September 8, 1974

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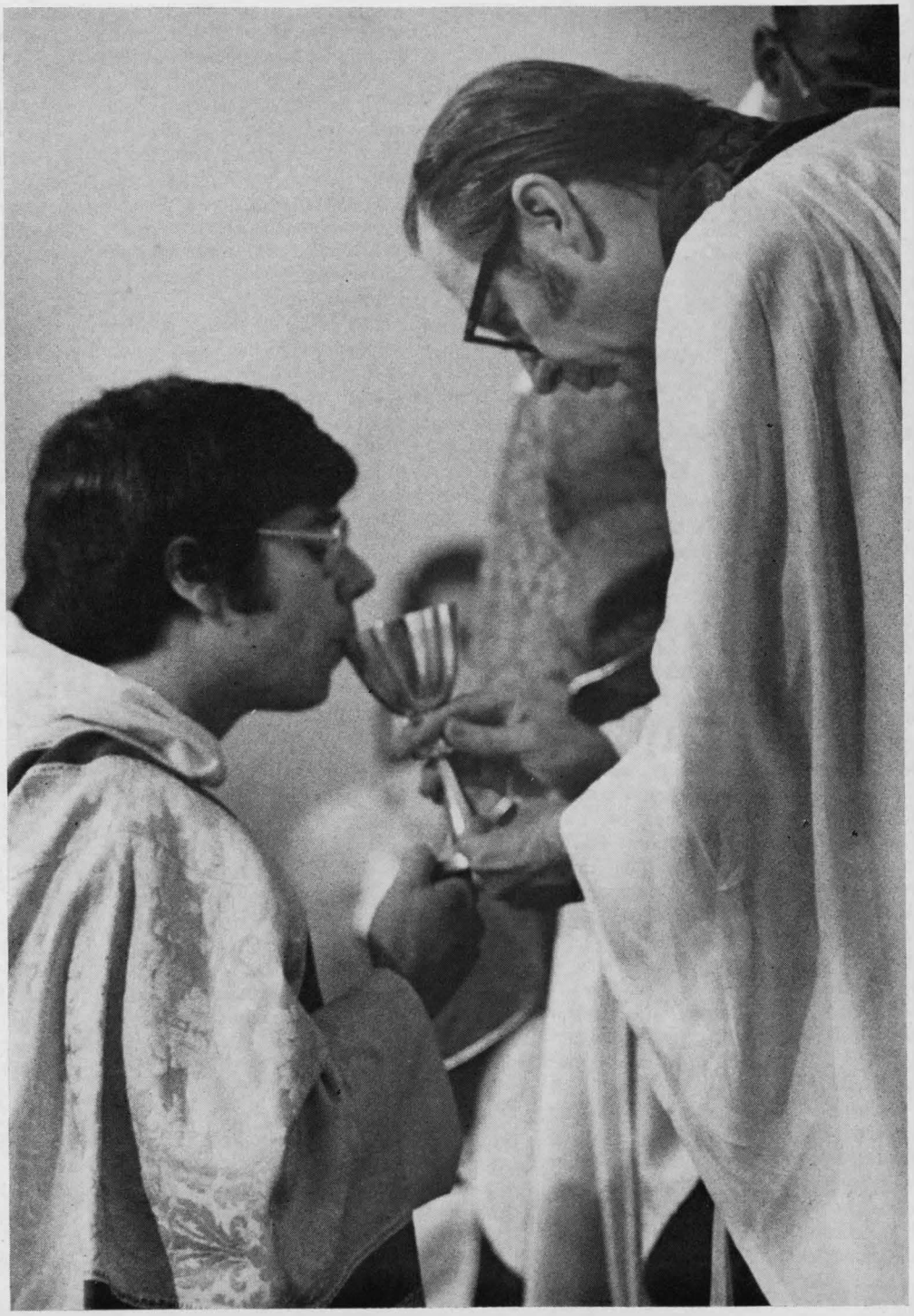
The Living CHURCH

Report of the House of Bishops Meeting



The Rev. Walter F. Hendricks III (left) and the Rev. Walter F. Hendricks, Jr.: As a small boy, aspirations to be "archbishop of Wyoming" [p. 6].

AROUND & ABOUT

—— With the Editor ——

Some readers think I was all wet all over, others think I was all wet in some spots, in my comments [TLC, June 9] about how bishops-elect ought to respond when elected. Advocates of the latter position have won their argument with me. I now see that I left unsaid some things that ought to have been said, in fairness to bishops-elect and in justice to the subject.

My primary contention was, and remains, that men who want to be bishops should say so, make their aspirations known, and say their prayers about it before the election; then, if elected, they

should accept and have done with all this talk about how they must pray about it before accepting. And I poked some fun, which I do not retract, at the kind of man who runs for the office and then, when elected, pretends to be stunned and overwhelmed.

So far so good. All this fairly applies to some bishops-elect but by no means to all. If you saw the fine letter by Bishop Edward R. Welles in TLC of July 21 you realize that it certainly did not apply to him at the time of his election by West Missouri. Undoubtedly there are other bishops, probably many others, who, like him, knew that they were being considered but felt a very real need for time and prayer after their election. To all such I offer my apologies for any implication in my remarks that their desire for time to think and pray about it involved them in pious fraud. Such was not intended, but I can clearly see how it could be inferred.

One important truth of the matter which I left unsaid has been so very well said by a respected priest in a letter to me that I think my best course is to lift the following from his pages. He's talking about our present system of electing bishops, and says:

"If a man is nominated in his own diocese, or one with which he is very familiar, certainly the time to pray and decide on acceptance is before the election. However, this is not often the case. (I write as one who has been nominated in three different dioceses and who declined nomination in another diocese.) In two of these cases I had little knowledge of the dioceses, the problems, the clergy and people. I therefore was in no position to pray and decide intelligently. . . .

"In any case there may be many men like your 'Bishop of Lexington' who feel called to the office of bishop, any place at any time. I would suggest that there are an equal number who could feel called to the office in some dioceses at certain times to do a job for the Lord. Unfortunately, under our system, once nominated a candidate has no opportunity to go to the diocese, visit around, meet the clergy and lay leadership, learn of the problems, visualize the scope and magnitude of the task of being bishop of that particular diocese. To try to do so, unless invited, puts a man almost in the role of 'campaigning,' or appearing to do so."

He goes on to suggest that dioceses consider adopting a practice similar to that of a diocese in Texas a few years ago, after one bishop-elect had declined to accept. Before the election the five leading candidates were screened by a committee, were invited to visit the diocese, to meet with leaders, with the tacit understanding that if they left their names in they would accept if elected. The man would then be in a position to respond, "Having said my prayers, and carefully considered the matter, I accept your election" without any further folderol.

I think that makes good sense. Dioceses thinking about a new bishop, please copy.

●

In an editorial in the June 9 issue, I stated my view that nobody should be required by law to hire a homosexual if he doesn't wish to, and a number of readers have asked why I am opposed to "civil rights" for homosexuals. I am not. I just don't think that the right to demand a particular job is among the civil rights of American citizens. The Constitution spells out specifically the civil rights we all enjoy, such as the right to vote, the right to freedom of assembly, etc. The right to a job of our own choosing, and regardless of the wishes of our employer, is not among them; at least not yet, and if it ever comes I hope it will be after I am gone.

It seems to me that people commonly confuse moral rights with civil rights, and they are two very different things. You may believe, as I do, that every human being has a right to be treated with respect by everybody else. But I don't see how that can be made a civil right. You can legally prevent somebody from depriving a person of his right to vote. You can't legally prevent somebody from despising somebody else, and so you cannot make that a matter of civil rights.

If it be granted that a person has some kind of right to be employed, regardless of his sex, or sexual orientation, or age, or race, or religion, must it not also be granted that an employer has a right to choose his own employees?

We have traditionally upheld in this country the right of a person to hold religious views which the rest of us consider wrong: "the right to be in error" is, in fact, a rather definite civil right, as an implicate of freedom of religion. If we recognize a man's right to be wrong about God, must we not recognize his right to be wrong about whether a homosexual can do a job for him as well as a heterosexual can, or whether a woman can do as well as a man at the job?

I have some questions of my own to ask:

(1) Why shouldn't the church be as concerned for the right of an employer to choose his own employees as it is for the right of somebody who wants the job to get the job?

(2) Why should we try to get the state more and more into the lives of us all as our warden and regulator? Trying to convert a free society into a socialistic society is one of the last things that Christians should be doing. There can be no spiritual growth in man where he is not allowed to make his own choices, and his own mistakes, in freedom.

●

TO ONE WHO ASKS ABOUT PRAYER:

You asked in your letter if we could provide you with a single example of somebody who has actually been *helped* by prayer. We could have overwhelmed you with case-histories which were both verifiable and edifying, but perhaps one will do. Bennett Cerf is our authority for this one.

It's the true story of a fifteen-year-old boy in an orphans' home, who had an "incurable" stutter. It was agony for him to talk to strangers. One Sunday the minister who came out from town to conduct services at the home was detained, and the boy, to the surprise of the people in charge, volunteered to say the prayer in his stead. He did it perfectly, with a moving reverence and with no trace of a stutter. Asked about it later, he explained: "I don't stutter when I talk to God. He loves me."

Satisfied?

The Living Church

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21. St. Matthew, Apostle and Evangelist

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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.*

Pusillanimous Action?

It was with deep disappointment and keen distress that I read of the action of the House of Bishops in Chicago.

