

The Living CHURCH



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AROUND & ABOUT

— With the Editor —

Musings on my 63rd birthday: (1) Arnold Bennett noted that a man of 60 has spent 20 years in bed and over three years in eating. Evidently this bothered him. It doesn't bother me. I wouldn't trade my 20-plus years in bed and my three-plus years at the table for any number of crowded hours of glorious living. "Lo, he giveth his beloved sleep," says the Psalmist, in a handsome but well deserved tribute to God. I bless the Lord for bed and board, rejoicing in the knowledge that when I am either sleeping or eating God is doing two things for me: showing me his love, and keeping me out of trouble.

(2) I can't agree with something that T. S. Eliot said: "The years between 50 and 70 are the hardest. You are always being asked to do things, and yet you are not decrepit enough to turn them down." One is decrepit enough at 16 to turn them down, if one has only the fortitude. I have never been called of God to serve at a summer camp for youth, but I was once asked to by a diocesan youth commission and came perilously close to being hooked. Just in the nick of time a young priest who wanted to be a whiz with kids arrived in the diocese and I magnanimously got out of his way. Before he knew it he was out there by the shining waters of Mosquito Lake, trying to sleep in a dormitory bunk amid several score of giggling youngsters, some of whom got sick in the night. God always provides ways of escape either from temptations or from other people's plans for your life, but he expects you to be on the *qui vive* for them. Eternal vigilance.

(3) Wordsworth spoke of the "monumental pomp of age." He was more wrong than right. Pomposity is a vice more common in the quite (not the very) young than in the aged. We are none of us Jehovahs, not even the youngest of us, but as a rule we don't realize this until we are no longer young; and, to be sure, some never learn it.

(4) Edwin M. Stanton said that a man of 50 is responsible for his face. Say it isn't so, somebody.

(5) "Old men love to give advice to console themselves for not being able to set a bad example," said La Rochefoucauld. Clever, and true of some, but not of all. I've always loved to give advice, and began to when I started to talk. Giving advice at any age is always its own consolation and reward. A real self-winder does it for the fun of it, not for the hell of it.

And when is anybody ever too old to set a bad example?

(6) "Next to the very young, the very old are the most selfish," said Thackeray. That is true of far too many and it can happen to anybody. Before we are very old, say when we're about 63 and that's none too soon, we had better start praying unceasingly for the grace to head off that terrible ending. I begin today praying that the good Lord will deliver me from descent into that whining egocentricity of the senile in soul.

(7) Of all the words about age, none has more the ring of ultimate truth in my mind than Santayana's dictum: "The young man who has not wept is a savage; the old man who will not laugh is a fool." I hope that some of my weeping has been not utterly void of civilizing effect. And I now go laughing, if not all the way like the celebrants in Jingle Bells,



at least for rather long and lengthening stretches of the way. Shaw said that old men are dangerous because they don't care what happens to the world. He was a living refutation of his own theory. He never ceased to care what happened to the world. But if one grows wiser as he grows older he learns that what he thinks, says, and does is not likely to change the world very much for better or for worse. That is possibly a good thing for the world. It is certainly a good thing for his soul.

The Methodists once had a great bishop named Quayle. As a young man he used to take all the problems of the world to bed with him, as if they were his to solve. Naturally it wasn't good for his sleep. He would get up and pace. The bad habit grew more obsessive until one night it reached its climax. In desperation he rose at one a.m. and paced and paced until exactly three a.m. when God said to him in a crisp, matter-of-fact voice: "Now you go back to bed, Quayle, and get some sleep. I'll sit up the rest of the night."

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Living Church

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THE KALENDAR

May

18. Pentecost (Whitsunday)
19. Monday in Whitsun Week
20. Tuesday in Whitsun Week/Alcuin, D.
21. Ember Day
22. First Book of Common Prayer
23. Ember Day
24. Ember Day/Jackson Kemper, B.
25. Trinity Sunday/First Sunday After Pentecost
26. Augustine of Canterbury, B.

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May 18, 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.

The Matter of Weddings

I was stunned to read in Fr. Shackles' "The Matter of Weddings" [TLC, Mar. 9], that there are clergymen prepared to propose a canon in Minneapolis that "will require any couple wishing to marry to have a civil ceremony first."

Surely there is a mistake here. Can those who seek to defend against undue involvement with the state really be considering a canon to give the state the power to determine who shall be eligible for a sacrament?

I happen to agree with those whom Fr. Shackles derides, who are fundamentally mistrustful of the state. In particular, I think the tocsin should sound whenever that secular entity insinuates itself—by delegating powers, by financing, or however—into the church.

But you do not maintain a proper separation by inviting the state to certify communicants on the chancel steps! I therefore urge all who are proposing this measure to look again at their weapon; it's aimed the wrong way. And I urge every delegate who holds his or her obligations to God to be sacred and primary, to oppose this insane measure wherever it is met.

NAME WITHHELD

Due Credit

Let us again give credit where credit is due! The "lifer" ordered a deacon, Vaughan Booker, is a protégé of my self-effacing former student Fr. Frederick Forrest Powers, now rector of the Church of St. Giles, Upper Darby, Pa., but long a prison and hospital chaplain in Philadelphia.

(The Rev.) F. S. NORTH
 The Tuller School

Sag Harbor, L.I., N.Y.

Evangelism

I have just finished reading your editorial "Evangelism's Missing Language" [TLC, Mar. 23]. May I make an observation or two? (And this from a bell-ringing, incense-swinging, missal-using, Anglo-Catholic!)

You ask the question: "Does anybody know how an Episcopalian, grateful to God for all his mercies and wanting to spread the word, is to go about doing this—just as he is, just where he is?" In the content of the editorial I take this to mean that evangelism equals verbalization and because we cannot find the right words therefore we are ineffective. This line of reasoning very easily lets us walk a treadmill of inactivity.

This parish has, over the past two years, held two Faith Alive weekends. At our latest one some of us have come to really know our Lord in a very personal way. This newly found joy, contentment, and a sense of well-being show in our speech, our smile, our

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outlook and our attitude. Because Jesus is very real in our hearts, it is increasingly easy to let him show forth in our lives. Having reached this point, the "proper words" just seem to burst forth.

This may not be an answer for everyone—nor even a valid approach to evangelism in some quarters. I can, however, testify to its effectiveness in this devout Anglo-Catholic stronghold. Praise the Lord.

(The Rev.) BRUCE S. CHAMBERLAIN
Grace Church

Hartford, Conn.

Evidently we did give the impression in our editorial that we identify evangelism with verbalization, and we don't at all. We'd just like to see Episcopalians become more articulate in their witnessing. **Ed.**

The Sunday Obligation

Rising to Fr. Malone's bait in "The Sunday Obligation," [TLC, Apr. 6], I would like to suggest the following: (1) *If* one is an orthodox Christian, he recognizes the obligation to be present at a valid celebration of the holy eucharist (Anglican, Roman, Orthodox, etc.) every Sunday; and (2) *if* he is a devout one also, he so arranges his schedule and place of recreation to make such a practice possible. Obviously, situations might arise which make Sunday mass attendance impossible, but Fr. Malone, I gather, is talking about *planned* weekend recreation in an American (or at least Western) cultural milieu.

WALLACE SPAULDING

McLean, Va.

Re the Sunday obligation: No. It cannot be abridged. Christ said, "Follow me." He did not add, at your convenience.

We do not have the right to demand that people attend church on any day. After all God gave us "free will."

God composed the Ten Commandments and he did not ask us to re-write or edit them.

Let us keep the Sabbath holy and let all who wish to attend our church services attend. He asks only one day a week; can we not give this freely?

EILEEN SUMMERVILLE

Irving, Texas

HC and MP

Two letters have appeared in TLC in reaction to my article "Worship, a Moral Question," which imply that I am being judgmental when I say that to omit offering the eucharistic oblation (to God) on Sunday at the "principal services" is immoral. I believe it is, based on the Bible and everything else about mainstream Christianity I have studied.

But this does not mean that those who disagree with me in good conscience are thereby sinners in my estimation. I believe slavery is immoral, but my family tree is full of slaveowners who presumably owned their slaves in good and Christian faith. Judgment is in the hands of God, but I nevertheless suspect that they did not sin in owning slaves because they did so according to the conscience formed in them by their society.

My whole purpose in discussing the centrality of the eucharist in the context of morality is to view the question in terms of what the Lord wills, rather than what we

like, what people like, what is customary—either pro or con "eucharist all the time." If the Lord wills that the eucharist be celebrated as the climax of every "principal service" on the Lord's Day (and that's the case I plead), then one assumes that the one by whom all things were made, including our



social and psychological nature, has deep sociological, psychological, etc. reasons for so willing.

