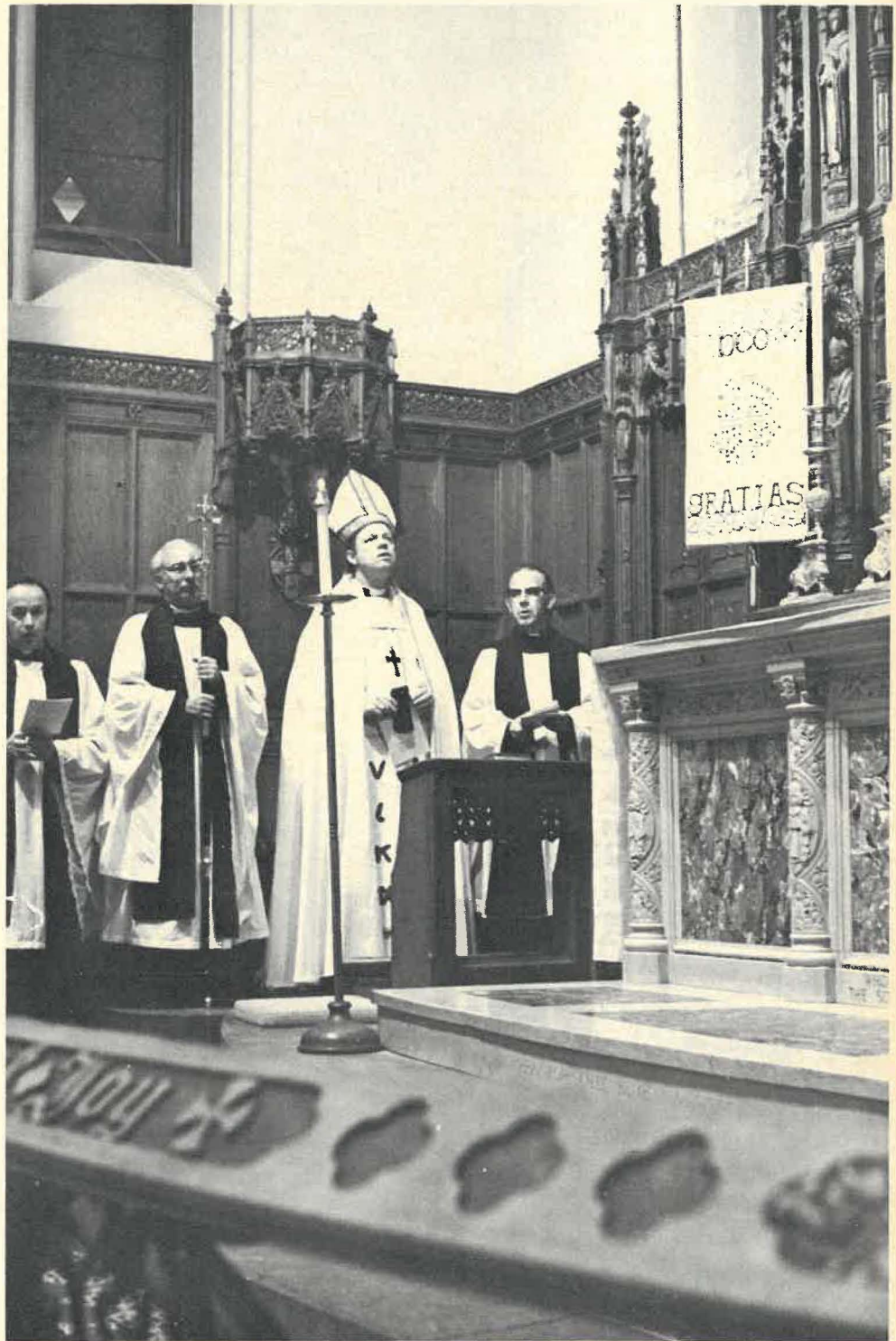


The Living CHURCH

HOUSE OF BISHOPS

• *page 6*



The Presiding Bishop at Evensong, St. Luke's Cathedral, Portland, Maine [see p. 6].

AROUND & ABOUT

With the Editor

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I guess it isn't too important, and I don't feel at all belligerent about it so please don't try to pick a quarrel because I will not respond; but I've been wondering whether there isn't a big difference between how the general public "reads" the reverend clergy in the U.S. and in South Africa. I've been wondering about this since reading the remarks on the subject [TLC, Oct. 12] of the Very Rev. E. L. King, dean of St. George's Cathedral in Capetown.

"One of the things that fascinates me is the way people, even the press boys, think that clergymen are a special species remote from the world," says the dean. "They continue to be amazed that we go to the flicks, drink beer, and frequently swear, as I do."

Of course, he is an Anglican in a rigidly Afrikaans-Calvinistic society, and that must make a difference. I'm sure he's reporting the situation as it really is in South Africa. But if Dean King finds it intolerable at last, I think he could migrate to the U.S. and find great relief from being considered, as a cleric, a member of "a special species remote from the world." That there are still large sections of this country where the people of some large Christian bodies regard the clergy in this way is unquestionable. But American Episcopalians as they see *their* clergy? If there ever was a time when they took that view of their (or any) clergy as a special species remote from the world it was well before my ordination to the priesthood, which was in 1938. I have been treated as a member of a not entirely terrestrial species by some people seeing my collar, but rarely were they Episcopalians, and I'm afraid they had no knowledge of me beyond that collar. Our people know their clergy better than that, and perhaps, in some cases, one is tempted to say, know us too well for everybody's comfort and happiness.

But, as I said, I don't want to hassle with anybody about this. I think that the prevailing attitude of the Episcopal laity toward the Episcopal clergy is a sane, realistic, and thoroughly beautiful thing, and while it's on my mind and heart and I'm still around and so are you-all maybe I'd better say it. To the hundred, yea thousands of people who in one way or another have been my parishioners I want to say thank you for being such lovely and understanding friends who didn't ask too much, or the wrong things, of my family and haven't asked too much — or too little — of me.

If there's anything wrong with the Episcopal Church, and we do sometimes talk in this magazine as if there might be, it is not with the predominant attitude of Episcopalians toward their clergy.

It may be a good idea from time to time, with the bicentennial year coming up, to pass along to our readers bits of history or morality or other sooth that will make our celebration more meaningful. Thanks to friend and reader J. T. for this choice item with which to begin: Our colonial forebears trained chickens to practice surveillance of suspected British loyalists. And that is how we got chicken cacciatore.

Here are some thoughts on revolution in general and our so-called American Revolution (better called War of Independence) in particular:

(1) "One hundred and eighty-one years ago, our fathers started a revolution that still goes on." *Dwight D. Eisenhower*. (Update the date, of course.)

(2) "Revolutions are ambiguous things. Their success is generally proportionate to their power of adaptation and to the reabsorption within them of what they rebelled against." *George Santayana*.

(3) "Remember always that all of us, and you and I especially, are descended from immigrants and revolutionists." *Franklin D. Roosevelt*, speaking to the Daughters of the American Revolution.

(4) "This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it." No, that wasn't Emma Goldman, or Earl Browder, but *Abraham Lincoln*. It's rather hard to square with some other things Lincoln said about social and political change. He hated slavery but was willing to accept it if that was the only way to save the Union: hardly an assertion of the divine right of revolution. But I'm not accusing the immortal Abe of double-talk. Perhaps to the end his thoughts on the conflicting rights of government and revolution were honestly ambivalent.

(5) "The purity of a revolution can last a fortnight." *Jean Cocteau*. Note that the speaker is a Frenchman. With the history of his nation's revolution in mind he had good reason to say it.

The Living Church

LETTERS

Volume 171 Established 1878 Number 16

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. Robert L. Hall,† Milwaukee, president; the Rev. Dudley J. Stroup,† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,† Milwaukee, secretary; the Rev. Kenneth Trueman,† Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

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THE KALENDAR

October

23. St. James of Jerusalem, Brother of Our Lord Jesus Christ and Martyr
26. Trinity 22/Pentecost 23
27. [Veterans' Day]
28. St. Simon and St. Jude, Apostles
29. James Hannington, B., and his Companions, MM.

November

1. All Saints' Day
2. Trinity 23/Sunday After All Saints' Day, or Pentecost 24
3. Commemoration of All Faithful Departed, transferred
7. Willibrord, B.
9. Trinity 24/Pentecost 25
10. Leo the Great, B.