The conclusion I draw is that a bishop can flout and disobey with impunity the Constitution and Canons of the church which he was sworn to uphold at the time of his consecration.

The illegal ordination in Philadelphia involved no question of doctrine that could be subtly disputed.

Here was plain breaking of the law, undercutting every bishop's authority within his own diocese.

And yet all the bishops could do was tap their brethren lightly on the knuckles. (I thought that what justified "civil disobedience" was the infliction and aceptance of due punishment.) Such pusillanimous action suggests to me the end of any discipline in the Episcopal church.

We could never discipline the laity, except to deny them marriage and communion for cause. But we did have a way of holding heretical and contumacious priests and bishops in line: the threat of an ecclesiastical trial.

Now I wonder how in justice any bishop could bring a lowly priest like myself to trial for breach of ordination vows if he was unwilling to do the same thing to a "big enchilada."

The action, or non-action, of the House of Bishops strongly shakes my faith in the *bene esse* of episcopacy.

(The Rev.) DAVID R. KING
Rector, St. John's Church
Elizabeth, N.J.

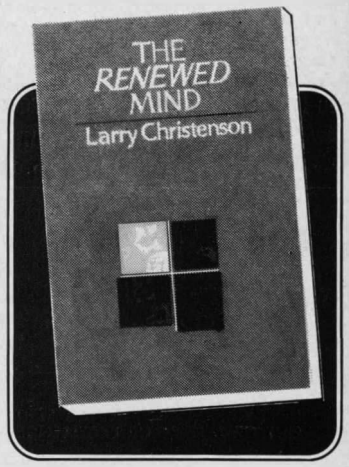
Religious English

Having just completed Ian Robinson's book, *The Survival of English,* I am moved to make several comments. First, I think this book should be required reading for every member of the Standing Liturgical Commission. Also, every deputy who votes on Prayer Book Revision would do well to read at least the chapter, "Religious English."

Whatever the competence of General Convention, it certainly does not include the power to change the gender of nouns. We were badly guided to permit exchange of the word "deaconess" for "deacon." That mischief done, we now are told that we must not refer to "priestesses." Indeed, when I tried to dissuade one of the bishops from participating in the Philadelphia affair, I inadvertently used the word "priestess," and got the frosty response, "You just lost me, Paul. The Christian church knows nothing of priestesses." Precisely: nor, for that matter, of female priests.

I mean no slight to a waitress if I don't

NEW, BY LARRY CHRISTENSON



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call her a waiter, nor to a Duchess if I don't call her a Duke. The "unisex" syndrome may go so far that the sovereign of England may demand that she be called King Elizabeth; but somehow I think she is too secure to need that—and possibly cares too much about correct English usage.

(The Rt. Rev.) PAUL REEVES
Bishop of Georgia

Savannah, Ga.

Infant Baptism

I am responding to your editorial in TLC of June 23, and I am somewhat troubled by your stance concerning infant baptism. I especially question your statement that "the baptism of infants is spiritually efficacious only if they are to be reared in homes of positive Christian faith and active Christian practice."

I appreciate your point of view, and I share your convictions concerning the importance of total family involvement in the church to assist in one's spiritual nurture and development. I am sure that most of us work toward this goal in our parishes, but the reality of the situation is that there are children who come to church, practice the Christian faith, grow in the knowledge and love of Christ, and even follow through in religious vocations with little or no help from their families—certainly no positive example of faithful attendance at church or commitment to the principles of our faith.

I believe the Holy Spirit acts independently of us many times. To constrict his operation and influence is to fall into the Donatist trap it seems to me. Therefore, while I sympathize with your intentions and would agree that we must educate people to actively practice their faith, I do not see withholding baptism from infants, even those of parents who are lax in their commitment and intentions.

(The Rev.) JOHN R. NEILSON
All Saints' Church

Scotch Plains, N.J.

The Exorcist

I must take issue with one basic premise in Frederick Cooper's letter criticizing clerical condemnations of *The Exorcist* [TLC, July 14].

He is entirely correct in stating that "Satan can be overpowered and cast out by him who has already gloriously conquered—just as God promised—through prayer and fasting, and through his apostolic priesthood."

He is entirely incorrect, however, in saying that *The Exorcist* "proclaims" this fact. In both the book and the film the demon (*not* Satan) is never exorcised at all, for the very word "exorcise" comes from a Greek root meaning "to bind" and the demon is certainly neither bound nor conquered nor cast out.

The Exorcist ends with the exorcist dead from a heart attack brought on by his exertions during the ritual, the assisting priest dead by suicide after inviting the demon to leave the sufferer and possess him instead, and the demon utterly un-bound, free to go on with its vicious work.

True, the suffering girl is freed—but not by the power of Christ as Mr. Cooper states. The book explicitly assumes that a demon would rather destroy a priest than a lay person, so that the young priest's self-sacrifice (however noble) plays right into the demon's hands. The book further implies that destroying this particular exorcist was the demon's plan from the beginning, and the young girl was only a sprat set to catch a whale.

As a grisly depictation of the horror and power of evil, *The Exorcist* succeeds very well; as a proclamation of Christ's triumph it fails miserably, but then it was never written to proclaim that triumph. Christ, his church, and his priests, all are defeated in the work and only the demon wins.

(The Rev.) ELIJAH WHITE
Cedar Run Parish

Casanova, Va.

We must close the discussion of this book and film for the present. Ed.

Did Jesus Smile?

Your reply to the letter of Richard S. Hart, Jr. asking if Jesus ever smiled [TLC, July 14] does not seem to me to be sufficient.

It must be a very narrow reading of the New Testament to conclude that Jesus had no humor. Of course he smiled and laughed.

I recommend to Mr. Hart, and to you, the very excellent little work by Elton Trueblood, *The Humor of Christ* published by Harper and Row and still in print. Dr. Trueblood challenges the traditional stereotype of a somber gloomy Christ—a Christ who never laughed or smiled. He then proceeds with scholarly precision, using apt passages from Christ's teachings, to project for the reader a startling, unfamiliar image; the image of a Christ who often laughed and often turned the provocative thrust of a rapier wit toward the proud, the pompous, the overrighteous. In the final chapters he examines in detail the humor that illuminates the famous parables, the brief sayings of Christ, and the record of events of that time. An appendix lists thirty humorous passages in the Synoptic Gospels. It is very important that this work is written by a scholar and philosopher. Humor needs to be treated philosophically, and to appreciate the irony and satire in Jesus's teachings demands scholarship. This is not dull reading, not a heavy book. It is good summer, fall, winter, or spring reading.

(The Rev.) WILLIAM M. PETERSON
St. John's Church

Centreville, Va.

Church "Involvement"

I read with great interest and relief "Around and About" in TLC of June 30. Your comments on "involvement" in American theology and the need of so many people to feel needed and wanted couldn't have hit the nail on the head better, so far as I am concerned. This type of thinking and doing has long bothered me and periodically makes me wonder "where it's all at, man." I am often reminded of the Iranian, Moslem, who once said about the Christian church: "You mean you have all of that organization to worship God?" If I may be allowed a somewhat irreverent paraphrase, I have often felt that many American Christians have thought that our Lord said: "'Where two or three are gathered together, there ye shall have a president, a secretary and a treasurer."

However, it is a sad thing that one often can only meet other Christians and get to

know them and attempt to know the joy of "being" by becoming involved in the activities of the parish. I am well aware of this because of the fact that my life style has been very mobile for the past twenty years or so. Presently, I am somewhat involved in the activities of the parish where I worship and I can truthfully state that I enjoy the involvement and can only hope and pray that it contributes in some small way to the furtherance of the Kingdom here on earth. For a period of two years, I participated in the holy eucharist on Sundays but was not involved in any parish activities, as it was simply not feasible for me to do so. I will probably never again experience that feeling of oneness or whatever it was that existed among that small group that gathered every Sunday morning in the crypt of the cathedral for worship (I might also add that we were rarely admonished to participate in meaningful activities, but we were certainly aware of the fruits of faith, so to speak). Nevertheless, I was closely associated with people—some of them Christians, some of them non-Christians—who lived life with zeal and vigor and seemed to enjoy "being" and there were many opportunities for me to attempt to be of service to others; that was one of the most rewarding and joyous periods of my life and I did not feel less needed because no one asked me to launder corporals or to balance the books of the Guild.

As a former Lutheran, I liked your statement that "once the holy being is given and received, the holy doing comes as the fruit from the good seed in the good ground." I was reminded of confirmation instruction during my teenage years and the constant emphasis on the doctrine of justification by faith and not by good works. There have been times when I have observed American Christians, of various denominations, in action and have often felt that they were believers in the doctrine of justification by good works and that their approach to the whole thing was somewhat Pharisaic.

I shall be very interested in seeing if there are any reactions to this column from those involved, especially those who have a burning need to exist in that state.

CLARICE H. FUNK

Portsmouth, N.H.

TLC, July 21

If I may (with your help) I want to hasten to assure Robert Douglas Mead ["The Unmaking of an Anglo-Catholic," TLC, July 21], that he is not "alone!" He has plenty of company—both clerical and lay. I am convinced we are a "silent majority," but I think we should no longer remain "silent!"

I also want to commend Ms. Jean S. Davis for her letter in the same issue, and add a hearty "Amen" to her comments.

(The Rev.) CARROLL M. BATES

New Windsor, N.Y.