I might add that since I am firmly convinced that the Lord so wills, for me to take any other stand than that which I take would be sin for me.

(The Rev.) STERLING RAYBURN
Holy Cross Church

Winter Haven, Fla.

Please, everybody, now let's get off this. **Ed.**

The Cop-out

Thank you for your editorial "The Board of Inquiry Cops Out" [TLC, Apr. 20]. There is one point at which I disagree with you and that is your saying, "The Board . . . has done what might have been expected by anybody with a realistic understanding of Episcopal Church politics." I think I have a realistic understanding of the Episcopal Church, but I still believe that there is a basic honesty and integrity in Episcopalians. The majority opinion expressed by the board does seem to indicate that this honesty and integrity is not universal.

(The Rt. Rev.) WILLIAM H. BRADY
Bishop of Fond du Lac

Fond du Lac, Wis.

I have just finished reading the April 7 issue of *Time* and I see that we Episcopalians have done it again!

"Dodging the issue" we have done long before the Philadelphia 11 episode. Only this time we have given legal sanctions to what would have been "embarrassing to the church." If we dismiss charges against these bishops for having willfully violated church law, we are making a mockery of a church under authority (discipline). We have given license to other bishops to follow the dictates of their consciences, perhaps irresponsibly, regardless of standing committees, boards of examining chaplains, the larger episcopate, and General Convention. Trying to be all things to all "persons" we have become nothing. We are rapidly heading towards a chasm where those who believe in discipline, ordination vows, and in the "one, holy, catholic, apostolic church" are being left with one alternative: separation from a church in schism.

The basic issue is indeed "doctrinal" (ordination of women) to such an extent that it is beyond the authority of General Convention or the Anglican Communion, all by itself, to render a catholic decision. The General Convention, from the standpoint of ecclesiastical legality, is not competent to render such a decision. The basic issue, however, should not have entered into the

deliberations of the Board of Inquiry. At their hearings the issue should have been: was, or was not, the law of the church violated—and they "copped out." It is indeed a shame that our Board of Inquiry did not have the backbone of a Archibald Cox or a Leon Jaworski.

I sincerely hope that our bishops as chief pastors will get their house in order; their responsibility to the whole church outweighs the individual. Their yoke is indeed heavy if it is one of responsibility.

(The Rev.) ALLEN BROWN, JR.
Springfield, Va.

Responsible Leadership

After reading former Presiding Bishop Hines' wishy-washy comments at his press conference in Richmond [TLC, Apr. 13] and hearing that Bishop Creighton intends to refuse ordination to men in his diocese till after the 1976 convention and ordain women whether or not the convention votes affirmatively on the issue, it is refreshing to read about Bishop Burgess' firm decision not to license the two female impostors at EDS in his diocese.

The deans of EDS acted outrageously. They had no right to put their bishop on such a spot in the first place, and Dr. Charles V. Willie's appeal to Bishop Burgess only adds insult to injury. Your news article on the appeal and Bishop Burgess' response [TLC, Apr. 13] reads much like the biblical account of Christ's temptation, with Dr. Willie playing the role of the tempter right down the line. First, he offers his bishop an easy way out by means of a kind of word-game: "You may not be able to accept (the ordinations) . . . but for goodness sake don't oppose." Then he holds out an opportunity to gain personal favor for himself and acclaim for his church: "You will be more beautiful for not enforcing your authority and people will call the Episcopal Church great." Finally, Dr. Willie strikes where he assumes Bishop Burgess to be most vulnerable, asking him not to forget their common personal vendetta against "oppression" which leaves "no room for compromise." Bishop Burgess in effect replies, "Thou shalt not tempt . . ." as he firmly turns off the suggestion that he thus shamefully misuse his episcopal authority.

I shall write the Bishop of Massachusetts down in my book as an example of the kind of responsible leadership we should be able to expect from one in his position in the church.

ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

The Back-door Invasion

I have not discussed with Bishop Krumm the canonical matter of Ms. Hwang's visit to this diocese [TLC, Apr. 27], but don't you think he is basing his decision on Title III Canon 13, Section 1 (a)?

The questions which could be raised are (a) whether the Bishop of Hong Kong and Macao is "a Bishop in Communion with this Church, and whose authority is acknowledged by this Church . . ." and (b) "whether his [the Minister's] letters of Holy Orders are valid and authentic."

The aforementioned canon does, of course, directly provide that it is the "Minister or . . . the Vestry" to whom the certificate by the

ecclesiastical authority of the diocese be "exhibited" before "he be permitted to officiate."

I was aware of the probability that someone was going to "discover" Canon 13 and use it to invite one of the Hong Kong gals to officiate as a priest in some diocese. This is not the same as to say that I wasn't "clobbered" when I heard the news officially.

(The Very Rev.) FRED C. WOLF, JR.
Chillicothe, Ohio

Title III, Canon 13, Section 1(a) reads: "A Minister declaring himself to have been ordained beyond the limits of the United States by a foreign Bishop in communion with this Church, or by a Bishop consecrated in a foreign country by Bishops of this Church under Article III of the Constitution, shall, before he be permitted to officiate in any Parish or Congregation of this Church, exhibit to the Minister, or, if there be no Minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that his letters of Holy Orders and other credentials are valid and authentic, and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character and of his theological acquirements."

It is noteworthy that all the personal pronouns in the canons are masculine. It is hard to see how Miss Hwang can conform to the requirement implicit — and explicit — in that fact. Ed.

The Bishop of Southern Ohio [TLC, Apr. 27] has used his office for political and social action by inviting the Hong Kong woman priest to visit. The excuse used to validate the invitation dwells on the reciprocity of ordination authority. Whether Hong Kong had the authority to ordain a woman is not being considered. The reciprocity excuse in effect says that if we can find a diocese which has acted illegally we have a basis for accepting it locally as legal. Such deception is not worthy of those who advance the argument. If individual bishops can ignore the canons because they personally feel justified in doing so, then they can control the church without the aid of the House of Bishops. As well, the purpose of General Convention becomes obsolete. Is this how we wish to be led?

LEONARD O. HARTMANN

Evanston, Ill.

Bishop Krumm Replies

Your editorial concerning my invitation to the Rev. Jane Hwang of Hong Kong and Macao [TLC, Apr. 27] to visit the Diocese of Southern Ohio and other dioceses in the Episcopal Church deserves a thoughtful reply. I am convinced that in at least two ways my language may quite legitimately be criticized. I agree I should not have used the word "must" in the sentence "her ordination by the Diocese of Hong Kong and Macao *must* be accepted as valid and regular in the church here." I would have been wiser to have said "ought in my opinion." More serious was the language about "outside interference" in our

debate about the ordination of women in the Episcopal Church. What I really meant to say—and confess I did not do so as unequivocally as I should have—was that Miss Hwang did not intend to interfere in that debate. That should have been made clearer. Of course, as I plainly said, I expect and hope her visit will have an effect on our thinking and on our decision.

Having confessed my shortcomings, perhaps I may raise questions about your own language, and I must say I find it incredible. "What the Lambeth Conference or the Anglican Consultative Council may say . . . is only the prevailing opinion of the individual Anglicans who make up those bodies." Really? Surely you do not really mean that the Lambeth Quadrilateral, for example, has no more weight than the "prevailing opinion of the individual Anglicans . . . etc." It is not binding legislation until or unless our General Convention endorses it, but it is to be taken far



more seriously than you indicate as guidance for our General Convention. If not, a lot of bishops have been spending time and money at the Lambeth Conferences under a serious misapprehension. I did not "take church law" into my own hands anymore than I am obliged to do again and again in interpreting the constitution and canons in the ordinary administration of my diocese. Nor do I feel free to "declare that worldwide Anglican consensus is just what [I] declare it to be." Surely the conclusions of the Lambeth Conference and the Anglican Consultative Council are as good a guide to Anglican consensus as anything else we can find, unless you really believe they are nothing more than casual opinions of an informal collection of individual Anglicans, whose views are no more significant than—let us say—an editorial in THE LIVING CHURCH or a press release from the Bishop of Southern Ohio!

(The Rt. Rev.) JOHN M. KRUMM
Bishop of Southern Ohio

Cincinnati, Ohio

Loyalists and Deviationists

I agree with what you say in your reply to Mrs. F.L.W. in "Our Readers Ask" [TLC, Apr. 6], but given the way the church is set up in the U.S., with deviationists and orthodox commingled in the same diocese, how could the lines be drawn in the way you suggested?

