

# The Living CHURCH

## Saint Aidan's PRAYER FOR LINDISFARNE

Lord, this bare Island ~ ~  
make it thy Place of Peace.  
Here be the Peace of men who do thy will  
Here be the Peace of brothers serving men  
Here be the Peace of holy Rules obeying  
Here be the Peace of praise by dark or day  
Be this thy Island, thy Holy Island ~  
I, Lord, thy servant Aidan, speak this  
Prayer. Be it thy care. AMEN

# AROUND & ABOUT

— With the Editor —

**T**O KAREN:

Thanks for your permission to answer your letter in TLC. Many people are interested in the question you raise, and many people, I know, share your view, which I think is wrong.

You say that heaven and hell are states of mind, or states of soul—that, and only that, and in support of this you quote, not Bible or church, but John Milton. With all due respect to that magnificent man, I reply: (1) he is not the ultimate authority in matters of faith, and (b) he never said “The mind is its own place, and in itself can make a Heav’n of Hell, a Hell of Heav’n.” He had Satan say it. Now, if you were a poet or a playwright and you had Satan among your *dramatis personae*, would you have him say things that are your own things? I can’t believe it. Too many people quote this line, and others, from Milton, paying no attention to who it is who speaks them in the epic and attributing them to Milton. Next to Shakespeare, poor Milton has suffered more of such abuse than any other great poet, in our language at least. I imagine that Dante has to take the same mistreatment from Italians.

If you will say that the soul experiences heaven or hell, as it chooses, I’ll agree with you, so long as it is understood that the heaven or hell we may experience now is only a momentary and partial upthrust, or downthrust, into space-time of the Real Thing which shall be hereafter. But if you want to maintain that heaven and hell are “in” the mind, in the sense that they are only conceptual or imaginary and have no real existence outside the mind, you have no reliable authority for so saying—not even John Milton; you have only his fictitious Satan (an admittedly attractive fellow in some ways, but still just a paper tiger).

When a resident of St. Paul told that city’s council, in an open meeting on the subject of a “gay rights” ordinance, that the city could become “another Sodom and Gomorrah” a Baptist minister also present replied: “Don’t give me all this holy-moly stuff about the Bible.” The good pastor had less tact, less patience, and more honesty than those who answer the quoters of scripture by saying that the biblical writers were “culturally conditioned” and therefore unsound on the subject. Maybe somebody ought to

formulate a law (the First Law of Hermeneutics?) that would run something like this: “If what’s in the Bible supports our view, it is Holy Writ, which God has caused to be written for our learning; if it doesn’t, it’s holy moly.”

Is old Senator Sam from North Carolina the last man in high public life who can quote from the Bible and the classics? I hope not, and know that many readers of TLC share my hope. Maybe the Lord in his mercy will raise up some more people who can be both literate and political. Some historian, I think it was one of the Trevelyans (George Otto, *père*, or George Macauley, *filis*) noted that in the 18th century members of the British Parliament quoted from the Greek and Roman classics, in the 19th they quoted from the Bible, in the 20th they quote from nothing at all. Senator Ervin is of the grand old school of literates. So was the late Senator Everett Dirksen. I once had the privilege of setting him straight about a faulty ascription. Addressing the 1952 Republican national convention he pleaded with it to heed the words of Paul the Apostle how he said: “Come now, and let us reason together.” I wrote to him pointing out that this precept comes from an even more august authority—God, as reported by a usually reliable source named Isaiah. I expected no reply, but I got one: thoroughly delightful, with an unforgettable quotation in it which I have forgotten.

It was most meet and right, *dulce et decorum*, when Senator Sam, at the final news conference of the Senate Watergate Committee, quoted the century-old verse of Josiah Holland as his final thought on today’s moral crisis in government:

God give us Men! A time like this demands  
Strong minds, great hearts, true faith  
and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries  
without winking!  
Tall men, sun-crowned, who live above  
the fog  
In public duty and in private thinking.  
Say it again, Sam.

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\*Director

†Member

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

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## THE KALENDAR

### August

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]
8. Trinity XIII / Pentecost XIV
12. John Henry Hobart

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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# What CAM said at Philadelphia

Statement read by the Chairman of CAM,  
The Reverend R. DeWitt Mallery, Jr.,  
during the "ordination" on July 29

Right Reverend Sirs:

On behalf of the Committee for the Apostolic Ministry, representing hundreds of the clergy of the Episcopal Church and thousands of its lay members, I declare that there are clear canonical impediments to the ordinations you propose, and I urge you, individually and collectively, to consider these canonical barriers and face the grave injury this act would bring upon our Church, and therefore to proceed no further with this proposed ordination.

The issue here is obedience to the Constitution and Canons and to the doctrine, discipline, and worship of the Protestant Episcopal Church, and to the oaths of conformity taken by you and by the deacons presented here. These acts of ordination, if they take place, would be in defiance of the godly admonition of your pastor, the Presiding Bishop of the Episcopal Church, in defiance of the wish of the Bishop of this Diocese, and in defiance of the specific action of General Convention 1973, which voted *not* to approve in principle the ordination of women to the priesthood. It would be in defiance, further, of the resolution of the House of Bishops, also passed at Louisville in 1973, calling upon every Bishop of this Church to obey the decision of General Convention and not to act independently or uncanonically by attempting to ordain a woman to the priesthood.

Besides being prevented and impeded by the action of General Convention 1973 from ordination to the priesthood at this time, the women deacons now presented do not have, and perforce cannot have, canonical consents required for such ordination, and most of them have been specifically admonished by their respective Bishops not to present themselves for ordination here. The oath taken by every Minister of this Church binds him to conform to the doctrine, discipline, and worship of this Church. The action proposed can in no way be an action of the Episcopal Church but, rather, can only be a sad and serious breach of its unity.

It is not too late, even now, for reason, responsibility of office, collegial respect and love for the Church to prevail. I declare these obvious, grave, and inescapable canonical impediments not in anger or self-righteousness, nor without human and pastoral sympathy for those who feel a sense of injustice and frustrated vocation, but in the hope and prayer that solemn vows, constitutional order, and good faith will be kept. For the well-being of the Body of Christ, for the possibility of any untarnished and recognized priesthood for these deacons, we beg you to obey the will of the Church and carry your case to the Church in the proper legislative channels. As Bishops in the One, Holy, Catholic, and Apostolic Church, as Bishops bound by your Consecration to act *for* the Church, you must not shatter the unity and peace of the Church.

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## Letters

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

### Ordination of Women

If women are really committed to God there is plenty they can do without being ordained priests. The cliché immediately dragged out when someone points out that Christ only appointed men as apostles is that women in those days occupied an inferior position and that is supposed to end all discussion. Christ was an innovator and did not let conventions dictate to him. Christ appointed men for the priestly role but this does not make women inferior. His association with women was always one of deep respect.

Women can and have exerted influence for good in the world teaching, and even preaching, and living as Christians, but they don't have to be seen on the football field, in the trenches, or celebrating the eucharist.

BARBARA C. ROOME

St. Paul, Minn.

It has always been my deepest conviction that the church bases its actions and faith on the authority of Christ himself. That authority is the same that was given to the apostles and passed into the present time through the succession of bishops. It is an authority ratified by scriptures, councils, and tradition, and sealed, safeguarded and preserved by obedience.

A bishop of the church receives his state of priesthood at the hands of other bishops in an action that is established and ratified by the canons of the church. His authority to confer sacraments lies within the framework of his obedience to those canons and the church that ordains him. He is a pastor to a group of people, and can only validly practice his priesthood as long as he is acting within the framework of his diocese. Outside of his legal jurisdiction a bishop may only confer sacraments by proper dispensation. Even a bishop must be obedient to the church, its canons, and tradition.

It is also my understanding that the priesthood, in any of its three offices is not something that may be demanded by right. No one is worthy, ever. To demand ordination is unthinkable and anyone who thought otherwise would be eliminated from consideration long before the opportunity arose.

It completely escapes my understanding how the bishops and women involved in the recent irregular ordination can consider their action justifiable. The bishops were without legal jurisdiction; they conferred holy orders without due process; they violated their consecration promises to uphold the laws of the American church. In all their catholicity, they managed to perpetrate one of the most inexcusable breaches of Christ's authority. Without consent of their fellow bishops, against every tradition of the undivided church, amidst protests from every corner of

the church, they acted in complete contradiction to the authority they were trusted with. If they maintain that the ordination was a conferring of catholic and apostolic priesthood, they are sadly mistaken.