• • •

I am writing in answer to an article [TLC, July 21], entitled "The Unmaking of an Anglo-Catholic." I can assure the writer of that article that in the Anglo-Catholic church which I have found there does exist the "powerful corporate liturgical worship" and clear teaching about "sin, repentance, confession, forgiveness and redemption" which he has missed in his latest church experiences.

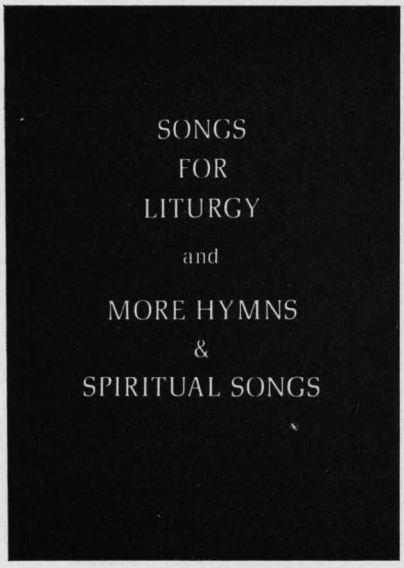
I am happily one of a group of young people (and some not so young) who are sharing in the joyful discovery of that true "reverence and special sense of the presence of God" which he feels has been lost to him. We came from many backgrounds into this large urban Anglo-Catholic communion. Among us there is a close fellowship and an increasingly large number who participate in daily evening prayer and mass, also in frequent visits to a nearby Anglican monastery and an Anglican convent where we are welcomed at the beautiful vespers. I can assure you that here we do truly "live through a year of Catholic worship in something like its fullness," and we thank the Lord for it.

NAME WITHHELD

Eucharistic Dances

Regarding your editorial about eucharistic dances [TLC, Aug. 4], I don't have a lot of information. However, the Abyssinian branch of the Coptic church incorporates a liturgical dance into their services. The dance is performed by a special lay order called "dabtara," who have a well-defined position in the hierarchy. The dabtara are experts in chanting and other musical functions and generally serve as a link between the laity and clergy. The dance is thought to be of Jewish influence and is analogous to the dances performed by the levites in the presence of the ark. NORMAN A. HULME

Delmar, N.Y.



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HOUSE OF BISHOPS

Special Session

By the Rev. SHELDON M. SMITH

Meeting in special session in Chicago, Aug. 14 and 15, the House of Bishops declared that 11 women deacons were not validly ordained to the priesthood on July 29.

The bishops, in their final resolution, said: "We express our conviction that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question; since we are convinced that a bishop's authority to ordain can be effectively exercised only in and for a community which has authorized him to act for them and as a member of the episcopal college."

In the same statement, the House said of the four bishops who participated in the ceremony: "We believe they are wrong; we decry their acting in violation of the collegiality of the House of Bishops, as well as the legislative process of the whole church." The bishops involved in the service were the Rt. Rev. Daniel Corrigan, retired from the Executive Council, the Rt. Rev. Robert DeWitt, resigned Bishop of Pennsylvania, the Rt. Rev. Edward Welles, retired Bishop of West Missouri, and the Rt. Rev. Antonio Ramos, Bishop of Costa Rica.

The two-day session, convened by the Rt. Rev. John Allin, Presiding Bishop, opened with Bishop Allin's remarks on the nature of the issues before the House. Noting that the House was not a judicial body, Bishop Allin pointed several courses of action which the House could take: not to respond, to call a special General Convention, to employ the judicial process, to censure those involved in the service, to allow the four bishops to withdraw from membership in the House, and, in the matter of those allegedly ordained in the service, to interpret the question of validity, to delay, or to ignore the question.

For the first time in many years, the House of Bishops did not go into executive session at any time, voting to conduct all discussion publicly.

The evening session of the first day was devoted to a panel discussion, with the four bishops who participated in the service, plus one bishop from each of the nine provinces.

Bishop DeWitt, speaking for the four bishops, stated that they had little to add to their previous public statement prior to the service; that they felt that they were acting in obedience to the Lordship of Christ, and that the action was viewed by them as a proclamation of the Gospel. Bishop Ramos added his own statement, saying he felt he was helping to liberate the church from its "colonial past." Bishop Ramos did not attempt to ordain any of the women, and did not perform any episcopal acts, although he did join in the laying-on-of-hands with the presbyters.

In the general question period which followed, Bishop DeWitt said that there was no precise sequence in the way in which the service came about: some bishops, and some deacons, who were initially involved in the discussions dropped out, others joined. The Rt. Rev. Paul Moore, Bishop of New York, the Rt. Rev. Charles Hall, retired Bishop of New Hampshire, and the Rt. Rev. Brooke Mosley, recently resigned president of Union Theological Seminary, volunteered that they had been part of the discussions at one time or another, but had dropped out.

A show of hands revealed that the overwhelming majority of the bishops had first heard of the proposed service by reading it in the newspapers. Bishop Allin was among those, first learning of the plan from the press.

On the morning of Aug. 15, speaking for the House's theological committee, the Rt. Rev. Arthur Vogel, Bishop of West Missouri, presented a statement on the meaning of validity, pointing out that for an ecclesiastical act to be valid, the intention must originate in the community.

An initial, short resolution concerning the validity of the service was returned to committee. The full resolution of the House (which follows) was passed by 129 votes to 9, with 8 abstentions.

Those who voted against the resolution were Bishop Charles Hall and Bishop Welles, the Rt. Rev. William Crittenden, Bishop of Erie, the Rt. Rev. Roger Blanchard, retired Vice President of the Executive Council, the Rt. Rev. John Burgess, Bishop of Massachusetts, the Rt. Rev. Robert Spears, Bishop of Rochester, Bishop Ramos, the Rt. Rev. Otis Charles, Bishop of Utah, and the Rt. Rev. Coleman McGehee, Bishop of Michigan. Those who abstained from voting were the Rt. Rev. John Craine, Bishop of Indianapolis, Bishop Corrigan, the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, the Rt. Rev. Robert Hall, Bishop of Virginia, the Rt. Rev. William Spofford, Bishop of Eastern Oregon, the Rt. Rev. John Walker, Suffragan Bishop of Washington, the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, and Bishop Moore.

The bishops also approved a resolution appointing a committee to show a special ministry of concern for the 11 deacons who participated in the service and for other women deacons who had not participated.

Two hours after the adjournment of the House of Bishops, 10 of the 11 women deacons issued a response (see p. 8). They said, in part, "We will not speculate on the theological implications of their (the bishops) intemperate action except to state our view that such a position calls into question the validity of all Anglican orders." They further stated: "We cannot accept the decision of the House of Bishops. Each of us will make her own decision as to how and when to affirm the priesthood she knows to be hers."

Resolution

The following is the full resolution of the House of Bishops:

"The House of Bishops in no way seeks to minimize the genuine anguish that so many in the church feel at the refusal to date of the church to grant authority for

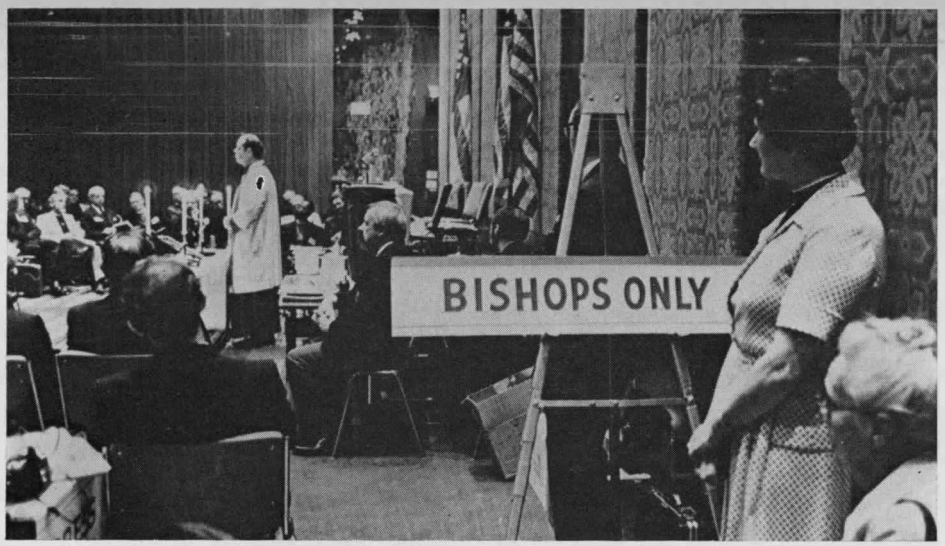
The Rev. Sheldon M. Smith is rector of Washington Memorial Chapel, Valley Forge, Pa.

The Cover

The Rev. Walter F. Hendricks III, newly ordained deacon, receives the chalice from his father, the Rev. Walter F. Hendricks, Jr., rector of St. Luke's Church, Richmond, Va., at his ordination in that church.

The ordinand, 28, and a graduate of Seabury-Western, as a small boy aspired to be "archbishop of Wyoming." Recalling that aspiration he explains that he "wanted horses, too, as well as chuch work."

He begins his ordained ministry as assistant at Trinity Church in Portsmouth, Va.



RNS

Bishop Allin and the Rev. Alison Cheek (standing), and the Rev. Jeanette Piccard (right) at the House of Bishops meeting in Chicago.

women to be considered as candidates for ordination to the priesthood and episcopacy. Each of us in his own way shares in that anguish. Neither do we question the sincerity of the motives of the four bishops and 11 deacons who acted as they did in Philadelphia. Yet in God's work, ends and means must be consistent with one another. Furthermore, the wrong means to reach a desired end may expose the church to serious consequences unforeseen and undesired by anyone.