I have served for 16 years in the Diocese of Guyana, South America, where the bishop rules in his diocese, and where the diocese is of one accord theologically. Were American dioceses modeled on this pattern, then what you suggest would work well. Churchmen could range themselves in dioceses which accorded with their convictions.

The only way your suggestion could work would be for *parishes* within the present diocesan structure to give allegiance to bishops of their own conviction, altering the present geographic diocesan boundaries and basing allegiance on spiritual affinity under itinerant

bishops. This new adaptation would seem to be the only viable logical solution under the circumstances.

A possibility would be for the orthodox in the U.S. to invite the Archbishop of the West Indies, the Most Rev. Alan J. Knight, who is also the diocesan of Guyana, to lend his weight as a stalwart of orthodoxy in the Anglican Communion to those who remain orthodox in this country.

(The Rev.) RUPERT F. TAYLOR
St. John's Church

Albany, Ga.

We had said in our reply to Mrs. F.L.W. that if the Episcopal Church at the 1976 General Convention takes action that will result in schism, those who refuse to change will be the loyalists and those who go with the change will be the deviationists, since "the burden of demonstration falls upon those who move, not those who stay; and it is those who would abandon the order of ministry that has been in the church from the beginning who will be the deviationists." Ed.

Schismatic Intentions

Nowadays there is much talk that there will be schism in the church if women are allowed to be priests. I find such threats appalling. Women in priesthood may be in accord with God's will—though the editorial position of TLC seems loath to admit this possibility—or it may not; the issue is debatable. However, whether schism is in accord with God's will is never debatable. No schism is ever excusable. To commit schism because something is done in the church that does not please us is deliberately to flout the will of God. Those that threaten schism do so with the arrogant presumption that they know better than the rest of the church what God's will is. But if they really knew the will of God, they would have to admit that any schism or threat of schism is always counter to that will. Yet time and time again I see the suggestion of schism brought forward—not only condoned, but even defended—over an issue on which there is no definitive theological statement and which can in no way be unarguably proved to present a danger to the catholic faith.

Anyone with a modicum of theological acumen can see that priesting women is no threat to the apostolic ministry. The question has never been whether women can be priests, i.e., whether they can receive the requisite gifts of the Holy Ghost to exercise priesthood—even in the medieval church this was considered to be true—but rather ought women be priests. Therefore, women priests offer no threat to the continuing of the apostolic ministry. But whatever one's view on the issue, even if the church does something one does not personally like, schism is too grave a thing to threaten in angry argument for it is nothing but the flagrant disobedience of God's will. The advocates of schism, however, instead of engaging in rational discourse, generally take the attitude of a spoiled child—"If you don't play my way, I'll take my marbles and go home." May the Holy Ghost so guide us that such petulant spoiled brats be not allowed to destroy his church.

ANNE GEORGE
All Saints' Church

San Diego, Calif.

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Invitation to Miss Hwang Cancelled

The Bishop of Ohio said it was with "real regret" that he was announcing his decision not to invite the Rev. Jane Hwang Hsien Yuen of the Diocese of Hong Kong to celebrate with him at the diocesan convention of the Episcopal Church Women [TLC, Apr. 27].

"What I had hoped would be viewed as a reconciling act, affirming the ministry of women," the Rt. Rev. John H. Burt said, "is being widely interpreted by many as an inappropriate and divisive act. I certainly do not want any celebration of the eucharist anywhere in this diocese to be a divisive experience. Nor do I wish Miss Hwang, who would come as my personal guest, to be treated with discourtesy."

The bishop said both ardent supporters of the Philadelphia 11 and persons opposed to women in the priesthood have registered serious protest.

Bishop Burt had also announced earlier that Miss Hwang would have a eucharist at the National Cathedral in Washington.

However, according to the cathedral's communications office, Miss Hwang will have a eucharist at the Church of the Epiphany, in Washington, and probably will have another service, such as evensong, at the cathedral.

Women's Ordination an Issue in Ecclesiastical Trial

The validity of the ordinations of the Philadelphia 11 will be an issue in the ecclesiastical trial of the Rev. L. Peter Beebe of Christ Church, Oberlin, Diocese of Ohio.

At a pre-trial hearing, Sterling Newell, Jr., of Cleveland, who is diocesan prosecutor, moved to deny the defense an opportunity during the trial to argue that the women who celebrated the eucharist at Christ Church last December are valid priests.

Mr. Newell contended that the purpose of the trial is to determine whether Fr. Beebe had broken the canons of the Episcopal Church and disobeyed the "godly admonition" of the Rt. Rev. John H. Burt, Bishop of Ohio, by permitting the Rev.

Carter Heyward and the Rev. Alison Cheek to celebrate in his parish.

By ruling against Mr. Newell's attempt to remove the issue of the women's priesthood from the trial, the court guaranteed that it will be discussed. Mr. Newell had wanted the trial to be confined to the technical question of whether Fr. Beebe had disobeyed an order of his bishop, without getting into the matter of whether the women were valid priests.

In examining the matter of disobedience to the bishop, the opposing sides plan to focus on whether Bishop Burt gave Fr. Beebe what can be technically called a "godly admonition" against permitting the services. The bishop had written a letter to all congregations in his diocese before the services took place, saying they were using the eucharist as a "tool" in the struggle to get the women recognized as priests.

Defense Attorney John S. Rea of Cleveland lost a bid to examine members of the court to determine if they had prejudged the case.

But Mr. Rea was permitted to submit three documents into the court records which related to the matter.

The attorney said the documents, which were not made public, were a statement by the Rev. James Reasoner of Toledo, president of the court, in his church newsletter last August, an October statement from the Rev. Ora A. Calhoun of Ashland in his parish newsletter, and a November letter from the Rev. Richard M. Morris of Lakewood to Fr. Beebe.

The documents, Mr. Rea said, revealed prejudice against women priests on the part of the three members of the five member court, and said they will be used as a basis for an appeal if Fr. Beebe is found guilty.

The defense lost a bid to have the charges against Fr. Beebe be considered in a criminal, rather than a civil, sense. Mr. Rea had said that to be found guilty in a criminal procedure requires proof

beyond reasonable doubt, whereas in a civil case, the preponderance of evidence would be sufficient for a guilty verdict.

Mr. Rea attempted to have Christ Church congregation considered as a co-defendant in the trial, but the court ruled that only the priest could stand accused of breaking church laws. At one point in the hearing, a member of the parish testified that 62 of the 224 members objected to the move to include the parish as co-defendant.

Despite the rulings against the defense, Fr. Beebe said he was pleased with the pre-trial hearing and added that he now thinks he will get a fair trial at the proceedings scheduled to open May 13, in Sandusky.

Last February, he had questioned the possibility of his getting a fair trial on the basis of the alleged prejudice of some members of the court.

MINNESOTA

Seminar on Women's Ordination Sponsored by Diocese

At a seminar for nearly 500 churchmen sponsored by the Diocese of Minnesota, speakers discussed the subject of women's ordination from theological, canonical, and moral perspectives.

Before the program opened, a number of the panelists were interviewed by reporters.

Proponents of women's ordination included the Rev. Holt Graham of United Theological Seminary, New Brighton, Minn., who said that in the New Testament there is nothing one way or the other on the issue, but it points in a direction in which the church should move—admitting women to the priesthood.

The Rev. Edwin Eilertson, Minnetonka Beach, Minn., said the apostle Paul welcomed women into the ministry of the church, citing Lydia "and many others." Fr. Eilertson quoted from an article which said Jesus was a feminist, that he treated women as persons.

A Minneapolis lawyer, Ellen Dressel-huis, said the church's constitution and canons "clearly and unequivocally affirm the right of qualified women to become ordained priests." Any contrary interpretation, she said, is "indefensible in logic and common sense."

Lou Schoen, member of the national

THINGS TO COME

June

18-20: 21st Annual Assembly of North Conway Institute, Rockhouse Mountain Farm-Inn, Eaton Centre, N.H. Subject: "Women, Sexism, and Problem Drinking."

27-29: Retreat on Prayer (Struggle to Believe), Adelynrood, Mass. Meditations by the Rev. John Booty.



Dr. Terwilliger: "If God had intended women to be priests, it wouldn't have taken us 1900 years to find out."

advisory committee of Women's Ordination Now, said the response to the Philadelphia 11 as priests showed that "male ecclesiastical superiority dies as hard as any other form of male chauvinism." Until it ordains women, he said, the church "as a vehicle for the whole ministry of God is a fraud."