As to the women involved, what can they hope to gain? If they knew anything about priesthood, they would realize that their ordinations are both irregular and irreconcilable with the practice of catholic religion. If they feel that they are in fact "priests," then they have set themselves up as their own authority, and are acting apart from the church. As for the church perpetrating injustice to women, their solution to the problem is infantile. Forcing the issue on the church will only prove to make the ultimate solution more difficult to reach. No one has the "right" to be ordained—especially 11 women who demand it on grounds that the church has discriminated against them. They are only deluding themselves by thinking that what they and their bishops did was a valid sacramental act. No doubt the outward forms were done with perfect adherence to the Rite of Ordination. Unfortunately that was the only thing that was done properly. By the time the "ordination" took place, they had all placed themselves outside the lawful authority of the church.

I am in favor of the ordination of women if it is lawfully accomplished. I am a very committed Christian in the Episcopal Church. For those who may think I am conservative and over-the-hill both theologically and age wise, you may be interested to know that I am 23 years old, broad church, and very disappointed in the nearly consistent hypocrisy and inconsistency of the whole movement to see women admitted to holy orders.

DANIEL W. OPPENHEIMER

Chicago, Ill.

Renegade and unworthy are the only words to apply to the four bishops who recently ordained 11 women to the priesthood in Philadelphia. Misguided is the most charitable adjective that I can apply to the so-called women priests. Did they not break their vows at the very instant they accepted ordination because they were not upholding the doctrine, discipline and worship of the Episcopal Church?

Personally I do not approve of women priests or even deacons (or for that matter even lay readers and acolytes). But when the day comes, and I am afraid it surely will, that women can legally and canonically be ordained to the priesthood, I will probably accept it. But there can be no moral excuse for bishops ordaining persons who have not been approved by the standing committees and bishops of the dioceses from which they come, and when the national church has not yet approved the ordination of women to the priesthood.

J. HARRISON WALKER

Wilmington, Del.

Isn't it interesting that in Christ's day, when having women priests was a common feature of the day's paganism, Christ rejected having the same. Yet in our day, when this practice has become almost non-existent,

The Living Church

we proud Episcopalians have restored an ancient practice! Bully for us!

I always thought that our example was Christ, his practice, teachings and principles, rather than the "majority opinion" as to what should be, or what would be nice; and especially we were to do all things in decency and order, obeying the laws and practices of our church (at least until they were lawfully changed). But the four bishops have set me straight! If you don't like the laws of the church or its ancient practices, you simply publicly defy them, and all lawful authority along with them by taking the course you "feel" best. So I guess I need no longer fear the possible wrath of my diocesan should I wish a change in any practice I "feel" is contrary to my ideas of proper for the church. Or, wait a minute, is the moral here—you can only flaunt your contempt for the laws of the church if you are a bishop?

(The Rev.) DUANE V. FIFER  
St. Mark's Church and School

Cocoa, Fla.

I am sure that if the decision at Louisville last fall had gone the other way, i.e., in favor of ordination of women, those of us who might have continued to oppose that action would have received short shrift from the church's establishment. In fact, we would probably have been excommunicated. I shall watch with interest to see what, if any, action is taken against these four bishops who have chosen to flout the will of the majority and the considered official position of the church.

It appears to me that this is simply another illustration of the determination of the "liberals" to have their own way, with the votes if they have them, against the votes if they haven't got them.

STUART MCCARTHY

Bronxville, N.Y.

Although I am no longer an Episcopalian, I was given a tremendous boost by the ordaining of those 11 women.

It helped to make up for all those years that the Episcopal Church treated me as a second-class citizen.

MARGARET K. EDSALL

Arlington, Va.

How ironic indeed it is on this day when the House Judiciary Committee met to consider an article of impeachment based upon presidential abuse of power that we witnessed an example of episcopal abuse of power by four bishops of the Episcopal Church.

(The Rev.) DONALD H. LANGLOIS  
St. George's Parish

Flushing, L.I., N.Y.

### The Anglican Cul-de-Sac

It seems reasonable to assume that Robert Mead ["The Unmaking of an Anglo-Catholic," TLC, July 21], prefers to worship as he was taught. It seems that he was taught the disciplines of the Episcopal Church, rather than those of some other. He says that he is alone "at the end of the Anglican cul-de-sac." Why? There must be at least 35,000 worshippers in this country who were baptized, taught, confirmed, and worshiped according to the disciplines of the Book of Common Prayer, and who prefer them. I am

sure that there are many regular worshippers in the Episcopal Church who want the Book of Common Prayer, and if they get manipulated into a cul-de-sac it is going to be a very crowded one, not one bit "lonely."

M. B. ABRAHAMS

Trumansburg, N.Y.

### Who Are "Most Powerless"?

Your arrangement of news on page 5 of TLC, July 28, contains an interesting juxtaposition. After your story of Presiding Bishop Allin visiting a parish of the "poor and the powerless" who were described by the rector of that parish as "the first citizens of the church," you follow with an account of an ethicist's evaluation of the human fetus which he says "cannot give consent."

Implied, of course, in this reference is a non-personhood of the fetus and, thus, a moral unconcern for its fate. In the light of this judgment, it would seem that the most poor and most powerless of all who could become at birth through baptism the latest first citizens of the church are subject to a moralist's foreclosure of that possibility. If these who are least in the kingdom of heaven must live without a legal and moral defense, at least their survival may depend upon a stronger influence, a mother's mercy.

(The Rev.) GARY Y. CANION  
Salt Lake City, Utah

### In Appreciation

One very welcome addition to TLC is the monthly column by Father Porter, "Feasts, Fasts, and Ferias." His suggestions are very helpful to me as the rector of a small parish, and I enjoy his easy way of dressing up liturgical celebrations without resorting to tremendous budgetary considerations.

We used his idea of reading the Gospel for the Feast of Pentecost in several languages after the English had been read, in our case French, Arabic, and Greek, and the response by the congregation afterwards was most gratifying. This is the kind of thing which the people of the church can relate to in very positive ways as a deepening experience of the Good News.

Thank you for including the column in our magazine.

(The Rev.) EDWARD S. PROVOST  
Saint Paul's Church

Southington, Conn.

### Friendship and Sex

THE LIVING CHURCH is to be commended for opening up the door for some public discussion with reference to homosexuality and how this problem relates to the life of the church.

What concerns me the most about homosexual behavior becoming an acceptable pattern for human relationships is in what this will do to friendship. This danger has been already implied in a serious and dreadful sort of way in the naming of a so-called "gay church," the "Church of the Beloved Disciple." Once there is the slightest inference that friendship and eros belong together, the institution of friendship will be destroyed.

I am afraid that the seeds for this disastrous trend have already been sown. It becomes increasingly difficult for young people to enjoy wholesome friendship relationships

now that homosexuality is becoming legitimized in many quarters and throughout much literature and drama. We are about to erase "philia" from the realm of human relationships. Our children will grow up to think that the love between David and Jonathan must have included some sort of erotic experience.

Is it not true that sex is used as a shortcut or lazy substitute for genuine friendship? We are all vulnerable, but what a tragedy if even the church gives in to the present demands to canonize a very human trait which our Lord would impart his grace to us not to succumb to!

This is not a problem for just homosexuals to face up to. It involves all of us. It is hardly a question of civil rights, but rather the extent to which we as Christian men and women are ready to bow down to *Eros* at the expense of *Agape*, *Storge* and *Philia*.

(The Rev.) DANIEL H. GOLDSMITH  
Church of Our Saviour  
Killington, Vt.

### Ecclesiastical Graffiti

Perhaps the author of "Ecclesiastical Graffiti" [TLC, July 28] would be interested in knowing the provenance of one of his quotations. "Let me come into the church of God" was written by the late great Dean of York, Eric Milner-White, and is included in his book of prayer poems entitled *My God, My Glory*. It can be found in the first section, "Prayers before Prayer" and is called "Prayer Before Entering Church."

ALICE D. BORMAN  
Milwaukee, Wis.

