

November 16, 1975

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The Living CHURCH



"A Winter Landscape with Skaters and a Bird Trap," by Pieter Bruegel.

The Metropolitan Museum of Art,
Bequest of Grace Wilkes, 1922

Christmas Book and Gift Number

AROUND & ABOUT

With the Editor

Can anybody tell us anything about John Presland — who, when, and where he was? All I know about him is something he said. I read it in the old *Golden Book* magazine some 40 years ago, where it was simply quoted as a filler, and it reads: "The banality of human amusements is the most cogent argument against the immortality of the soul." The man could hardly have been a merry old soul, but he could turn a phrase in the grand melancholy-sententious manner. He watched people amusing themselves at their silly games and he reflected morosely that such undignified and frivolous creatures don't deserve immortality, probably don't really want it, and so won't get it.

He came to mind recently as I was belatedly reading Peter L. Berger's *A Rumor of Angels* (Doubleday, 1969). Among several of what he calls "signals of transcendence" in human life Berger lists the "argument from play." The gist of it is that any man who can play and

joke on the very precipice of destruction, as man characteristically does, is acting as if he were not born for extinction. To make his point, Berger quotes a passage from a sermon preached by C. S. Lewis at the beginning of WW II: "Human life has always been lived on the edge of a precipice . . . Men . . . propound mathematical theorems in beleaguered cities, conduct metaphysical arguments in condemned cells, make jokes on scaffolds, discuss the last new poem while advancing to the walls of Quebec, and comb their hair at Thermopylae. This is not *panache*: it is our nature."

I am rather more intrigued and cheered than I am totally convinced by Berger's "argument." He refers us to the fact that little girls playing hopscotch lose all sense of time, and also all sense of the pain and misery and danger that beset the human world around them. In precisely what way that is some kind of intimation of immortality I'm not very sure, and neither is Peter Berger; nor

does he pretend to be. It's just one of the "signals of transcendence" that come straight out of our unquestionably real experience as human beings.

People would not play as they do, make jokes on gallows, argue metaphysics and discuss poetry before battles, unless deep down inside themselves they knew that the last word of reality is not death but joy. "This," as Berger puts it, "is the final insight of Nietzsche's Zarathustra in the midnight song: 'All joy wills eternity — deep, deep eternity!'" Another quotation comes to my mind, from the Epistle to the Hebrews: "They that say such things declare plainly that they seek a country."

For very many years John Presland's dictum troubled my mind because I didn't question it. It seemed to me all too self-evident that the silliness of so much of our amusement, and certainly my own, was a rather telling point against the possibility of our immortality. But Peter Berger has given me an antidote that is more pleasant to the taste than Presland's pill; whether closer to the ultimate truth of the matter we can only wait to see.

John Presland, where are you? If still in the flesh, which seems most unlikely, how do you answer Peter Berger? Our pages are at your disposal for your rejoinder. If you are not still in the flesh, kindly disregard this communication. Please.

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Peter Cartwright was a famous Methodist circuit rider of ca. 150 years ago. He didn't think much of the theological education for preachers, which was unfortunate, but he could turn a phrase. In his autobiography, written in 1856, he declared: "I do not wish to undervalue education, but really I have seen so many of these educated preachers who forcibly reminded me of lettuce growing under the shade of a peach tree, or like a gosling that had got the straddles by wading in the dew, that I turn away sick and faint." Those words fairly sing. They titillate my logolatry. But I wonder where I've been all my life, that never once have I seen lettuce growing under the shade of a peach tree, or a gosling with the straddles resulting from wading in the dew. The music of Cartwright's words is as sweet as the metaphors are baffling. Maybe it is more meaningful to those who live in peach or gosling country.

Practical Suggestion

Buy Christmas books now — so you can read them before you mail them.

The Living Church

Volume 171 Established 1878 Number 20

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

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DEPARTMENTS

| | |
|-------------------|----|
| Around and About | 2 |
| Books | 13 |
| Editorials | 12 |
| Letters | 3 |
| News | 6 |
| People and Places | 19 |

FEATURES

| | |
|----------------------------------|----|
| Christmas Gift Book Check List | 9 |
| Liturgical Revision Reconsidered | 10 |

Rosannah Cole

THE KALENDAR

November

- 16. Trinity 25/Pentecost 26
- 17. Hugh, B.
- 18. Hilda, Abbess
- 19. Elizabeth of Hungary
- 23. Sunday next before Advent/Last Sunday after Pentecost, or the Sunday before Advent
- 27. Thanksgiving Day
- 30. Advent 1

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

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November 16, 1975

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.

No Distinction

I have been troubled by the division I see arising within the Episcopal Church over the issue of the ordination of women. In recent weeks my mind has been drawn to the book of Acts, specifically to the section dealing with the question of circumcision for the gentiles. After "no small dissension" the apostles decided that circumcision according to the custom of Moses was not a necessary step in becoming a Christian.

In our present day I see a parallel arising. We know that by means of surgery and hormone treatment a woman can undergo sex change, and thus, by currently accepted standards, become qualified for ordination to the

priesthood (the matter of impotency being, I feel, irrelevant).

But, I would ask, is such surgery necessary? Is it not, rather, a physical alteration of nature similar to circumcision? Must the body be altered before the soul is acceptable? I think Peter's statement applicable: "And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith" (Acts 15:9-10).

SHERYL VRBA

Tucson, Ariz.

Christ Church, Philadelphia

In TLC of Aug. 24 it is stated that "historic Christ Church" is in Harrisburg, Pa.

That city has no Christ Church (Episcopal). I think that you will find that the parish church in question is located in Philadelphia, and that Sandra Thornton is Bicentennial Coordinator of Old Christ Church Preservation Trust, Second Street above Market, Philadelphia 19106. At least she was this morning when I talked with her

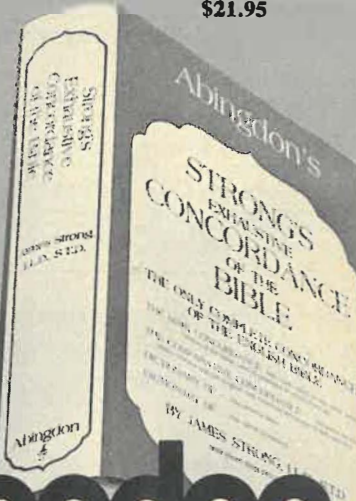
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on the telephone. I met her this past summer, and we hope to send a little help from Grand Haven to that historic parish where, by the way, Jackson Kemper was an assistant to Bishop White for many years.

(The Rev.) JOHN B. HILLS
St. John's Church
Grand Haven, Mich.

Compromise

Compromise! That's the answer. Prayer Book or Draft Book? Compromise is the answer. Let us keep the Book of Common Prayer intact, without alteration, side by side with the Draft Book. The people can then make their own choice on the local level. Do this for ten years and then, like the experience of Elijah on Mount Horeb, the right will prevail.

If General Convention attempts to decide this matter of Prayer Book revision, the decision will be unfair however it goes. So let's have both—and may the best man win!

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

Money — and What Matters

As to the reported 30 odd million dollars being spent on liturgical revision [TLC, Sept. 7], those who have no money tend to shrug "so what?"; it's mostly those in "comfortable" circumstances who set some store by it, and who speak out in righteous indignation.

Religion, even in printed form, cannot be bought. Money is not going to purchase the presence of the Holy Spirit within the ritual liturgies and the new 1979 Prayer Book. Souls of Episcopalians might.

This whole business of millions for liturgical revision is completely irrelevant to the Christian faith and the teaching of Christ. Money is always going to be collected and spent for something. The fallacy lies in attaching religious significance to it — making of it a crusade, a "holy cause." The amassing or expenditure of money never has and never will directly affect the size, quality, value, or other such criteria of true Christianity. The humble and meek of Christ live in a different dimension (the kingdom of heaven) from the world, and already inherit the earth. The "scribes and pharisees" just haven't "wised up" to it yet, and probably never will.

From the standpoint of socio-economic morality, yes, the widows, orphans, and starving are, in this instance, being materially dispossessed as they always have been. Nevertheless, as a widow and financial contributor to my church, speaking in blunt materialistic terms, I must say I've "got my money's worth" from the ritual liturgies so far, having

worn out two Green Books and one Zebra Book in practical, participatory usage, "hearing, reading, marking, learning, and inwardly digesting them."

The root of misunderstanding lies in equating faith and the church, the spiritual body of Christ, with the physical, the economic and material — the perpetual confusion "by scholastic minds, treating spiritual things as material things" (Lin Yutang) or speaking "of material things in spiritual terms, and of spiritual things in material terms" (Pascal). Christianity, at heart, is not to blame, although the materio-economic "professional" church and "career" churchmen may be. Christ himself shall be the judge of that.

JEAN HENNIG BAARSON
Canaan, N.H.

We Are Not Equal

There seems to be no limit to the requirements of church liberals and their attorneys as exemplified by their expression of intent to sue in civil court on the basis of sex discrimination [TLC, Sept. 14].

If God did not create us all equal, how can society make us so? But our liberals hold a municipality accountable for inadequate police protection, they abolish the Lord's Prayer in schools, they give criminals greater protection than they accord to the injured, and their formula for equalizing children is bussing. The very desire to pass conforming laws confirms that people are not equal. And if women are people, how can they be the exception? Do they wish to destroy the attributes which have been given them, as well as respect for their person and social privileges not accorded men.

I do not know how women in general feel about sex discrimination, but I for one hope we may continue to discriminate them from men.

LEONARD O. HARTMANN
Evanston, Ill.

The Right Word?