Two Roman Catholics also spoke for the ordination of women to the priesthood of the Episcopal Church. James P. Shannon, a former bishop, said the "burden of proof is on those who say there is no place for women in holy orders." Mary Schaeffer, Collegeville, Minn., said many in her church are grateful for the "prophetic action" of the four bishops concerned with the Philadelphia 11.

An opponent of ordination of women to the priesthood, the Rev. Harold Hertzler, rector of St. Michael and All Angels, Winnipeg, and a teacher at St. John's College, said all biblical evidence is against permitting women to function as priests. ". . . Jesus had only men as his apostles and not even the Virgin Mary" was present when he instituted the eucharist, Fr. Hertzler said. The diaconate is a role that can be justified for women on the basis of the Bible.

"If God had intended women to be ordained priests," the Rev. Robert Terwilliger stated, "it wouldn't have taken us 1,900 years to find it out." The director of Trinity Institute, New York, said, "There is no evidence in scripture, in the sexuality of Jesus, in Jesus' appointment of apostles, or in 1,900 years of Christian tradition that the sexes are interchangeable in the sacramental priesthood."

The church's constitution and canons and the "universally recognized tradition of the church do not permit the ordination of women as priests," said the Rev. Warren Boggs, perpetual deacon, lawyer, and a former chancellor of the Diocese of Milwaukee.

One of the main reasons why ordination of women to the priesthood is opposed by the Rev. Carroll E. Simcox is

his belief that celebration of the eucharist and pronouncement of absolution are functions that can be properly performed only by males. "Christ himself is the true minister of these sacraments," the editor of *THE LIVING CHURCH* said, "so it is fitting that the human agent or organ of Christ should be of the same sex as Christ." There is no objection, Dr. Simcox said, to ordaining women to the diaconate to serve as ordained teachers, counselors, church administrators, or even as rectors.

WORLD HUNGER

Record Growth for P.B.'s Fund

The Presiding Bishop's Fund for World Relief received a total of \$569,870 designated for world hunger during the first three months of 1975.

A special appeal for contributions issued in December brought in \$87,363.

Total contributions for relief work through the P.B.'s Fund have increased significantly during the first quarter of this year, with receipts of \$884,226, compared with \$1,087,089 for all of 1974, and \$808,958 for 1973.

RELIGION

Believers, Atheists Facing Death Best

Convinced religious believers and convinced atheists have the least trouble facing death, a New York psychiatrist says.

"The people in the middle who can't decide what they believe have the most difficulty," Dr. Ivan K. Goldberg told a conference on medical-moral issues held at Convent Station, N.J.

Strength, he said, seems to come from having a system of belief, whether it's a belief in an after-life or a belief that all ends in death.

Dr. Goldberg, who is an associate in clinical psychiatry at the College of Physicians and Surgeons, Columbia University, and associate psychiatrist at Columbia Presbyterian Medical Center, advocated telling a person he or she is about to die.

"There is evidence that patients who are told that they are dying are able to deal with the situation much better," he said. "I tell the family, I'm going to tell the person and if they don't like it, tough. These families almost always get involved later in a very useful way."

The basic approach to the dying person, he said, is to listen.

Often the patient will give a clue that he is ready to talk about death, Dr. Goldberg said, citing the patient's talking about not renewing a subscription, not seeing the New Year in, not attending a wedding.

The patient can get a clue from the health professional or hospital chaplain—when the professional sits by the bed.

"When you give the patient openings, the material for discussion is there," the speaker emphasized.

Noting that many patients express a desire to die at home, he said a large number of patients could be at home, if "adequate support systems"—such as physicians willing to make home visits—were available.

He suggested the possibility of setting up hospices that would care for persons about to die, and cited St. Christopher's Hospice in London as a model.

He predicted that for a long time there will be problems in defining death, saying there is sometimes no very clear line between living and dying. The old criteria for death—the cessation of the cardiac and pulmonary functions—are not adequate as patients are sometimes resuscitated. Probably a more adequate definition, he said, would be the complete absence of electrical activity in the higher centers of the brain, particularly when that is extended for more than 24 or 48 hours.

Dr. Goldberg, a member of the executive committee of the Foundation of Thanatology and a founding member of the International Association for the Study of Pain, advocated use of narcotics to control the pain of the dying and said safe medical practice is not sufficiently aggressive in controlling pain.

"Physicians constantly refuse to give dying patients narcotics because of the bugaboo of addiction," he said. "It deprives the patients of pain relief."

CHURCH OF ENGLAND

Murder Follows Exorcism; Bishop Bans Rite

Inquiries are being made into an exorcism held in an Anglican church in Gawber and attended by its vicar and a Methodist minister, which saw the subject return home and brutally murder his wife to rid her of an "evil spirit."

The Rt. Rev. Eric Treacy, Bishop of Wakefield, in whose diocese the exorcism was held, said he was shocked at the circumstances brought to light during the trial of 31-year-old Michael Taylor of Osset.

Later, the bishop expressed his confidence in the vicar and said he would not ask for his resignation.

However, he banned all future exorcism in the diocese and said he is naming a commission to examine the question of exorcism.

Mr. Taylor was accused of killing his wife, Christine, 29, last October. He pleaded not guilty.

The jury found him not guilty because of insanity. He was committed to a government hospital for an indefinite time.

At the trial in Leeds Crown Court, Prosecutor Geoffrey Baker related that

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Three Lions

PENTECOSTALISM and PRAYER BOOK RELIGION

By TODD H. FAST

It was in July, 1969, after I had come into the experience known as the "baptism in the Holy Spirit," that I began for the first time really to appreciate the doctrine, discipline and worship of the Episcopal Church.

I had been a priest for more than two years when this new degree of spiritual awareness began. I was alone in the courtyard of an Episcopal monastery called

Mount Calvary in Santa Barbara, Calif. It was 10:30 p.m. and most of the other men on the silent retreat had retired for the night.

For months I had been struggling with God in this area of the Spirit. My wife had her spiritual experience several months earlier (much to my chagrin! After all I was the priest in the family!) and I was painfully aware of my own inability to find spiritual release.

So this night was the culmination of my quest and the beginning of a new kind of life in Jesus Christ. As I stood with arms outstretched at the foot of the tall iron cross in the light of the full moon and prayed to be filled, God honored my

prayer and through my own lips poured forth his praise in a new language of the Spirit.

The Spirit's inundation was as if a flood gate had been lifted and "spiritual water" came rushing into me. I was exhilarated but calm, peaceful and fully in possession of all my faculties while God took over my tongue in praise of his Son. It was a glorious beginning!

As I went back down the hill from the retreat house, I became aware of a new love and a new joy within me that wasn't there before. Later I was to learn it was the fruit of the Spirit (Gal. 5:22-23) evidencing itself through me.

When I returned to my home I was eager to tell my wife all that had happened. She was a willing participant in my expression of enthusiasm for what God was doing.

I remember that first night at home so well. I picked up the Bible—the same one I had been given by the bishop at my ordination two years before—and as I read a portion new meaning began to leap out at me from every verse! Before, I read the scripture dutifully but not eagerly. That night was different.

The following Sunday when I stepped behind the altar at St. Anselm's church (where I was a worker-priest assistant) to celebrate holy communion, the Holy Spirit worked another miracle in my life. The communion service took on an entirely new depth and meaning. As I began the collect for purity and came to "Cleanse the thoughts of our hearts by the inspiration of thy *Holy Spirit*, that we may perfectly love thee, and worthily magnify thy holy name," I wanted to shout for joy!

There was the same Spirit moving with drama and excitement in the traditional 1928 Prayer Book service of communion and the more I went into the liturgy, the more excited I became. It was as if a dream had come true. Bishop Bloy, now retired, who had ordained me, had told us prior to the ceremony that when we step to the altar to celebrate the eucharist, we should do so as if it were the first or the very last time we would be presiding at the feast. I had never forgotten that admonition.

As the service continued, my spirit witnessed to the Holy Spirit's presence, so prominent in almost every aspect of the communion rite, and to the belief in the Spirit as the "Lord and Giver of Life" in the creed. Correspondingly, the life-giving power of the Spirit evidenced itself in the prayer of consecration in which in the heart of the most sacred part of the mass, God is asked to "bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine . . ."

Here the Spirit is called upon to take part in the mystery of transformation of the ordinary elements into the spiritual body and blood of our Lord! How could I have been so blind as never to have

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The Rev. Todd H. Fast is associate at St. Luke's Church, Seattle, Wash.