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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.

From Parents in Distress

We have just read with considerable interest and empathy "As Others See It" re Betty Ford's recent remarks on TV [TLC, Sept. 21].

My wife and I have raised a bevy of children ranging from teenagers to young adults. Despite our "terribly old-fashioned ideas" on what young people should and should not do, which we have tried untiringly to pass on to our offspring, we have found to our constant dismay that our efforts pale before the attractions of today's amoral society.

I disagree with one comment by Mr. Shoemaker. He suggests that Vietnam produced casualties among the youthful generation. To the contrary, I firmly believe that this country's efforts in Vietnam were a casualty of the same attitudes and national character which has produced the self-serving amorality of the rising generation. Where it had its origin I cannot say, but it was nurtured and fostered by the same type of sensationalistic journalism that provided the forum for Mrs. Ford's views.

We are heartsick and discouraged by the fact that despite our ceaseless efforts to engender upright ideals and behavior in our children, we have lost the battle to the media which praise and publicize the maverick and the "freaked out" in our society. I suppose it sells newspapers and TV time, but it surely is a sad commentary indeed on our national image.

Our kids go with us to church, and are all confirmed, but we get the distinct impression that even this is largely a hollow concession to "Mom's and Pop's kooky ideas."

Where do we go from here?

NAME WITHHELD

What Will Happen?

The Rev. D. Norman Brady is to be thanked for his article, "What Will Happen in 1976?" [TLC, Sept. 21]. Having the alternatives so concisely listed will be helpful to vestries, study groups, and to all of us who are concerned about whether women shall be ordained as priests. However, if Fr. Brady's intention was to be as objective as possible in setting forth the alternatives, then his con-

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clusion needs to be challenged at two points.

Contrary to Fr. Brady, those who advocate permitting women to be ordained as priests are not motivated by purely secular considerations. Whether right or wrong, advocates believe the Holy Spirit is leading the church in this new direction, as apparently a majority of deputies to the 1973 General Convention also felt, though not enough of a majority to amend the canons. To attribute secular motives to those who would amend the canons seems to suggest that the opposition has a corner on the sacred. I hope this is not what Fr. Brady intended.

The other point at which I would challenge his conclusion is the statement that, should there be a schism (God forbid), then only the so-called "continuing Anglicans" would continue "to enjoy the warmth of improving relations with the Roman Catholics." Says who? I have seen nothing to indicate that Rome would break off the ARC conversations. Indeed, it is at least conceivable that the Roman Catholic Church might be led to rethink its own position.

Finally, and I do not mean to reopen an old can of worms, but good Lord, deliver us from the term "priestess." It has all the unfortunate connotations of wild women presiding at orgiastic Greek mystery rites. The issue we are debating is whether the church should welcome women as priests. We now have deacons, male and female. If God wills it, we shall one day have priests, male and female.

(The Rev.) EDWARD W. JONES
St. James' Church

Lancaster, Pa.

• • •

It seems clear to me that a dispassionate appraisal of the consequences of any pair of alternatives ought to be rigorously divorced from the appraiser's own prior preference, should he have one. That being the case I am dismayed that Brady's article, which presents itself as such a dispassionate appraisal, is in fact so thoroughly colored by his own opinion. The consistent use of the word "priestess" in place of "woman priest" is only the most trivial manifestation of a bias that runs much deeper.

As one of the possible consequences of rejection by General Convention of the ordination of women to the priesthood, Brady suggests that "priestess proponents" might "bolt and form their own sect." In describing the parallel consequence of approval by the Convention, he says that the "priestess-opposing group could not be said to 'bolt' and form a new sect because the basic reason for their inability to go along . . . results precisely from an unwavering loyalty to

the historic church." Now the two cases of potential schism presented here are exactly parallel in that they both involve factions within the church separating themselves from her because they are unable or unwilling to accept her duly declared doctrine and practice; and it is baldly tendentious to label one potential splinter group (rightly) as a schismatic sect, and to dignify the other by calling it "a continuing branch of the historic church."

Brady makes it his main point that the matter of the ordination of women is "a liberal issue in the church, which if passed could mean a split," and that the issue should therefore be defeated; he chooses to ignore the possibility which he himself suggests, that such defeat could equally well result in a split. The consequent implication that the church cannot afford to lose those of her members who oppose the ordination of women, but can very well do without those who favor it, is utterly appalling.

Brady's article is itself ample testimony to his observation that "we have reached the point when the only additional dimension is heat instead of light." The last thing we need now is another partisan statement on either side of the issue of women's ordination, especially one presenting itself in the sheep's clothing of objectivity. What we do need—regardless of our individual positions on the issue—is to recognize that at present, no matter which way the 1976 vote goes, the unity of the church is seriously threatened; and to begin, under the guidance of the Holy Spirit, to take all possible steps to prevent the unpleasant possibility of schism from becoming reality.

JAMES G. CARSON

Urbana, Ill.

Where Do We Go?

Fr. Zimmerman [TLC, Sept. 14] asks the question: "With all this talk of schism, where are we to go?" I have news for him; I am going nowhere. The schism, if there is one, will be caused by General Convention voting to depart from the catholic faith by authorizing the ordination of women to holy orders. In fact, it has no such authority. As coordinator for communications, I can say that the ACU is mobilizing its forces behind Episcopalians United, a new movement whose sole purpose is to see that, in the event of schismatic action by General Convention, we can remain continuing Anglican catholics.

As to the "radical fringe," I would certainly not think that those who wish to preserve the faith and order of the church are in that category, but rather the militant "priestesses" and those who aid and abet them in their cause. As to Anglican "comprehensiveness," there

does come a point, does there not, when that word comes to mean "anything goes." This has not been the traditional meaning of that phrase in Anglicanism, to my way of thinking. There does come a point, it seems to me, when one has to say, "Here I stand!" We may very well be in a minority. That does not bother me, as long as we can remain catholic (preferably Anglican).

(The Rev.) CLARK A. TEA, JR.
St. Christopher's Church

Boulder City, Nev.

The Vote at Louisville

I continue to be mystified by the widely used statement to the effect that a majority of deputies to the 1973 Louisville Convention voted in favor of ordination of women.

I believe no such statement can be supported in either order by reference to the Journal pp. 222-225:

The clerical vote was 50 (14 polled) for, 43 (9 polled) against, 20 divided (4 polled). Since only the polled and divided votes can be individually ascertained: the nonpolled for and against being either 4-0 or 3-1, the individual clerical vote could have mathematically been a maximum of 270-181 for or a maximum of 251 to 200 against (or anywhere between).

Similarly the individual lay vote could have been a maximum of 280 to 168 for or a maximum of 243 to 205 against.

ROBERT E. MCNEILLY, JR.
Nashville, Tenn.

Those RRBs

Just a passing thought: I wonder how many of these radical retired bishops would continue to accommodate these women by ordaining them if they were told that because of their disobedience, their pensions would be discontinued. That sounds mercenary, and yes, even threatening; but I for one object to the church paying its good money to people who are making a laughingstock out of the laws of our beloved communion.

DOROTHY HAHN
Sayreville, N.J.

Gamaliel's Counsel

There is another aspect of relying on Gamaliel's counsel [TLC, Sept. 14] to solve the problems facing the church as a result of the women's ordination movement. I have heard this quoted several times recently, always by those supporting the cause of women priests. They are telling us not to fight it because it is God's will.

But I wonder if they are willing to accept their own advice. If it is voted down in General Convention, will they see this

as God's will and accept their defeat? From their past actions, it does not appear so. Indeed, we have at least one diocesan who has said he will ordain women anyway next year even if the proposal is defeated. He apparently does not see General Convention's vote as representing God's will unless it agrees with his present position.

Proponents of women's ordination certainly do not seem to be relying on this position even as some of them quote Gamaliel's advice. If it is God's will, it will prevail; but in the meantime they are helping it along with a vast organization and Madison Avenue tactics of pressure and persuasion. Their ac-

ceptance of the inevitability syndrome regarding women's ordination does not leave us with much belief that they would accept an adverse vote at General Convention as a genuine intervention of the Holy Spirit into the affairs of the church.