On reading in TLC of Oct. 5 that one of the ordinands at the service for the Washington Four was presented by her husband, "the Rev. Kyle McGee, a chaplain at Georgetown University," the

Correction

In our issue of October 12 the name of the author of the lead article, "Books on the Bible," was misspelled. His name is James Dunkly — not Dunkley. He is librarian at Nashotah House.

thought occurred to me that the entire service might have been a machiavellian Jesuit plot to encourage defections from the Episcopal Church to Rome.

On the same general subject, I also feel impelled to comment on the letter from the Rev. Edward W. Jones [TLC, Oct. 19]. The letter takes exception to the use of the term "priestess" because "it has all the unfortunate connotations of wild women presiding at orgiastic Greek mystery rites." The description of the service in Washington [TLC, Oct. 5], "shouting, whistling, clapping . . . a combo band . . . police with night sticks and guns . . . continued hugging and kissing . . . something of a carnival atmosphere," indicates the correctness of the connotation, and the appropriateness of the term.

ERNST E. SCHNABL

Chicago, Ill.

Books of the Apocrypha

For the past 30 years I have taught my confirmation classes that there are 14 books in the Apocrypha.

Last Sunday morning a parishioner attended a Southern Baptist church and heard their new pastor, an outstanding biblical scholar, make the statement that there are 15 books of the

Apocrypha. My parishioner wanted an explanation. Upon checking both the Revised Standard Version and the New English Bible, I discovered that there are 15 books. The explanation is that Chapter 6 of Baruch the Prophet is now the Letter of Jeremiah. The King James Version had simply put a heading before Chapter 6 stating that what followed was the epistle of Jeremiah.

In view of the fact that the new Draft Prayer Book to be published in February is going to have in it the 39 Articles, would it be possible for the Standing Liturgical Commission to print the names of the 15 books of the Apocrypha? Then other priests of our church will not teach the error which I have been guilty of all these years.

(The Rev.) CARINGTON R. CARISS
Church of the Holy Cross

Shreveport, La.

Urgent Need

This morning a third grader, a first grader, and two pre-schoolers attended mass with me.

A compelling nudge hastily got me off my knees a few seconds after entering the pew. Casting my eyes in the direction of the first grader's pointing finger, I noted that he was concerned about the

free hanging chancel crucifix. Quickly, in a few words, I whispered into his eagerly listening untutored ear the meaning of the crucifix. He simply asked, "They don't like him? They put a nail up in his neck?"

Doesn't this indicate the urgency of the need for Christian education?

HELEN L. VOERGE

Lake Harbor, Fla.

Disclaims Credit

I deserve no credit for the cycle of prayer for Boston during the busing crisis [TLC, Oct. 12]. The idea originated with the religion editor of the Boston Globe, a one-time priest of the Diocese of Albany. He called for my reaction, and as a member of the executive committee of the Anglican Fellowship of Prayer, I naturally approved because we believe "prayer unites." I also suggested that he involve the Anglican Fellowship of Prayer through our new executive director, the Rev. Donald Hultstrand. Thank you for the compliment, but I must not take credit except for having prayed with hundreds of others.

(The Rt. Rev.) ALLEN W. BROWN
Retired Bishop of Albany

Elka Park, N.Y.

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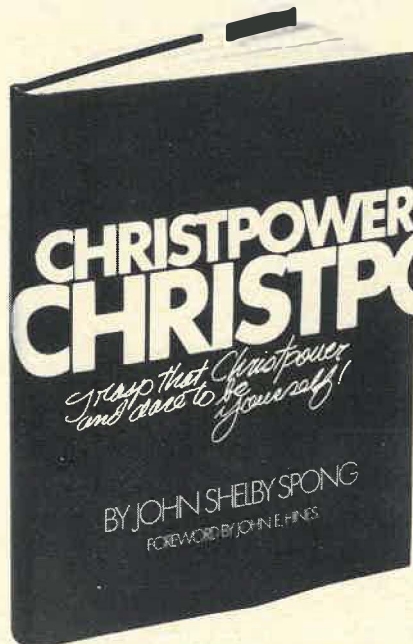
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when you are loved,
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and
dare to be yourself!

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WASHINGTON

Bishop Calls for Investigation of Rector

The Bishop of Washington has declared that the Rev. William A. Wendt's continued defiance of his admonition has cut off "any pastoral relationship" between them.

The Rt. Rev. William F. Creighton said he would convene the diocesan board of presentors, not to bring specific charges, but because "under the provisions of Canon XLI," he feels the priest's actions "justify an investigation as to whether he is guilty of an offense for which he is liable to be tried and punished."

Bishop Creighton issued a statement on Fr. Wendt's defiance after the rector of St. Stephen and the Incarnation again permitted the Rev. Alison Cheek to celebrate holy communion.

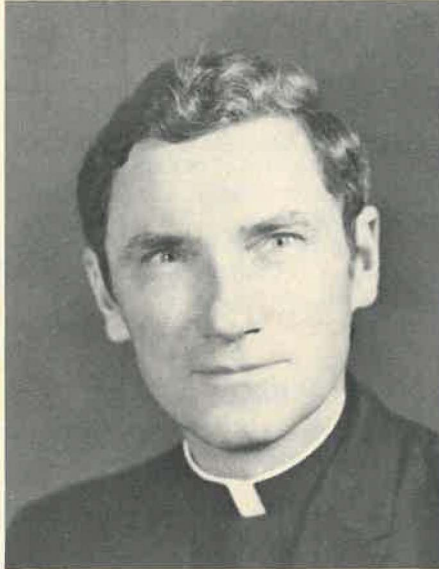
Earlier this year, Fr. Wendt was convicted by a diocesan court on a charge of having disobeyed a "godly admonition" from Bishop Creighton in permitting Mrs. Cheek to celebrate in the church last year. His conviction has been appealed to the diocesan appeals court.

The bishop noted that on Sept. 8, he had admonished Fr. Wendt "not to invite or permit any persons whose ministry cannot be recognized by me to perform priestly functions in his parish," and had asked the rector to indicate in writing how he intended to act with regard to that admonition.

"He has not responded," Bishop Creighton said, "and has since taken action in defiance of my admonition, which action effectively cuts off any pastoral relationship between Fr. Wendt and his bishop. This I regret. His actions have been extremely disturbing within the diocese and cannot be overlooked."

In the bishop's view, the essential issue is one of authority. "It is clear to me," he said, "that the nature of the church and the division of authority within the church does not permit any of us appealing solely to conscience to usurp the proper function of any other duly constituted authority within the church."

He declared that "this principle must apply within our system of episcopal government to the relationships of bishops to bishops, of bishops to clergy and lay people, and the relationships of parish clergy and vestry to the bishops.



The General Commission on Chaplains and Armed Forces Personnel has named the Rev. Edward I. Swanson to be its new executive secretary. Author of *Ministry to the Armed Forces* and *Serviceman's Prayer Book*, he has been with the commission since July, 1971. He was a line officer with the U.S. Navy during WW II.

Within the church we must always be sensitive to and appreciative of the conscientious positions of others with as much concern for others as we have for ourselves or for our own positions."

In this connection, the bishop declared, "Fr. Wendt has shown himself insensitive to the concerns of others, many of whom are at least as strongly committed to the ordination of women as he is, but among whom there is a diversity of conscientious positions."

Mrs. Cheek's service on the staff of St. Stephen's as a priest is not recognized by Bishop Creighton. "Since she is inhibited by her own bishop [Diocese of Virginia], and since she is not licensed by me, and cannot be," Bishop Creighton said, "permitting this ministry is a clear usurpation of an authority that Fr. Wendt does not possess and is therefore damaging to the corporate life of his parish and the diocese."

The bishop expressed his gratitude that all diocesan rectors and vicars except for Fr. Wendt have observed his request "that clergy whose priestly orders cannot be recognized by me not be invited to perform priestly functions."

Since the standing committee is now

hearing Fr. Wendt's appeal on his conviction, Bishop Creighton said "it is inappropriate and improper for me to use them as I ordinarily do as a council of advice. I am therefore calling together the responsible officers of the diocese and a number of representative members of the diocese to advise me informally as to how we can best deal as a diocesan family with a situation which we all wish to be no more divisive or damaging than it has already become."

SOUTHEAST FLORIDA

Another Bishop Bans Washington Four, Philadelphia 11, and Five Bishops

The Bishop of Southeast Florida has banned the 15 women and five bishops who took part in the illegal services of ordination held in Philadelphia in July, 1974, and in Washington, D.C., in September of this year.

In a pastoral letter, the Rt. Rev. James L. Duncan said: "I assure you, so long as I am bishop, I will not grant any type of license to any of these persons who have wantonly disobeyed the canons of the church."

The action is taken "without rancor," he said, "but in the concern for the discipline and good order of the church. Without order there can be no holy orders."

EPISCOPAL CHURCH

CAHD Grants Bring Additional Funds

Ten grants made so far this year by the Community Action and Human Development (CAHD) commission of the Episcopal Church total \$98,996.85. In turn, these grants have brought about additional funds of \$310,996.85 for the projects from other sources.

CAHD grants were made to black community projects in the Dioceses of Atlanta, California, Louisiana, Milwaukee, Mississippi, Nebraska, New Jersey, New York, and Ohio.

Several projects funded help provide alternative school systems: the Educational Opportunities Corporation, Oakland, Calif. (120 students, 22 teachers, 10 other staff members—\$5,000 from CAHD, \$5,000 from individuals); the Martin Luther King,

The Living Church

Jr., Community School, Atlanta, doubled the \$8,350 CAHD grant locally and also received a \$50,000 government grant; and the Educational Awareness Coalition, New Brunswick, N.J., matched the \$5,000 CAHD grant with gifts from individuals.