"*Whereas* our Lord has called us to walk the way of the cross through the questions and issues before us resulting from the service in Philadelphia on July 29, 1974, and

"*Whereas* the Gospel compels us to be as concerned with equality, freedom, justice and reconciliation and above all love, as with the order of our common life and the exercise of legitimate authority, therefore, be it

"*Resolved,* That the House of Bishops, having heard from Bishops Corrigan, DeWitt, Welles, and Ramos the reasons for their action, express our understanding of their feelings and concern, but express our disagreement with their decision and action. We believe they are wrong; we decry their acting in violation of the collegiality of the House of Bishops, as well as the legislative process of the whole church.

"*Further,* we express our conviction that the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question; since we are convinced that a bishop's authority to ordain can be effectively exercised only in and for a community which has authorized him to act for them, and as a member of the episcopal college; and since there was a failure to act in fulfillment of constitutional and canonical requirements for ordination, and be it further

"*Resolved,* That we believe it is urgent that the General Convention reconsider at the Minneapolis meeting the question of the ordination of women to priesthood, and further be it

"*Resolved,* That this House call upon all concerned to wait upon and abide by whatever action the General Convention decides upon in this regard."

Bishop Robinson Withdraws Charges

The Rt. Rev. Harold Robinson, Bishop of Western New York, announced to the House of Bishops that he, the Rt. Rev. Paul Reeves, Bishop of Georgia, and the Rt. Rev. Stuart Wetmore, Suffragan Bishop of New York, would bring charges against Bishops Corrigan, DeWitt and Welles. Bishops Robinson, Reeves, and Wetmore were later joined by 20 other bishops.

At the end of the special meeting, however, Bishop Robinson announced that the charges would be dropped. At a press conference after the meeting, the Presiding Bishop, the Rt. Rev. John Allin, said: "I hope no charges are pressed," and added that should any presentments be made, he would say: "Do you really want to do this?"

Bishop Robinson, on Aug. 16 sent the following letter to all the clergy in his diocese and the bishops of the church:

"I am writing you this letter to explain what happened at the recent meeting of the House of Bishops in Chicago and to give you my reasons for acting as I did. . . .

"I voted in the affirmative for the resolution implementing these decisions. I believe we did the right thing and fulfilled our responsibility as bishops of this church.

"You are aware of the fact that following the decisive vote on this resolution, the Bishop of Georgia, the Suffragan Bishop of New York, and I withdrew our formal charges against Bishops Welles, Corrigan and DeWitt which accused them of violating the Constitution and Canons, the rubrics of the Book of Common Prayer and their ordination vows of conformity. I would like to tell you why we made this decision.

"My reason for presenting the charges was to guard the integrity of the faith and order of our church, which would include reprimanding the accused. I believe the action of the bishops fulfilled that purpose and since I was not out 'after a pound of flesh,' I withdrew my charges.

"To be more specific, the vote on the resolution was overwhelmingly decisive. It clearly demonstrated the mind of the House; a more divided vote or a less definitive decision would have encouraged to let the charges stand. Secondly, the House declared the ordinations null and void and it can be argued that while the accused bishops attempted to ordain these women and thereby violate the discipline, in fact they did not do so. This point can and will be argued but at least in my mind, it brought a new dimension to my charges. Thirdly, the bishops in question were rebuked by their brother bishops, perhaps not as strongly or formally as some would desire but, nonetheless, admonished. Since I was not motivated to attack them but to preserve the integrity of the church I felt this censure was probably sufficient. One reason for presenting the charges was to deter any bishop from attempting an illegal ordination. The resolution spoke clearly on this point.

"Then I asked myself, what good for the church would be accomplished by proceeding now with a formal trial. Such a trial could produce serious divisions, preoccupy the energies and attention of the church, distracting us from more important matters and perhaps cast these bishops in the role of martyrs, which I do not believe they deserve.

"Some of my brother bishops, and perhaps some of you, disagreed with the decision to withdraw the charges. They felt the House of Bishops had bypassed the due process of law provided in our church constitution for those who allegedly violate our discipline. Others felt the reprimand of the bishops involved was too mild. Some told me they had voted for the resolution with the understanding that the formal charges would remain, and if they had known they were to be withdrawn, they would have pressed for more severe censure. It should be stated at this point, that any three bishops feeling strongly about this, may at any time in the next five years present their own charges against these bishops.

"Furthermore, should the bishops involved in the Philadelphia service or any other bishop attempt the invalid ordination of women to the priesthood before it is specifically authorized by General Con-

vention, I will be the first to present formal charges.

"I have suffered agony since I left Chicago, asking myself if I did the right thing for the welfare of our church in withdrawing the formal charges. I made this decision on my own, without pressure from any other bishop, including the Presiding Bishop. It was not an easy decision and I realize that valid arguments can be offered on both sides of the question.

"Perhaps I made too hasty a decision and the three of us presenting the charges should have taken more time to deliberate and counsel, especially with the twenty other bishops who also signed the charges, before we made a decision. If I have been inconsiderate of my brother bishops who supported me in the charges, I apologize and assure them that I did not intend to ignore nor betray them.

"I did what I thought was right and I tried to understand the mind of Christ for all persons and for his beloved church. Justice mingled with mercy is always good."

WOMEN

Decision Not Accepted

The following is a statement by 10 of the 11 women affected by the House of Bishops resolution:

"We are shocked and saddened that the House of Bishops has seen fit to escalate the conflict and disunity in our church by declaring our ordination to the priesthood invalid. We will not speculate on the theological implications of their intemperate action except to state our view that such a position calls into question the validity of all Anglican orders.

"We must further ask by what authority the House of Bishops rules on such a weighty question. The House of Bishops is not the Episcopal Church, but merely one-half of its bicameral legislature. If that legislature, the General Convention, has authority in this matter, it should be consulted through its duly constituted agent between conventions, the Executive Council.

"We are not, however, persuaded that doctrinal decisions belong in a legislative assembly, and call upon the theologians of our church to offer guidance on this basic question of doctrine and polity.

"For these reasons, and because we know ourselves to have been validly ordained by duly consecrated bishops in the presence of nearly 2,000 clergy and laypersons, we cannot accept the decision of the House of Bishops. Each of us will make her own decision as to how and when to affirm the priesthood she knows to be hers. We ask the prayers and support of the clergy, the laity, and women everywhere in our continuing effort to help the Episcopal Church deal with the ministry of women within our household of faith."

CHURCH OF ENGLAND

Ecclesiastical Titles

Such titles of address for archbishops and bishops of the Church of England as "Your Grace" and "My Lord" would seem to be disappearing, according to a debate at the General Synod.

Modes of address for the episcopate were raised by two members, the Rev. Paul Oestreicher of London and the Rev. Colon O. Buchanan of Southwell, Nottinghamshire.

Mr. Oestreicher asked whether the House of Bishops was prepared to initiate moves which would lead to the abolition of such ecclesiastical titles of address. He said they were anachronistic and out of keeping with evangelical simplicity.

Mr. Buchanan wanted to know whether the present House of Bishops adhered to the desire of the 1968 Lambeth Conference that all extravagant titles such as "Your Grace" and "My Lord" should be dropped.

The Archbishop of Canterbury, the Most Rev. Michael Ramsey, replied: "My impression, from the way in which people speak to me nowadays, is that we are already well on the way to the abandonment of the styles and titles to which Mr. Oestreicher and Mr. Buchanan object."

"I doubt," Dr. Ramsey added, "if the time has come for any formal steps, but the House of Bishops will be watching what happens."

KOREA

New Diocese, New Bishop

The Diocese of Busan (Korea), created early in 1974, now has its own bishop, the Rt. Rev. William C. Choi.

Busan has eight clergy and its bishop, to care for the slightly more than 1,000 members of the laity, and nine worship centers of which five are churches, and four are in parishioners' homes.

Teachers in the two diocesan kindergartens and one secondary school are volunteers drawn from the ranks of college students who receive no pay.

As for the bishop, his office is in one parish and his residence within the boundaries of another parish more than an hour's bus ride apart.

Bishop Choi writes: "The diocese is most blessed in the sense of being given the large number of non-Christians to be converted through our responding actively to the Lord in this area of the Anglican Communion where there are more than 13 million people."

NEWS FEATURE

New Directions for Small Communities

In what new directions shall the Episcopal Church launch out to strengthen its work in small towns and villages? From what theological foundations do such new thrusts need to derive?

A chance to dig into these questions drew 50 clergymen—23 of them bishops—to Roanridge Conference Center, Kansas City, earlier this year for a conference sponsored by the new Joint Commission on the Church in Small Communities, chaired by the Rt. Rev. William Davidson, Bishop of Western Kansas.

Clergymen from 36 continental U.S. dioceses, Northern Mexico, Alaska, and Canada looked at several existing departures from the norm of a full-time salaried, seminary-trained priest for every congregation.

Among the speakers who outlined various options for use in small towns and rural areas were the Rt. Rev. William J. Gordon, Bishop of Alaska; the Rev. William Wantland, who described his 10 years as non-stipendiary priest-in-charge of St. Mark's in Seminole, Okla.; the

The newly consecrated Bishop of Busan, the Rt. Rev. William C. Choi, is seated center, front row. U.S. Army Chap. Dallas C. Banks, Jr., is 6th from right, back row. On his right is the Rev. Archer Torrey III, who transferred to Korea from Western Massachusetts in 1970.