### Quality of Worship

I would like to take exception to the idea expressed by the Rev. Robert Cromey in "PIGS" [TLC, July 14]. He states that San Francisco should perhaps have only four strong churches rather than a number of small churches. The church is people. As long as there are two or three Christians that are organized in a church with a priest to minister to them, that church should be allowed to exist.

The root of the problem is priests who want, demand, and expect a high salary before they are willing to take one of these small churches. If no priest can be found to minister to a small church, then perhaps it should close or merge with another church. The value of a church is not measured in numbers but in the quality of worship and Christian commitment. This is often found more in struggling churches than in large "successful" churches.

(The Rev.) HARRY KRAFT  
Trinity Church  
Madera, Calif.

### The Gloria

... and when they had sung a hymn, they went out to the Mount of Olives" (Matt. 26:10; Mk. 14:26). The hymn of praise came at the end of the supper. That's where the Book of Common Prayer puts it. So maybe the Book of Common Prayer is not so wrong after all in placing the Gloria at the end of the mass.

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

# The Living Church

August 25, 1974  
Trinity XI / Pentecost XII

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## PENNSYLVANIA

### In Philadelphia, a Storm of Reaction

By the Rev. GEORGE W. RUTLER

According to the Philadelphia *Bulletin* [July 29], "A spirit of jubilation was marred by boos at the Church of the Advocate in North Philadelphia today when 11 women were ordained Episcopal priests in a precedent-setting ceremony. The booing broke out among some 1,500 worshippers when four priests stepped forward to state their positions in opposition to the ordination. . . ." The event, reported by national newspapers, radio and television, was certainly one of the most controversial incidents in the history of the Episcopal Church.

The drama began when news leaked on Friday, July 19, that three bishops without jurisdiction (Bishop Robert L. DeWitt, resigned; Bishop Daniel Corrigan, retired; and Bishop Edward R. Welles, retired) were planning to violate canon law and ordain 11 women to the priesthood on July 29.

The news released a storm of reaction, uniting many who were ambiguous about the theological case but who opposed the canonical violations. The three bishops were acting without the permission of the Ordinary, the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, and thus violating episcopal canons. They were planning to ordain persons outside their own dioceses without permission of bishops or standing committees, thus violating ordinal canons. They would be ordaining women, thus violating catholic and apostolic practice as well as the decisions of General Convention. Nevertheless, Bishop DeWitt announced that "there are absolutely no grounds to doubt the validity of this ordination."

As Bishop of Pennsylvania until his resignation last year, Bishop DeWitt had long championed women's ordination and on one occasion, in the same Church of the Advocate, had participated in a protest mass denouncing the refusal of the church to permit the ordination of the Rev. Suzanne Hiatt to the priesthood. Thus observers agreed that Pennsylvania was a logical place for the controversial ordination service.

The Presiding Bishop announced his opposition to the proposed service, and Bishop Welles agreed that he would give it "serious consideration," but by Satur-

day, July 27, it was clear that there would be no cancellation.

The spacious church, in the heart of the North Philadelphia ghetto, was filled to capacity an hour before the starting time of 11:00 a.m. The Philadelphia police department had a special riot squad on hand but this was not needed. Various groups who intended to oppose the service had announced at an earlier meeting in the Church of the Good Shepherd, Rosemont, that they would oppose the "illegal and undignified" service with conduct "legal and dignified."

Shortly before the service it was announced that a fourth bishop, the Rt. Rev. José Ramos, Bishop of Costa Rica, would participate. During the course of the service the bishops announced that a fifth bishop was also participating, the late Bishop of Delaware who, being now dead, was spiritually present in disembodied form.

The rites used were according to the

#### Presiding Bishop's Statement on Ordination of 11 Deacons

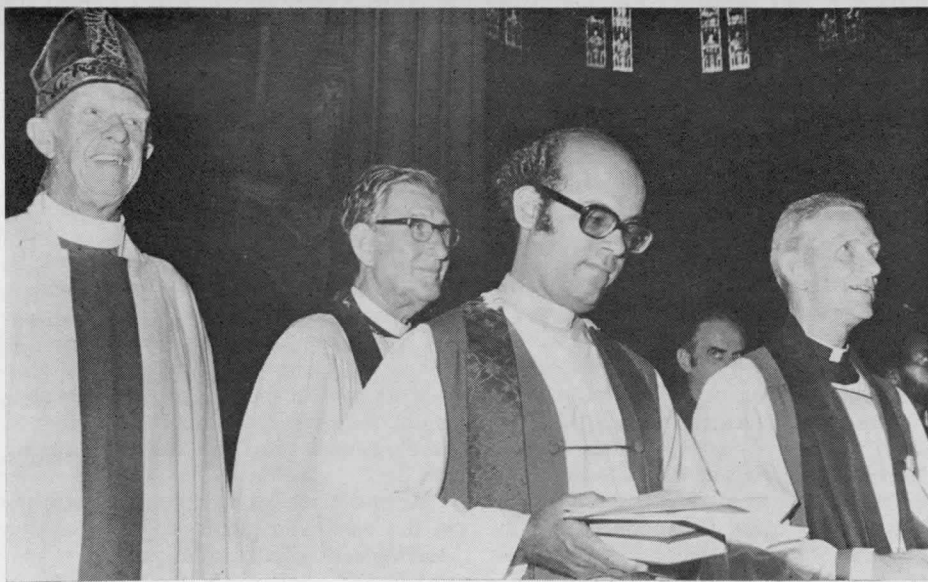
"As I understand what has occurred, this ceremony was contrary to the Constitution and Canons of the Episcopal Church. Any bishops involved in such a service have exceeded their authority and have not acted for the whole church, as is the norm in ordinations. Accordingly the ordinations are irregular and may be found invalid. Under the Canons, diocesan bishops are bound to restrict any deacons receiving such ordination from exercising priestly functions. I deeply regret this incident because it acutely adds grievous and burdensome problems of internal relationships and procedures. The church should be investing all energy in developing the full role of all members of the church, including women, in mission, a necessity, if the church is to coordinate her strength and service to the desperate human need throughout this world. My concern is not for superficial unity. My concern is the growing development of Christian relationships throughout the household of faith and beyond."

(The Rt. Rev.) JOHN M. ALLIN  
Presiding Bishop

Ordinal included in the Book of Common Prayer. The entering procession was greeted with prolonged applause and the sermon following, preached by Dr. Charles V. Willie, vice president of the House of Deputies, was interrupted by applause and cheering nearly 20 times. During the sermon, in addition to clapping, a large number of the congregants held clenched fists in the air. Dr. Willie called the service "the hour of truth," and reminded the congregation of Martin Luther's defense of the "priesthood of all believers." Condemning the "sexist policy" of General Convention, he called on the people present to "redeem the General Convention from a foolish mistake. We will break with all the church and we will suffer the consequences," he said. "The era of passive resistance is rapidly coming to an end. . . . It is time that the church realizes it is the servant of its members. . . . The image of the male priesthood has obviously not been successful; why does it remain?"

Persons intending to make formal objections were assigned seating in the south transept and were surrounded by a team of young women in T-shirts and levis with their arms locked to form a barrier. The official parties were allowed to proceed one by one before the television cameras where they each spoke briefly. The Rev. Canon Charles Osborn, executive director of the American Church Union, listed the canonical violations. The Rev. DeWitt Mallary of the Committee for Apostolic Ministry pleaded for a cessation of the service to avoid schism and to allow the church to consider more soberly the theological questions. The rector of the parish, the Rev. Paul Washington, who was aided by the Very Rev. Edward Harris, former dean of the Philadelphia Divinity School, asked for a stop to the booing and other interruptions by the congregation. The third speaker, the Rev. George W. Rutler, spoke for three and one-half minutes on the theological issues at hand and was interrupted by laughter or boos twelve times, the loudest laughter coming at his mention of the Council of Nicaea and of Adam and Eve. Other speakers, including the Rev. James Leech, of Rhode Island, spoke briefly.

After the laying on of hands, in which about fifty priests in street dress participated, those contesting the service left. A concelebration followed. During the administration of holy communion



RNS

Bishops Welles (left), Corrigan, Ramos, and DeWitt during Philadelphia ordination  
A violation of catholic and apostolic practice?

participants mingled freely with each other. At least one woman was seen going to the altar rail eating from a bag of popcorn.