CHARISMATICS—

a CAVEAT

By MAXINE TURNER

In someone who grew up as I did, along the sawdust trails of camp meetings in rural Georgia, the charismatic movement does not strike a mood of "Behold, I am doing a new thing!" I can understand that the movement could be exciting to someone who has always been an Episcopalian or to someone who has known only an urban culture.

However, the charismatic movement has a different ring to those of us who have found the Episcopal Church a blessed haven in the Bible Belt. Given that experience, we wonder whether Episcopalians are aware of some ecumenical, intellectual, aesthetic, and personal implications of the charismatic movement.

In ecumenical terms, it is to their credit that charismatics recognize no barriers within the faith. Episcopalians might ask themselves, however, whether they really can support the faith and practice espoused by Billy Graham and Oral Roberts. Will their private revelation come to replace the centrality of our eucharist? Will Faith Alive weekends come to feature teams of evangelists in silk suits who drive Cadillacs with out-of-state plates? Does the church really want to move in this direction?

There is a scriptural basis for much that the charismatics believe and practice, but charismatics I know have revealed to them things in holy writ which seem inimical to the sweet reasonableness and the free spirit of inquiry which has characterized the Episcopal Church for many converts. They are frankly anti-feminist, somewhat anti-Semitic, and their "one way" approach is disturbing. They neglect much that exegesis and archaeology have taught us in recent times.

Charismatic hymnody offers an example of how the movement relates to the Anglican tradition. Whereas dissenting hymnody of the eighteenth century flourished without regulation, Anglican hymnody developed much more selectively, giving us a fine hymnic tradition. *The*

Hymnal, 1940, is a model of good hymnody, yet oftentimes by replacing it, the charismatics have introduced hymns which have been widely criticized—even ridiculed—for their theology and for the predominance of the "I, me, my" hymns which Episcopalians and all major protestant denominations avoid.

Despite these criticisms of the charismatic movement, the Anglican Communion would not be called "the roomiest church in Christendom" did it not recognize the varieties of religious experience. Because charismatics do not always adopt that view, I strongly object when dedicated churchmen who live in the fullness and joy of the sacramental life are made to

feel excluded because they do not pray extemporaneously in public, speak in tongues, pray away facial blemishes, and petition the Almighty for a good parking space.

One charismatic asked a vestryman, "Are you spirit filled?" When he replied that he had indeed been confirmed, he was informed, "That's not what is meant by spirit filled." A closed and harmonious system which excludes some churchmen in that way strikes me as a clear and present danger in the church.

Because the Episcopal Church has won many of us in the South partly because of its willingness to address the issues of

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PENTECOSTALISM

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linked up the Spirit's action in the eucharist with his work in my own life? The answer was obvious. I had never personally acknowledged him in my life before.

Now I began to find even further depth in the celebration experience in which the Holy Spirit began to make his presence known on almost every page of the Prayer Book. It was at that time that I began a new "romance" with the Episcopal Church which continues to this day. I became excited about finding other ways in which the Spirit had been and was moving in the church, but which in my own spiritual blindness, I had never discovered or appreciated.

So often before people had said to me, "Well, you know, you can't be pentecostal and Episcopal at the same time!" And when I then became neo-pentecostal myself (the term that seems to be used frequently for those in the mainline churches who are released in the Spirit) I had remembered this warning and was a bit apprehensive about the future.

But rather than hiding this new light in my life under a bushel, I decided that God wanted me to surrender my priesthood to him in a more complete way, so I set about rediscovering the Episcopal Church and its Anglican heritage. What I found excited me even more. Our great "via media" which embraces high and low churchmen, conservatives and liberals, blacks and whites, social activists and pietists in one broad framework was made to order for this infusion of new enthusiasm brought through the Holy Spirit into the lives of willing believers.

So I got out my old seminary textbooks and began to study again. I read once more about Thomas Cranmer and his inspired effort to put together the most spiritual work next to the Bible, our Prayer Book. I read about John and Charles Wesley, who came bursting onto the ecclesiastical scene with such a force of spiritual energy that the church could not contain them.

I restudied the Lambeth and Chicago Quadrilateral (which has become one basis for our discussions with other denominations in the Consultation on Church Union) and noted with new appreciation our four basic pillars of church belief: the holy scriptures, both Old and New Testaments containing all things necessary to our salvation; the two sacraments ordained by Jesus himself—baptism and holy communion; the two creeds (Apostles and Nicene) as the basic statement of the Christian faith; and apostolic succession marking a linkage to today with Jesus and the apostles.

From there I went to the sacramental rites. Confirmation took on new meaning to me as I saw in it an intent to impart the Holy Spirit through the historic and

apostolic action of the bishop. I looked at the Offices of Instruction. The church is "holy" it said "because the Holy Spirit dwells in it and sanctifies its members."

And at confirmation that same question-and-answer formulation clearly states that after the confirmand declares his loyalty and devotion to Christ as his master, he receives the strengthening gifts of the Holy Spirit.

My fingers began to race through the Prayer Book then. I turned to the service for the ordering of priests and began to scan it until I came to these words in the bishop's charge to those about to be admitted to the priesthood: ". . . therefore ye ought, and have need, to pray earnestly for his Holy Spirit."

There within the confines of this historic service were the very words I had been using as my own guide for the months just passed during which I had been praying earnestly for the Holy Spirit. I not only had *not* turned away from my ordination vows, but was fulfilling them through the Holy Spirit. Praise the Lord!

And if I had promised that I believed "the holy scriptures contain all doctrine required as necessary for eternal salvation

through faith in Jesus Christ" then the Holy Spirit became part and parcel not only of my own personal faith but also of the Episcopal Church which I loved. Not only was this not contradiction, it was substantiation once more that the church I had entered by choice 14 years before was the right one.

Then I saw so clearly what a vehicle the church was for the Spirit. And how natural that the "bride" of Christ should be the channel for grace and inspired spiritual growth in the life of the believer.

I was exultant. We had it all: Bible, Prayer Book, liturgy, music, dignity, reverence, the sacraments and the Holy Spirit moving in and through each facet of the church and in the lives of those who had yielded themselves to its life-giving force.

Those not in the charismatic movement had said it was divisive. Only as divisive, I concluded, as the lack of understanding or appreciation on the part of the rector or vicar for the way in which the Spirit moves in the life of the church and in the lives of believers.

Could one pursue a charismatic or neo-pentecostal ministry in the Episcopal Church and *not* have an explosion? Was



The Feast of Pentecost: Acrostic

Homilies written
On Pentecost
Leave me
Yet unmoved.

Send thy
Presence to
Invalidate my
Resisting logic:
Invite confusion
To reign.

Catch my
Offending pen and
Make this study
End!

Francis C. Gray, Jr.

Ephphatha — Be Opened

If I am opened, Lord
What will come in
Won't be of my choosing.
I give up the right
To admit, exclude what I want.

To be opened, Lord
Is to be vulnerable,
Some buried shard
My predecessor.

Still, to stay closed
Intact, invulnerable,
Means missing melodies,
Opportunities,
Challenges, connections,
Links beyond myself.

The chance I take
To be transformed
Metamorphosed,
Ignited
Burned out,
Changed
Beyond my knowing.

Knock, Lord.

Alicia Faxon

Dennis Bennett's experience in 1960 at St. Mark's, Van Nuys, the kind of eruption that needs to take place in every parish which seeks a greater relationship with Jesus Christ through the Holy Spirit?

In July, 1970, I was called as rector of my first parish—St. Clement's, Huntington Park, Calif. I preached two "trial" sermons before the call was issued. In one I preached that a believer must personally accept Jesus Christ as Lord and Savior. In the other, I spoke of the "baptism in the Holy Spirit" and its meaning to the church and to ourselves. The congregation was enthused about both and thus my spiritual "experiment" began.

In the next three and one-half years, I tried to lay a careful foundation for the full gospel message in everything I preached, taught and spoke, making sure it was scriptural and understandable. I tried not to bite off too much at one time, but simply to serve as a channel to bring the congregation into a greater awareness and understanding of the Holy Spirit's action in glorification of Jesus Christ.

When I left Huntington Park in 1974 to become an associate of Fr. Bennett at St. Luke's, Seattle, God had done his work at St. Clement's. The seeds had been planted and in the words of the search committee chairman as they began looking for a successor, "One thing we are sure of, we want someone who is open to the movement of the Holy Spirit!"

In his mind perhaps was the exhilaration that he and others had experienced as the Lord took a small congregation housed in condemned worship buildings and renewed it in size, finances and facilities to the glory of God.

Here at St. Luke's, I am learning that to be filled with the Spirit is not the unusual, it is the norm. That to carry and read the Bible, to raise your hands in praise of our great God, to sing enthusiastically both the wonderful hymns of the faith and the new songs from scripture and to preach to a congregation just waiting to hear the next challenge the Lord will set before them is an exciting experience.