Ven. Richard L. Wilson who outlined his work in the upper panhandle of Northwest Texas and adjacent areas; the Rev. Spencer Quick, head of the experimental West Kentucky Ministry Plan; the Rev. Donald L. Wright of Java, a rural dean who oversees nine congregations in a segment of Southern Virginia.

A strong statement of the theology undergirding lay ministry came to the conferees from the Rev. Dr. Charles L. Winters, Jr., of the seminary faculty at the University of the South.

"If we are to 'edify' the church, as our baptismal doctrine declares we are to do," he said, "we must build up, inform, make aware, and expand the horizons of all our people, not only those preparing for holy orders." He insisted that "ministry in today's secular culture, if it is to be effective—let alone true—has got to be the ministry of laity, not simply of hierarchy."

Dr. Winters cautioned against mistaking custom—the custom of ministry centered in the ordained—for dogma. He proposed a restoration of something like the ancient catechumenate which required of persons seeking baptism much the same kind of scriptural study, examination, and solemn public commitment to biblical tradition which the church now requires only of candidates for ordination. "We need what the church had in its first few centuries," said Dr. Winters, "a thoroughly ordainable laity. Our seminaries must work toward this end, both on and off campus."

Members of the conference spent some eight hours working through a learning exercise devised for diocesan leaders who set and implement policy. Entitled Developing New Directions (DND), the devise is geared to give its users a better understanding of how a diocese works and how it can work more effectively than it does. DND was created under contract from Roanridge by the Rev. Richard Tombaugh and the Rev. Richard Kirk, who spent a year and a half on its design. A system of red and white plastic counters demonstrates how a decision in one area of diocesan life brings various consequences.

The DND simulation and specially trained priest-consultants are available, on a contract basis, via Roanridge to any diocesan council or department. The Rev. H. Boone Porter, Roanridge director, and 11 other consultants are ready to assist dioceses in developing capabilities for ministry in small towns and rural areas and in establishing local training programs for clergy and laity.

The next proposed stage of the New Directions program will be a training course of three weeks or longer, to be offered at Roanridge early in 1975 for archdeacons, rural deans, rectors of cluster parishes, and other people with regional responsibilities for churches in small communities.

BRIEFLY...

■ The Synod of Wellington (N.Z.) adopted a motion calling on the World Council of Churches to stop giving funds to "organizations whose actions include violence and terror." There was a two hour "heated debate" on the measure which was aimed at cutting off funds to black liberation movements to Africa through the WCC's Program to Combat Racism begun four years ago. WCC officials emphasize that the grants are for medical, social, and educational services.

■ Methodist and United Reformed congregations in Guisborough, Yorkshire, England are sharing the Anglican parish church of St. Nicholas and will sell their former churches. The agreement was concluded at a service in which the Free Church leaders were symbolically locked out of St. Nicholas and had to knock before being admitted. Guest preacher was the Rt. Rev. John Yates, Suffragan Bishop of Whitby. As a permanent reminder of the agreement, hymn books of both Free Churches will be kept in the parish church as a symbol of their own traditions.

■ If a United Church of England were to be formed through church unions, its links with the British Crown would not necessarily be broken, as such a united body could "conserve" this historic association of church and state, according to the Archbishop of Canterbury. Dr. Michael Ramsey writing in his diocesan paper was commenting on the new Church United Commission, a unit envisioning large scale talks on church unity. He said many people will hope that union of Anglicans, Methodists, and the United Reformed Church will result from its work.

■ Twenty clergy of the Diocese of Arizona are enrolled in 26 courses of continuing education in eight different programs. This number does not include other diocesan clergy who are engaged in informal studies.

■ Two new Anglican bishops have been appointed by the Archbishop of Canterbury to serve in the Middle East, where a major restructuring of the Anglican Church's operations is currently under way. The Most Rev. George Appleton resigned as Archbishop in Jerusalem a few months ago. The restructuring revolves around the Archbishopric of Jerusalem. The plan will involve the creation of a new council and a new diocese and the appointment of former Bishop of London, the Rt. Rev. Robert Stopford, as Vicar General. The new bishops are Canon Faiq Ibrahim Haddad, who will be Coadjutor Bishop within the present two Dioceses of Jerusalem and of Jordan, Lebanon and Syria with a view to his appointment as bishop of a united diocese when it has been formed, and the Rev. Aql Ibrahim Aql, who is to be Assistant Bishop in the diocese of Jordan, Lebanon and Syria, resident in Amman. Both will be consecrated in St. George's Cathedral, Jerusalem.

■ Robert L. Bear of Carlisle, Pa., has asked the Pennsylvania Supreme Court to overrule the decision of a county court which upheld as within the immunity of the First Amendment the Mennonite principle of "shunning," or ordering members to have no contact with certain persons. Mr. Bear was excommunicated and ordered "shunned" by the Reformed Mennonite Church in 1972 for criticizing the conduct of some members and leaders. The farmer brought suit seeking to restrain the Reformed Mennonite Church from interfering with his religious freedom. He also contends that the "shunning" has ruined his life and caused his wife and six children to have nothing to do with him.

■ The Rev. Russell Q. Chilcote, a clergyman of the United Methodist Church, has retired as managing editor of the *The Upper Room,* the international devotional guide published on an interdenominational basis by the United Methodist Church. Mr. Chilcote joined *The Upper Room* staff in 1946.

■ The Rev. Canon Leslie George Mannering, Canon-Emeritus of Bristol Cathedral, who founded the Bible Reading Fellowship to promote growth in the knowledge of God through intelligent and devotional reading of the Bible, has died at the age of 90. The Bible Reading Fellowship provides daily readings, material for group study and Bible aids for religious education. Originally a small Anglican organism, the fellowship's influence spread throughout the British Commonwealth and became a worldwide fellowship, respected and used by countless members of all churches and traditions. Its current president is the Most Rev. Donald Coggan, Archbishop of York.

■ Formation of a National Mass Media and Communications commission for the Greek Orthodox Archdiocese of North and South America has been announced in New York by Archbishop Iakovos, primate of the archdiocese. James S. Schofield, chief librarian of *The St. Petersburg* (Fla.) *Times and Evening Independent,* is chairman of the commission. The commission will consist of communications professionals who will volunteer their services in developing programs that will assist the archdiocese's public affairs department, will sponsor communications seminars in archdiocesan districts, and will prepare a public relations guide for parish use.

Mother Teresa

A life of devotion to the poorest of poor.

By MICHAEL HEFNER

This June the Roman Catholic Archdiocese of Detroit sponsored a lecture by Mother Teresa of Calcutta, which was attended by 2,500 people. The program, which took place in the ballroom of Cobo Hall convention center, included a showing of the BBC color film documentary of the work of the Missionaries of Charity in Calcutta, *Something Beautiful for God*. The Missionaries of Charity are a religious order founded by Mother Teresa and are dedicated to the service of the poorest of the poor.

Mother Teresa is a small woman with blunt, homely features and an astounding sweetness and gentleness of demeanor; her face is radiant with Christ's love. Almost completely hidden behind the lectern, Mother Teresa spoke softly of her work and of God's love and of the poor and for the necessity of caring. She stressed to her Detroit audience that charity is not work for only a few who have special vocations, but that kindness and caring must be the natural activities of Christians in their own homes and communities everywhere. The poverty of the United States, she said, is "the poverty of loneliness," and she blamed this on the deterioration of family life. It is harder, she went on, to have an attitude of loving kindness toward the members of one's own family day after day than it is to give loving attention to the poor who are strangers. It is these strangers, however—"Christ in the distressing disguise of the poor"—to whom Mother Teresa has given her life.

She was born in Skopje, Yugoslavia, on August 27, 1910; her parents were Albanian peasants. At eighteen she made the decision to join the Sisters of Loreto; she first went to Loreto Abbey in Ireland; from there she was sent to Darjeeling, India, where the Loreto sisters maintain a mission, to serve her novitiate. This was in 1929; in 1937 she took her final vows.

In 1946 Mother Teresa received what she described as her "second calling," to leave the convent and to devote her life to the poorest of the poor. She received permission in 1948 from Pope Pius XII to live alone outside the cloister, and, after a brief course of medical training, started out with five rupees to care for sick children in the Calcutta slums. She organized a small slum school that year, news of her work spread, and she gradually began to receive voluntary contributions. (Mother Teresa accepts no money from the poor and turns no one away.) Her work quickly attracted young recruits, and in 1950 the order of the Missionaries of Charity was officially formed.

In 1952 Mother Teresa picked up from the street a dying woman, half-eaten by rats and ants, and took her to a hospital where the woman was admitted only because Mother Teresa refused to move until the hospital had accepted her. Mother Teresa found other people dying in the streets that same day and asked municipal authorities for an empty building, which she received, where she might care for the homeless dying. Thus she established the House for Dying Destitutes, perhaps the most famous of her projects. Mother Teresa and her sisters have over the years collected thousands of the sick and dying from the streets of Calcutta, some fifty percent of whom survive and are treated; those who die are made to know, at least for the few hours remaining to them, that, in Mother Teresa's words, "they are not forgotten and that they are loved and cared about."