Nearly every bishop consulted objected to the service and threatened full disciplinary action. Bishop Ogilby and most of the Pennsylvania clergy boycotted the proceedings. Half a dozen of them issued a statement saying that while they objected to the manner of the ordination, they would participate in the eucharist.

In a statement issued after the ordination, Bishop Ogilby said that this matter is one to be resolved by the church and not in civil court. "I have taken steps, in accordance with the Canons to restrain the Rev. Suzanne R. Hiatt from exercising priestly duties, and if she refuses I will initiate action to suspend her in accordance with Title IV of the National Canons. The ecclesiastical discipline of bishops, in accordance with the Constitution and Canons, is vested with the Presiding Bishop and the House of Bishops."

## WOMEN

### Defying Church, Women State Their Views

Eleven women, all members of the diaconate, cited "injustice" and "oppression" as reasons for their decisions to defy church law and seek ordination from those bishops who would help them. The service was held in Philadelphia.

Raised a Southern Baptist, Marie Moorefield, 30, a chaplain trainee at Topeka State Hospital, said her decision "has to do with what I feel my mission is now. I feel very strongly it's important to take a prophetic stance." She was confirmed in 1969. Following her studies at Vanderbilt Divinity School, she worked for two years with the United Methodist

Board of Education.

Alison Cheek, 47, a native of Australia, has been a pastoral counselor in Washington, D.C., and a part-time staff member at St. Alban's Church, Annandale, Va. After the 1973 General Convention on ordination of women to the priesthood, she found her church work more difficult because she was "an official representative of a church that cripples women." She described her ordination as "a way of getting integrity again."

Carter Heyward, 28, and five other women tried to get the Bishop of New York to ordain them last December. Of the recent service in Philadelphia, she said, "... I believe this kind of action will be seen as having been necessary."

Mrs. Betty Bone Schiess, 51, of Syracuse, N.Y., said, "For me to stay on as a deacon and not participate in this ordination would be as though I had made peace with the oppressor."

Suzanne Hiatt, 37, of Philadelphia, consultant on womens' studies to the Episcopal seminaries for the past two and one-half years, said, "If the church believes that we are all equal in the sight of God, then all offices in the church including the priesthood and the episcopate, should not be sex-linked. If the church believes that women are inferior, then I have no use for the church."

Nancy Constantine Hatch Wittig, 28, was an associate pastor of four United Methodist churches in North Carolina during a year of study at Duke University. She was recently called to serve as a curate at St. Peter's Church, Morristown, N.J.

"We are demanding that the church deal with the Gospel, clean up its own house," said Mrs. Wittig, whose husband, Richard, is pastor of Mt. Horeb United Methodist Church, Warren, N.J. "We are all products of the church and we've outgrown our innocence and naiveté that

the church has been honest on this question. That makes this very painful for both of us and the church."

Emily Hewitt, 30, is on the faculty of Andover-Newton Theological School. She said "You cannot continue putting up with the church's complicity in being untrue to the Gospel. To put up with it is to put up with a lie."

Katrina Welles Swanson, 39, wife of the Rev. George Swanson of St. George's, Kansas City, Mo., and daughter of the Rt. Rev. Edward Welles, gave her reason for taking part in the service: "My father and grandfather used to say ordination and marriage are things you should not bother with unless you cannot live without them. That's why I'm doing this." Her father, now retired, and her husband both took part in the service.

Merrill Bittner, 27, currently works on the staff of the Church of the Good Shepherd, Webster, N.Y., and with women in local jails. If she is "expelled" from the Episcopal Church, she said, "I'm not going to die. The church might die from its inability to do what the Gospel says at its heart."

Dr. Jeannette Piccard, 79, noted balloonist, scientist, and aerospace authority, said of the ordination: "It's just a question of whether women are saved by grace. Did our Lord live and be crucified for women, too, or are we redeemed by childbirth? If we are redeemed only by childbirth, then we aren't redeemed at all . . . I think that those who are opposed to ordination of women are heretical."

Sister Alla Bozarth-Campbell, 27, is a member of the Ecumenical Oblates, an interchurch religious order based at Wisdom House, Minneapolis. She said, "the integration of women into the priesthood and the episcopate will have its greatest effect on lay women and their understanding of their own Christian vocations. It won't end with our ordination."

## NEW YORK

### Three Churches Damaged by Arsonist

A Roman Catholic priest, the Rev. Thomas Smith, 65, died as a result of a reported heart attack caused by smoke inhalation after arson caused a major fire in the rectory of St. Vincent Ferrer Church, New York City. St. Vincent's, on Manhattan's East Side, serves as headquarters for the Eastern province of the Dominican Fathers and houses more than 20 priests and brothers, several of whom are retired. Four other priests and 16 firemen were injured in the blaze. The same night fires causing only minor damage were set in two Manhattan Episcopal churches, Ascension and St. Mary the Virgin.

A series of telephone calls were made to the news media by a man who called



Above: Christ Church Brentwood, L.I., N.Y., and right, detail from stained glass window depicting St. Giles: Gifts from a hospital to a church.



Cardinal Cooke praised the "fine job" New York firemen did in rescuing several priests who were trapped by flames on various floors of the five-story rectory. He also noted that the rectory had not been damaged structurally—it was mainly the stairwell and the kitchen, where the fire had been started, that burned—and these will be restored.

#### LONG ISLAND

### St. Giles Finds New Patron in Episcopal Parish

St. Giles is the patron saint of beggars, cripples, and blacksmiths, and he has found himself a new patron—Christ Church (Episcopal) in Brentwood, L.I.

The parish recently received the valuable contents of St. Giles chapel, part of a hospital for crippled children in West Hempstead, L.I., that closed more than a year ago. Included in the gift from the trustees of St. Giles hospital were eight stained-glass windows, a marble altar, two ecclesiastical chairs and a 100-year-old organ whose original workings are still intact.

The hospital trustees chose Christ Church from among many parishes from as far away as California because they felt that the church in Brentwood was the best home physically for the articles. One stipulation they had made was that all contents were to go as a package.

Three of the windows feature St. Giles, the most representative being one that depicts the eighth-century saint in a mitre with his emblem, the hind and an arrow.

#### EVANGELISM

### Missionary Now a "Dirty" Word

Modern church failures stem from the fact that "missionary" has become a "dirty" word, the Rev. Michael Green told the International Congress on World Evangelism in Lausanne, Switzerland.

Canon Green, principal of St. John's College, Nottingham, England, urged Christians to be involved in both the church and the community. He cited his admonition in the course of a paper on evangelism among the first Christians.

Referring to that early church, he said, "We have a good deal to learn from its strategy and tactics, its methods and approaches."

Canon Green observed that "the early church succeeded because every man was a missionary; the modern church fails because 'missionary' has become a dirty word.

"Celsus, in the second century, complains of the Christians at work, in the laundry, in the schoolroom, at the street corner, who were always jabbering away about their Jesus.

"Could any leading critic of Christianity today make the same charge?" he asked.

#### SPECIAL MINISTRIES

### Work Among the Deaf to Be Expanded

More than one hundred deaf people attended the annual convention of the Episcopal Conference of the Deaf held in St. Louis. Host parish was St. Thomas Mission to the Deaf.

The Rev. Roger Pickering delivered his presidential address in sign language which was interpreted by Mrs. Pickering. Fr. Pickering urged the conference to divide itself into two "trail groups," one to work toward the needed national funding by the Episcopal Church, the other to develop goals for the ministry among the deaf.

Several plans for an expanding ministry to the deaf were approved, such as the development of Christian education materials for deaf children and adults, a budget based on an assessment for each congregation of deaf people for support of the annual conference, and the continuation of sign language courses for students at General Seminary.

Guest preacher at one of the convention eucharists was the Rt. Rev. George L. Cadigan, Bishop of Missouri.

The 1975 convention will be held in Chicago, July 5-11.

#### RIO GRANDE

### Senator Montoya Calls for National Renewal

"There was a time when it was much easier to talk about the subject of government—just as there was a time when it was easier to talk about God," U.S. Senator Joseph M. Montoya of New Mexico said in a special loyalty service in the Cathedral Church of St. John in Albuquerque.