In view of this attitude, why must it be only the orthodox believers who have to give assurance of accepting General Convention's decision? General Convention has no authority to vote a new doctrine for the church, and if it does, it may not be supported by many who profess the catholic doctrine of the church.

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The Living Church

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HOUSE OF BISHOPS

By SHELDON M. SMITH

Presiding Bishop John Allin has asked that there be "no trials" for alleged ecclesiastical disobedience in the Episcopal Church.

Addressing the opening session of the House of Bishops in Portland, Maine, Bishop Allin said: "We cannot get involved in judicial processes, not because anybody is frightened but because we don't have that sort of energy." Bishop Allin suggested that the church has retreated from critical fronts in mission.

Referring to the 1928 Book of Common Prayer, the Presiding Bishop said: "Tell these people who love it, if they want to keep on using it until they die, fine . . . I would like to say to the church that we are not interested in taking anything away from you that you love. We are interested in providing greater variety."

Bishop Allin pointed out the retreats from mission as involving the problems of racism and hunger. He also mentioned the failure of clear teaching by the church in the areas of amnesty, abortion, marriage, and homosexuality.

The House of Bishops voted to censure Bishops Robert L. DeWitt, Daniel Corrigan, and Edward R. Welles for their parts in the illegal ordination ceremony of July 29, 1974. The bishops also voted "to decry the action" of Bishop George W. Barrett for his part in a similar ceremony held in Washington on September 7.

The action followed a day and a half of debate. The motion to censure was the only means of disapproval canonically available to the bishops, following the report of the official board of inquiry in March, which stated that the action of the three bishops was a doctrinal, rather than a disciplinary matter. Hugh Jones of New York, who acted as Presiding Bishop John Allin's "unofficial chancellor," had stated that the House of Bishops has no judicial function. In cases involving doctrine, a two-thirds vote of the bishops is necessary to bring a bishop to trial.

The motion to "decry" Bishop Barrett's action, rather than including him in the motion to censure, was passed to avoid pre-judging any future

formal charges which might be made against him.

Debate on the resolution was orderly and without personal rancor. Bishop Coleman McGehee of Michigan, speaking against the resolution, stated that the House would be "copping out" by passing the censure, and asked: "Do we censure the Presiding Bishop" for failing to appear as a result of a subpoena at the trial of the Rev. William Wendt, in Washington?

He was replied to by Bishop Wilburn Campbell, of West Virginia, who pointed out that Bishop Allin had offered to make a deposition, and stated that it was the board of inquiry that had "copped out."

Bishop George Murray, of the Central Gulf Coast, said: "I want to see this church restore some atmosphere of orderliness and peace." Bishop John Burgess, of Massachusetts, said: "We have said we don't like what was done. Why say any more?"

The three resolutions were voted on separately. This was to allow those bishops who might in future courts be called to try Bishop Barrett to abstain from making any pronouncements concerning him. On the first resolution, six bishops were opposed; on the second, 14 bishops were opposed, and on the third, 16 were opposed. Following the passage, the entire motion was passed on a roll-call vote. There were ten abstentions. Those opposing the entire motion were Bishops Gordon, Richards, Ogilby, Burgess, Rath, Reus-Froylan, Spears, Spofford, Thornberry, Gressle, Pong, Walker, Charles, McGehee, Trelease, Arnold, Clark, and Dimmick.

Ordination of Women

The House of Bishops received for study two plans for regularizing the ordinations of the women deacons illegally ordained in July, 1974, and September, 1975, should the ordination of women to the priesthood be authorized by the 1976 General Convention.

The first option would call for a public act "recognizing the sacramental elements found in the Philadelphia service and incorporating those elements in the now-stated intention of the church to ordain women to the presbyterate."

This presumably would not include the laying-on of hands.

The second plan would involve conditional ordination. The service would include a prefatory phrase, such as "if thou are not already ordained, etc."

The committee report states that such conditional ordination would "assure both the ordained and the people of the church that the ordained person is indeed an authorized channel for divine grace."

(In a recent issue of *de-liberation*, the Rev. Suzanne Hiatt, one of the Philadelphia 11, was quoted as saying that the women will refuse conditional ordination.)

In related action, the bishops rejected a motion by retired Bishop Edward Welles, one of three censured by the house for conducting the Philadelphia service. The committee on theology in its report stated: "Is it possible for this House to affirm that *'proper intention'* was honored at Philadelphia when the three bishops *intended* on that occasion to do that which the church they serve has in fact *not yet intended*?"

Commenting on the passage, Bishop Welles said that, while he still believed the ordinations to have been valid, he felt that the passage should be studied.

Bishop J. Stuart Westmore reported on a recent meeting which he and Bishop David Leighton had with Jan Cardinal Willebrands, head of the Roman Catholic Secretariat for Christian Unity.

Cardinal Willebrands stated that first of all, he was disturbed by rumors that ordination of women would end Anglican - Roman Catholic discussions. Such an action, he indicated, would create a serious new element in the dialogue on the nature of the ministry and a new element of tension. He felt that the issue had not been discussed enough, and felt that the action of retired bishops was completely irresponsible.

Bishop John Howe executive officer of the Anglican Communion, and Cardinal Willebrands will appoint a joint informal committee of three from each communion to discuss the implications of a priesthood and an episcopate open to women.

By voice vote, the House of Bishops adopted a resolution calling for the appointment of an ad hoc committee "to consider steps to be followed either upon approval or rejection of the ordination of women at the next General Convention, giving special attention to actions in other parts of the Anglican Communion."

The resolution directed the committee to make a special study of the Canadian plan for the ordination of women, under which some dioceses might ordain women, and others withhold ordination. Such a plan would also be designed to protect individuals who cannot, in conscience, accept the ordination of women to the priesthood and episcopate.

Resolutions

The House of Bishops adopted the following resolutions:

✓ urged the retention of U.N. membership for the nation of Israel.

✓ re-affirmed support for the independence of Namibia (South West Africa) and support for Bishop Richard Wood of Damaraland.

✓ urged general amnesty for all who had refused military service during the war in Southeast Asia.

✓ supported hand gun control legislation at national, state, and local levels.

✓ asked each member to communicate with the President and his congressional representatives concerning the plight of large cities.

The Church in Taiwan

Bishop James T. Pong of Taiwan announced to the house that a proposed "Order for Betrothal" in the Chinese Prayer Book would contain quotations from Confucius and Mencius.

The House of Bishops endorsed a proposal that the Episcopal Church in Taiwan seek mutual recognition of baptisms with the Roman Catholic Church (in Taiwan).

Resignations and Elections

The house accepted the resignations of four bishops for reasons of retirement: Wilburn Campbell of West Virginia, 64; Ivor Curtis of Olympia, 67; Earl Dicus, Suffragan of West Texas, 65; and Harold Jones, Suffragan of South Dakota, 65.

The resignation of Bishop Robert Varley of Nebraska 54, was accepted "with regrets." The house said that "conferring has shown that the objectives of Bishop Varley and the diocese have been more variant than first believed and all concerned believe the leadership function should rest with someone else."

Approval was given for the election of a coadjutor for the Diocese of Arizona. The house re-elected Bishop Jonathan

G. Sherman of Long Island as its vice-president. He was first elected to the office in 1973.

COLORADO

Need a Congregation? How About Starting One?

Upon his retirement from the U.S. Air Force Sept. 1, Chap. (Col.) W. Armistead Boardman, 53, was well into another facet of his ministry.

Fr. Boardman, who had been a chaplain in the Air Force since 1951, was stationed at the Aerospace Defense Command in Colorado Springs for the past three and one-half years. He and Mrs. Boardman have a home in Monument, a few miles away.

Last year, he began a non-stipendiary ministry and conducted services in his home chapel. This work has resulted in St. Matthias' Mission with thirty some communicants. Soon, the congregation will move into larger quarters, a converted store in front of Monument.

St. Matthias', self-supporting from the beginning, has contributed to the Diocese of Colorado as part of its own outreach program.

BIBLE

Passages Suggested for 1975 Observance

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths" (Proverbs 3:5-6).

These verses were on the page to which President Gerald Ford's Bible was opened when he took the oath of office last year. They are from one of his favorite scripture readings and are included in the 16 selections he has suggested that Americans read during National Bible Week.

