev. E. Joseph Mackov is rector of All Souls', 2300 Cathedral Ave., N.W., Washington, D.C. 20008.

The Rev. Fred A. McDonald is chaplain to the Vicar General of the Archdiocese of Jerusalem. Address: St. George's Cathedral Close, Box 19018, Jerusalem East.

The Rev. Livingston T. Merchant is vicar of the Church of the Annunciation, Lewisville, Texas.

The Rev. William E. Morgan is vicar of Holy Trinity, Box 3068, Pensacola, Fla. 32506.

The Rev. John Morrison is associate minister and vicar of the Winton Forest Church Center, Cincinnati, Ohio.

The Rev. Charles Newbery is rector of St. John's, Locust Valley, L.I., N.Y.

The Rev. Stephen Norcross is vicar of St. Michael's, McDonald St., Kingwood, Ohio 26537.

The Rev. John S. Paddock is rector of St. Paul's, Greenville, Ohio.

The Rev. Raymond L. Phillips, Jr., is vicar of St. Paul's, 701 Unity St., Fort Mill, S.C.

The Rev. David S. Pollack is assistant to the rector of Christ Church (Georgetown), 3116 O St. N.W., Washington, D.C. 20007.

The Rev. William Ralston is rector of St. John's, Savannah, Ga.

The Rev. Glenn E. Rankin, in charge of St. Paul's, Harlan, Ia., is also in charge of Trinity Church, Denison. Address: Box 526, Harlan (51537).

The Rev. Hill C. Riddle is rector of Christ Church, Franklin & Washington Ave., S.W., Roanoke, Va. 24009.

The Rev. Michael G. Rokos is assistant, St. Thomas, Garrison Park, Md.

The Rev. Harry B. Scott III is rector of St. Thomas', Christianburg, Va. 24073.

The Rev. Garrett W. Shaffer is rector of St. Andrew's, 3755 Raccoon Rd., Youngstown, Ohio 44406.

The Rev. H. David Sox is an instructor, American School London, England.

The Rev. Thomas K. Turnbull is associate, Christ Church, Denver, Colo.

The Rev. Marshall T. Ware is to be chaplain of St. George's School, Newport, R.I., Sept. 15.

The Rev. Vincent Warner is rector of Christ Church, Grosse Pointe, Mich.

The Rev. Edward T. Watson is vicar of Holy Child, Holly Hill, Fla.

The Rev. Donald A. Webster, is dean of St. Luke's Cathedral, Portland, Maine.

The Rev. John E. Wilbur is rector of St. Mary's, 728 23d St., N.W., Washington, D.C. 20037.

The Rev. Donald O. Wiseman is rector of St. Dunstan's, Largo, Fla. 33540.

## Ordinations

### Deacons

Pittsburgh—Amin Michael Hornyak, assistant, St. Stephen's, 8th Ave. & Walnut St., McKeesport (15132); and Arnold William Klukas, assistant, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh (15217).

Rhode Island—Roy Wheaton Cole III, assistant, St. James', Woonsocket, address, 102 South St., Foxboro, Mass. 02035.

Southeast Florida—Allen Waldo Farabee (former Methodist minister), Nashotah House, Nashotah, Wis.

Southern Ohio—Jack L. Iker, assistant, St. George's, Dayton, Ohio; and Russell R. Raney, non-stipendiary, address, c/o the diocese.

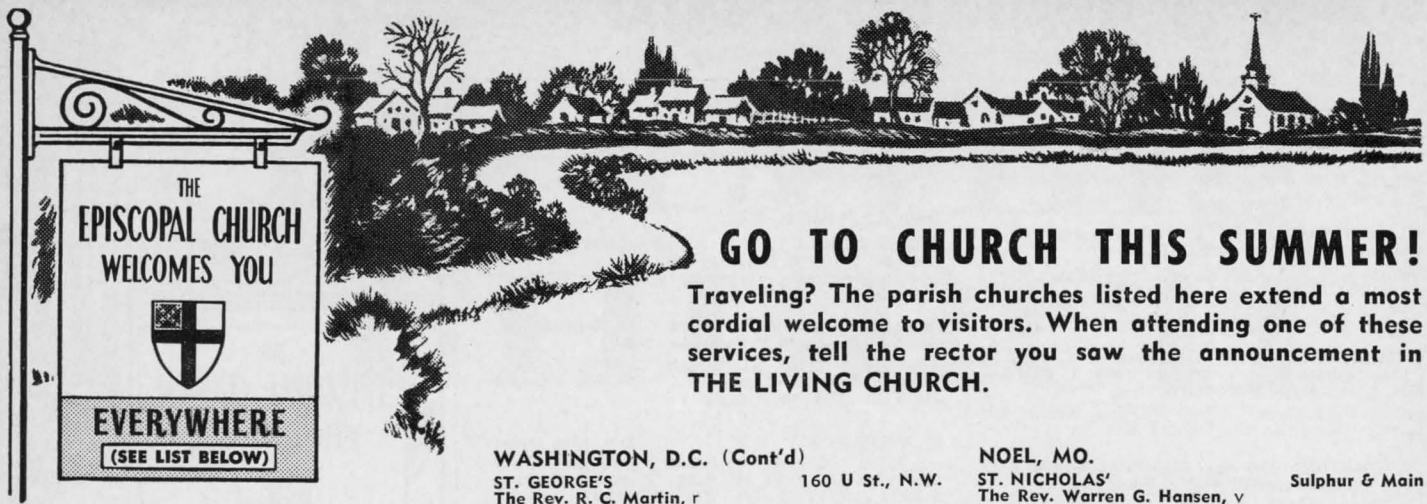
Southwestern Virginia—George E. Packard, assistant, St. Paul's, 7th & Clay Sts., Lynchburg, Va. 21504.