All of this is being done within the doctrine, discipline and worship of the church, but with enthusiasm and in the love of Jesus Christ.

Each Sunday our two main services are packed to capacity. Our income is running ahead of our pledges. The parishioners are anxious to get back from their vacations to see what God is going to do next in this once dying Episcopal church.

It can happen in any Episcopal parish. The Holy Spirit can effect his changes if the pastor and his congregation are willing to open themselves to what I now believe God intends for all Christian churches of the world!

It is therefore with both optimism and enthusiasm that I can truly say: Praise the Lord for our Episcopal Church and the Holy Spirit who dwells therein!

CHARISMATICS

Continued from page 9

our time, the charismatics seem to us very self absorbed. As one vestryman said, "The charismatics in our parish don't do anything."

At the same time, their self absorption is familiar to those of us who know southern protestantism with its emphasis upon personal salvation, the same southern protestantism which for generations raised its hallelujahs in the face of the worst kinds of social injustice.

This self absorption has serious implications, for from a lifetime of observing people "get religion" I have concluded that a personal experience of the type the charismatics enjoy can take a downward and inward spiral. Spirit filled becomes private revelation becomes biblical literalism becomes narrowness and intolerance of every divergent view. Flannery O'Connor's characters, particularly Hazel Motes of *Wise Blood*, show religious fervor turning inward to seek shape and direction.

In contrast, the catholic tradition provides a type of spirituality which is characterized by an upward and outward spiral: spirit filled becomes activity within the corporate life of the church in the rhythm of the liturgical year becomes religious vocation. The process which Thomas Merton describes in *The Seven-Storey Mountain* illustrates this as he grows more and more into the sacramental life. The charismatic movement seems to lack this direction.

To its adherents, the charismatic movement is new and thrilling—as has been every divergent sect to some since the Reformation. Nevertheless, because I know and love some charismatic persons, I have tried to understand their views. Because my roots lie deep in southern protestantism, there is much about it that I love; but I have simply known too long the religious enthusiasm which ultimately expresses itself in the neon sign that blinks "Jesus Saves," in the matron who withdraws her church membership because church suppers are sinful, in harangues on radio, and in book boycotts in West Virginia.

I see nothing new in the charismatic movement. To me, new charismatic is but old fundamentalist writ large.



Books

A NEW PENTECOST? By Leon Joseph Cardinal Suenens. Seabury/Crossroad. Pp. 231. \$7.95.

A New Pentecost—this arresting title is taken from an allocution of Pope John XXIII before the Vatican Council. It is also the phrase which concludes the introduction to a book by Kevin and Dorothy Ranaghan called *Catholic Pentecostals*.

Perhaps Cardinal Suenens' book should have been reviewed by one who can claim to be a pentecostal, to have had the pentecostal experience. Yet, perhaps not; for as the Ranaghans say, "We are not pentecostals but catholics who have had the pentecostal experience," and a catholic (I include Episcopalians) must assert the utter reality and basic truth of his own baptism. One hesitates to use the sacred word "baptism" for a second experience, however glorious, as if the first were not completely availing unto salvation. And yet, how many thousands have no memory or awareness of the fact of their baptism, cannot fix the date or name the godparents, evince so little of the sanctification which justification must produce—that "holiness without which no man shall see the Lord."

It is a great blessing to have such a book as the cardinal's. Here is a great leader and thinker who has been raised by the church to a great position—not merely to an administrative post, but to that far greater episcopate, the bishopric of faith and word, which is the mouthpiece of the church. He is a leader, moreover, who has felt the dereliction of the passion—the passion of Christ in his church in our time; one who has been newly touched by the same Spirit who gave him baptism and ordination.

Cardinal Suenens takes us into the depths of his own experience and his knowledge of the renewal everywhere. Those who heard him speak in his simplicity and his zeal at Trinity Institute a year ago will rejoice to see the same glory recorded and expanded in this good book. It is a book every priest, yea every Christian, should own and treasure. Did not our hearts burn within us as he expounded the scripture to us?

Those who spurn the Spirit as he moves in his strange ways, who are not yet moved by renewal into a better and deeper churchmanship, will do well to let the great and good cardinal, this pristine Christian, speak to each *ad hominem*.

The Lord shall rise up . . . that he may do his work, his strange work, and bring to pass his act, his strange act (Isaiah 28:21).

(The Rev.) ROBERT F. SWEETSER
Jacksonville, Fla.

EDITORIALS

Ecumenical Tension Ahead?

In the March 1975 issue of the English publication *Theology* the Anglican Archdeacon of Bloemfontein, the Venerable J. A. King, reviews the approaches to the question of women and priesthood currently being taken by the Roman Catholic and Anglican Communion. It is a thoughtful and accurate report, but what interests us especially is the concluding paragraph, which we quote as follows and with no comment of our own except to say that we agree:

"The fact that Rome is moving deliberately and thoughtfully in this matter will not commend itself to Anglican radicals. This is sad. The superficiality of so much Anglican writing on the subject is embarrassing, especially when charitable but puzzled evaluations of it are encountered in Roman circles. 'This must perhaps be thought of as a characteristic Anglican exercise in thinking aloud!' concludes an appreciation of *Ordination of Women to the Priesthood*, the consultative document put out by the Advisory Council for the Churches' Ministry of the Church of England before Limuru (1972). But even if the Geneva-oriented sympathies of those who would urge immediate action on the issue within the Anglican Communion would not encourage them to consider consultation with Rome before taking such action, surely the ecumenical tension which can be seen looming ahead would at least suggest in justice that some common thinking and agreement on the matter be sought before any final action is taken."

Needed — "Doctors of Ministry"

Anglican theological education has carried the hallmark of excellence in the Christian world. Its product has been the "parson" of the community — the scholar and the person of culture. The seminaries of the church rose rapidly in quality as "graduate schools of theology" in the 1950s with an academic thoroughness of which the Episcopal Church can be justifiably proud. Common among seminarians was the desire to pursue further higher education; and specialists in fields of scholarship emerged in increasing numbers.

Yet, the parishes complained that the clergy were becoming increasingly out of touch with their laity — given to irrelevance or extremisms. Practical preaching and the pastoral presence were qualities increasingly sought after by parish committees that sought for rectors.

Today this search continues. Cautious vestries keep pulpits empty for months while priests seek unemployment benefits. The seminaries have noticeably redirected their emphasis in response to the expressed needs of the laity — and there is a new stress upon the pastoral arts and upon producing parish priests as well as specialists. Yet, the generalist who wishes to pursue further education often faces the frustration that the only avenue runs through esoteric fields that require one to learn more

and more about less and less, much of which applies only remotely to parish life.

The University of Texas has one of the first schools of music that offered an advanced degree in performance, and for the performing arts it makes sense to graduate more virtuosi than professors. Some seminaries are now offering advanced degrees in the practice of ministry. These are commonly taught in seminars in various localities where groups of parish clergy can receive professors regularly, thus allowing men to continue ministerial work with interruptions only for intensive summer sessions. Dissertations are built necessarily upon projects involving the exercise of ministry — which must be documented and evaluated according to standards of graduate study requirements.

Thus, as the M. D. is the basic degree in the *practice* of medicine, the Doctor of Ministry is emerging as an advanced degree in the theological world. This degree gives recognition to continuing education for the generalist in professional ministry, and certifies doctoral competence on a par with that given in the other helping professions. This status has previously been withheld in theology from all but the professional researcher or those receiving such *honoris causa*.

Anglicans have been typically conservative in offering and in recognizing this new degree and its philosophy. This is an appeal for further examination of the D. Min. as an incentive for growth among our clergy, and as a means of refining and updating the pastoral and homiletical skills so treasured by our *ethos*, without compromising high standards for theological education. This degree could provide valuable enrichment to our church in this age of human need for the skilled outreach of ministry — the ministry of Christ.

(The Rev.) LESTER L. WESTLING, JR.
Naval Training Center, San Diego

Sonnet: In Harlem

Earth has not much that's uglier to show:
Dull would he be of soul who could pass by
A sight so rending in its tragedy.
This Harlem street now wears like rags of woe
The refuse of the world: dull, grimed and drab
The dented autos line the rutted road,
Its surface pot-holed from the traffic's load,
Oil-stained and pimped with its debris scab.
The broken steps, the bulging litter bin,
Graffiti porn that's scrawled upon the walls,
The lurking menace of dark entrance halls
And murky windows hiding murk within. . . .
Dear God, where were you when this all began?