The Missionaries of Charity have grown to over 700 sisters and 200 novitiates; the Missionary Brothers of Charity, formed in 1963, now numbers about 150. The sisters have established missions in 15 locations around the world, from Bangladesh to Spanish Harlem. Directed by a former Jesuit, Father Andrew, the brothers have lately established a center in Saigon in addition to the homes for outcaste boys that they operate in India. Like the sisters, the brothers serve the sick and starving, the dying, the destitute, lepers and the homeless, and numerous abandoned infants, sometimes left in trash bins by families who can't feed or don't want them. The Missionaries own nothing except a bucket, a few devotional books and their clothing. The sisters wear cheap white cotton saris bordered with three blue stripes; a small cross is pinned to the shoulder.

There is a scene in *Something Beautiful for God* in which Malcolm Muggeridge, the English journalist, asks Father Andrew why he chose charitable work, and Father Andrew replies, "the need is so obvious." In another scene, Mother Teresa picks up and fondles a starved, deformed baby girl. "See! there's life in her!" Mother Teresa exclaims to Muggeridge, her face radiant with joy. More than anything else in this excellent film, these scenes reflect the direct simplicity

Michael Hefner is a churchman who makes his home in Lincoln Park, Mich.

RNS

Mother Teresa shakes hands with Britain's Prince Philip, last year in London, after he presented her with a silver medal and a prize as the first winner of the Templeton Foundation Prize for Progress in Religion.

of the love with which Mother Teresa and Father Andrew approach their work.

Something Beautiful for God was produced and directed by Peter Chafer and beautifully photographed by Ken Macmillan, who shot Kenneth Clark's *Civilisation* series. The film's grainy texture and soft-focus color photography give a visual sensation of what must be the overwhelming heat and dust of Calcutta. The colors in this movie are the brown and gray of streets and buildings contrasting with the vivid red, coral and blue of blankets and pillows, shorts and saris. The brilliant Calcutta sunlight suffuses everything. Most important, the film captures the luminosity of Mother Teresa's smile as she goes about her work.

Malcolm Muggeridge has also published a book entitled *Something Beautiful for God* (New York and London, 1971), in which he tells the story of Mother Teresa and of the making of the film. Muggeridge includes religious speculations of his own, which are fascinating, and the book contains some marvelous black-and-white photographs by S. K. Dutt of Mother Teresa and her sisters in Calcutta. The author reports of Mother Teresa that, "Just meeting her for a fleeting moment makes an ineffaceable impression. I have known people burst into tears when she goes, though it was only from a tea party where their acquaintance with her amounted to no more than receiving her smile." *Something Beautiful for God* is copyrighted by The Mother Teresa Committee; her Mission of Charity receives all royalties.

Mother Teresa spoke to her audience in Detroit with the same quiet joy and extraordinary radiance shown in the film. She projects a shrewd practical intelligence but not much intellect. Her talk consisted of a series of apparently unconnected personal anecdotes and inspirational insights, the latter drawn mainly from the New Testament and devotional books but also from her experience among the poor of Calcutta and elsewhere. She said humorously, early in her talk, "I feel I am losing my vocation. I don't belong in a place like this." Indeed, she seemed out of place in the ugly, pretentious ballroom in which we had gathered to see and hear her. Her home, she said, is in "the by-ways, the gutters" of the poor.

"We must love each other till it hurts," Mother Teresa said, and this message of Christian love and caring was the unifying element of her talk, underlying, as it did, every word she spoke and, it seemed, every movement of her head. "Holiness," she said, "is not a luxury for the few. Holiness is the acceptance of God's will with a smile." She told how her order, to achieve the strength to face the daily horrors of the desperately poor and sick, practices each evening one hour of adoration of Christ in the form of the exposed host upon the altar, and this in addition to regular morning mass and devotions. It is in the service of the human refuse who are the poor of Calcutta that Mother Teresa finds her greatest joy and, indeed, Christ himself. "As long as you did it to one of these my least brethren, you did it to me," she is fond of repeating, and the words, "hungry Jesus, naked Jesus, homeless Jesus." For Mother Teresa, Christ is almost completely identified with the despised of the earth. In tending them, she tends Christ's own wounds.

"There is always the danger we may become only social workers, if we forget who we do it to," Mother Teresa said in her talk. "How much love that goes into work is what matters, not the kind of work. Are we doing it for him?" She told of being called to Bangladesh during the recent war there and of carrying a small bag of rice to a Hindu family who had nothing to eat for days. When she arrived, the mother, indicating a neighboring Mohammedan family, said that they too were hungry. Mother Teresa left the woman with the rice she had brought, though this was not enough for even a spoonful per person, because she wanted the woman to have the joy of sharing it with her neighbors. The next morning Mother Teresa brought more rice; in the meantime, she said, what mattered was giving these people the opportunity to share. Mother Teresa is convinced that love is at least as necessary a gift to bring to the poor as material aid. She and her order daily bring love and tenderness into the lives of the wretched, and when the chance presents itself, encourage the same love and tenderness among them.

She described the human suffering of Bangladesh as being like "a great, open Calvary," and her words, so simple and direct, made vivid the immense and inconceivable agony of the Cross, where the Bangladesh war, among the sins of the whole world that Christ bore, can only have figured as a brief, tortured instant. Christ proved his love by his blood, and Mother Teresa shows us how to respond to that love.

Mother Teresa said at one point in her talk that she had not come to us for our money; she had come because we had asked her. Later, when her talk was done, and the crowd crushed in toward the speaker's platform to be near her, she looked at the faces a few feet below her with same exquisite love shining in her face that she had shown the malnourished infant in the film minutes earlier, and it was clear then why she was there: She was there because she loved us and because she knew that, in our own way, we needed her. I like to think that she left here some of that grace she carries around with her like a holy light. It is possible to glimpse in Mother Teresa something of what Jesus must have been like on earth; and it is perfectly safe to predict that in a hundred years she will be called St. Teresa of Calcutta.

EDITORIALS

A Paratrooper Padre on Amnesty

Our guest editorialist this week is a priest who has served both his church and his country with great devotion. The Rev. George B. Wood was a chaplain with the 82nd Airborne Division during WW II, was for many years rector of Trinity Church, Fort Wayne, Indiana, and is now national chaplain of AMVETS (*American Veterans of World War II—Korea—Vietnam*).

What follows is excerpted, with his permission, from his Chaplain's Corner in *Paraglide,* the publication of the 82nd Airborne Division Association.

Although this editorial statement is Fr. Wood's and not our own, we agree with it 100 per cent.

• • •

It is certainly true that if you have a job to do and you don't do it, someone else has to step in and do it for you, or otherwise the structure of society begins to break down. Or to put it another way, if the nation through its duly constituted leadership requires sacrifice of a segment of its people, that sacrifice should be equally shared. But then the individual enters the picture with his conscience, his psychic tolerance level, and his threshold of pain. I had no time for the trooper (a Jehovah's Witness) who came to me on the ship George Washington on our way to Casablanca, claiming that he was a conscientious objector, but I did have sympathy for the trooper who was showing signs of hysteria in the face of the fourth combat jump. I admire the young men of the Seventh Day Adventists who train in church-sponsored camps for non-combatant positions in the armed forces, and I have praised Lew Ayres, the movie star, who in all conscience served as an aid man in the Pacific during World War II.

This is not how my conscience speaks to me, but a man must follow his conscience and in doing so he must take the consequences. I have no use for the deserter; he must take his punishment. But the draft dodger cannot be dismissed summarily. Some young men deliberately debilitated themselves physically so they would not pass the physical, and in this way they dodged the draft. Others went to college (college enrollment was at an all-time high during the Vietnam conflict), even becoming professional college students to dodge the draft. Perhaps the most honest of all fled to Canada and Sweden to dodge the draft.

At this point and in this presentation I am not at all concerned that this was the most unpopular war in our history, that it tragically divided our country, that it was the initial cause for the runaway inflation we are now experiencing, and so on. I am only pointing out that there were hundreds of thousands of men who dodged the draft and were not condemned for it, but were rewarded for it by our society—with steady jobs or with a good education, while other hundreds of thousands made the sacrifice required of them, which should have been shared on a more equitable basis. At least there has been some punishment inherent in the decision of those thousands of "draft dodgers" who escaped to Canada and Sweden. Separation from home, family and friends is never a desirable end, particularly when the circumstances of living are not pleasant.

I have never liked the hardened position of the extremist in any controversy. I find that the extremist is generally wrong. I try to keep in the balanced middle, and I see this as the American way. This is the reason I liked our resolution on "amnesty" in 1972 wherein we said that after our combat role in Vietnam was closed, our prisoners had been returned, and our missing in action had been accounted for, then there should be a deliberate case by case review of those who having refused to serve their country are now willing to earn their full rights of citizenship and its accompanying responsibilities. This is still a sound approach to the problem. Instead of saying an absolute "No," it says "No but," which is a rational, balanced solution.

Curiously enough there is a precedent for the "general amnesty" people. The government has declared such a general amnesty for those who have illegally avoided military service after all our past wars. I don't agree with the unconditional amnesty approach of most church leaders. I do agree with an editor friend of mine who writes that amnesty must be conditional, conditioned on "a *bona fide* willingness to give some kind of special service to the country as directed by the government." It seems to me that this is inherent in our resolution. Having failed to do so in one way, these "draft dodgers" should individually be allowed in another way to demonstrate their loyalty and obligation to the nation. If he objects to military service, at least he should do something for the common good. The country certainly has a right to require this of these men.

(The Rev.) GEORGE B. WOOD

I'm Going Forth to See

I felt superior to nature once.
(I was a dunce.)