The president chose the passages in response to a request from the Laymen's National Bible Committee which is sponsoring the Bible Week observance, Nov. 23-30.

Most of the selections deal with personal guidance.

Richard I. Fricke, national chairman of the interfaith Bible Week, said: "We invite all people of every faith to join in reading the Bible this week, coinciding with Thanksgiving, not only to honor the source book of those moral and spiritual principles which make a free society possible but also for the personal uplift and guidance for daily life which the Bible affords."

President Ford's list, which includes a reading for each morning and evening of Bible Week is as follows: Sunday —

Proverbs 3:1-7, I Corinthians 13: Monday — Jeremiah 9:23-24, James 1:2-5; Tuesday — Lamentations 3:21-25, Luke 15:11-24; Wednesday — Joshua 1:6-9, Romans 8:35-39; Thursday — II Chronicles 1:7-12, Philippians 3:13-14; Friday — Psalm 37:4-5, Ephesians 3:13-21; Saturday — Proverbs 15:1-4, John 3:16-21; and Sunday—Psalm 139:23-24, II Peter 1:2-8.

CANTERBURY

Prelate Enjoys Test Flight

The Most Rev. Donald Coggan became the world's "fastest flying prelate" when he flew out over the Atlantic in Britain's giant supersonic Concorde aircraft at up to twice the speed of sound.

The flight was one of a number of trial runs which the new plane is making before entering commercial service.

Before leaving London's Heathrow Airport, the Archbishop of Canterbury said, "I am very interested in the advance of science. I always like to know what is going on."

His taste for the unusual may be taken a stage further next year for he is to visit the Royal Naval College at Dartmouth and has asked the Navy if he can make a trip in a submarine.

Commenting editorially on Dr. Coggan's flight, the London *Sunday Telegraph* said: "All credit to Dr. Coggan for making a supersonic trip in the Concorde, and thus showing that the church has a proper interest in the most modern phenomena as well as in the timeless."

CHURCH OF ENGLAND

Study of Occult Ordered

The Bishop of Manchester (Province of York) told a meeting of 40 clergy discussing the power of Christ and the power of evil he would name a committee to study exorcism and the occult.

This committee will prepare guidelines for a pastoral policy to be followed in the diocese.

Requests for exorcism would be referred to the bishop, the Rt. Rev. Patrick Rodger.

The priests were told that any contact with the occult or black magic should be avoided. Some people develop "a compelling fascination which becomes almost a disease," the Rev. Alan Harrison, chaplain of the Guild of Health, said.

The conference agreed that dabbling in the occult was dangerous. "It begins with relatively harmless things like the ouija board, which can go to hard core occultism," the Rev. Simon Bannister said.

The information officer also said the rise of interest in the occult could be attributed to the revival of pre-Christian religions and widespread revolt against modern scientific materialism with its neglect of much of the human personality.

Westminster Abbey, Cathedral Hit by Inflation

Two of Britain's most famous church edifices are running in the red and looking to increased tourism to boost income.

Hardest hit is the 900-year-old Westminster Abbey, now operating under a \$144,000 deficit. There will be no more free leaflets for tourists, visitors will have to pay about 60¢ to see the royal chapels and the nave, and cuts will have to be made in maintenance costs.

The Abbey needs about \$1,200,000 a year to operate.

Westminster Roman Catholic Cathedral, also hard hit by inflation, is not in such bad state, but there is an annual deficit of \$36,000.

However, the staff sees hope from increased tourism. Until recently the structure was largely surrounded by buildings along main roads. These have been demolished and the cathedral can now be seen from the street.

Opened 71 years ago, the cathedral is known officially as the Metropolitan Cathedral Church of the Most Precious Blood. In June a \$625,000 appeal for the cathedral was launched but was closed after reaching only one-fifth of its goal.

LUTHERANS

If a Split Comes . . .

Dr. Robert J. Marshall, president of the Lutheran Church in America (LCA), said that if there is a split in the Lutheran Church-Missouri Synod, his church must be committed to fellowship with those who leave and those who stay.

Addressing the first annual North-eastern Inter-Lutheran Forum, sponsored by the American Lutheran Publicity Bureau, Dr. Marshall declared: "We will need to be evenhanded, difficult as that may be" in the event of a schism in the Missouri Synod.

In his address, "The Issues Facing All Lutherans Today," Dr. Marshall highlighted the theme of inter-Lutheran cooperation as part of what he saw as a challenge to Lutherans "to be the one church of the Lord Jesus Christ."

The LCA's goal in inter-Lutheran cooperation, he said, is towards eventual organic unity with other Lutheran bodies.

In the area of ecumenical activities, the speaker hailed the work of the National and World Councils of Churches.

"Thank God that there are councils of churches that are braver to speak on these things than some denominations are," he declared.

The LCA leader also cited the problems of how to be biblical and how to be charismatic.

With regard to the first, he said: "Lutherans should use the Bible confessionally. The Bible should be the source of eliciting a confession of faith."

On the matter of being charismatic, Dr. Marshall maintained that "to the extent that the church is a true church of Jesus Christ, the whole church is charismatic." He also pointed to the need for the church to be evangelical and trinitarian, and quoted theologian William Lazareth as having warned that "Lutherans have a great temptation to be unitarians of the second person" in the sense of overemphasizing the work of God the Son while de-emphasizing God the Father and the Holy Spirit.

VATICAN

Pope: Shun Euthanasia

Pope Paul VI told a thousand psychologists and physicians meeting in Rome "always to be at the service of life and assist it until the end without ever accepting euthanasia or renouncing the human duty of helping life to end its earthly course with dignity."

Addressing experts in psychosomatic medicine from 50 countries, the pontiff invited them to emphasize "more and more the importance of the family to the physical and moral well-being of the individual" and to study "the contribution which faith can offer."

He encouraged his audience to continue in a field of study which is "so rich in promise for the well-being of mankind."

With regard to human society, the pope affirmed that spiritual, psychological or moral care can all be combined to benefit and renew body and mind.

PUBLICATIONS

Journal Thrives on \$1 Daily Wage Scale

Edmonton Report, a weekly journal published by the Anglican lay organization, the Company of the Cross, has 10 editorial workers recruited from across Canada and the United States, whose take-home pay is a dollar a day.

One of them is Ed Callaway who edited a Florida daily. In his 60s, he works 12-14 hours six days a week and lives with other staffers in the same apartment house. He is copy editor, music critic, and make-up man.

Each staffer receives a rent-free apartment and \$10 a month for clothes, while

the company pays all food, fuel, medical and life insurance costs.

Average age of journalists hired is 32 and the turnover is steady. Not everyone can adjust to this way of life.

In less than two years, *Edmonton Report* has soared from an initial circulation of 200 to a profit-making 17,400.

The Company of the Cross was founded in Winnipeg in the 1950s and out of the conviction that the educational system and the mass media were working against the propagation of the faith.

Boys' schools were started at Stony Plain, Alta., and Selkirk, Man. Edmonton was chosen as the area to be covered by the *Report* because it has only one newspaper.

Editor Tom Byfield said; "We try to ensure that our Christian prejudice doesn't over-ride our news sense, or our fairness.

"But there are three areas in which we never pretend to be objective — education, criminal justice, and social welfare," he said. "All three are in bad shape and we feel obligated to suggest steps that should be taken to improve them."

CALIFORNIA

Man Claims Ordination of 2 Million Ministers by Mail

The Rev. Kirby J. Hensley and his Universal Life Church, which claims to have ordained more than 2 million ministers by mail, has been cleared of all court charges in California.

His attorney in the six-year court battle said his client was "free and clear" and had won a landmark victory.

Mr. Hensley was convicted in San Jose in 1969 of violating the state's Education Code by selling courses from a non-accredited institution. He was fined \$625 and given a one-year suspended sentence but he fought the conviction, arguing that his "constitutional right to free exercise of religious beliefs" had been violated.

In the final court action on the case, Municipal Judge Edward Nelson dismissed the fine and sentence, at the direction of the Ninth U.S. Court of Appeals. A federal judge in San Jose overturned the 1969 conviction in 1973.

Mr. Hensley, 63, a one-time Baptist preacher, calls himself "bishop" of the Universal Life Church. In addition to ordaining 2 million ministers by mail, he has issued some 10,000 honorary doctor of divinity degrees at a charge of \$20 each.