Grants to health care programs in Milwaukee and Jackson, Miss., produced other grants. The \$2,146.85 CAHD money to the People's Free Health Center, Milwaukee was matched by government funds and the CAHD grant of \$32,000 to the Central Mississippi Civil Improvement Association in Jackson, generated \$156,000 in government funds for 1975 and \$136,000 expected for next year.

Manna House, a tutorial program in New York City, received \$10,000 from CAHD and another \$30,000 from foundations. The Oakland (Calif.) Ensemble Theater doubled its \$1,500 CAHD grant through foundations.

Grand Marie Vegetable Cooperative, Sunset, La., doubled its \$10,000 CAHD grant locally; the Community Equity Corporation, Omaha, increased its \$15,000 CAHD money by \$35,000 from other churches; NOAH, a housing project in Cleveland, added to its \$10,000 CAHD grant with \$5,000 from the Diocese of Ohio and \$2,500 from churches.

In 1974, 11 CAHD grants in the amount of \$111,500 generated a total of \$253,400 through additional grants.

CANADA

UCC Pastor Accepts Anglican Orders

The Rev. A. Leonard Griffith, well-known preacher in the United Church of Canada, has left that church to become a deacon in the Anglican Church of Canada.

He has been pastor of the 1,000-member Deer Park United Church, Toronto, for the past 10 years and prior to that was pastor of the non-conformist City Temple in London.

His decision ended months of bitter controversy in the Toronto congregation over disagreements between Dr. Griffith and his assistant, the Rev. Tom Everett.

So hot was the situation that the presbytery appointed a commission to investigate the problems. The commission recommended the resignations of both ministers, but the congregation called only for the resignation of Mr. Everett, who had already resigned.

The Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, in an interview, said that Dr. Griffith had talked with him last June. He said the UCC minister would be made a deacon before starting his duties as assistant to the rector of St. Paul's Church, Toronto, and later would be ordained to the priesthood.

[One of the divisive factors concerning the recently abandoned union negotiations between the Anglican and United Churches of Canada was the fact that, legally, the former does not recognize the latter's ordinations because they are not bestowed by a bishop in apostolic succession.]

NAMIBIA

Exiled Bishops Keep Posts

A resolution drawn up by several white Anglicans and presented to a synod of the Diocese of Damaraland called on the Rt. Rev. Colin Winter to resign. The measure was defeated by a 40-14 vote.

Bishop Winter was expelled by the government of South Africa in 1972 for supporting black Ovambo tribesmen (in northern Namibia) in a strike against a contract labor system.

The synod also declared that the Rt. Rev. Richard Wood, expelled from Namibia last June, was still the lawful Suffragan Bishop of Damaraland.

Both bishops are vigorous opponents of apartheid and strong supporters of black majority rule in Namibia. The territory, also known as South West Africa, is ruled by South Africa in defiance of the United Nations and the International Court of Justice.

Along with the affirmation of the continuing relationship between the Diocese of Damaraland and the two bishops, even though the men remain away from the territory, came an official refusal to ask Lutheran Bishop Leonard Auala to provide services as needed.

Although Bishop Winter requested in a tape recorded message from London that Bishop Auala be invited to confirm Anglicans in the Ovambo land for him, the synod voted against it.

Debate on the proposal found a majority of Anglicans worried that the differences between Lutheran and Anglican liturgy are too great to enable Bishop Auala to perform services without affecting Anglican rituals.

CHURCH AND SOCIETY

Inmates Create Garden for Needy People

There was a field lying idle that belonged to St. John's Church, Kissimmee, Fla., and there were needy people in the town. So, the parish offered the use of the land to the Citizens' Volunteer Committee for Community Relations

THINGS TO COME

December

3,4: Conference on Human Dignity and American Democracy, St. Louis, Mo. Keynote speaker, Dr. W. Walter Menninger.

between the town and the Kissimmee Correctional Center.

The committee planned a vegetable garden and inmates at the center volunteered to work it as their project for the community. Working with the inmates were George and Becky Beckwith of St. John's.

The parish prayer group took on the responsibility of preparing a full course dinner for the workers. There was enough food so that hungry people living near the church were invited to eat with the group. Not to be left out, the senior warden, the parish secretary, the sexton, and the rector, the Rev. Francis Baltz, also joined the others at the table.

Because the garden got a late start, the crops were not too plentiful, but they supplied quite a variety of produce to five needy families.

It was also reported that many others beside those five families are being sustained by the harvest—sustained mentally and spiritually.

LABOR

Job Quota Protested

Despite protests by Jewish leaders, the Englewood, N.J., City Council has added Jews (and American Indians, Asian-Americans, and women) to the two groups (blacks and Spanish-surnamed) judged to have been systematically discriminated against by area building contractors.

As a result, Jews hired as construction workers could count in the 20% "minority" workers which is the council-mandated "goal" of construction firms doing business with the city.

Most Jewish residents in Englewood are regarded as well-to-do and unlikely to seek construction jobs.

About half of the city's population is black or Spanish-speaking. Jews are said to make up a major component of the white population.

Though supporters of the program say there is a difference between a "goal" and a "quota," Jewish spokesmen are unconvinced.

Orthodox Rabbi Isaac Swift said: "Quotas conjure ugly memories for Jews. In Europe, before WW II, Jews were restricted in universities and the professions to their percentage of the population."

UNITED NATIONS

Mother Teresa: Poor Need "Human Dignity"

Representatives of the world's major religions met in New York for a series of events marking the 30th anniversary of the United Nations and to promote interreligious understanding.

Under the auspices of the Temple of

Understanding, the Fifth World Spiritual Summit Conference was focused on the subject, "One is the Human Spirit," a theme taken from an address given in 1968 by the late Trappist monk and philosopher, Thomas Merton.

Mother Teresa of Calcutta, foundress of the Missionaries of Charity in India, was one of the speakers at a session held in the Hammarskjold Library. "We have gathered to prove to all the world that we are one," she said, referring to the interfaith nature of the event.

Speaking of the world's hungry, naked, and sick, Mother Teresa pointed out that "they are not hungry only for bread and clothes, but also for love and human dignity."

At a dinner meeting, Zenan Rassides, U.N. Ambassador from Cyprus, declared that the principles of the U.N. charter make it a "perfect document," largely because it is based on teachings of the world's religions.

In this respect, he said, it is in sharp contrast to the charter of the old League of Nations, which he described as having had "no principles."

A cosmic mass and celebration, featuring 300 singers and dancers dramatizing themes from the world's major religions, was presented at the Cathedral of St. John the Divine.

WCC

Financial Crisis Looms

As the Fifth Assembly of the World Council of Churches nears, the organization faces a financial crisis that may result in a \$988,000 shortfall, unless budget cuts are made.

World Council officers have already approved cuts in the Departments of Communication and Faith and Order and the Commission of the Churches on International Affairs. These curtailments plus an across-the-board freeze on staff salaries in the Geneva offices bring the total of approved cuts to \$253,200.

Other proposals for budget trimming including a proposed 50% cut in support for the WCC office in New York to \$49,400, will come before the executive committee for action prior to the Nairobi meeting Nov. 23.

If all proposed cuts are approved, the total amount trimmed from the 1976 budget would be \$670,000. The balance of the \$988,000 would come from reserves, real estate sales, and "a special grant."

Originally, the council planned on a \$3.1 million budget for 1976. But foreseeable income is only \$2.1 million.

The Rev. Charles H. Long, executive secretary of the U.S. Conference for the World Council, said the proposal to cut by half the support for the New York of-

fice represents a challenge to the American churches to decide whether the continuance of the U.S. Conference is important to the World Council. If so, he advised, they should be willing to increase their own responsibility for its budget.

CHURCH OF ENGLAND

Exorcism Rite Restricted

The Bishop of Wakefield, whose diocese was the scene of a grisly murder following an exorcism a year ago, has banned future exorcisms without explicit permission from him or three deputies.

The Rt. Rev. Eric Treacy said the "church has been drawn into the exorcism scene without fully realizing what is involved . . . The kind of mental illness and spiritual disturbance which produces a condition calling for the liberation which some might call exorcism demands expert medical and psychiatric understanding. To deal with such a situation, without expert advice, is fraught with danger, both for those who undertake exorcism and those who receive it."

In October, 1974, an Anglican priest and a Methodist minister conducted an all-night exorcism of a disturbed man. He then went home and killed his wife with his bare hands, according to the prosecutor in the murder case.

In announcing his exorcism guidelines, Bishop Treacy said "there are clergy who are not slow to see the publicity angle of going into the exorcism business. There are others who sincerely believe they can help people in trouble, but they lack the experience and understanding of what is involved with the result that they find themselves out of their depth."

RHODESIA

Brutality Against Blacks Reported

Niall MacDermot, secretary general of the Geneva-based International Commission of Jurists, said that much evidence was available in Rhodesia to show "violent brutality" against black civilians by the country's security police.

Mr. MacDermot, whose non-governmental organization is concerned with the rule of law throughout the world, made his charge at the end of a week's visit in Rhodesia at the invitation of the country's Roman Catholic Commission for Justice and Peace.

Earlier this year, Roman Catholic Bishop Donald R. Lamont, O. Carm., of Umtali, who heads the commission, charged that the white supremacist regime of Prime Minister Ian Smith had refused to allow an independent investigation of allegations that it has tortured black Rhodesians including women and children.

BRIEFLY . . .

Delegates who will represent British and Irish churches at the World Council of Churches Assembly at Nairobi in November, have been urged to back the WCC's Program to Combat Racism in a report commissioned by the British Council of Churches from Bishop Kenneth Sansbury, formerly of Singapore and a former general secretary of the BCC. The report covers the background and early talks on the PCR; debates on what the proper Christian attitude toward violence should be; and policies British churches should now be following.