This dazing day I'm going forth to see
The mystery,

Again, and it forgives. And it remains
In rural lanes

And mountain crags and purple blossomings,
Halfhidden springs,

Wren songs, untrampled grasses, willow trees,
Anemones,

Shadows and nooks in woods. . . . My arrogance
(I was a dunce)

Is gone now. . . . From desire and not from duty,
I'll bathe in beauty

And bless the Lord who offers all of this—
I'll praise in humble bliss.

Henry H. Hutto

Books

COONTAIL LAGOON: A Celebration of Life. By **Louis Cassels.** Westminster Press. Pp. 126. $5.00.

Louis Cassels, formerly a senior editor of United Press International, is known to many as the writer of the UPI columns "God and Man," (dealing with religious, moral and ethical questions) and "National Window," (discussing race relations, the youth revolt, urban problems, and pollution).

After Mr. Cassels suffered a second heart attack, he and his wife decided to leave the "rat race" and return to his native South. They own a home in Coontail Lagoon, an area bordering a marsh, near Aiken, South Carolina.

Through his book, the author pleads with us to find a haven of peace and quiet, surrounded by the beauty of the natural world. "I wish you could live in such a setting all the time as we do. But at the very least, you can refresh your mind, soul, and body with periodic visits to places where you can sense what the old hymn meant: 'This is my Father's world.' "

Mr. Cassels' writing is warm and humor-filled. He describes the wildlife and trees, waterways and flowers, of Coontail Lagoon, convincing the reader that his swamp is beautiful—not dark and filled with treacherous reptiles. He tells stories of his neighbors and friends—people he has grown to know and understand and love. His discussion of the South and its customs, particularly the changes he has noticed over the years, is of special interest.

Louis Cassels calls this book "the most religious book I've ever written. It deals with the profoundest theme—movement from death toward life . . . I suppose that you say this is a book about love: love of a man and woman for each other, love of nature, love of people in their infinite variety, love of *life*."

ELINOR M. NORWOOD
All Saints' Church
Worcester, Mass.

THE GEOGRAPHY OF THE BIBLE. By **Denis Baly.** Harper & Row. Pp. 251. $10.95.

The attempt to present a first-rate piece of scholarship in an interesting manner is difficult, and to do so with a geography of the Bible is monumental. Denis Baly has succeeded at both.

This extensive revision of an earlier work that is still a standard text in seminaries is very well done, and includes geography, geology, climate, topography, flora and fauna of Palestine. There is a liberal use of biblical quotations and references, together with many maps, diagrams and photographs, the latter his own. The pattern of the book is to take each area of Palestine (including Trans-Jordan) and discuss it as it affected the historical events and life in biblical times. Again and again the author brings to life events that otherwise might be passed over by the casual reader of the Bible.

This book will continue to be a standard for seminaries, and it would be a useful addition to any parish library for reference purposes: every serious student of the Bible should be very well acquainted with it.

Denis Baly is chairman of the religion department of Kenyon College, lived in Palestine from 1937-1954, and has returned there since as a lecturer.

(The Rev.) C. CORYDON RANDALL, Ph.D.
Trinity Church
Fort Wayne, Ind.

THE RUNNER. By **Malcolm Boyd.** Word. Pp. 203. $5.95.

The peril of modernizing Jesus continues to plague writers: are they to be judged for their theology and scholarship, or, in cases like this, for their art?

Boyd's fast-moving prose has the texture of poetry. However, unlike Robert Frost who once told me he had withheld poems from publication for ten years while he sought a single word, at times, Boyd can't find better words than mind-breakers like "Caesaro-papism," losing his reader.

This poem utilizes variations in typography without apparent purpose: sometimes italics, sometimes justified margins, as few as sixteen words to a page (more than 50% of the book is blank space).

Beginning with a Kafka-esque interpretation of *The Hound of Heaven,* it is not so much a flight from the Hound as a search for meaning, dialogue, home. *Lost in the Lonely Crowd.* A page of straight type between pages of italics declares that he could not distinguish between the real and the imaginary.

The Runner is Boyd's designation of Jesus as a modern presence: the leader, always out front, getting so far ahead that every ounce of energy is required to keep even close to him. Forty-one individuals (apparently young adults) briefly state their feelings about some aspect of religion — skepticism, fascination, revulsion, rejection, craving—giving an excellent picture of those "outside the walls of the church" yet often showing that in Augustine's sense they are "of the church." To each the Runner has a reply, usually encouraging them, leading them on. Finally, the protagonist becomes "a runner now, too, with others who were lost, alone, and in need," as the Runner fades "far away in the distance, moving rapidly against the horizon." Is this an echo of the God-is-dead declaration that God has withdrawn from us?

As an artistic statement of one man's discovery and growth in and under the Lord Jesus, this is superbly done—if only it would stop there. But this work is aimed at modern minds who "would know Jesus." Therefore, it must also be judged on its theological and scholarly merits. After all, the author holds two degrees in theology and presumably knows how to use scholarly tools.

His picture of Jesus, unfortunately, can be summarized in such phrases as "the Man for others" who "sets men free." One suspects that Boyd has drunk deeply at these contemporary wells of romanticism, instead of going directly to the source. He has fought hard to know the modern mind, but shows little evidence of

Continued on page 15

SCHOOLS

FOR BOYS

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Next Week

Parish Administration Number

Material for all Churchmen

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA — Tucson
EPISCOPAL CAMPUS FELLOWSHIP — 624-5694
HC Sun 6, Campus Christian Ctr. 715 N. Park
The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS

UNIVERSITY OF ARKANSAS — Fayetteville
ST. MARTIN'S CHAPEL & EPISCOPAL UNIV. CTR.
The Rev. James R. McLean, Jr., chap. 814 W. Maple
HC: Sun 5:30, Wed 12 noon, Thurs 12:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA — Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
Please phone: (415) 548-1892

WHITTIER COLLEGE — Whittier
ST. MATTHIAS — 7056 S. Washington Ave.
The Revs. C. Howe, r; M. Griffith, assoc. r
Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER — Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel — Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' — New London
Ralph E. Merrill, r
Sun 8, 9:15, 11; Thurs 9:30

ILLINOIS

LAKE FOREST COLLEGE — Lake Forest
HOLY SPIRIT — 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. — DeKalb
ST. PAUL'S — 900 Normal Rd.
The Rev. C. H. Brieant, v & chap.
Sun 7:30, 9:15, 11, 5:15. Wkdy Mon-Fri

S.I.U. — Carbondale
ST. ANDREW'S — 404 W. Mill
Ven. R. Hallett, r; Rev. T. L. Phillips, chap.
Sun 8, 9:30, 11. Weekdays announced

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
1011 S. Wright, Champaign
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE — Brunswick
ST. PAUL'S — 27 Pleasant St.
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL — College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. — Mt. Pleasant
ST. JOHN'S — Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11

MINNESOTA

UNIVERSITY OF MINNESOTA
UNIVERSITY EPISCOPAL CENTER
1701 University Ave., S.E.
The Rev. James A. Diamond, chap.
The Rev. B. Anderson McCarthy
HC Sun 10; Ev 4:30; Wed 12:15

MISSOURI

UNIVERSITY OF MISSOURI-ROLLA
CHRIST CHURCH — 1000 Main
The Rev. Joseph W. Carlo, r
H Eu Sun 7:30, 9

NEW HAMPSHIRE

COLBY COLLEGE — New London
ST. ANDREW'S — Gould Rd.
The Rev. Francis B. Creamer, r & chap.
Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE — Mahwah
ST. JOHN'S — Maine at Franklin Tpke, Ramsey
The Rev. Lean Plante
Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO — Suffern, N.Y.
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY — Newark
GRACE CHURCH — 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY — New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

UPSALA COLLEGE — East Orange
ST. PAUL'S — Prospect St. at Renshaw Ave.
The Rev. Donald B. Baldwin, S.T.M., r
Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. — Las Cruces
CHAPEL OF THE HOLY SPIRIT — 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY — Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO — Suffern
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE — Troy
ST. PAUL'S — 3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY — Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY — Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. — Greenville
CANTERBURY CENTER — 503 E. 5th St.
The Rev. William J. Hadden Jr., chap.
Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY — Athens
GOOD SHEPHERD — 64 University Terrace
The Rev. Philip E. McNairy
Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL — University Park
The Rev. Derald W. Stump, chap.
HC: Sun 9, 6:15, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S — 140 N. Beaver St., York
The Rev. George A. Kemp, r
Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

TEXAS

LAMAR UNIVERSITY — Beaumont
ST. MATTHEW'S — 796 E. Virginia
The Rev. Earl 'J' Sheffield III, chap & v
Sun 10, Wed 5:30

TEXAS A & M — College Station
ST. THOMAS'—Epis. Student Center — 906 Jersey
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE — Poultney
TRINITY — Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as onno

VIRGINIA

MADISON COLLEGE — Harrisonburg
BRIDGEWATER COLLEGE — Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

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

WISCONSIN

MARQUETTE UNIVERSITY — Milwaukee
ST. JAMES' — 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; H Eu daily

UNIVERSITY OF WISCONSIN — Superior
ST. ALBAN — 1404 Cumming
The Rev. G. Randolph Usher, r
Sun HC 8, 10

The Directory is published in all January and September issues.

If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

BOOKS

Continued from page 13

spending time on source, form, and redaction criticism. Seeking to find Jesus in the crowd, he has totally ignored the *new quest of the historical Jesus* while rejecting the former *quest*. Certainly he is at odds with the contemporary scholarship of the Swedish and American form critics.