Virgin Islands—Eric Emmanuel Dawson, Adrian Ivan Heyliger, Anath Ethnan Jackson, and Conrad Warren Smith, all in mission work assigned by the bishop's office, address, c/o Diocese of the Virgin Islands, Box 1589, St. Thomas, U.S. Virgin Islands 00801.



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

### LITTLE ROCK, ARK.

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

### LOS ANGELES, CALIF. (Hollywood)

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

### MARYSVILLE, CALIF.

**ST. JOHN'S** 8th and D Streets  
Between Lake Tahoe and San Francisco  
Sun H Eu 8; 10. Thurs 9:30

### SAN FRANCISCO, CALIF.

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

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off 1-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
The Rev. Gilbert E. Dahlberg, r  
Sun HC 7:30 & 10

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;  
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

### DANBURY, CONN.

**ST. JAMES'** CANDLEWOOD LAKE  
Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7 & 8, Service & Ser 10:30; Daily 10;  
HC Wed, HD, 1S & 3S 10:30; "Weekenders Service"  
HS & Ser Thurs 7

**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.

### WASHINGTON, D.C. (Cont'd)

**ST. GEORGE'S** 160 U St., N.W.  
The Rev. R. C. Martin, r  
Sun Masses 7:30, 9 & 11. Daily as announced

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

### COCONUT GROVE, MIAMI, FLA.

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

### LANTANA, FLA.

**GUARDIAN ANGELS** Cardinal at Hypoluxo  
The Rev. David C. Kennedy, r  
Sun Masses 8, 10 (Sung), 6

### 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

### HARRODSBURG, KY.

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser

### 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

### OAK BLUFFS, MARTHA'S VINEYARD, MASS.

**TRINITY CHURCH** (Across from the boat wharf)  
The Rev. B. Linford Eyrick, p-in-c  
Sun HC 8 & 10:30

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### KANSAS CITY, MO.

**ST. AUGUSTINE'S**  
"The round Church at 28th & Benton"  
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

### NOEL, MO.

**ST. NICHOLAS'** Sulphur & Main  
The Rev. Warren G. Hansen, v  
Sun 8:45 H Eu; Thurs 9 H Eu & HS

### FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
The Rev. Carl E. Gockley, r  
Sun Low Mass 7:30, Parish Mass 10:30

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 10; Weekdays 8

### LAS VEGAS, NEV.

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

### DOVER, N.H.

**ST. THOMAS'** Locust & Hale Sts.  
The Rev. Perry F. Blankenship, r  
Sun 8 & 10 Eu; MP 2S & 4S at 10

### BEACH HAVEN, N.J.

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

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

### SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon James E. Hulbert, r  
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

### ALBUQUERQUE, N.M.

**CATHEDRAL OF ST. JOHN** 4th & Silver, S.W.  
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri, Sat 12:05; Tues, Thurs 10

### SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

### 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

### GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Smith L. Lain, r  
Sun HC 8 & 9:30

### 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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

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(Continued from preceding page)

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

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun HC 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed  
6; Thurs 12 noon

**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 Bel-  
ford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 10:30 Morning Service and  
Sermon (HC 15 & 35). Daily 9 MP

**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 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, 10, 11 (High), 5; EP & B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

**QUEENS, N.Y.**  
**RESURRECTION** "Our Centennial Year"  
Lefferts Blvd. & 85th Ave. Kew Gardens  
The Rev. George Raymond Kemp, r  
Sun HC 8 & 10

**UTICA, N.Y.**  
**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Law-  
rence C. Butler, ass't m  
Sun HC 8, MP, HC & Ser 10; Int. daily 12:10

## CHILLICOTHE, OHIO

**ST. PAUL'S** 33 East Main St.  
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy  
Days, HC 12:05

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 11 MP & S, 1S & 3S HC

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

**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

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## CHARLESTON, S.C.