"Today we are not so sure of our words or of their meanings—and not so sure about our virtues as public men and women," he said.

Reviewing the history of American democracy he noted the decline from a robust faith in God and country to the skepticism and pessimism of today. In stating what he considered to be the necessary steps toward a restoration of that essential faith and confidence, the senator stressed two things: the need for a restoration of balance among the three branches of government—legislative, executive, and judicial, and the need "to find a way to return to a feeling of shared

## THINGS TO COME

September

Sept. 23-27: Annual Conference of Diocesan Liturgical and Music Commission Chairmen, at Episcopal Conference Center of the Diocese of Northwest Texas, in Amarillo. Representatives from Standing Liturgical Commission and Church Music Commission will be present. For information consult the Rev. James P. Haney, St. John's Church, 401 W. County Rd., Odessa, Tex., chairman of the conference.

himself "Zodiak," who claimed credit for the fires and expressed what police called "considerable animosity toward the Catholic Church." "Zodiak" told UPI, "Priests are going to die. Someday people will realize Christianity is a fraud."

56 year old Gordon Earl Marais was arrested and held as a suspect in all three church fires. He was later charged with homicide, arson and burglary in the St. Vincent's fire. He is still a suspect in the Ascension and St. Mary the Virgin fires. He was found crouched in an alley near Holy Cross Roman Catholic Church. Mr. Marais is a native of New York, and reportedly was recently released from St. Elizabeth's Hospital, Washington, D.C. He is wanted by police in San Bernardino, California, in connection with a department store burglary. Police there and in Richmond, Va., and Baltimore want to question him about church fires in their areas. Mr. Marais' sister told police her brother had been "in and out of half a dozen mental institutions," that she had talked with her brother only a few days before the fires and that although his "imagination was working wildly" then, he had given no indication he intended to set fires. She added that he "had no reason to hold anything against the church" and that "he never really talked about religion."

New York's Terence Cardinal Cooke visited the 104-year-old rectory of St. Vincent Ferrer parish and said, "I'm sorry for the man who did it, because he's obviously deranged and needs help."



power and balanced responsibility, with the people and their representatives making decisions."

Sen. Montoya, a Democrat, is the senior senator from New Mexico and was a member of the Senate Watergate Committee.

Also participating in the service were Gov. Bruce King of New Mexico, U.S. Rep. Manuel Lujan from the same state, and Mayor Harry Kinney of Albuquerque.

Gov. King and Rep. Lujan presented the cathedral with flags of New Mexico which have flown over the national and state capitols.

## MINISTRY

### Priestly Functions May Be "Farmed Out" to Deacons, Laity

The possibility of formerly exclusively priestly functions being "farmed out" to deacons and the laity was hinted when the Church of England's General Synod discussed a document dealing with ordination and allied themes.

The document, entitled, "The Theology of Ordination and the Integration of Ministries," was produced by the Faith and Order advisory group of the Board for Mission and Unity. It was headed by Dr. Eric Kemp, Bishop-designate of Chichester, who explained that the committee had tried to provide material for discussion rather than propositions to be voted on.

One of the speakers, the Rev. Canon William J. Montague of Wakefield, referred to the likelihood of an increasing shortage of full-time priests and said there would have to be "an unfreezing" of the office of priest.

The New Testament, he said, provided no blueprint for the ministry; the church originally was a charismatic movement in which all served.

"What we consider to be exclusively priestly functions will have to be farmed out to deacons, laymen and laywomen," he said. "Ordination to the priesthood will have to be given to many more diverse kinds of people. They may have to be asked to do a five-year stint for the church."

Another speaker said there was no strong scriptural reason why a layman might not preside at the eucharist. It would not make the clergy redundant but it would release them for service in other areas, he held.

The Rt. Rev. John Moorman, Bishop of Ripon, a member of the Anglican-Roman Catholic International Commission (ARCIC), commented on the fact that the document had much in common with the work he had been so closely involved with in recent years on the International Commission.

"Although our ultimate goal is the

union of two churches," he said, "we realize that we are only at the beginning of the process. We are not negotiators but a group of theologians and historians whose job it is to find out where we differ and where we agree."

## NEWS FEATURE

### Waldensians

The Waldensian movement, a branch of Protestantism that pre-dates the Reformation, is observing its 800th anniversary. Celebrations are being held principally in Italy and Latin America where most of the 45,000 modern Waldensians live. Their churches are most numerous in the Piedmont and Lombardy regions of Italy.

The group holds a prominent place in western Christian history. Their founder ranks with John Hus as a major dissenter in medieval Christendom.

The term, Waldensian, comes from the last name—Waldo (Valdes)—of a wealthy Lyons merchant who died sometime between 1205 and 1218. Waldo bears certain similarities to Francis of Assisi.

Around 1174, the merchant heard the story of St. Alexis, a fifth century Roman who left a life of ease to distribute his property among the poor. Waldo did the same. He became a wandering preacher and soon attracted a following, "the poor men of Lyons." He also translated the Scripture from Latin into a language people understood more easily.

Pope Alexander III approved Waldo's work but said the Waldensians should preach only at the invitation of regular priests. The prohibition was not fully observed.

In 1184, the group was placed under ban of excommunication by the Council of Verona. After that, the Waldensians began to organize separately from the Roman Catholic Church. Their number grew in Italy, Germany, France, and Spain. Persecution followed.

The Waldensians persisted in isolated areas of the Alps. The Protestant Reformation in the mid-1500s brought new hope. Contact was made with Swiss and Dutch Reformed Churches and the movement was gradually molded into a Protestant body.

In the Piedmont area, the group enjoyed a period of freedom and expansion in the late 16th century. But members, according to history, "stirred the ire" of the Duke of Savoy who moved against them with his army. Hundreds fled to Switzerland in 1685.

Napoleon I granted the Waldensians a constitution of their own in 1805 but Victor Emmanuel cancelled it nine years later. It was not until 1848, that political and religious freedom were finally granted.

The Waldensians were profoundly affected by their existence in a predominantly Roman Catholic area. According to the Rev. Giorgio Tourn, a district



RNS

Peter Waldo  
Certain similarities to Francis of Assisi.

president in Torre Pellice, Italy, modern Waldensians "regard themselves as Reformed Christians trying to reform the church through their lives rather than emphasizing the confessional aspects of their history."

Members place great stress on the Sermon on the Mount. They are committed to social justice. They reject all forms of violence and strive to keep the church poor.

A Synodical Assembly made up of clerical and lay delegates is the governing body of the church.

There are several congregations in Canada but only one in the U.S., located on Staten Island, N.Y. A Waldensian Aid Society maintains offices in New York's Interchurch Center.

## NEBRASKA

### Omaha Cathedral Provides Special Noonday Ministry

Trinity Cathedral, in the heart of downtown Omaha, has been trying a new and different kind of ministry to people working in its neighborhood, during the noonday lunch hours this summer.

On three of the working days each week live music is played in the cathedral garden from 11:45 to 1:15 p.m. On one day, weekly classic comic movies are shown, and on the other day animated film dealing with social and psychological themes is featured.

Each week, a different art show is exhibited in the church basement.

The only service that is not free of charge is a coffee house providing light refreshments.

Music ranges from rock and classical to country western and organ renditions. Members of the Omaha Musicians Union are donating their services.

## The non-stipendiary ministry —

How well does it perform its task?

# A Case in Point

By HARRY N. COLLINS

**I**t seems to me that the time of high-level, nebulous, philosophic discussion of non-stipendiary ministry should be called to a halt and the whole topic looked at from a practical point of view. In the final analysis, no matter how noble or ignominious a ministry may appear to be in theory, the only true measure of its worth is to be found in how well it performs the task assigned to it by our Lord. Therefore, let us examine a case in point.

In September 1967, having completed the last of my canonical examinations and knowing that my ordination to the diaconate would not take place until sometime in the spring of 1968, I applied to Bishop Banyard of New Jersey for some assignment that would keep me busy

and out of the way of my rector who was new to the parish and had just had a perpetual deacon assigned to him. Quite to my surprise, Bishop Banyard appointed me to serve as a bishop's-man-in-charge of a small, rural community in southern New Jersey.