One of the largest rallies held in Britain since WW II occurred in London when up to 80,000 opponents of abortion gathered at Hyde Park and then marched silently three miles to No. 10 Downing Street, home of Prime Minister Harold Wilson. The Wilson government is being asked to honor its promise to reestablish a committee which has been studying a bill designed to amend the present liberal abortion act. Many of those opposing the abortion act have religious affiliations.

St. Paul's Church, Lynchburg, Va., is providing an open door for "latch-key kids," children of employed parents who return from school to homes without adult supervision. The Inner-City After School Care Center, now open five days a week, is a program of the parish's Mission/Outreach Committee. After presenting a plan for a totally licensed center to the parish, the national church, and the city, the parish provided the facilities, the national church sent a check for \$3000, and the city promised additional funds. Reaching into their own neighborhood, St. Paul's is meeting a genuine need.

According to information supplied by a Duke University research team working on a 20-year study of the elderly, religion appeared to play an important and beneficial role in such things as happiness, feelings of usefulness, and personal adjustment in old age. One implication, researchers said, would be that churches "need to give special attention to their elderly members in order to compensate for the generally declining religious activities and to maximize the benefits of their religious experiences." The study involved an original group of 272 people 60-64 years of age. At the end of the study, 20% were still living.

CHRISTMAS

GIFT BOOK

CHECK LIST



The following list includes books which have been reviewed in TLC since the first of this year and through our issue of Nov. 2, whose reviewers thought so well of them that we can in good conscience commend them to you as good prospects for your gift shopping.

We present them in the order in which they were reviewed in our pages. The statements in direct quotes are the reviewers' comments.

THE SPIRIT OF EASTERN CHRISTENDOM (600-1700), Vol. 2 in THE CHRISTIAN TRADITION: A History of the Development of Doctrine. By Jaroslav Pelikan. University of Chicago Press. \$16.50. "Dr. Pelikan is as well qualified to produce such a study as any scholar now writing in English."

THE ROOTS OF AMERICAN ORDER. By Russell Kirk. Open Court. \$15.00. "Dr. Kirk has written nothing finer. Indeed, since Walter Lippmann's *The Public Philosophy*, I can think of no book which so carefully explains the fabric of the society in which we live."

MEMOIRS. By Josef Cardinal Mindszenty. Macmillan. \$10.00. "It is to be hoped that many whose eyes need opening will have the opportunity to

read this moving document of 20th century Christian witness."

THE CRUCIFIED GOD. By Jurgen Moltmann. Harper & Row. \$10.00. "Most Christians sorely need the kind of correction of their idea of God-in-himself that this book provides."

WILLIAM PENN. By Harry Emerson Wildes. Macmillan. \$12.95. "This excellent book . . . includes information on William Penn from previously untapped sources. . . ."

IS FAITH OBSOLETE? By Robert McAfee Brown. Westminster. \$6.50. ". . . a thought-provoking, challenging, warm, and irritating book. It is worth reading for these reasons."

PARABLES FOR THE PRESENT. By Christine Fleming Heffner. Hawthorn Books. \$4.95. ". . . a good book to have around to read and re-read. . . . It will add dimension to any life."

THE CHARISMATIC MOVEMENT. Ed. by Michael P. Hamilton. Eerdmans. \$3.95 paper. "For this reader, who is also a pastor whose congregation includes some charismatics, this is the most helpful book [on the subject] so far."

THERE'S NO BUSINESS LIKE GOD'S BUSINESS. By Chuck Murphy. Abingdon. \$2.95 paper. "The subject of the book is the basics of Christianity, and it would be a good one to put into the hands of an inquirer about the church—or for that matter somebody who is already 'in' but is not sure he knows what it is all about."

SISTER DEATH. By O'Kelley Whitaker. Morehouse-Barlow. \$4.50. ". . . a welcome overview of living-dying in the fellowship of Christ."

CANTERBURY PILGRIM. By Michael Ramsey. Seabury. \$7.95. "Read this book. It will make you thankful for this wonderful person."

THE EPISCOPAL CHURCH WELCOMES YOU. By William and Betty Gray. Seabury. \$6.95 cloth, \$2.95 paper. ". . . a most acceptable guide for a person new to our church and anxious to learn about her ways."

FLORENCE NIGHTINGALE. By Elspeth Huxley. Putnam. \$15.00. "This excellent work is not only the story of nursing as Florence Nightingale made it into a noble profession but an intimate story of Florence, girl and woman."

THE DIVINE YES. By E. Stanley Jones. Abingdon. \$5.95. "This small volume by one of the 20th century's great missionary evangelists is his farewell to the church."

A BOOK OF LIFE. By Martin Gray. Seabury. \$6.95. "Martin Gray is a humanist in the most complete sense of the word. His is an experience that will give rich meaning to the Christian gospel in these times."

A NEW PENTECOST? By Leon Joseph Cardinal Suenens. Seabury/Crossroad. \$7.95. "Cardinal Suenens takes us into the depths of his own experience and his knowledge of the renewal everywhere."

Continued on page 17

LITURGICAL REVISION RECONSIDERED

By ROSANNAH COLE

In England, the opposition party is known as "Her Majesty's loyal opposition." It is in this spirit of "loyal opposition" that I propose to speak, for much or most of what I shall say runs counter to current trends and opinions within and without the church today. While I am loath to criticize, there comes a time when certain things must be said.

Liturgical revision has been with us for some time now. While there were a few forerunners, the liturgical movement in the U.S. really did not get off the ground until after WW II with a great deal of spade-work being done in the 50s, which reached fruition in the 60s.

All of us recognize that we are living in a time of rapid change and we look around for some citadel of stability where we can catch our breath while the world seethes and swirls around us. For several centuries now, the Book of Common Prayer has been a stable force among us. There have been revisions to be sure but the Book of Common Prayer has survived practically intact.

We have become an impatient people and even the older generation can be called the "now" generation. We want the BCP revised "now" and refuse to admit that lasting revision is a much slower process than we would like to believe. It is very questionable whether it is possible to live up to standards of excellence in an age which no longer believes in excellence, where the concept

of "built-in obsolescence" affects even the building of churches so that they are built with a life expectancy of not more than 65 years. There are many people still living who remember when pride in one's work and high standards were commonplace and not the rare jewel which they are today. The tenor of the times affects *all* of us even though we may *think* we are unaffected.

It is also questionable whether it is possible for a commission to do a superb job of liturgical revision. Someone is bound to say "Ah, yes! But Cranmer had his commission." True, he had its help and advice, but no one has ever denied that the BCP is mainly his creation, bearing the stamp of his personality. Creations of commissions, being a composite work, bear the stamp of no one, and so we come up with what some circles refer to as a "missa mediocra." To give a secular example of this, it has recently been brought to my attention that in the world of physics there is much concern over the merits of group research as opposed to individual research. It seems to be impossible for a group to come up with an outstanding, creative work (no matter how competent or qualified the individuals are who make up the group) and the emergence of an Einstein or a Newton is made well-nigh impossible.

The fact remains, whether we like it or not, that we are stuck with extremely high standards of excellence and it is only at our peril that we disregard them. If we are not very careful we will "throw out the baby with the bath water." I cannot help but agree with William Buckley (in his article, "The Anglican Agony") who sees a connection of the adoption of

"newer" liturgical rites with lowered church attendance. He does not see these two things as coincidental but instrumental, i.e. with one affecting the other. To state the matter differently, it seems that the "newer rite" has served as a catalyst so that the exodus from the churches has risen from an arithmetic to a geometric progression.

I know that there are those who argue for "relevance" rather than "timelessness" in liturgy. Relevance is too perilously close to "fashionable" and "faddism." I simply cannot see the sense of either ongoing revision or revision occurring with every generation which many advocate in order to insure relevance. To analogize, this is like coming home and finding the furniture rearranged either every night or every week. Within a very short time, we would no longer find the change refreshing but confusing. It might not be too long before we no longer wanted to come home at all because it no longer seemed like home.

Recently, I attended a Syrian Orthodox liturgy which was partly in Arabic, partly in Greek and partly in English. My husband remarked afterwards that it was quite a commentary to realize that he had to go to an Orthodox liturgy in order to hear Prayer Book English which made him feel very much at home. Being able to say the Our Father without having to consciously think of the ICET text was also much enjoyed. (Naturally enough, when the Orthodox made translations into English they used the best and most beautiful example of liturgical English available—the language of the Prayer Book.)

Rosannah Cole is a churchwomen who makes her home in East Rockaway, N.Y.

An additional and important advantage which we reap when we pray in the language of the Prayer Book is that we sidestep very neatly the question of whose contemporary English we should be using. Black English is different from white English, middle class from lower class, Ozark mountaineer from Vermont Yankee, etc. Since the language is "old-fashioned," it becomes a vehicle for uniting us rather than dividing us, for we can all easily accept it as "liturgical English."

The language of the latest revisions limps lamentably with the liturgical event no longer being memorable because the words and phrases have neither caught our ear nor have they stirred our imaginations. A religious service which lacks the ingredients for being memorable, which loses awareness of the mystery of the holy by its naive attempts at clarity has no drawing power, as we do not come to the liturgy primarily to be instructed but to draw near to the holy and to worship.

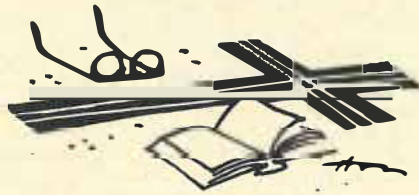
The main good that has come out of this ferment about liturgical revision is a heightened awareness of what we are doing. The words of our worship are seen in a new light. This is extremely important as today, as never before, words are discounted, discredited, disparaged, and disbelieved. Our cultural milieu encourages this on a vast scale. Modern advertising methods have contributed to a skepticism from which very few can ever escape. The words of public officials are found to be untrustworthy. Not so long ago, Joseph Stalin was credited with a cynical statement only too typical of our age—"As every diplomat knows, words are an instrument for concealing truth." In this day and age when people are weary of words, ceremonial takes on renewed importance.