My son, this is the legacy of man.

John Ford

events stemmed from Mr. Taylor's attending meetings of the Christian Fellowship group. At one session, a woman, although not ordained, allegedly administered holy communion and later spoke in tongues. When she performed an exorcism on one of the members in the group, Mr. Baker said the rite had a "very profound effect" on Mr. Taylor.

Shortly after that, Mr. Baker said, Mr. Taylor began acting in irrational ways and claimed he had seen the devil. When friends took him to see the Rev. Peter Vincent, he flew into a rage and struck the Anglican priest.

According to the prosecutor, Mrs. Taylor then decided that "there was an enormous force of evil" emanating from her husband. She and Fr. Vincent sought the advice of a Methodist minister, the Rev. Raymond Smith, his wife, and a Methodist lay preacher.

"It is perhaps astounding in this day and age," Mr. Baker said, "that they all came to the conclusion that Mr. Taylor was possessed by Satan, by a strong force of evil which required nothing more or less than prolonged exorcism."

He noted that Mrs. Smith had urged that Mr. Taylor be given psychiatric care but that the suggestion was "solemnly rejected."

The all-night exorcism was held in the vestry of Fr. Vincent's church, St. Thomas, in Gawber. The vicar, his wife, and Mr. and Mrs. Smith attended the rite.

Mr. Baker listed all those at the exorcism and said that reading their account of what happened made it difficult to believe "that you are not back in the Middle Ages. . . . They made a list of the spirits as they named themselves — incest, bestiality, blasphemy, heresy, lewdness, masochism, and many others."

Harry Ognall, attorney for Mr. Taylor, described the Christian Fellowship group as tormented souls who simply fed neurosis to a neurotic. He said the case was unique and that Mr. Taylor was a decent, hard working man reduced in a few short days to a homicidal maniac.

"In that condition," he added, "he was subjected to grotesque and wicked malpractices posing in the guise of religion. It was supervised by members of two branches of the Church of England. Mr. Taylor was made to confess sins of which he was innocent and was subjected to indignities which defy comprehension . . ."

Participants in the exorcism concluded after it was over that Mr. Taylor may have needed psychiatric help after all.

But when Mrs. Taylor returned home after calling a doctor from a friend's home, "he killed her with his bare hands," Mr. Baker said, tearing her face to pieces, gouging out her eyes, and pulling out her

tongue causing her to choke on her own blood.

Mr. Taylor told police that the exorcists "tried to bring me peace of mind. But instead they filled me with the devil. I was compelled by the forces within me to destroy everything in the house."

The five Taylor children were safe in another home.

When asked by a reporter if he were an exorcist, Fr. Vincent said, "Good gracious, no. I am a simple parish priest."

Both he and Mr. Smith were described as "misguided clergymen" by the Rev. John Pierce-Higgins, former vice-provost of Southwark Cathedral, London, who has performed exorcisms.

He exclaimed, "These blasted meddlers will dabble in demonism, not knowing what they are doing or what might happen."

After the trial, Bishop Treacy said it appeared that Mr. Taylor was in a disturbed state before the exorcism took place. "It is therefore untrue," he said, "to suggest that the visits to Gawber vicarage induced the mental state which led to the killing. I am, however, inclined to the view that the exorcism to which he was submitted exacerbated his mental condition."

"Exorcism is a type of ministry which is increasingly practiced in the Christian churches," the bishop said. It "must be exercised with the greatest possible care and responsibility," he emphasized.

The bishop pointed out that no clergyman in his diocese had his specific authority to practice exorcism. He said some of them will feel, however, that it is a "normal part of their pastoral ministry when occasion demands."

(Officials of the Methodist Conference called for a full report of the exorcism from Mr. Smith.)

Observers have noted that the House of Bishops is known to be considering exorcism as a result of discussions begun before the Yorkshire case developed.

Others expect the bishops to reconsider the findings of a joint Anglican-Roman Catholic commission which thoroughly investigated the subject of exorcism and issued a report in 1972. The commission said that each diocesan bishop should name a priest as an exorcist and that in each of the church's two provinces, Canterbury and York, centers of training for exorcism should be established.

CALIFORNIA

Priest Finds Mr. Nixon's Mind "Lightning Fast"

What started out for an Episcopal clergyman to be simply a visit to the San Clemente compound turned out to be a conversation with former President Richard M. Nixon.

The Rev. Paul Hoorstra, rector of Grace Church in Madison, Wis., had

yielded to his son's insistence that he visit San Clemente while in California on other business. Jon Hoorstra, the rector's son, is a member of the White House staff that prepares news summaries.

While making his tour of San Clemente, Fr. Hoorstra was told that Mr. Nixon was aware of his presence and wished to meet him. What resulted was a thorough conversation which centered largely upon the University of Wisconsin at Madison and the anti-war demonstrations there in 1969-70. Fr. Hoorstra had been active at the time in the work of reconciliation.

The former president "seemed full of vitality, but his face is very worn and shows strain," Fr. Hoorstra said. "I guess it's going to be that way forever. But his mind is lightning fast."

Fr. Hoorstra was impressed by Mr. Nixon's detailed knowledge of Wisconsin politics of past and present, and of figures associated with the University of Wisconsin. On the subject of the civil disorders of 1969-70 in Madison the former president exhibited seemingly perfect total recall.

Speaking of the work of the ministry, Mr. Nixon ventured his conviction that "soul-saving" is one of the most important things that need to be done in the world.

BICENTENNIAL

Hymn Verses Chosen; Music to Come Later

The Hymn Society of America has approved and published texts of 14 new hymns for use in celebrating the U.S. bicentennial.

The 14 were chosen from more than 200 submitted for judging by a panel of 10 clergymen and laity.

While the verses are patriotic, they are not strictly "nationalistic," according to J. Vincent Higginson, president of the hymn society.

Dr. Higginson said the winning compositions include "prayers addressed to the Deity; thankfulness for God's care and concern for America—past and present; supplication for its (the nation's) future well-being, freedom, and service to mankind; appeal for God's help in conservation of the rich land and sea provided for man's welfare."

Composers are invited to submit music for the new words before Dec. 31, 1975. They may obtain copies of the texts from the Hymn Society of America, 475 Riverside Dr., New York, N.Y. 10027.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$3,948.07
Receipts Nos. 15,988-15,976, Apr. 11-20 2,215.00

\$6,163.07

PEOPLE and places

Appointments Accepted

Capt. Robert Andrew, C.A., is in charge of St. Philip the Apostle, 3294 Denison Ave., Cleveland, Ohio 44109.

The Rev. Donald S. Barrus is assistant rector of St. Gregory's Church, Boca Raton, Fla. Address: Drawer Q (83432).

The Rev. Richard B. Bass is rector of St. Patrick's Church, 3803 N.E. 7th St., Ocala, Fla. 32670.

The Ven. Donald R. Behm is archdeacon of the Diocese of Los Angeles, Box 2164, Los Angeles, Calif. 90051.

The Rev. Darby Betts, president of Episcopal Homes Foundation (of the Diocese of California), is also diocesan canon to the elders. Address: c/o the Foundation, 116 Montecito Ave., Oakland, Calif.

The Rev. Peter Burrows, Ph.D., has been named director of the Institute for Religious Studies, Buffalo, N.Y., effective in June.

The Rev. Griffin C. Callahan, vicar of St. Clement's, Salt Sulphur Springs, and All Saints', Union, is also vicar of All Souls' Mission, Little Beaver Lake, W.Va. Address: Trout, W.Va. 24982.

The Rev. James Brice Clark is rector of St. Luke's Church, 515 2d St., Woodland, Calif. 95695.

The Rev. James R. Cullipher III is assistant rector of St. Peter's Church, 5535 Ortega Farms Blvd., Jacksonville, Fla. 32210.

The Rev. George R. Dawson, vicar of Grace Church, East Rutherford, N.J., is also chaplain and manager of the Seamen's Church Institute of New York's Mariners' International Center, Port Newark, N.J. Address remains the same.

The Rev. Donald W. Gaines is rector of St. Timothy's Church, Compton, Calif. He is with United Way full time.

The Rev. Grayson Garvin is rector of St. Peter's Church, Plant City, Fla. Address: Box 1090 (83566).

The Rev. Jorge Martin Gutierrez is vicar of Grace Church, Elkins, and Good Shepherd, Glenmore, W.Va. Address: 212 John St., Elkins (26241).

The Rev. Canon William M. Hale is dean of St. Paul's Cathedral, Syracuse, N.Y., effective June, 1975.