Universal Life teaches no formal doctrines and ministers are free to believe whatever is right.

In 1972, a county court dismissed an

injunction barring Mr. Hensley from issuing degrees in California.

Last year, the U.S. District Court in Sacramento ruled that the group is entitled to federal tax exemption. Judge Battin said in his ruling that neither the court nor the government "will consider the merits or fallacies of a religion . . . Nor will the court praise or condemn a religion, however excellent or fanatical or preposterous it may seem."

VERMONT

Couple Fights Sect for Daughter

Mr. and Mrs. Eric Schuppin of Jericho, Vt., have "mortgaged their retirement" to try to rescue their 19-year-old daughter, Tamara, from the influence of the Unification Church.

Last month, three men were arrested in Windsor, Conn., after they allegedly grabbed Tamara from a shopping center, put her in a van, and headed for Vermont. The van was stopped by Connecticut police and the three were charged with kidnapping.

Mrs. Schuppin has been charged with having helped arrange the abduction to "rescue" her daughter.

Mr. Schuppin has suffered a nervous breakdown.

Tamara's involvement with the Unification Church founded by the Korean evangelist, Sun Myung Moon, began in January, according to her parents. She was a student at the University of Vermont. She attended church-sponsored workshops, then dropped out of college after the first semester and moved to the sect's headquarters in Tarrytown, N.Y.

Relations between daughter and parents became strained with Tamara accusing them of being "negative" about the church. She refused to return home.

The Schuppins say the Unification Church, which claims to have 40 centers in the U.S., has taken over control of their daughter's mind. They contend that disciples are "lured" into the church at psychological "low points" when they are especially vulnerable.

Tamara's best hope for returning to normalcy, they claimed, is "deprogramming."

The Schuppins say they have spent "tens of thousands of dollars" in their fight. "We have mortgaged our retirement away," Mr. Schuppin reported.

At issue, according to Mr. Schuppin, who is a lawyer, is "the right of a parent to recover a child—an adult child—who is in a state of mind suppression, mind enslavement, living a life of involuntary servitude." Others maintain that Tamara, as an adult, has the right to choose her own path regardless of what her parents think.

BICENTENNIAL

Welshman Honored

The contribution of Wales to the American Revolution was highlighted at a Bicentennial luncheon held recently in New York.

Principal guest at the affair was the Rt. Rev. Stephen Thomas, Bishop of Llandaff (Cardiff).

The Welshman honored was Francis Lewis, who was one of the signers of the Declaration of Independence. Mr. Lewis was a son of the then vicar of Llandaff.

In an address, Bishop Lewis said that Wales feels it has especially close ties to the U.S., since it claims that its Prince Madoc discovered the New World in 1170 and remained to settle the area around Mobile, Ala.

The Welsh prelate also noted that Thomas Jefferson and other U.S. presidents were of Welsh descent.

Bishop Thomas said he intends to launch a U.S. Bicentennial observance in Wales next February with a service at the Cathedral Church of SS. Peter and Paul in Llandaff at which "John Brown's Body" will be sung for the first time in Welsh.

GOVERNMENT

Funding of Sex and Marijuana Studies Scored

Sen. William Proxmire has criticized a government grant to study whether college men get sexually aroused watching pornographic movies if they are also smoking marijuana.

However, Dr. Robert Dupont, director of the National Institute of Drug Abuse, sponsor of the study, defended the \$121,000 grant to Southern Illinois University.

If it is found that marijuana inhibits sexuality, he said, this information will be important in deterring use.

Sen. Proxmire also criticized other grants for drug studies as a waste of taxpayers' money.

They included a \$174,000 study of marijuana use by Zulus in South Africa, a \$275,000 study of a drug-like substance, qat, found in North Yemen, an \$80,000 study at the University of California, San Francisco, to determine the ability of marijuana and alcohol users to recognize facial expressions of emotion, and a \$363,000 study at Boston University to see if smoking marijuana makes people more easily hypnotized or otherwise influenced.

Dr. Dupont said these studies represented less than 1% of the research on drug abuse currently underwritten by Federal funds. More than half of that research, he said, deals with heroin addiction.

BRIEFLY . . .

The Diocese of Southeast Florida will present a Four Freedoms Festival Nov. 13-16, culminating in a Bicentennial service in Trinity Cathedral, Miami. Opening event will be a colonial banquet. Special festival guests will include the Rt. Rev. Gerald Ellison of London, the Rev. Frs. Ernest A. Harding, Cotesworth P. Lewis, and Robert W. Golledge and Florida's Gov. Reubin Askew.

Prof. Ernest John Tinsley, 56, has been nominated Bishop of Bristol which is considered to be the most ecumenical diocese in the Church of England. He succeeds Bishop Oliver Tomkins. Prof. Tinsley served several parishes in northeast England following his ordination in 1942 and since 1962 has been teaching theology at the University of Leeds.

Bishop Alpheus Zulu, who retired in June as head of the Diocese of Zulu, has been elected to the Parliament of Kwa-Zulu. He also serves as a president of the World Council of Churches.

The Australian government has returned 1,250 square miles of land in the Northern Territory to the Gurindji Tribe because the tract is the Aborigines' traditional property. This move has been supported by Australian and World Councils of Churches for some time. The land, which contains ancient tribal burial sites, has been owned by the government which leased it to private farmers. Leases were bought by the government and presentation to Gurindji tribal officials was made by Prime Minister Whitlam.

Financial contributions to aid in replacing the library that was wiped out when fire destroyed St. Mary's High School, Sagada, The Philippines, may be sent to the National Book Fund of the Church Periodical Club, 815 2d Ave., New York, NY 10017. The library had been considered to be the best in the region. School officials borrowed \$6,000 for textbooks so that school could open on schedule even in emergency quarters. The cost of replacing the building has been estimated at \$750,000.

U.S. Senator James L. Buckley has introduced a bill in the Senate which would allow tuition paid at private and parochial schools to qualify as federal tax exemptions. Under it taxpayers could receive tax exemptions up to a maximum of \$1,000 for each student's tuition paid at a non-public elementary, secondary, or post-secondary school.



Solzhenitsyn: A symbol of biblical morality.

RNM

A DÉTENTE

By ERNEST HUNT

The kingdom of heaven is like yeast, which a woman took and mixed with half a hundredweight of flour until it was leavened (Matt. 13:33).

A French verb which means to expand, to unbend, or relax is evidently the basis for the new word, *détente*, which suggests a relaxation of international tensions. But a real detente must be based on truth and honesty, and not on spectacle alone. The joint docking of an American Saturn-Apollo spacecraft with that of a Soyuz module has been hailed recently as a great step forward in detente. Undeniably such an achievement overcomes the latent enmity between countries which have radically different social and political ideologies and sustains a basis for continued cooperation. It is not difficult to applaud this achievement because all of us wish to live in peace; even the mechanical feat itself is worthy of praise. Bumper stickers, flags, and buttons will help us to remember the accomplishment, as well as a special Soyuz perfume; and months of follow-up television coverage of the astronauts and cosmonauts will remind us of this act of cooperation.

However, happy chatter in space and a handclasp between Americans and Russians miles above the earth does not really solve our long-range differences. As much as detente is necessary, and it would be unthinkable to return to the

cold-war tensions of some 15 years ago when Gary Powers was shot out of the sky and imprisoned, the Saturn-Soyuz connection does not create a detente of the heart. It is detente in empty space, a diversion — like war — which keeps us from thinking and dealing with our differences, and perhaps from solving them. Of course, it is important to be political and share in the celebration of the event because the world's safety depends on good relations between big powers. Who can forget the hundreds of missiles which at this moment America and Russia have aimed at each other? Certainly, Secretary of State Kissinger cannot forget, and I do not blame him. I share his anxiety for peace, almost at any price.

But there is one other man, a Russian exile, who claims peace has its price. He is like St. Thomas a Becket who for his own moral reasons resisted the power of King Henry II, or Cardinal Mindszenty who refused to surrender his faith to conquerors; and his name is Alexander Solzhenitsyn. William Shannon, writing in the *New York Times* of July 16, describes him well:

"[He] . . . steps into American life out of the pages of a Dostoevsky novel. A deeply religious man and a moralist, he is preoccupied with fundamental questions of what is truth and what is justice. He sees every issue, large and small, personal and political, in terms of good and evil.