Sad to say, the ritual (ceremonial) which accompanies the liturgical text seems to have been given second place instead of equal time, and is given short shrift by many. We forget that a very important part of our life was spent without being able to speak or understand words. I am, of course, referring to the first year of life. The infant (and I am using the word in its original meaning of "one who does not speak") understands what is going on through media other than the spoken message. This capacity we never lose but keep all our life long. Much of the time, it is true, we do not recognize what our increased awareness consists of, but it is there nonetheless. In the liturgy, the ritual speaks to us in the many voices of silence.

I am indebted to a friend for an insightful viewpoint as to the church's present situation. He sees us as suffering from what he calls a "bastardized scholasticism." Scholasticism ultimately reduced matters to "accidents" and

"essence." If we push this as far as it will go, we will come to the conclusion that almost all of the liturgy falls under "accidents." Therefore if we see fit, it is quite all right to dispense with this and with that because after all it is the "essence" which matters. "Essence" is a very elusive thing though. For if we keep streamlining here, pruning there, discarding here and substituting there, we will find that we are no nearer to the "essence" of the eucharist than we were before and in fact, that the "essence" has somehow slipped through our fingers.

I am indebted to another friend for pointing out that the West always seems to be unduly concerned with how much time the eucharist takes. The West (ca. 10th-11th centuries) was responsible for the innovation known as the low mass



(*missa recitata*) which was said and did not take as long as a sung mass (*missa cantata*). It was streamlined so that it took about 20 minutes. I have heard of rectors today who direct their curates not to make the sign of the cross with the host before putting the host in the hands of the faithful because "it takes too long." My only comment to this is "What a rationale for ritual!" I have also heard the products of recent liturgical revision praised highly because "you can get through in less time" in tones which clearly said that this was the "clinching" argument. Are we to regard the eucharist from the standpoint of an efficiency expert?

The founders of the modern liturgical movement and their followers had such high hopes—Duchesne, Jungmann, Casel, Ellard, Frere, Dix—to mention but a few. They were intent on decoding the message of the eucharist so it would ring loud and clear and resound in our hearts. However, somewhere along the way we got marooned and we got stuck on the means and lost sight of the end. We ask "How should we celebrate?" "Should we leave out this?" "Let's put in that!" "What biblical translation shall we use?" "Is the use of grape juice ever justified?" The discussions, which at times almost becomes wrangles, are endless, as tradition as a guide line is given a back seat and scholarly and priestly whims have a heyday.

I have been using the word liturgy in its original Christian meaning, i.e. referring to the eucharistic celebration exclusively. It has been suggested to me that one of the reasons for our

dissatisfaction with the current trial rites is that the liturgical revisionists do not seem to be of one mind in their understanding of the liturgy. The Prayer Book teaches us that we are offering a "sacrifice of praise and thanksgiving" through the priest. Today much ado is made of "praise and thanksgiving" but the sacrificial aspect is glossed over and recognition of the role of the priest as the offerer of the holy sacrifice in the name of the congregation is a concept that is shoved well into the background. Another reason for current dissatisfaction is that the total effect is uneven from the standpoint of aesthetic and artistic unity. Our congregations are not that concerned with theological and ritual niceties. We have gotten ourselves into the unenviable position of having everything correct and yet somehow all wrong as regards the whole.

I think we should seriously consider whether liturgical revision has not unwittingly become a gimmick, an attempt to pander to this generation and to its tastes and prejudices in hope of refilling empty churches and recalling the lapsed. Many have turned the liturgy from a religious exercise into a psychological exercise by making worship akin to an encounter session with God. The role of the liturgy is not to be appealing nor to make God more accessible to us. Rather, it is to deepen in us an awareness of the mystery in which we live and move and have our being. Then we can respond in love, adoration and awe.

Genuine liturgy is for all men and for all seasons, in all times and in all places keyed to the universal realities of the human condition. We have received a great masterpiece from our forefathers. Let us not mutilate that greatness but treasure its strong points while at the same time supplementing its weaknesses in a manner that is befitting and worthy.

I do not feel that our age is the time for a thorough "overhauling" of the Prayer Book. I think our urgency about this is rather a reflection of urgencies we feel which really relate to other areas which we cannot put our finger on. By all means, let us tone down the "zwinglianisms" which are to be found in the BCP, change words where they obviously are used with archaic meanings no longer in us, "correct" medieval theology, etc. However, true haste is made slowly. As a general rule, it is much, much easier to get rid of something than it is to restore it. The fundamental point is that what we do affects not so much ourselves as the next succeeding generation and ones thereafter. Therefore, we cannot go off to one extreme or the other but must always strive for a *balanced* presentation. We have learned much in the last 10-15 years. Let us now assess our gains and count our losses, see where we stand and decide what our next step is.

EDITORIALS

The Sin of the Church

S ometime ago I had occasion to talk with one of the ladies who was a participant in the alleged ordination service in Philadelphia a year ago, one of those so-called "Philadelphia 11." She indicated to me in the course of our conversation that the principal reason that she and others felt compelled to engage in such an illegal and uncanonical action was that they felt they could "no longer identify themselves with the sin of the church." The "sin of the church" in this context apparently meant its failure to ordain women as priests. The same line of reasoning has appeared in the letters sent by both Bishop Barrett and the women deacons who took part in the service in Washington on September 7.

This is a very important accusation. The response to it is equally important, because it raises some very serious issues for all Christians, issues which go far beyond the question of the ordination of women.

That the church is a sinful institution goes almost without saying. Each of us could make his or her list of those sins which are most evident to us and I suspect that in many places they would coincide. The crucial point is what we do about it.

When the lady in question told me that she could no longer identify herself with the sin of the church, my immediate response was, "then you haven't understood what the priesthood is all about!" The church is a priestly body because it participates in the priesthood of Jesus Christ. Consequently our understanding of the word must derive from the way Jesus himself practiced priesthood. Biblically the very core of his priestly ministry is to be found in his loving and willing identification with a sinful world. The Gospel hinges on the fact that God did not look on a sinful world and say, "I can no longer identify myself with it." The Bible tells us that in fact he did just the opposite.

One of the most graphic episodes of the New Testament is the baptism of Jesus. There in the Jordan, John the Baptist is calling upon sinners to repent and be baptized. Jesus, the sinless one, willingly walks into the water along with the rest of his fellow countrymen who are confessing their sins. He makes no attempt to remain aloof or to claim special privileges; he simply links arms with all the rest of us and shares our lot. Scripture tells us that after his gesture of cosmic humility, "the Spirit descended upon him as a dove," and many biblical scholars speak of this incident as Christ's priestly ordination.

While the Gospel tells us the story, St. Paul reflects upon the story theologically. In the second chapter of his letter to the Philippians he says, "Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the start; yet he did not think to snatch at equality with God, but made himself nothing,

assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death — death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow—in heaven, on earth and in the depths—every tongue confess, 'Jesus Christ is Lord,' to the glory of God the Father."

It may be that the church's reluctance to ordain women to the priesthood thus far is a sin. Then again, it may not be. If it is a sin then somewhere along the line we must ask, at what moment in history did it become sinful? When did this reluctance undergo a transformation from virtue to sin? Or was it ever virtuous or right? Did Jesus sin in this respect? A question of immense christological importance!

When we take an attitude of moral or spiritual superiority which separates us from our fellow human beings, we have virtually guaranteed that our ministry to others will be ineffective. To me, one of the principal differences between the Old Covenant and the New is that the Old, in some respects at least, represented God as standing outside the creation and working within it by chosen human instruments, whereas the New tells of God himself as entering the human condition, sharing the human lot. In short, it is a working from within rather than a working from without which is the biblical pattern of true priesthood.

The Lord has never promised that we would belong to a sinless church. That should be evident from reading the New Testament accounts of apostolic Christian community. Neither the church's failure, nor its willingness, to ordain women to the priesthood ought to be an adequate reason for one to stand in a position of spiritual superiority outside the fold, not if we wish to take our share in the ministry of Jesus, the Great High Priest.

(The Rt. Rev.) WILLIAM C. FREY
Bishop of Colorado

Altar Guild

Lord Christ draw near to bless
the hand and heart
That render loving service here to Thee,
And as we go our separate ways, impart
To each thy presence, that our eyes may be
Opened to find Thy brethren everywhere,
Our hearts to know their need, and knowing, see
How best to meet that need with loving care;
Grant that in serving here we grow like Thee.

Lucy Mason Nuesse

Books

Ecumenical Understanding

ROME AND CANTERBURY THROUGH FOUR CENTURIES. By Bernard and Margaret Pawley, with an American epilogue by Arthur A. Vogel. Seabury/Crossroad. Pp. 419. \$13.50.

The rapid acceleration of the ecumenical movement since the 1964 promulgation of the Vatican II decree on ecumenism has created the need for the story of how, in the four centuries of ruptured relationship in Christ's church, there have always been stalwarts who have taken gravely our Lord's prayer, "That they all may be one," and have striven in faith for the restoration of that oneness. The relationship between these severed members of the Catholic Church throughout 400 years of confrontation has been subtle and intricate, but the Pawleys, sorting out the myriad strands, have produced an absorbing and lucid account. In its later stages this history broadens to include Rome's relationship to the worldwide Anglican Communion and its leading role in the wider ecumenical base represented by the World Council of Churches. The final chapter or "epilogue" entitled, "In the United States," contributed by the Rt. Rev. Arthur A. Vogel, Bishop of the Diocese of West Missouri and a member of the original Anglican Roman Catholic International Commission, presents a most helpful "overview" for American churchmen of the manifold and exciting developments in Anglican-Roman Catholic relations since Vatican II.