Worse, his picture of Jesus clearly contradicts the plain words of the Gospels. "One student spoke seriously about finding the meaning of God in certain films . . . *La Strada* . . . *Night and Fog* . . . *Through a Glass Darkly* . . . *Hour of the Wolf*. . . . This student was involved, at a very personal and isolated level, in a struggle for meaning. It was poignantly devoid of cant. It seemed to be a struggle alive on the very edge of existence. The Runner loved the student." Contrast that with the *only* individual Jesus is said to have loved (other than the Beloved Disciple): After the rich, young, ruler declared that he had kept the commandments *all his life*, "Jesus looked on him and loved him" (Mk. 10-21). "The Runner told them that prayer is not asking God for either small or large favors or great miracles. It is wanting to place one's life in God's life." Even after form criticism has cut away the Sermon on the Mount, many kernels remain about importunate prayer, asking for daily needs, miracles granted because of faith.

Artfully, Boyd has presented a captivating picture of the Runner. And just as artfully he has laid his defense of these criticisms by the structure of the "poem." Set in the context of his own pursuit by (or is it pursuit of?) the Hound of Heaven, modified by his inability to distinguish between the real and the imaginary, he has presented the Runner as he would like to see him.

But to this reviewer, it is not a picture of Jesus. It is a picture of Malcolm Boyd.

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

Books Received

MYTH, ALLEGORY, AND GOSPEL, AN INTERPRETATION OF TOLKIEN, LEWIS, CHESTERTON, WILLIAMS, by Edmund Fuller, Clyde S. Kilby, Russell Kirk, John W. Montgomery and Chad Walsh. Bethany Fellowship, Inc. Pp. 159. $2.25 paper.

BRIGHT SHADOW OF REALITY: C. S. LEWIS AND THE FEELING INTELLECT, Corbin Scott Cornell. Eerdmans. Pp. 180. $2.95.

THE CHARISMATIC CHURCH, William George Olson. Bethany Fellowship, Inc. Pp. 152. $2.45 paper.

THE EPISCOPAL CHURCH COMES TO ARIZONA, Jerry Wallace. Grace Church, Tucson. Pp. 49.

REASON TO BELIEVE, Richard L. Furtill. Eerdmans. Pp. 166. $2.95 paper.

THE HUMAN POTENTIAL, William T. Couch. Duke University Press. Pp. 410. $9.75.

CLERGYMAN'S PSYCHOLOGICAL HANDBOOK, Clinton W. McLemore. Eerdmans. Pp. 146. $2.95 paper.

PEOPLE and places

Ordinations

Deacons and Deaconesses

Arizona—Charles Graves, assistant, St. Augustine's, Tempe; Dr. Charles Ingram, graduate student, Oxford University, England; and Gary Alan Hawley, vicar of St. Paul's, Tombstone.

Central Pennsylvania—Peter David Mackey, in charge of St. James', Bedford, address, 309 S. Richard St. (15522).

Chicago—Caroline Bliss Williams, summer work at Christ Church, Winnetka, then graduate work, Yale University.

Georgia—L. Powell Gahagan, assistant, Christ Church, Valdosta, and chaplain, Valdosta State College; and Christopher P. Mason, curate, All Saints by the Sea, Santa Barbara, Calif.

Los Angeles—Leon Lamont Wiltsee.

Newark—James Alton Basinger; William Edward Eberle, curate, Redeemer, Baltimore, Md.; Roland Victor Raham; Mrs. Page Elizabeth Smith (William S.) Bigelow; and Mrs. Abigail Jane Wootten (Alan) Painter, assisting, St. Andrew's, Lincoln Park, N.J.

North Carolina—David H. Wright, non-stipendiary assistant, Holy Comforter, Burlington—is with Bell Telephone Laboratories, Greensboro.

Olympia—W. Mark Barnet, curate, St. Paul's, Bremerton; Joseph F. Mikel, curate, St. Stephen's, Longview; and Robert W. Rhodes, curate St. Luke's, Vancouver. All locations in Washington.

Pittsburgh—David Parker Jones, diocesan missioner, c/o 325 Oliver Ave., Pittsburgh (15222).

San Diego—Lawrence Dale Bausch, assisting, St. Dunstan's, San Diego, address, 6556 Park Ridge Blvd. (92120); and Gordon K. Scheible, assisting, St. James-by-the-Sea, La Jolla, address, 743 Prospect St. (92037).

Southern Ohio—Mrs. Doris (Leland) Mote.

Washington—James R. Anderson, diocesan missioner in Anacostia area; Benjamin Clark, U.S. Navy ret.; Frederick Quinn, Ph.D., non-stipendiary, St. Colomba's, Washington, D.C.—is with the U.S. Foreign Service; Mrs. Alison Palmer, deputy director of the office of Central African Affairs, U.S. State Dept., and active in labor union work in the department; and Elizabeth Rosenberg, staff of St. Colomba's, Washington, D.C.

West Virginia—Andrew Lovell C. C. Jones, curate, Good Shepherd, 903 Charles St., Parkersburg (26101); James Barrett Miller, chaplain, Marshall University, Huntington, address, 520 11th St. (25701); George Russell Pruitt, Jr., in charge of St. Ann's, 453 Maple Ave., New Martinsville (26155); and Gilbert Harold Watkins, in charge of St. Paul's, Williamson, address, 504 Pritchard St. (25661).

Renunciation

The Bishop of South Dakota, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing by Martin Kelsey Brokenleg. This action is for reasons which do not affect his moral character.

Retirement

The Rev. Canon Allan L. Ramsay, executive assistant, Diocese of Michigan, retired July 1.

The Very Rev. Sturgis L. Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris, will retire in October. He plans to live in New York City.

The Rev. William X. Smith, vicar of St. Luke's, Eddystone, Pa., retired a year ago. Address: 622 St. Andrew's Dr., Media, Pa. 19063.

The Rev. Ralph J. Spinner, chaplain of the Convent of the Transfiguration, Glendale, Ohio, has retired. Address: Cherokee Village, Ark. 72542.

CLASSIFIED

BOOKS

BOOK of Forty Bible Sonnets by eighteen poets. One dollar. Badger Poetry House, 213 W. Mackie St., Beaver Dam, Wis. 53916.

BOOKS WANTED

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WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

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

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PRIEST desires return to pastoral ministry. Parish or chaplaincy. Present work financially rewarding school administration. 39; married; 2 children. Excellent references. Good preacher. Reply Box H-142.*

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THE LIVING CHURCH

CHURCH DIRECTORY

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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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

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

PINELLAS PARK, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST — **Pork & 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

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.

BOSTON, MASS.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

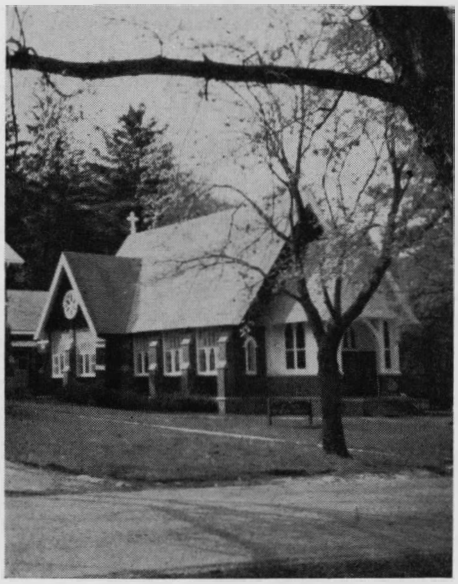
NEW YORK, N.Y.

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

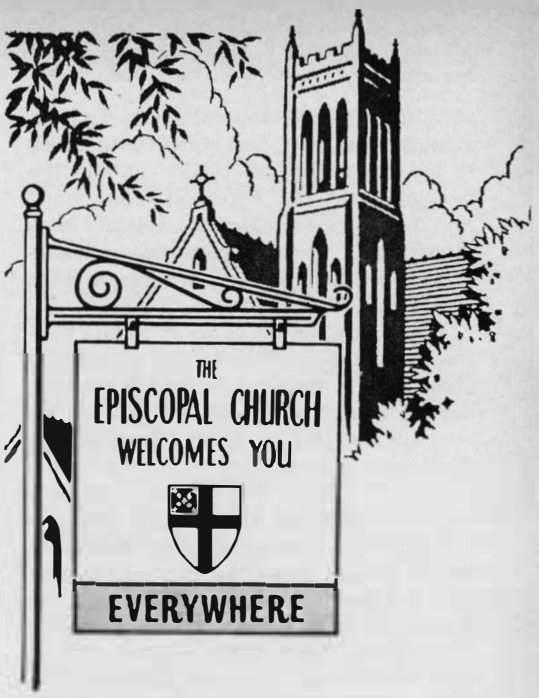
ST. BARTHOLOMEW'S — **Park Ave. and 51st St.**
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri **12:10;** Wed 8, **1:10** & **5:15;** Saints' Days 8. EP Mon, Tues, Thurs & Fri **5:15.** Church open daily 8 to **6**

EPIPHANY — **1393 York Ave. at E. 74th St.**
Clergy: **Ernest Hunt, r; William Tully, c; Lee Belford, assoc; Hugh McCandless, r-em**
Sun 8 & **12:15** HC; 10:30 Morning Service and Sermon (HC 1S & 3S). 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; Sat **6;** P by appt. Tel.: **283-6200**



ST. LUKE'S CHURCH
HOT SPRINGS, VA.



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

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**

PHILADELPHIA, PA.

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

MYRTLE BEACH, S.C.

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

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

SPOKANE, WASH.

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

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