"He is a victim who becomes a hero, a teller of tales who became a symbol, a uniquely Russian prophet who became an exile in the wilderness of the west. He speaks of sin, shame, and redemption, concepts which our neo-pagan society with its secularized atmosphere and deeply corrupt popular culture can barely comprehend. It is no wonder that although he seeks to warn and instruct us, we are bemused and baffled."

In contrast to the magnificent show in space, which technology and the media have enabled millions of people to see and to hear, Solzhenitsyn was unable to speak to a President of the United States and was publicly rebuked by a Secretary of State, even though this Russian is an exponent of freedom, a Christian, and a Nobel Prize winner. He could find an audience of only 25 or so Congressmen, but to them he spoke a prophet's warning, reminding them of worsening conditions in slave labor camps and that detente must include justice for those who suffer from intolerance.

Before meeting with members of Congress, however, he said that his purpose was not to appeal to the government, but to speak to the people, and of the American people he spoke well:

"I was extremely encouraged. I saw the strength of your people. I saw the generosity, their tremendous magnanimity, their tremendous confidence in themselves and their capabilities. These capacities, I think, might be even greater than you realize yourselves."

As 1976 approaches, and our bicentennial celebration reaches its peak, it is healthy for us to be reminded of our potential by an outsider "who sees every issue . . . in terms of good and evil." Like

The Rev. Ernest Hunt is rector of the Church of the Epiphany, New York City.

OF THE HEART

the Saturn-Soyuz connection the Bicentennial will afford many opportunities for showmanship, complete with shallow platitudes about patriotism and American freedom, but outward celebrations and high-powered speeches do not indicate the real moral health of a nation. The mere fact that we have existed for 200 years does not mean that our citizens know *why* we still exist or what our moral purpose is. Columnist Shannon adds:

"Less important than how we choose to live in the world with our enemies is how we choose to live with ourselves. Freedom, he points out, is not an end in itself but a means by which we can attain another and higher goal. 'That goal is to lead a morally worthy life' . . . After all the fashionable causes of the moment . . . have achieved their goals, there will still remain the enduring problems of how to create a culture worthy of human beings."

At this moment in our history Solzhenitsyn is a symbol of biblical morality. His words and his views are like the yeast in Jesus' description of the kingdom which leavens a huge amount of bread. There is more leaven in one single moral man than all the showmanship of governments. It is the quiet, sometimes unpublicized, meeting of dedicated people on earth to solve problems of justice and freedom for the forgotten and the suffering which brings us closer to the meaning of Jesus' parable than the space connection.

Yeast, as we know, is an aggregate of cells of certain minute fungi which appear as a froth, usually rising silently to the top of fruit juices left to their natural state. It can produce fermentation in alcohol or make bread rise. The kingdom of God, though as silent, is as dynamic. It too is a yeasty ferment, a quiet revolution which leaves no one untouched by the redemptive trouble of its coming. It is ferment, agitation, froth

like Solzhenitsyn's words. And the kingdom can also be bothersome.

Prophets arise when they are needed. They endure because they are servants, even unwittingly, of the Lord who cares more for communion than connection. Solzhenitsyn is reminding us that the earthly communion of peoples is what the kingdom of God is all about. Phillipe Sabant, a disciple of another exiled Russian Christian, Nicholas Berdyaev, writes:

"The point is not only to secure the liberation — the true liberation — of each man; it is also to transform the relations between men. It is possible, through external reorganization, to create a society which will be more just; but it is not possible to create in that way the brotherhood of man. Neither is it possible to attain *communion* (as opposed by Berdyaev to *communication*). Communion belongs to the deepest levels and is attained in God . . . It is that brotherhood and communion which alone assures the unity of mankind, necessary for the transfiguration of the world. They can only be realized in the church. And this is where Christians have a distinctive role to play in the world."

*There is more
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of governments.*

Jesus teaches us in his parable that the unity of mankind is not achieved through an easy spectacle — witness his rejection of the Devil's temptation in the wilderness — but in faithful agitation, ferment, or froth for a moral purpose. The church is to be yeast in the world. We may not be Solzhenitsyns but we have a distinctive role to play; we can learn to see through what is shallow and temporal; we can understand that liberation is more than a secular cause but the whole spirit of man yearning for God; we can realize that unity is never obtained in depth without honesty and that a space connection is not nearly as effective for peace as any human connection to those in slavery, to those who have lost their freedom, and to those who suffer. Although it may be true there will always be a suffering of the minority for the sake of the safety and happiness of the majority, and that the plight of some will be overlooked because their misery is too much for us to face, the forgotten always have the ultimate victory!

It is the prophets and the sufferers who are the real heroes to God; they are always yeast for the world's bread. Even though their ferment may be unpopular, without them we would be unfulfilled, flat, unleavened. The Crucified One is still the only Messiah who brings lasting peace and liberation because he did not forget the lonely moral people who have convictions and who are ostracized or punished for them. Jesus too was punished and then put to death, and so, like Solzhenitsyn, our Lord remains in the shadow of spectacle, luring us to remember our purpose, not caring so much for space connections as for down-to-earth communion, brotherhood, and "a culture invested with enough moral content to be worthy of human beings."

All issues are good and evil. We will never be allowed to forget this. God requires a detente of the heart, not that of empty space.

EDITORIALS

Must Presidents Shake Hands?

What mother nowadays who loves her child would pray that one day he might be President of the United States, after all that has happened in recent years to occupants of that high but impossible office? Twich within a month President Ford has narrowly escaped assassination. In his admirably calm statement soon after his last brush with death he declared his resolution not to "capitulate" to those people in our midst who believe that the way to a better world is by way of shooting the world's leaders.

Americans are good people, Mr. Ford insists, and their president should feel free to go among them and meet and mingle with them as a friend among friends. As he sees it the people have a right to meet their president on these person-to-person terms.

His thinking does his heart credit; but we would urge him and other political and social leaders to consider another possibility. In this age of television there is no need for the President of the United States or for any other prominent figure to show himself to us in the flesh. We see him frequently on the screen, he can speak to us in our own living room whenever he wishes, and that's as close to him personally as most of us have any desire to come — certainly any need to come. Why should the individual citizen feel that he has some special right to shake the President's hand?

There is a political angle to the question. Candidates for election or for re-election generally believe that the old tactic of hand-shaking still produces votes.

They may be right. But the successful assassinations and the near-misses of recent years have made it frighteningly clear to us all that there is no way to provide safety and security for any person who moves out among a crowd or stands on a platform where he is exposed to gun fire by a spectator.

Perhaps what we need to do, as individuals and as groups, is to start speaking to leaders like Mr. Ford to tell them something about our own wishes and



Mr. Ford at inauguration: A target for homicidal maniacs? RNS

feelings and needs; something to this effect: "We do appreciate your desire to come out to where we are and to meet us and shake our hands. But by virtue of your office you are a target for homicidal maniacs who have no trouble getting their hands on guns and who will have no trouble killing you if they insist. So — talk to us from your office. We can see you, we can hear you, we can know you, without ever shaking hands with you. And we won't vote either for you or against you on the basis of whether we got to shake your hand when you visited our town."

We have lost John F. Kennedy, Robert Kennedy, and Martin Luther King, Jr. in recent years because they could not be adequately protected. George Wallace was crippled for life; Gerald Ford could easily have been killed on either of the most recent occasions. The President assures us that the number of people who want to shoot him or any other leader is infinitesimal compared to the number of people who don't. Nothing could be more obvious — or less pertinent to the real issue. Just one Lee Harvey Oswald is all that it takes to murder a president.

The American people may be "good people." But we have a history of lawlessness and violence, and we have also a freedom for dangerous kooks to run at large and to buy hand-guns with no difficulty.

The time has surely come for American presidents to accept this whole national situation as it really is, and to rely exclusively upon the media for meeting the people. If you share that feeling, get off a letter to the President and tell him so. We'd love to meet him personally, but we'd rather have him stay alive. And that is the real issue.

Passing Grade?

My faith is like a candle flame,
A feeble flickering spark
Shedding its fragile little light
Faintly against the dark.

It wavers in the winds of doubt;
And oh, I hope that He
Who knows I shield it with desire
Will grade me leniently.