St. Stephen's in Mullica Hill, N.J., dates its history back to 1790 when services were first held in the town grist mill. By the time of the Civil War a thriving parish existed (although it was never admitted into convention). Then circumstances began to work against the congregation and things went from bad to worse. For one century a handful of people assisted by diocesan missionary funds clung tenaciously to the property and were administered and pastored by clergy who took on St. Stephen's as an addition to their normal parochial duties in some neighboring mission or parish.

By late 1967, the condition of St. Stephen's had deteriorated to a point where Sunday attendance had dropped to between five and twenty-five people. The total Sunday school program was two teachers and ten students. The annual budget was \$3600 and this was not met. There were substantially no parish activi-

ties and an objective evaluator would have found it difficult to justify the continued operation of this parish.

Today that same parish, unaltered by any significant growth in the community, presents a very different picture to anyone who would evaluate it. Along with the increase of social activities that one traditionally expects to see in an active parish there have been important physical and spiritual changes. A once uncared for property is now attractive and improving. Sunday attendance has gone up to a point where adult attendance ranges between 35 and 45 and the Sunday school has 25 to 30 children with five regular teachers and two substitute-aides. The interior of the church has been repaired and refurbished. There is a tutoring program for disadvantaged learners which is conducted by college students, some of whom have become members of the parish. There is a food distribution program which is another part of the parish's Christian outreach. There is a program for young people (about 12 in number) which is not just "a hot dog and cokes group." It was necessary to convert a two-car garage into a Sunday school, and now a new parish hall has been con-

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*The Rev. Harry N. Collins is vicar of St. Stephen's Church, Mullica Hill, N.J.*



structed providing 3600 square feet of educational and social facility.

Every year for the past six years both the diocesan assessment and missionary quota have been paid in full and an additional amount has been spent outside of the parish for charitable church or medical activities. While this amount has been small, it has been budgeted and met regularly. The 1973 budget was for just over \$8,000 and was over-subscribed by almost \$2,000. In a parish with an average income of about \$10,000 per family, over 40% of the parish giving units pledge and give from \$250 to \$1,250 per year. There are adult Bible study groups and other activities that exist on a part-time basis throughout the year. In brief, the parish has become as much alive today as it was dead (or deadly) six years ago.

Proponents of the "worker-clergy" concept would be quick to point to such an apparent success story as proof that the concept has great merit. Critics, on the other hand, would question the long-range value to the parish. The critic would rightly question the effect that the "dual life" would have on the priest.

I believe that a good administrator or organizer with a strong personality could have the same kind of practical success, but to keep a parish spiritually as well as physically active requires more than administration; it requires a certain spirituality, called "holiness." If a priest is to be truly effective he must be holy (*i.e.* "set-apart" for God's work). The reader must judge my ministry for himself. I can only report it.

I work five days a week in the local junior high school teaching mathematics and a course called Human Values which was instituted as a result of my motivation. I have functioned as a pastor to both staff and students, but such activity is difficult to report statistically. No family in St. Stephen's parish is called upon less frequently than twice a year and most receive four or five calls a year. In addition to this, there are the usual number of sick and hospital calls, marriage counseling sessions, domestic problems, and the like. Every day at 6:45 a.m. I go to the altar to celebrate the holy eucharist which is attended by two to eight members of the congregation. (More often it is two, but not infrequently it is four.) Every Wednesday evening there is a healing service and, of course, holy days have a 7:00 p.m. as well as a 6:45 a.m. celebration.

Speaking with members of the diocesan liturgical committee, I find that my readings in that area seem to equal the average for the members of the committee. In other areas of study, (biblical, ethical, programmatic, etc.) I manage some thorough reading, especially in the summer months, but mostly I depend on a heavy diet of journals with capsule reports, looking for trends to predicate the next summer's reading.

I have read that a priest should spend three to five hours a day in study and meditation. I am unable to meet even that minimum, but I do manage an hour or so a day. I have not found that working in the everyday world has made me either feel or be regarded as "un-holy." It

has, I think, kept me from becoming sanctimoniously pious.

Two questions must remain. We must consider what will happen in the future to both parish and priest. Considering the parish first, it can be seen that St. Stephen's is in an area which is about to blossom into a suburban housing development. It is a township which now has 5,000 people and by 1984 will probably have 40,000. In order to handle this influx of people, the present plan is to build three or four houses of worship with their own small parish halls. One additional parish hall will be large and centrally located for those rare times when large halls are needed. The ministry will be a shared one, staffed primarily by non-stipendiary clergy and administered by one full-time priest.

What of myself? Will I be the administrator? Yes, if a full-time administrator is not needed for the next ten years, at which time I plan to retire from education. If it should be that a full-time administrator is needed sooner, I will probably seek another assignment requiring a non-stipendiary priest. I believe that the people of this parish see this plan as an opportunity to carry our Lord's Gospel to the maximum number of people. I do not believe that I have built a personality cult. . . . If I am correct, five years from now a team ministry would be able to function with or without me.

I would like to see the development of a group of non-stipendiary clergy, who could and would function as vicars of the ordinary. Some could function as priests-at-large, traveling about the diocese applying their particular skills as they might be most helpful. Some of these priests-at-large could be used as consultants on specific problems and others could be available as temporary curates. The majority of them would be available to the bishop for missionary strategy.

During the 60s the assignment getting the glamor and publicity was the one in the inner city. In the meantime, the "new-towns" which blossomed all over the countryside went begging for clergy and houses of worship. Mostly young people, strapped with mortgages, they were expected to develop their own parish and find a way to pay for the bulk of the costs. In the meantime, old neighboring parishes took the attitude that these people could drive in their cars to church. I am firmly convinced that the area of greatest missionary need today is found in our suburbs.

Non-stipendiary clergy can provide an answer to this problem. They can develop new parishes in the suburbs and act as members of a team ministry that can serve neighborhood churches with relatively small congregations. This kind of ministry is not the wave of the future. It is a ministry which is best suited to meet some of the special needs of this special time.

# EDITORIALS

## The Statue and the Flower

Several years ago in San Francisco, I took a photograph of a statue of the Virgin Mary set in a niche in the wall around the cemetery attached to Mission Dolores. Looking at the photograph recently, I realized that there was a withered flower laid at the base of the statue.

The militant religionist might declare that to lay a flower at the feet of the Virgin neither confutes the heretic nor feeds the hungry; but the heretic may not be ready to be confuted and there are Christians even now about the business of feeding the hungry. The superstitious might give the flower in hope of a return gift, but that is paganism and this statue is not a goddess, but a reminder of the Jewish maiden who was obedient in all things.

Both the pagan and the materialist are practical and ask, "What is the benefit?" The materialist, or a Hebrew prophet, might add that the statue is a thing made of clay and that it will not answer, no matter how loudly we speak.

No. And, so far as I know, no wonder-working properties have been ascribed to this shrine as have been to some more famous and populated shrines. But someone's heart was comforted when he, or more likely she, laid that flower there and the comfort, I think, may have outlasted the flower. And there are other days and the flower can be replaced and the comfort renewed.

In that momentary act of worship, a soul might understand, perhaps obscurely and without words, something of God's eternity and man's contingency and for a few moments or hours have lived in God's time rather than man's urgency. It is more, I think, than a theologian might obtain in the confutation of a whole academy of heretics.

(The Rev.) EDGAR M. TAINTON, JR.  
SS. Matthew and Thomas Church  
Eugene, Ore.

## Charles V. Willie Should Resign

One of the sad things about the sad Philadelphia affair on July 29th was the "ordination" sermon—sad both for who said it and for what was said.

The preacher was Dr. Charles V. Willie, a member of the Episcopal Church's Executive Council and Vice-President of the House of Deputies of the General Convention. His sermon was an impassioned harangue against the church of which he is one of the highest officers. It would have given cheer to the church's worst enemies. It is not too much to say that he spoke as one of them.

If that represents Dr. Willie's honest conviction he should resign from the Executive Council and from the Vice-Presidency of the General Convention. Indeed, it seems to us that anybody who has so low a regard for the Episcopal Church as he expressed should resign from its life and fellowship. If he is reluctant to relinquish those official posts the church, through its official channels, should assist him to that honest and logical

resolution of his dilemma by removing him from them. No man who holds the church in utter scorn and ridicules and abuses it openly should be among its most powerful and influential leaders.