The co-authors, Bernard and Margaret Pawley, have been "directly connected," as they say, with the newly established relationship between Rome and Canterbury. The then Canon Pawley, now Archdeacon of Canterbury, was the Archbishop of Canterbury's liaison in Rome and an official observer throughout the sessions of the Second Vatican Council. To his wife, Margaret, goes much of the credit for the painstaking research which has brought to the light many hitherto unexamined primary sources, to the great enhancement of the book's value. Writing from a frankly Anglican standpoint, yet with objective appreciation of Rome's overwhelming problems and of the Establishment's gross compromises, in an irenic spirit the authors give this study a welcome robust character by their recognition that God the Holy

Spirit continuously works decisively in and through persons and events.

Their story has an epic quality as it focuses upon those "visionaries, heroes one would like to call them - who kept the candles of hope burning through the dark night, often under difficult and even dangerous circumstances and against heavy discouragement."

Especially germinal in the authors' viewpoint in the parallel they draw between the impact of the 16th century renaissance on the early reformers in the Church of England and the impact of the 20th century renaissance, "the cultural revolution," on the whole church today. In both periods, they note, "an expanding universe of new knowledge and of whole new categories of thought. . . . The results appear to be opposite one another, those of the first renaissance leading to ruptures, those of the second to resumption of friendly relations. . . . But the general principle remains the same: a new generation of mankind, under the stimulus and exhilaration of new-found knowledge, finds its ecclesiastical apparatus out of date and sets out to find new wineskins which will be able to contain the new wine." In line with this they see general trends developing in the first half of this century which were working for remarkable changes in the Roman Catholic Church since Vatican II. The most significant of these trends have been revival of biblical studies, pastoral and liturgical reform, in theological thinking a shift from scholasticism to an empirical approach, "and an intense aspiration, based deep in prayer, for a reform of the church which would include a new attitude to other Christians."

Rome and Canterbury is a most important contribution to our ecumenical understanding. It is also well-documented, gives an excellent bibliography, is carefully indexed, and has 16 pages of gloss print, high-interest illustrations.

(The Rev.) ROYDEN C. MOTT
St. Luke's Church
Knoxville, Tenn.

Chesterton Revisited

THE MAN WHO WAS THURSDAY. By G. K. Chesterton; with an introduction by Garry Wills. Sheed and Ward. Pp. 199. \$7.95.

Just as once upon a time there came upon the earth a generation that knew not Joseph, so today there is a generation of otherwise literate and happy people who know not Chesterton. It is good news to this reviewer, an old Chestertonian, that some publishers are about the good work of re-issuing some of G.K.C.'s works with a view to getting them read again. *The Man Who Was Thursday*, which was published in 1908,

now re-appears in an attractive contemporary type and binding, with an introduction by the perspicacious Garry Wills.

I wish they had put the introduction at the back, as an epilogue, rather than in the position of a preface. If you pick up this book, by all means read Wills, but only after you've read Chesterton's story first.

This is the story—subtitled "A Nightmare"—that has moved so many commentators to compare Chesterton to Kafka. Granted, the one quality they have in common—the ability to make a dream as real as a session in the dentist's chair—is a rare ability, in which they both excelled. But that's the only thing they have in common that I can see. Chesterton is a marvelous storyteller, more like Stevenson than anybody else. *The Man Who Was Thursday* is surely one of his best: I would say it is his greatest achievement in fantasy or fiction, or both together. It reassures me to note that so many professional critics give it the same rating.

If you haven't read this book, give yourself a treat: you come this way only once. Thou shalt love thyself as thy neighbor.

C.E.S.

Gifts of the Spirit

I BELIEVE IN THE HOLY SPIRIT. By Michael Green. Eerdmans. Pp. 223. \$2.95.

"I believe in the Holy Spirit, the Lord and Giver of Life." We are being brought to a new awareness of that ancient line in the Nicene Creed. The Holy Spirit is breathing new life into the one, holy, catholic, and apostolic church. It is cause for rejoicing and serious reflection on our theology of the Holy Spirit.

Michael Green has produced a concentrated, hard-hitting book which seeks to explore the role of the Holy Spirit among God's people. One of the greatest strengths of Green's book is the solid biblical foundation he establishes by tracing the revelation of the Holy Spirit through holy Scripture. Building on this foundation, Green sympathetically analyzes the current charismatic movement for its strengths and weaknesses. He questions the pentecostal emphasis on a two or even three step Christian initiation which places the acceptance of Jesus and water baptism on a lower level than the baptism of the Holy Spirit. The divisive character of the charismatic movement is rooted in its faulty theology of Christian initiation, its undue emphasis on the importance of tongues, its careless use of terminology, and its suspicion of church order and polity.

At the same time, Green points out that the church would be making a serious mistake to ignore or reject the

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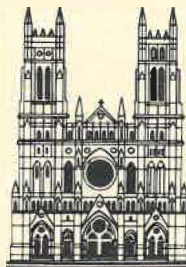
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charismatic movement. The Holy Spirit is bringing a fresh vitality to the body of Christ by stressing an interdependent ministry with his gifts. When these gifts are ministered in love, there is good fruit and the church experiences renewal.

Green's book responds to a pressing need for solid teaching on the Holy Spirit. It is valuable reading for any pastor charged with guiding those who are consciously experiencing the Spirit's movement in their lives.

(The Rev.) CHARLES M. BENNETT
St. Clement's Church
Tampa, Fla.

Waiting for Acceptance

THE PEOPLE OF THE CENTER: American Indian Religion and Christianity. By Carl F. Starkloff. Seabury/Crossroad. Pp. 144. \$5.95.

Carl Starkloff, associate professor of theology and chairman of the Department of Theology at Rockhurst College, brings a rich background of study of most of the available literature on American Indian religion, coupled with two years of work as a Jesuit seminarian among the Arapaho and Shoshone in Wyoming, two years as a chaplain to Indian students from all over the country at Haskell Junior College, a federal government-operated school at Lawrence, Kansas, part-time assistance to the Prairie Band Potawatomi in eastern Kansas and, most recently, work among urban Indians in the Kansas City area, to the task of improving communication between white and American Indian Christians. He is well equipped with the kind of sensitivity to values in American Indian lifeways required for this difficult task.

Like many thousands of white people who have preceded him in living among and working with American Indians, he has come to "feel at home" with these people, perhaps more "at home" than in the average white Christian community. And so he is able to ask the same

questions about white Christians that Indians have asked over the years, and still ask today—questions such as Chief Joseph raised in response to the offer of government agents who wanted to establish white man's schools among the Nez Perce. "If we accept your schools, next you will want to send missionaries among us, who will teach us to quarrel about God" (reference to denominational rivalries to convert Indians). "The last thing we want is to quarrel about God."

Or Seneca Chief Red Jacket's observation to a missionary, which Mr. Starkloff quotes: "Brother, we do not wish to destroy your religion, or to take it from you. Brother, we are told that you have been preaching to white people in this place; these people are our neighbors, we are acquainted with them; we will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again what you have said."

In the late 1800s, when tribe after tribe had been defeated by the superior technology of the U.S. Army's war-making power and confined finally to reservations (remnants of once much vaster land areas), they were faced with almost complete demoralization—their economies destroyed, dependent on food rations doled out by government agents, their leaders slain or in prisons far away, their faith badly shaken in the powers they had always prayed to through song and dance, which latter were now forbidden.

In many places their only friends were Christian missionaries who came to live among them and help them build a new way of life. Inspired by Christ's teachings and probably even more by the example of missionaries who ordered their own lives and conduct in accordance with these teachings, Indians were converted by the thousands to Christianity and became more Christian than most of their white counterparts in the settlements bordering the reservations. Indian Christian communities were soon flourishing on many reservations and on their way to a new life. They were aided by the missionary societies of the various denominations, but almost without exception only from the national level of the churches. Little or no support flowed from the neighboring white Christian communities, with which little, if any, communication ever developed.

These Indian Christian communities have been increasingly on the wane for the past 50-60 years. Many of them no longer exist except in the hearts and memories of the older generation. Those practicing Indian Christians who remain still look for a part in the life of the larger Christian community. But, again,

their white counterparts with the same hope are the exceptions.

Mr. Starkloff's effort to open the eyes, the minds and the hearts of white Christians to the beauty and values of Indian religious insights is a worthy one. One can only hope that many will read this book and, through this experience, undertake to learn what Indians are still waiting to bring to the life of the church and to break through the communication blocks which continue to stand between the two groups.

KENT FITZGERALD

Coordinator, Indian Education Project,
Minnesota Private College
Research Foundation
St. Paul, Minn.

Conservative Thought

TWILIGHT OF AUTHORITY. By Robert Nisbet. Oxford. Pp. 287. \$10.95.

This fine book is immediately valuable as a spelling out of Ortega y Gasset's *The Revolt of the Masses*. In it we have demonstrated what Ortega predicted and most of us are painfully aware of intuitively: the "mass man" not only remains the great fact of our declining civilization, but his presence and inaction continue to hasten its decline.

The author describes the decline of political order in the West, both in terms of its distortion into centralized bureaucracy, and the incapacity or unwillingness of more and more people to support or participate in it. He feels the signs of recovery are present, although not potent. The greatest challenge facing us, on his analysis (and if it is even possible now to be done!) is to redress the balance between political-military authority and the more inherent structures of authority that lie in (in this sense basically non-political) human groups — neighborhood, family, profession, voluntary associations.