Kay Wissinger

As Others See It

Murder . . . most foul, strange and unnatural." Many readers will recognize the words of the ghost of Hamlet's father. The ghost goes on to tell how he, King of Denmark, was sleeping in his orchard when his own brother poured a lethal fluid into his ear, causing instant death.

The victim of this most foul murder, comparatively innocent of crime, helpless in sleep, murdered by his closest kin, calls out for vengeance. The rest of the play, as you remember, concerns Hamlet's inner conflict and ends with the death of just about everybody around.

The above is all past and gone. We have today to deal with a trend in modern thought which is being taken on by devout church people, clerical and lay, and which in many respects reflects the Hamlet situation. The victim is even more innocent than Hamlet's father, and quite as defenseless. The motive underlying the modern action is less compelling — Claudius was to gain a crown, a beautiful wife, much money; the situation we have in mind is abortion and the motive is that the victim is in the way, not wanted, or possibly a threat to health or life.

Against all this stands a tablet of stone on which was graven by the hand of God: *You shall not kill.*

There was a time when, at least once every Sunday, the Ten Commandments were read in church. Is it possible that so much time and effort were spent on teaching people that the Sabbath rest is no longer an obligation for Christians of Gentile origin that we have drifted into the belief that there are loopholes in the other commandments too?

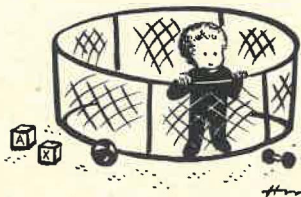
The United States Supreme Court has "liberalized" laws on abortion, but this does not affect our attitudes as Christians. We respect our justices, but we do not look to them for moral guidance. They are experts in their field and recognize that permission is not obligation. Christians are not obliged to take advantage of legal permission.

But, you may say, many physicians consider it quite all right. That may be. Many physicians explain their permissive attitude by saying that it is questionable just when a fetus becomes a person. Opinions vary from conception to parturition. No less an authority than *The New Illustrated Medical and Health Encyclopedia*, edited by Morris Fishbein, M.D., states: "A new human life begins when a male sex cell unites with a female sex cell" (p. 2028).

With all due respect to our learned justices and our learned physicians, I must protest that the Lord is in com-

mand, and his Word is to be our guide. The church has no recourse to law or medical science in matters of this sort.

When the Blessed Virgin Mary perceived that she had conceived as the angel had announced, she went to visit her aged cousin Elizabeth who, the angel told Mary, was now six months



pregnant. You know the story. But shall we retell it in the light of our new "knowledge"?

Listen:

"When Mary reached Zacharias's house, Elizabeth said, 'Hi, Mary. Funny thing happened to me when you came in. The impersonal fetus in me gave a kick of joy because it recognized that the impersonal embryo in you would some day become my Lord, so I am honored to know that she who will some day

become the mother of my Lord is visiting me!"

All right — a *reductio ad absurdum*. But the story, as it actually happened and is recorded in God's Word, has a lesson for us today on this very important subject.

What about rape, extreme poverty, fragile health of the mother? These are all worthy of attention. But, make no mistake about it, there is no such thing as an unwanted child. There are, alas, unwanted parents, but somebody wants that child. Adoption agencies I am told, always have waiting foster parents. There are a few papers to sign and it is done. Is that too much? Must the only course be to kill the child, drop its corpse into the garbage can, rub hands and say, "Well, that's done"?

It comes on good authority that the question of abortion may be discussed at General Convention in 1976. It is hard to believe that there is anything for Christians to discuss about murder in any form, except to condemn it, but I am forced to believe it is possible. At a recent diocesan convention the persons nominated to represent the diocese were

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asked certain questions, among them questions on the matter of abortion. There were about 25 nominees. Not one came out clearly in defense of life. A few dodged the issue; most spoke kindly of the Supreme Court ruling and expressed hope for more liberal legislation; many made a point of it being the mother's decision.

Unnatural, the ghost said. What could be more contrary to nature than for a mother to decree the death of her child? Where is the mother of a seriously ill child of, say, twelve years, who would not be willing to give her life, if that were possible, for the child?

If our beloved church should so forget its duty to uphold the commandments of God as to condone this or any other kind of murder, who could blame those who have served her for many years and gained joy and grace from her sacrificial sacraments for declining to remain in a fellowship that has so scorned human life?

Ecumenism is foremost in the minds of many churchmen today. If the Episcopal Church has any idea of following up the amazing steps that have been taken in recent years toward Anglican-Roman Catholic reunion, or if, on the other hand, it is interested in uniting with our "separated brethren" of other denominations, the subject of abortion cannot be ignored. Certainly the Church of Rome can have no fellowship with a body, however orthodox creedally or rightly structured it may be, if it condones the deliberate extinction of human life "on a woman's whim." And it is open to question whether any other Christian body would freely enter into fellowship with such a body. Not only human life, but the life of the church is at stake.

(The Rev.) H. BAXTER LIEBLER
Monument Valley, Utah

PEOPLE and Places

Retirement

The Rt. Rev. Roger Blanchard, Bishop emeritus of Southern Ohio, Round Pond, ME 04564.

The Rev. C. R. Cariss, vicar of Holy Comforter, LeCompte, LA, has retired, Address: Town House, Apt. 611, 726 Cotton St., Shreveport, LA 71101.

The Rt. Rev. George L. Cadigan, retired Bishop of Missouri, 86 Pine Grove, Ice Pond Woods, Amherst, MA 01002.

The Rev. William H. Chard, rector of St. Matthew and the Redeemer has retired. Address: New Germany, Lunenburg County, Nova Scotia, Canada.

The Rev. M. Bartlett Cochran, rector of St. Margaret's, Dayton OH, retired June 30.

The Rt. Rev. William R. Hargrave, 39 Riverside Drive, Cocoa, FL 32922.

The Rev. J. Fayette Gordon Hopper, rector of Grace Church, Paducah, KY, retired June 1. Address: 4527 Redan Rd., Stone Mountain, GA.

The Rev. Frederick R. Isachsen, rector of St. Luke and the Epiphany, Philadelphia, has retired.

The Rev. William H. R. Jackson, priest in charge of St. Mark's Roxboro, NC, has retired. Address: P.O. Box 813, Roxboro 27573.

The Rev. Richard L. Kunkel, vicar of St. Paul's, Plymouth, WI, retired July 1. Address: P.O. Box 155, Mendham, NJ 07945.

The Rev. Herbert W. Lamb, Jr., rector emeritus of Grace Church, Silver Spring, MD, retired June 1. Address: 3228 Ludham Dr., Silver Spring, MD.

The Rev. Gordon W. Lind, Sr., rector of St. John's, Gloucester, MA, has retired. Address: General Delivery, North Edgecomb, ME 04556.

The Rev. Canon G. Ralph Madson, vicar of Holy Family, Orlando, FL, since 1969, retired Aug. 1.

The Rt. Rev. Edward G. Longid, Bishop of the Northern Philippines, retired in June.

The Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island, retired May 1. He continues to serve as director of the Episcopal Charities Appeal and as administrator of the George Mercer, Jr. Scholarship Fund.

The Rev. G. Maurice Ottsen, rector of St. Mary's, Nebraska City, NB, retired April 1. Address: 200 South Glenn Dr., Camarillo, CA 93010.

The Rev. George P. Pardington, rector of St. Matthew's, Houma, LA, retired June 30.

The Rev. Charles W. Searcy, vicar of St. Joseph's, Buena Park, CA, retired May 15. Address: 4934 East Cooper St., Tucson, AZ 85711.

The Rev. Harold B. Sedgwick, canon of St. Paul's Cathedral, Boston, MA, retired July 1. Address: 151 Tremont St., Boston, MA 02111.

The Rev. W. Robert Webb, rector of St. Stephen's, New Harmony, IN, retired Oct. 1. Address: 504 S. Runnymede Ave., Evansville, IN 47714.

Religious Orders

Community of the Reconciliation, Springfield, MA—The order was begun in July, 1973, with three members. Within a year, two postulants joined the group and Bishop Alexander Stewart of Western Massachusetts became Episcopal Visitor. In August, 1974, four people took simple annual vows and renewed them this year. Three members have professed additional vows of poverty, chastity, and obedience. Sr. Susan Mangum is superior.