**CATHEDRAL OF ST. LUKE & ST. PAUL**  
126 Coming St.  
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

**ST. ANDREW'S** 2604 Ashely River Rd.  
The Rev. John E. Gilchrist, r  
Sun 8 & 10 H Eu; Wed 10 H Eu

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

## MYRTLE BEACH, S.C.

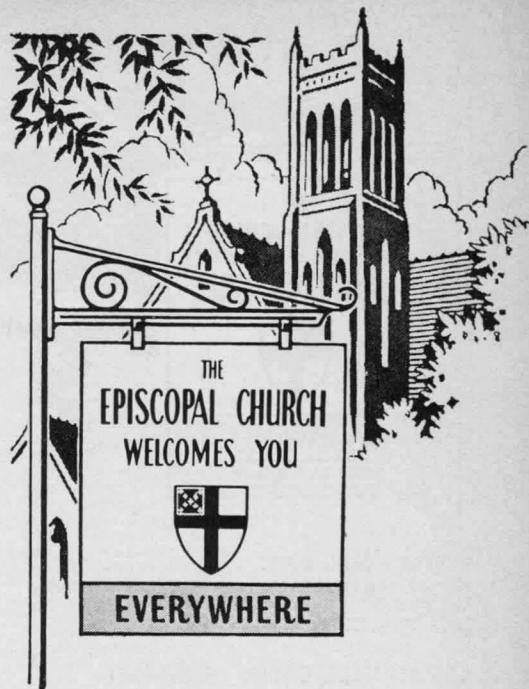
**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10  
(2S & 4S); Thurs HC 1; HD as anno

## ALICE, TEXAS

**CHURCH OF THE ADVENT** 200 Second St.  
The Rev. W. A. Gerth, r  
Sun 7:30 & 10:30 H Eu, (MP 4S)

## DALLAS, TEXAS

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon,  
Sat 8:30



## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD  
10; EP daily 6; C Sat 4:30-5:30.

## ODESSA, TEXAS

**ST. JOHN'S** 401 W. County Road  
Sun HC 9:15, 11, 7; Tues 9:30

## ST. BARNABAS

4141 Tanglewood  
Sun HC 8:30; 10

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

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

## HOQUIAM, WASH.

**HOLY TRINITY** 4th & Emerson  
The Rev. Robert Burton, r  
Sun HC 10

## SPokane, WASH.

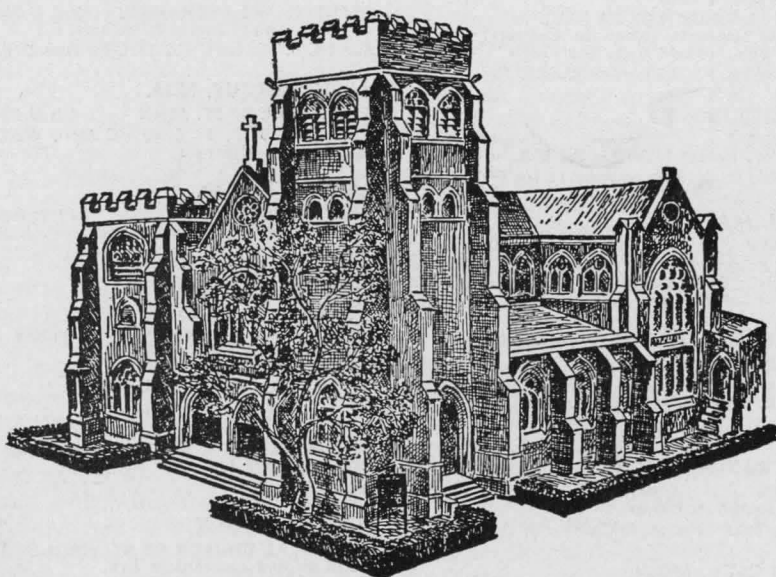
**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

## WESTPORT, WASH.

**ST. CHRISTOPHER'S** Spokane St.  
The Rev. Robert Burton, v  
Sun HC 12:30 noon

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6



ST. PAUL'S CHURCH, FLATBUSH  
BROOKLYN, N.Y.

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