In the final long chapter, the author presents the elements required to deliver us from the present imbalance of authority allegiances, and our equalitarian plunge toward dictatorship. His mentors are, most often, Tocqueville and Burke, and — perhaps for this reason — his conclusions are convincing. He calls for the recovery of pluralism, spelling out its constituent qualities. Applicable to the Episcopal Church's current agonies, he points up the need for *both* decentralization and hierarchy in a genuine pluralism. (His quotation of Burke's stays with a person: "... those who attempt to level never equalize.") Following further some of the lines of classical conservatism, he calls for a recovery of the social sense, as a balance against individualism, on the one hand, or, on the other hand, the prevailing political atmosphere (that is, the dominance of bureaucratic government,

whether acceded to or apathetically rejected). Especially the family, and various local and voluntary structures of authority, must be revived in order to restore balance between the political and personal orders.

In a lively, measured manner, this book is evidence of the resilience and vitality of the conservative mode of thought that has suffered from such bad press in our day. It is delightfully seasoned with Nisbet's own applications of that mode.

When the chaff is blown away, we shall be lastingly grateful for a Burke, a Churchill, a Solzhenitsyn; this ought to be true especially for those of us in the historic Christian churches. Those who read this book will likewise be grateful for its sound and far-reaching appropriation of such minds, its reflections upon the perils of our age, and its presentation of the directions, at least, of genuine remedies to those perils.

(The Rev.) ALAN ROSENAU
St. Michael's Church
Arkadelphia, Ark.

Contemporary Religiosity

THE NEW DEMONS. By Jacques Ellul. Seabury/Crossroad, Pp. 228. \$9.95.

"We are living in a religious age," Michael Marshall has said, "and Jesus Christ came to deliver us from religion." In *The New Demons*, Jacques Ellul compellingly argues that this is so, despite the efforts of the disciples of Bonhoeffer and Bultmann to convince us that humanity has come of age and is no longer religious.

Demolishing a pantheon of secular theologies, Ellul suggests that the experience of centuries of Christendom leads us to believe that since modern man is no longer Christian, he is therefore no longer religious. Yet the functions which mythology and the sacred have always fulfilled in human life are being fulfilled today. In the 20th century, we can discern two complexes of the sacred — technique and its antithesis, sex; the nation state and its opposite, revolution — and two fundamental myths: history and science. These phenomena generate religious attitudes such as interest in the occult, youth culture, consumption as an ultimate, and violence. Even the apparent "Christian renewal" may be a *religious* revival that is not at all Christian. All of these things deny the maturity and rationality of man which is assumed by secular theologians.

These observations lead Ellul to assert that "political religion remains a central, decisive, and typical form of the religious life of modern man." Its extreme forms — Hitlerism, Stalinism,

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The author, Virginia M. Malterner, a lifelong Episcopalian, is a public school teacher and counselor.

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Maoism — are not aberrations, but inevitable elaborations of contemporary religiosity. Such religion enslaves human beings, yet provides the answer and reason for living they require.

Theology which fails to recognize this and criticizes Christianity, not from the standpoint of God's revelation in Scripture and the Incarnation, but from the religious attitudes of modern culture, ends by becoming religious itself. In his concluding "Coda for Christians," Ellul calls upon the Christian revelation "to play its role as negator and destroyer of the sacred obsessions, of the religious phantasmagoria, in order to liberate man and bring him, not to be the self his demons are making him want to be, but to be the self his Father wills him to be." This shattering and powerful book deserves to be read by all who would take seriously the call of Christ in our time.

(The Rev.) CLARK HYDE
St. John's Church
Napoleon, Ohio

Uncritical Exposition

MARTIN BUBER: Prophet of Religious Secularism. By Donald J. Moore, S.J. Jewish Publication Society of America. Pp. 259. \$6.00.

A word which recurred to me while reading this book was "tedious." In his effort to present the thought of Martin Buber to "the average intelligent layman," Fr. Moore appears to substitute unnecessary repetition for helpful insight. The author is not unaware of this problem, but one still gets the impression that if he read only the opening "biographical portrait" and the concluding chapter, he would not have missed much.

The book has no scholarly pretensions: one is presented with a straightforward exposition of Buber's philosophy of personal being with little or no comment. This highly sympathetic approach has its virtues, but it also has one important drawback in that it fails to be critical enough.

The author is astute enough to perceive that Buber's rejection of all theology and any talk *about* God goes too far, and he helpfully points to the negative theology of some early church fathers as an antidote to the assertiveness of much western religious thinking. However, he seems to accept uncritically Buber's antagonism toward institutional religion and his enthusiasm for a personal religion which asserts the primacy of individual conscience. This may simply reflect Moore's revolt against the authoritarian tradition of his own church, but the result smacks of that liberal protestantism which has been discredited as its spiritual bankruptcy becomes more evident.

Buber indeed insists on the need for

law, tradition, and community in religion; but this aspect of his thought does not seem to interest Moore. If anything, this is more important today than Buber's "subjectivism." In short, this book may provide the reader with an introduction to Buber and the Jewish-Christian dialogue, but it must be approached with caution.

(The Rev.) JOHN L. HOLLEMAN
Church of the Good Shepherd
Rosemont, Pa.

A Useful Anthology

A TREASURY OF QUOTATIONS ON CHRISTIAN THEMES. Compiled by Carroll E. Simcox. Seabury. Pp. 269. \$12.95.

The time had come for a truly good treasury of quotations on Christian themes. Here's a book you'll want immediately.

The index of sources is itself a good reference work. It provides, in alphabetical and easy reference manner, the names of many thinkers and the topics on which they have been quoted in this *Treasury*. Further, the topical sub-points are arranged alphabetically too, so the reader can scan to obtain a pertinent idea, or promptly locate an idea already in mind.

Genius shows up in the very first pages, in the outline of contents which sets out Fr. Simcox's whole scheme: (1) God, (2) Creation, (3) Man, (4) Christ and his church, (5) Life in the Spirit, and (6) the End. Only a theologian with ordered thinking and wide experience could establish this systematic scope, organize it as he has done, and then alphabetically arrange the numerous subtopics under those six headings.

Dr. Simcox's wide range of selections not only portrays him as a wide-reader of many years, but also brings into this compact volume a variety of sources rarely found in one and the same book. They go from Peter Abelard to Stephan Zweig. And running with them in their alpha-beta pattern, one is impressed to find Jane Addams and Marian Anderson on the same page, and to find Louis D. Brandeis with Heywood Brown, Henry Ford with Francis of Assisi.

You will find quotes from politicians and statesmen, from mechanics and engineers, from venerable philosophers and from bearded youth, from long ago and from just yesterday. And whether the sources themselves be Christian or not, all the quotations speak to Christian concerns.

Only a few people would be capable of putting together this kind of book. I've spent hundreds of dollars, always hoping for a truly good book of quotations. All the "standard" ones line my library shelves and get offered to the unsuspecting novice. Now has come "the" one. The book will have strong appeal to

every Christian who wants to increase the quality of his own thinking to sharpen the focus of his contemplation. And, oh yes, any gift-giving mood will be deprived if this volume isn't chosen one or more times.

(The Rev.) PAUL Z. HOORNSTRA
St. Francis of the Islands
Savannah, Ga.

One Man's Odyssey

CHRISTIAN: Its Meaning in an Age of Future Shock. By Malcolm Boyd. Hawthorn. Pp. 181. \$7.95.

The title sounds just great, but one is truly at a loss, even after re-reading and re-re-reading, as to just what Malcolm Boyd means by "Christian" in this so-called age of future shock.

Fr. Boyd's latest book provides the reader with an introduction (which gets the "bread and butter" issues off to a start), four essays, and an epilogue (where the issues reach a crescendo in the battle of the Pentagon urinal).

The first essay presents a discussion of the need for Christian-Jewish understanding—not just understanding, but understanding through the Judeo-Christian tradition (which, like anti-Semitism, remains undefined). Essay number two is a terrific evaluation of America's number one revivalist and, whether one agrees or disagrees with the author's opinions, the reader cannot help but be swacked right where it hurts as Boyd shows the demonic consequences when the spokesmen for God get too chummy with Caesar. In the third essay Fr. Boyd is at his best, and the reader knows immediately that the author knows much whereof he speaks. For who else in the church has been able to articulate those relationships which exist between the theater, the motion picture arts, and Christianity? The final essay takes off on sex and sexism and, yes, you guessed it, the Philadelphia 11 get into this act. All of this makes the reader wonder if Boyd is really sincere about healing wounds by throwing more salt in them.

If the reader happens to believe that bread and butter issues are just not that easily answered, he or she will come away from *Christian* either upset or angered or perhaps finally bored with the author's simplistic analyses of human behavior. But if the reader can see that his own opinions and evaluations of extremely delicate human involvements are just as fallible as Boyd's, then he (or she) will find *Christian* to be a travelogue of one man's odyssey, the latest to be sure, through what the church has always called the vale of tears.

(The Rev.) JOHN P. BLACK
Holy Cross Church
Acapulco, Mexico

CHECK LIST

Continued from page 9

C.S. LEWIS: A BIOGRAPHY. By Roger L. Green and Walter Hooper. Harcourt Brace Jovanovich. \$6.95. "Fairly priced, this book is a good addition to the libraries of C.S. Lewis admirers."

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REACHING OUT: THE THREE MOVEMENTS OF THE SPIRITUAL LIFE. By Henri J. M. Nouwen. Doubleday. \$5.95. ". . . written in penetrating and restrained language and unfolds as naturally as a delicate flower growing in the sun."