## Paid Advertisements—Our Policy

Recently [TLC, July 21], we published an advertisement, written and paid for by the Milwaukee Episcopal Peace Fellowship, urging support of the national boycott of certain foods in support of the United Farm Workers, commonly known as Cesar Chavez's union. We have received a rather large number of indignant protests, among them some from people who erroneously charge us with having accepted UFW advertising. The advertiser in this case was the MEPF, not the UFW, and from our point of view there is quite a difference since the MEPF is an Episcopal Church group and this magazine exists to serve the Episcopal Church.

A year ago we published a full-page advertisement written and paid for by an individual grower, in defense of the growers who are resisting Mr. Chavez's effort. We didn't get a single complaint about that one.

So, on the record to date, the only readers who have complained about our policy of letting people buy space in our columns in order to tell what's on their minds and hearts to their fellow churchmen are readers who are against Mr. Chavez.

From that fact we draw no inferences or conclusions as to how belief in freedom of speech is divided between people for and against Mr. Chavez, but we call attention to the fact for whatever you may wish to make of it, and we take this opportunity to state our policy governing all such matters:

Any *bona fide* individual or group, especially—though not necessarily—within the Episcopal Church, may express his or its views in our columns through an advertisement paid for at our regular stated rates, provided there is no clear violation of Christian doctrine or morality in the text of the statement.

As for whether the advertisement falls within the permissible bounds of good morals, good doctrine, or good taste, the editor of TLC must claim the sole right to be the judge.

Christians may disagree in good faith about Mr. Chavez, as about Mr. Nixon or anybody else; about the United Farm Workers, as about the priesting of women or anything else. If they are willing to state their views openly and candidly, and they are willing to buy space in this magazine for the purpose, we see no good reason why we should deny them access to our columns and we see every good reason why we should welcome them thereto, since "the views of Episcopalians" are a part of our regular wares.

And so, to whom it may concern, be advised that anybody, individually or collectively, wishing to express his or their views on any subject of current general concern may do so through this magazine, subject to the criteria stated above.

**THE RECOVERY OF THE SACRED.** By **James Hitchcock.** A Crossroad Book / The Seabury Press. Pp. 175. \$6.95.

This book challenges many of the presuppositions behind recent liturgical changes both in the Roman Catholic and Episcopal churches. In fact, the author, an historian and informed Christian layman, categorically states that instead of helping Christians discover the sacred in the common and enhancing community, many liturgical innovations since Vatican II have had the reverse effect.

Writing as an historian and student of symbol and ritual, Hitchcock essays to explain why this has occurred and why it is so essential that the church restore many of the old ways of setting apart the eucharist as a holy mystery in which the believer is united sacramentally to Christ.

It is the author's opinion that a small group of "professional liturgists" have consciously changed the whole orientation of the divine liturgy so that not only do Christians lose the awareness of the transcendent God but the supreme focus of the holy communion itself. As a result, churchmen seek the mystery of God in astrology, pentecostalism and in other assorted ways. In place of the corporate offering to God of Christ's sacrifice for us the tendency now is to use the eucharist to celebrate the goodness we discover in creation or to sensitize the congregation to the pressing social needs of the world. According to Hitchcock, people shortly discover that secular parties better express their joyous feelings and that direct social involvement is a far better way to engage the world than spending time in corporate worship.

Hitchcock thus is one layman who is deeply distressed by the shallow thinking of much liturgical renewal. Such chapter headings as "The Chimera of Relevance," "The Cult of Spontaneity," "The Loss of History," "The Death of Community" reflect the direction of his thinking. He is particularly concerned that "professional liturgists" have apparently ignored the insights of Odo Casel or Josef Jungmann not to mention the folk piety of the average layman. These same "professional liturgists," he claims, do not distinguish between sign and symbol thus falling into what he calls the "fallacy of explicitness" in which the mysteries of the faith are reduced to abstract ideas or words.

No doubt certain readers may assume that Hitchcock is attempting to return the church merely to pre-Vatican II practice. He says he is not, yet noting that gains may not outweigh the losses. However, he simply does not deal with the criticism that liturgical practice prior to 1966

enabled Christians to ignore one another and the world, encouraging a very privatized and individualistic piety and blinded them from looking for the holy in the common or in their fellow man.

On the other hand, Hitchcock is raising some real liturgical issues that need to be faced. This book is no classic but can be recommended to any serious student in this field.

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

**A HISTORY OF THE DEVIL.** By **William Woods.** Putnam's. Pp. 251. \$6.95.

From the psychiatric premise that that which causes a mental fixation is a "reality," the beginnings of Satan are seen in the dim racial unconscious from prehistoric times augmented by the tyranny of Christianity about the 4th century and again in the Middle Ages. The author of *A History of the Devil* argues from the further premise that pantheism presents a more accurate picture of spiritual reality

than monotheism does. Ultimately, monotheism rejects that which is its opposite, thereby creating Satan as the embodiment of all it opposes.

Whenever a new religion has swept over an area, vestiges of the "old religion" remain, to which the peasantry turns in times of need. In pre-Christian times, a religion of fair-skinned people and deities replaced a northern European religion of "dark gods." When people turn against the established governmental power, they have usually turned against its religion, which has kept these dark figures in the racial unconscious as the powers opposite the established religion.

Apparently ignorant of the Persian origins of angelology and demonology, Woods states that these are Christian inventions. The strict Judaeo-Christian morality forced the pleasures of sex (extra-marital and otherwise) into taboo, so that these were mentally associated with both Pan and demons, thereby giving the devil his pointed ears, cloven toes, etc. During the Dark Ages almost all sense of natural causation was lost, and all events were the direct result of spiritual forces, good or bad. It became the business of ecclesiastics to root out the bad spiritual forces, which brought about the Inquisi-

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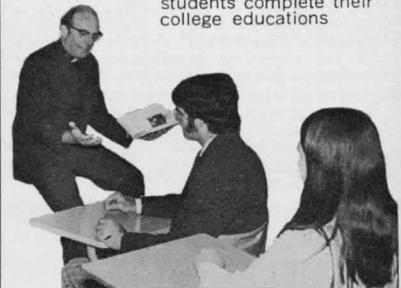
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ST. THOMAS CHURCH, NEW YORK CITY. 150th Anniversary Book (1823-1973). \$5.00 each. Write: 1 West 53rd Street, New York, N.Y. 10019.

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GENTLEMAN, mature, seeks position as housekeeper, church sexton or office manager. Reply Box S-140.\*

MATURE, widely experienced priest; present post discontinued for financial reasons. Outstanding pastor, teacher, administrator. Married, 2 children. Excellent references. Reply Box H-134.\*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-136.\*

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

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tion, etc. Countless men, usually dressed in grey, green, or black preyed upon gullible women whose sexual desires were not being met, having nocturnal unions with them, keeping their own identity more or less secret, perhaps teaching them rudiments of sympathetic magic. The women were given special ointments, recipes for which have now been found, which included various herbs which cause paralysis, mental confusion, and other disorientation, allowing the power of suggestion to leave these women utterly convinced that they had been with Satan, had flown great distances, had eaten exotic foods, and usually had had a sexual orgy. Thousands were put to death for making such confessions, extracted under torture, of course.

When deistic speculation spread through Europe (17th and 18th centuries), the intellectual assumptions supporting belief in the devil collapsed, and persecutions for witchcraft abruptly ceased about 1700-1720 in all countries. The contemporary revival combines both a revolt against the establishment (social, scientific, and religious) and an awareness of extra-sensory perception, some well-proven cases of clairvoyance, and evidence of knowledge of events among some of the world's primitives for which science offers no explanation. For those who believe in the existence of the devil, his presence is real, i.e., a mental reality.

This book provides great source material for many of these ideas. However, it uses concepts of Freud (which were themselves based on bad anthropology) and Jung, whichever is convenient at the moment. The author has read little church history since Gibbon, for he freely quotes as authoritative Gibbon's views of Christianity, repeating how Christianity and barbarism caused the collapse of the Roman Empire, and many other such views not held by contemporary historians.

(The Rev.) JOHN W. ELLISON  
St. Paul's Church  
Bakersfield, Calif.