Deaths

The Rev. Canon Everett J. Downes, 62, rector emeritus of Zion Church, Douglaston, NY, died Aug. 2, after a long illness. His home was Melrose, MA.

The Rev. Soren J. Hedelund, 95, retired priest of the Diocese of Fond du Lac, died May 19, in Midland, MI. He served as vicar of St. John's, Midland, longer in retirement than any other clergy in the active ministry.

The Rev. Wilfred Myll, 69, rector emeritus of St. Matthew's, Louisville, KY, died of emphysema in late July. He practiced law briefly following his retirement in 1973. Memorials are suggested for St. Matthew's, and the University of Louisville School of Medicine.

The Rev. Edward Bolles Pollanick, 60, rector of All Saints, Norristown, PA, died suddenly Aug. 10. He was also a supply priest at St. Luke's, Saranac Lake, NY.

The Rev. Randolph Fairfax Blackford, 84, retired priest of the Diocese of Southwest Florida, died July 19, in Davenport, FL, where he had lived for several years. He was a chaplain with the U.S. Army during WW I and WW II.

The Rev. John Frederick Hamblin, Jr., 56, vicar of St. Anselm's Chapel which serves the University of South Florida, Tampa, died Aug. 29, in Trier, Germany, following a heart attack. He was attending the Congress of the Societas Liturgica.

The Rev. Joseph D. C. Wilson, 88, retired priest of the Diocese of the Central Gulf Coast, died July 25, in Foley, AL.

The Rev. Daniel S. Wood, 79, retired priest of the Diocese of Pennsylvania, died Feb. 26, at his home in Lansdowne.

Mary De Witt French, 81, former executive director of the youth counseling service of the Diocese of New Jersey, died April 3. She retired in 1972 after more than 50 years of service to her church and community.

Page K. Hyde, 63, wife of the Rev. James W. Hyde, rector of St. John's, Salisbury, CT, died of cancer Aug. 27.

Ellen Searcy, wife of the Rev. Charles W. Searcy, retired vicar of St. Joseph's, Buena Park, CA, was killed in an auto accident April 17.

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Books



Understanding Ourselves

A SENSE OF LIFE, A SENSE OF SIN. By Eugene Kennedy. Doubleday. Pp. 191. \$6.95

The age of religious awareness is not at an end, says Fr. Kennedy, only that phase of authoritarian spiritual dictation which for years has cut people off from their inner selves and left them morally dull and immature. Ahead lie new possibilities for a greening of the church through individual appropriation of what Kierkegaard called subjectivity.

"When in his choice a man has assumed himself, is clad in himself, has so totally penetrated himself that every movement is attended by the consciousness of a responsibility for himself, only then has he chosen himself ethically . . . Where passionate responsible decision is missing, both individuality and Christianity are missing." The quotation is from Kierkegaard but it might as well be Fr. Kennedy. His book addresses the question lingering unanswered in many hearts: the question of the right life as opposed to the good life, a life in which we as persons are fully present, so that we are able to say "I possess my own actions, my signature is written on my life." What we have today instead are lives afflicted with terminal shallowness, according to Kennedy, most persons, most Christians in fact, being so out of touch with their real identity that they lack even the capacity for full-blooded sinning.

For such neglect of inwardness, the church must assume much responsibility. Given its crowd-handling institutional structures and its peremptory magisterial style it has been content with manipulatable Christians who are hardly ever challenged to come to terms with themselves as persons. Fr. Kennedy, a professor psychology at Loyola, is optimistic that a kind of oblique self-analysis can enable us to manage even our neurotic hindrances to an understanding of our own truth. "To grow in command of oneself through listening, investigating, and searching out everything that takes place inside of ourselves is, in itself, a profoundly moral activity. This does not work only for the analyst's couch; it is the work of life itself."

Faith must of course undergird our efforts to be moral and to do what is right, for faith casts out fear by putting us right with God. Here the church as the repository of faith's symbols is at her

best when she plays the poetic nourisher of the unconscious and does not try too rigorously to explicate the mystery to which her scriptures and her sacraments point. She is at her best when she does not quite know what she is doing.

In ending my review of this excellent book, I cannot resist the following quotation from it: "The eucharist may be a classic example of a powerful ritual that spoke to all levels of human personality — that fairly teemed with what scientists call "surplus" meaning — and that may have been diminished through modernizing it into the vernacular. The reasons, of course, have been good, but the changes may have been built on an intellectual conviction that a eucharist more understandable intellectually would be more effective. It does stand to reason. But, of course, symbols transcend reason, and the extraordinary grace of the Latin mass — along with its power to speak viscerally — was not totally appreciated in the liturgical renewal. The liturgy is not an area for rationality; it is where the poetic church touches us with profound sacramental power. It is the sphere outside time in which we believe with our total selves. It may be too early for second questions about the liturgical renewal, but they are bound to arise, and the Latin mass may reappear before the century ends. It will be a return not to dead tradition but to living religious experience."

(The Rev.) ROGER MARXSEN
Diocese of Atlanta

Books Received

THE MINISTER'S MANUAL (DORAN'S) 1976 EDITION, ed. by Charles L. Wallis. Miscellaneous materials for the parish clergy. Harper & Row. Pp. 276. \$5.95

WHAT DO YOU SAY TO A HUNGRY CHILD?, W. Stanley Mooneyham. A Christian approach to world poverty. Word Books. Pp. 272. \$6.95

PARADISE DEFINED, Stephen Mayer. A study of the nature of Christian society. SPCK London. Pp. 145. £1.75 paper.

BY WHAT AUTHORITY?, William Barclay. A study of authority in human life, by a Christian biblical scholar. Judson Press. Pp. 221. \$3.95 paper.

COOKING WITH CONSCIENCE, Alice Benjamin and Harriet Corrigan, ill. by Ann Gibb. A book for people concerned about world hunger. Vineyard Books. Pp. 94. \$2.00 paper.

THE CHRISTIAN PLANNING CALENDAR: September 1975 - December 1976. Give Ye Them to Eat. Spiral bound. Carries monthly pages for advance year as well as current month. Religious holidays are noted. Morehouse-Barlow. \$2.75.

CHRISTIANITY ACCORDING TO JOHN, D. George Vanderlip. A study of the Fourth Gospel. Westminster. Pp. 224. \$8.50.

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ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-225*.

PRIEST, 46, Bible/calling centered, married, Southerner, seeks pulpit. Reply Box P-226*.

WANTED

KNOTT'S "Ritual Notes" and "Anglican Missal" altar edition. Contact: Edward P. Wood, 4904 Paris Drive, Godfrey, Ill. 62035.

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& B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs
& Sat 9. C Sat 9:45; LOH 1st Sat 9

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ST. LUKE'S 3725—30th St.
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Sun 10 S.S. & child care, Wed 11:30 HC

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.

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Wed; Wed 6; C Sat 4:30

JACKSONVILLE, FLA.

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HC 12:10, 7 Fri & Sat

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T. Simmons, c
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KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Ev,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; SM, Service of Music;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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MIDDLETOWN, N.J.

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West
Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.

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The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

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11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdays
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EP; ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun,
12:30

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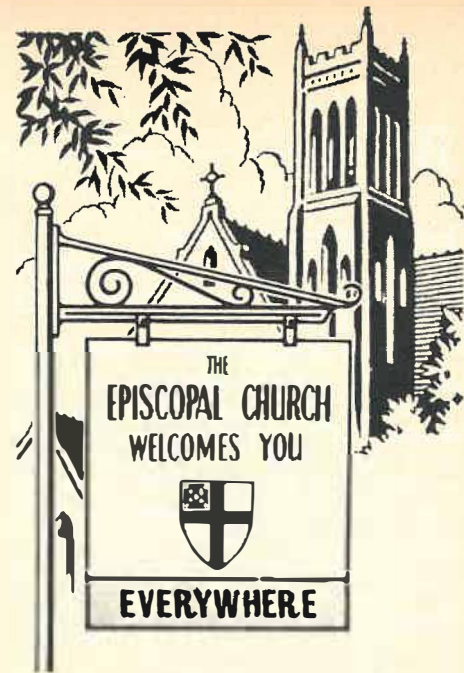
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Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

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Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.

The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC
12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.

The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex
Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12;
EP 6

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