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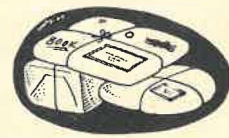
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RELIGIONS IN AMERICA. Edited by Leo Rosten. Simon and Schuster. \$12.95. "... a reference work for the shelves of every person who has occasion to deal with the religious institutions and beliefs of his fellow Americans."

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enlarging our concept of Johnson, and he easily induces the reader to share his fascination with the subject."

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FOLKLORE IN THE OLD TESTAMENT. By James G. Frazer. Hart. \$8.95. "If it's information you want about primitive religion and folklore . . . you will get all of your money's worth in this masterpiece."

THE POETRY OF GEORGE HERBERT. By Helen Vendler. Harvard University Press. \$14.00. "Any lover of good poetry and good men who wants to explore George Herbert further will find Miss Vendler's study a very helpful guide."

PEOPLE and Places

Positions Accepted

The Rev. Leon B. G. Adams has resigned as rector of St. John's, Chicago, and is now rector of Grace Church, Pontiac, IL.

The Rev. Eugene Baker is on the staff of the Church of the Incarnation, Dallas, TX.

The Rev. Robert Bizzaro will be dean of the Cathedral of St. James, South Bend, IN, as of Nov. 16.

The Rev. Robert Burger is vicar of Trinity Mission, Lone Pine, CA.

The Rev. John Dyson Cannon is rector of St. John's in the Village, 224 West 11th St., New York, NY.

The Rev. Stanrod T. Carmichael is in charge of St. Bartholomew's, Chicago, IL.

The Rev. Benjamin H. Clark is a non-stipendiary chaplain serving multiple sclerosis patients in the diocese of Washington.

The Rev. Canon Julian M. Clarke is vicar of St. Andrew's, Sugar Estate, St. Thomas, Virgin Islands.

The Rev. William Clarkson IV is chaplain of St. Mark's School of Texas, Dallas.

The Rev. James Cooke is associate rector of St. Anne's, Annapolis, MD.

The Rev. Clifton Daniel is rector of St. Thomas, Ahooskie, NC.

The Rev. Edward Dumke, deacon, is on the staff of Trinity Cathedral, Sacramento, CA.

The Rev. Samuel Elliott is vicar of St. Thomas, Salem, and of St. John's, Centralia, IL.

The Rev. Stephen R. Frampton is rector of St. Mark's, Waupaca, WI 54981.

The Rev. Charles Galbraith is rector of Holy Trinity, Memphis, TN.

The Rev. Charles H. Gill is rector of Emmanuel Church, 3 rue de Monthoux, Geneva, Switzerland.

The Rev. Samuel Gouldthorpe is also rector of Christ Church, Wayside, MD; LaPlata, MD 20646.

The Rev. E. John Gwynn is rector of St. Andrew's, Evanston, IL.

The Rev. John Haas is vicar of St. Anselm's, Park Ridge, IL.

The Rev. Canon Michael Harmuth is vicar of Holy Trinity, Hubbard, TX.

The Rev. James Raymond Harris is deacon in charge of St. Mark's, Hope, AR, and on the staff of St. James', Texarkana, TX.

The Rev. J. Robert Hector is curate of Trinity, Rock Island, IL.

The Rev. Richard W. Hicks, deacon, is vicar of Holy Trinity, Willows, and of Good Shepherd, Orlando, CA.

The Rev. Jerry Hill is vicar of St. Philip's, and director of Community Center, Dallas TX.

Ordinations

Priests

Central Gulf Coast - The Rev. S. Albert Kennington, curate, Trinity, Mobile, AL.

Idaho - The Rev. Richard G. Anderson, Veteran's Administration, Boise, and member of St. Mary's, Emmett.

Olympia - The Rev. W. Mark Barnet, curate, St. Paul's, Bremerton, WA; the Rev. Michael Bohskey, curate, Christ Church, Seattle; the Rev. Joseph F. Mikel, curate, St. Stephen's, Longview; and the Rev. Robert W. Rhodes, curate, St. Luke's, Vancouver.

Ohio - The Rev. Thomas A. Hale, assistant rector, Christ Church, 21 Aurora St., Hudson, OH 44236.

Tennessee - The Rev. Lloyd Edwards, on staff of St. George's, Nashville, and the Rev. Peter Gorday, vicar of St. James', Madison, TN.

West Virginia - The Rev. James Barrett Miller, assistant rector of St. John's, Charleston, WV.

Retirements

The Rev. Herman Anker, rector, St. Andrew's, Harriman, Tenn. Address: 514 Trenton St. (37748).

The Rudolph Bangert, rector, St. Luke's, Little Rock, Ark.

The Rev. Leo Billerbeck, rector, St. John the Baptist, Portage, Wis. Address: Altoona, WI.

The Rev. Robert Board, rector, St. Luke's, Anchorage, Ky.

The Rev. Denzil A. Carty, rector, St. Philip's, St. Paul, Minn.

The Rev. Donald Henning, rector, St. Michael and All Angels, Dallas, Tex.

The Rev. Stanleigh Jenkins, rector, St. Thomas, Ahooskie, N.C.

The Rev. H. Evans Moreland, rector, St. Andrew's, Amarillo, Tex.

The Rev. Richard A. Park, rector, Trinity, Demopolis, Al.

The Rev. Winfield Post, rector, St. Luke's, Racine, Wis. Address: Oconomowoc, WI.

Das. Mary Redd, Cathedral Place, Mobile, Al.

The Rev. Ernest D. Sillers, rector, St. Mark's, Downey, Cal. Address: 494 Holly St., Laguna Beach, CA 92651.

The Rev. James Savoy, D.D., rector, Grace Church, St. Francisville, La. Address: P.O. Box 427, St. Francisville (70775).

The Rev. Edward T. H. Williams, rector, Holy Cross, Troy, N.Y. Address Woodstock, VT.

Deaths

Sister Ignatia, OSH, 83, a founder of the Order of St. Helena, died Oct. 16, in Augusta, Ga., in the 48th year of her life profession.

The Rev. Dr. Philemon F. Sturges, Jr., 72, former rector (1946-68) of St. Martin-in-the-Fields, Chestnut Hill, Pa., died Oct. 19 in Worcester, Mass.

The Rt. Rev. Anthony Lewis Elliott Williams, 83, retired bishop of Bermuda, died Aug. 31 in Oxfordshire, England. Bishop Williams was a regular contributor to the annual parson-painter's exhibition and the author of several popular plays.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham, \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

FOR SALE

AMERICAN outlet for S.L.G. Press, Oxford. Send for price list. \$2 for sample pack of liturgy, prayer, and devotional life. S.L.G. Pub., 2040 Westridge, Wichita, Kansas 67203.

POSITIONS OFFERED

PARISH seeks energetic, loving, resourceful, adaptable and personable youth worker. Task includes church school. Response invited to Box A-230.*

POSITIONS WANTED

CHURCH HISTORY scholar, layman in university teaching, seeks Christian education work in parish. Committed to local church renewal. Experience in adult education, church school, parish administration. Reply Box F-233.*

ORGANIST-CHOIRMASTER seeks Anglo-Catholic parish where Sunday High Mass is spiritual, liturgical, and musical center of parish life. Single man, 30, conservatory trained, specialist in plainchant and early music; boys', men's, mixed choirs, orchestral experience. Adequate pipe organ a

prerequisite. Minimum salary \$5,200 per annum net. R. Harold Clark, 2480 Fairview Ave. #302, Cincinnati, Ohio 45219. Will relocate.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination: Reply Box J-231.*

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

PRIEST, seeking curacy in education, adult and children's work, worship, spiritual life, small groups. Reply Box P-232.*

PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to ECCLESIA, 205 W. Faris Road, Greenville, S.C. 29605.

TRAVEL

JUNE 22, 1976—16-day English Heritage Tour only \$899 ex Chicago or New York. ALSO, especially for teachers, a 16-day study program in London on English educational systems. Only \$799. College credit and scholarships can be arranged. Details and brochure from: Dr. Allan Hauck, P.O. Box 176, Kenosha, Wis. 53141.

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

WANTED

COPIES of the "Graphic Bible," by Lewis Browne; "The Wood," by Sister Penelope; "Ye Are the Body," Spencer; any of Wilson's Out Line Series. We will pay reasonable price and postage. Will also accept them as gifts. St. Mark's Church, 1160 Lincoln St., Denver, Colo. 80203.

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THE LIVING CHURCH

CHURCH DIRECTORY

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

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap. P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Days
10 HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (15, 35, 55), MP (25, 45). 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 15, 35, 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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon
Ward Ewing, Rev. Canon George Kontos; Dorothy
West, Christian Ed; Thomas Foster, organist and choir-
master
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,
7 Fri & Sat

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A.
Griesmyer, D.D., the Rev. Canon Harold S. Olafson,
D.D.
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily
Mass. C Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; The Rev. Jeffrey T.
Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; oppt, 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 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James B. Simpson, The Rev. Geoffrey G. West
Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. 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 8 HC, 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
Ev; 4:30 Concert (as onno). Wkdays 7:15 MP & HC; 5 EP (Sat
3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
HC

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

ST. BARTHOLOMEW'S Park Ave. & 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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tulley, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (15 & 35) MP
(25 & 45); Daily MP 9, Thurs 12 HC & Healing

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
ser; the Rev. Thomas M. Green, the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (15) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

THE PROTESTANT CHAPEL J. F. Kennedy Airport
Center of airport opposite Control Tower
Marlin Bowman, chap. Ruth Lorenson, d
Serving Protestants, Anglicans and Orthodox
Sun H Eu 1 followed by Happy Hour



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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broad at Wall
The Rev. Franklin E. Villas, p-i-c
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP
5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
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

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, 11 MP (15 HC)

RICHMOND, VA.

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

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