"Well, you can say this for the good old days: Presidents obeyed the law—and even bishops did too!"

# PEOPLE and places

## Ordinations

### Priests

Los Angeles—The Rev. Joseph Ernest Mayer, 1102 W. Carlton Place, Santa Ana, Calif. 92707.

Newark—The Rev. Douglas Alan Campbell, assisting, Zion Church, Douglaston, L.I., N.Y.; and the Rev. Paul Soucek, worker priest, Cathedral of St. John the Divine, New York City.

North Carolina—The Rev. Messrs. Blair Jenkins III, assistant to the rector of Holy Trinity, Greensboro; John L. Sharpe III, Ph.D., curator, Rare Books Dept., Wm. R. Perkins Library, Duke University, Durham; and John N. Wall, Jr., Ph.D., assistant professor of English, North Carolina State University, Raleigh.

Olympia—The Rev. Messrs. David Close, curate, St. Stephen's, Seattle; Robert E. Dunn, curate, Trinity, Everett, Wash.; and Richard Rowland, curate, St. Barnabas', Bainbridge Island, Wash.

Virginia—The Rev. Robert T. Schriber, curate, St. Stephen's, New Port Richey, Fla., address, Box 427, (33552).

## Earned Degrees

The Rev. Robert A. Bennett received a Ph.D. degree from Harvard University in the field of near eastern languages and civilizations. His dissertation topic was, "Origins of the Wisdom Tradition in the Psalter: A Form-Critical Study of Psalms 14 and 53."

## Deaths

The Rev. Donald W. Blackwell, 67, retired priest of the Diocese of Eau Claire, died Jan. 23.

The Rev. Dominick A. Cassetta, 95, retired priest of the Diocese of Ohio, died in Pasadena, Calif.

The Rev. Donald E. Ganoung, associate professor, Cleveland State University and on the staff of Trinity Cathedral, Cleveland—a memorial service was held Feb. 20 in the cathedral.

Hibbard Garrett James, 52, communications director, Washington Cathedral, died April 20, in Georgetown University Hospital from complications following surgery. Memorials may be made to the cathedral window fund bearing his name.

The Rev. Charles Carlyle Jones, 72, retired priest of the Diocese of Milwaukee, died June 2, in Searcy, Ark.

The Rev. Robert Cuthbert Kell, 61, rector of Emmanuel Church, Anacostia Parish, Washington, D.C., since 1968, died April 16 in Washington.

The Rev. Henry Moeller Prentiss, 83, retired priest of the Diocese of Pennsylvania, died in March.

Carrie Mason Palmer George, 92, widow of the Rev. Canon James H. George, died Feb. 20, in Spartanburg, S.C.

The Rev. Carl Hazard Richardson, 56, rector of St. John the Evangelist, Elkhart, Ind., since 1957, died July 7, in Ypsilanti, Mich., while on active summer duty as colonel in the U.S. Army Reserve Chaplains Corps.

The Rev. Thomas Adams Roberts, 55, rector of St. John the Divine, Houston, Texas, died April 16 in his church office. Memorials may be sent to the parish memorial fund or to a favorite charity.

The Rev. Canon J. Herbert Smith, 74, rector emeritus of All Saints' Church, Beverly Hills, Calif., died Jan. 17, following a short illness.

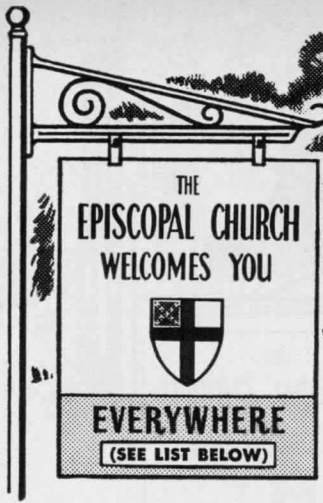
The Rev. Morton C. Stone, 87, associate rector of Christ Church, Bronxville, N.Y., from 1934-54, died Dec. 23, in Plymouth, N.H.

Elizabeth M. Walker, 55, wife of the Rev. William T. Walker, rector of St. Matthew the Apostle, Miami, Fla., died Dec. 21, of cancer.

The Rev. Michael Wilcox, 34, Episcopal chaplain at the University of Connecticut and vicar of St. Mark's Chapel, Storrs, Conn., died March 1, in Hartford Hospital, Hartford, Conn., after a long illness.

Mother Vlasta Mari Zoubek, 64, superior of the Community of St. Mary, western province, since 1971, died July 12, of a heart attack in Chicago.

The Living Church



## GO TO CHURCH THIS SUMMER!

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.

**CANDLEWOOD LAKE**  
**ST. JAMES'** 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

### 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

**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.

### COCONUT GROVE, MIAMI, FLA.

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

### FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; 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

# GO TO CHURCH THIS SUMMER!

(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

**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

## 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

## 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

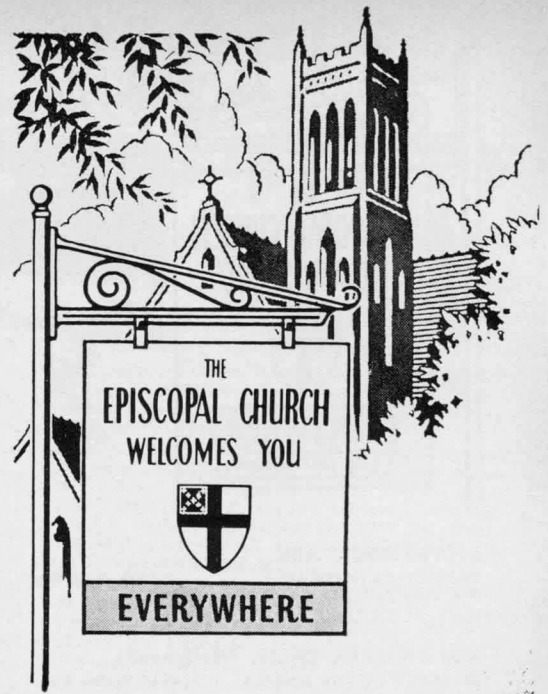
**CHURCH OF THE ADVENT** 200 Second St.  
The Rev. W. A. Gerth, r  
Sun 7:30 & 10:30 H Eu, (MP 4S)

## 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

## SAN ANTONIO, TEXAS

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

## HOT SPRINGS, VA.

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

## HOQUIAM, WASH.

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

## SPOKANE, WASH.

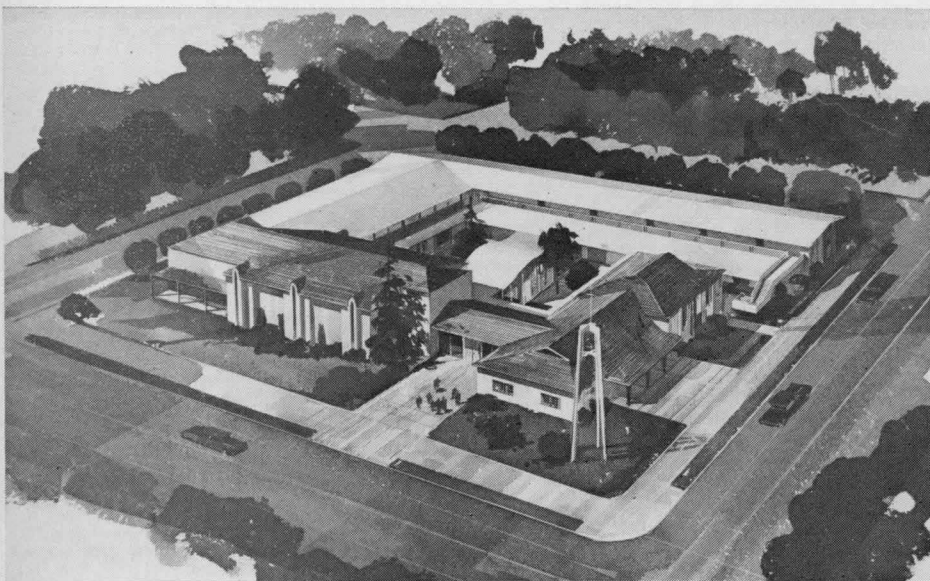
**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

## 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. JOHN'S CHURCH  
MARYSVILLE, CALIF.

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