The Rev. Robert J. Hargrove, Jr., is canon to the Ordinary, Diocese of Dallas, 1630 Garrett St., Dallas, Texas 75206.

The Rev. William G. Hunt has been vicar of Holy Sacrament, 2801 University Dr., Hollywood, Fla. 33024 for some time.

The Rev. David R. Hunter has joined the staff of CRIA—Council on Religion and International Affairs.

The Rev. Fred P. LaCrone is rector of St. Stephen's Church, Cincinnati, Ohio.

The Rev. Robert A. MacGill is rector of St. Alban's Church, Indianapolis, Ind.

The Rev. Roy E. MacNair is associate rector of Grace Church, Providence, R.I.

The Rev. J. Colin Mainer has been rector of All Saints', 536 Muriel Parkway, Elizabeth, N.J. 07208 for some time.

The Rev. John E. Merchant is vicar of St. Andrew's Church, Barboursville, W.Va. Address: 947 Main St. (25504).

The Rev. J. Pickett Miles is rector of St. Martin's Church, 1333 Jamestown Rd., Williamsburg, Va. 23185.

The Rev. Stephen Norcross is vicar of St. James' Church, Westernport, Md.

The Rev. Robert G. Preston is curate, St. Benedict's Parish, Plantation, Fla.

The Rev. Darwin L. Price is chaplain and teacher, St. George's School, Newport, R.I.

The Rev. John R. Purnell is rector of All Saints', Ashmont, Boston, Mass.

The Rev. William J. Redmon is assistant to the rector of St. Michael's and All Angels, 2001 St. Paul St., Baltimore, Md. 21218.

The Rev. Grady W. Richardson has been vicar of St. James' Church, Alexander City, and in

charge of St. Barnabas' Church, Roanoke, Va., for some time. Address: 122 S. Central Ave., Alexander City.

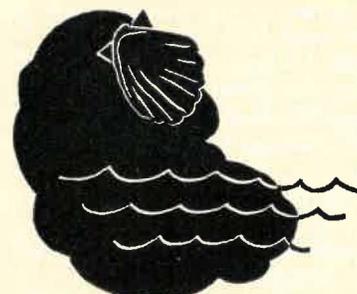
The Rev. Charles E. Roberts, Jr., chaplain at the W.Va. University campus, Morgantown, is also vicar of St. Michael's Church, Kingwood, W.Va.

The Rev. Stanley F. Rodgers is dean of Grace Cathedral, San Francisco, Calif.

The Rev. Patrick H. Sanders, Jr., is vicar of St. John's Church, Leland, and St. Paul's Church, Hollandale, Miss. Address: Box 267, Leland.

The Rev. Jeff Schiffmayer is rector of the Church of the Redeemer, Houston, Texas.

The Rev. John L. Sharpe III, Ph.D., curator of rare books, Perkins Library, Duke University, is also in charge of St. John's Church, Henderson, and Holy Trinity Church, Townsville, N.C.



The Rev. John G. Shoemaker is chaplain of Trinity Preparatory School, Winter Park, Fla.

The Rev. Charles L. Smith is in charge of St. John and St. James, 149 Roxbury St., Roxbury, Mass. 02120.

The Rev. Michael C. Smith is vicar of St. John's Church, Marlinton, and Grace Church, Clover Lick, W.Va. Address: 606 S. Lafayette St., Lewisburg, W.Va. 24901.

The Rev. Larry A. Snyder is rector of Trinity Church, 705 Main St., Coshocton, Ohio 43812.

The Rev. August L. Sorvillo, Jr., is vicar of Gloria Dei, Cocoa, Fla.

The Rev. J. Thomas Staab has been a chaplain in the U.S. Army for some time. Address: 610 Mary Jane Dr., Killeen, Texas 76541.

The Rev. James D. Stirling is canon of St. Andrew's Cathedral, Jackson, Miss.

The Rev. Charles A. Sunderland is teaching in Michigan City, Ind. Address: 110 Frey Court (46360).

The Rev. Katrina Swanson is an assistant, St. Stephen's Church, St. Louis, Mo. Address: 8029 Ensley Lane, Kansas City, Mo. 66206.

The Rev. Paul Thompson is rector of St. Michael's Church, Brattleboro, Vt.

The Rev. Lester A. Thrasher is rector of St. Alban's Church, 420 Woodward at Helmers St., Houston, Texas 77009.

The Rev. Edward P. Todd has been named dean of St. George's College, Jerusalem, effective in the fall.

The Rev. Paul D. Twelves is rector of St. Peter's Church, Glenside, Pa. 19038.

The Rev. John G. Upton is rector of St. Mary of the Harbor, 519 Commercial St., Provincetown, Mass. 02657.

The Rev. Frederick Valentine, Sr., has been vicar of St. Matthias' Church, Grafton, W.Va., for some time. Address: Box 1174, Elkins, W.Va. 26241.

The Rev. Anthony Van Ham is rector of St. John's Church, Ruskin, Fla. Address: Box 87 (83570).

The Rev. Thomas H. Whitcroft, psychiatric social worker with the Hamot Community Mental Health Center, Erie, Pa., is also vicar of Grace Church, Lake City, Pa. Address: 3146 Oakdale Pkwy., Erie (16505).

The Rev. Harry R. Wiseman, in charge of St. Martin's, Summerville, W.Va., is also in charge of the Church of the Redeemer, Ansted. Address: Rt. 2, Box 331, Fayetteville (25840).

The Rev. Thomas B. Woodward is chaplain, University of North Carolina, Chapel Hill, N.C.

The Rev. John W. Yates II is assistant, St. Stephen's Church, Frederick Ave., Sewickley, Pa. 15143.

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Ordinations

Deacons

Lexington—Michael Forbes (by the Bishop of Minnesota), clinical pastoral education, Rochester, Minn., address, c/o Calvary Church, Rochester.

Pittsburgh—Frances Catherine Baur Bickerton, assistant, St. Mark's, Knoxville, Pittsburgh, address, Box 5904, Pittsburgh (15210).

Southwest Florida—William Henry Robinson, assistant to the rector of St. James', Port Charlotte, Fla., address, 1441 Mohawk Dr.

Ordinations

Priests

Florida—The Rev. John B. Lipscomb, in charge of St. Paul's, Federal Point, Fla., address, Rt. 2, Box 165, East Palatka, Fla. 32601.

Hawaii—The Rev. Curtis R. Zimmerman, curate, St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813.

Iowa—The Rev. Thomas W. Gray, in charge of Trinity Church, Carroll, Ia., address, Box 424 (51401); and the Rev. Stephen B. Snider, curate, St. Mark's, 1007 First Ave., S., Fort Dodge, Ia. 50501.

West Virginia—The Rev. Paul Douglas Coil, vicar of Christ Church, 409 Columbia, Williams-town, W.Va. 26187; the Rev. Andrew Lovell C. C. Jones, assistant, Good Shepherd, 903 Charles St., Parkersburg, W.Va. 26101; and the Rev. George Russell Pruitt, Jr., vicar of St. Ann's, 453 Maple Ave., New Martinsville, W.Va. 26155.

Restoration

The Bishop of Eau Claire, acting in accordance with the provisions of Title IV, Canon 1, Section 8 and Title IV, Canon 12, Section 4d, and with the advice and consent of the standing committee, restored George Philip Timberlake to the priesthood February 22, 1975.

Reception

West Virginia—The Rev. Adeeb Mikhail Khalil has been received as a priest from the Anglican Church in Egypt. He is vicar of St. Andrew's, Mullens. Address: 121 Westwood Dr., Beckley, W.Va. 25801.

West Virginia—The Rev. William Joseph Pugliese has been received as a deacon from the Roman Catholic Church. He is vicar of Good Shepherd, Follansbee, and Olde St. John's, Colliers. Address: 930 Nevills St., Follansbee (26037).

Deaths

Bertha Jane Owen Green, wife of the Rev. Roy Green, Bennington, Vt., died Jan. 14, in Bennington.

Sister Mary James, Novice CSM, died unexpectedly Dec. 14, at the convent of the Community of St. Mary, Milwaukee, Wis. She had received her habit in October.

The Rev. G. William Beale, 63, vicar of St. Peter's, Callaway, program director of Phoebe Needles Educational Center, and assistant program director of the Diocese of Southwestern Virginia, died Nov. 26, after a lengthy illness.

The Rev. Howard G. Clark, 56, executive vice president of the Episcopal Church Building Fund, priest in charge of St. George's Church, Ardmore, Pa., died March 11, after a short illness. He was director of development for Philadelphia Divinity School until its merger with Episcopal Divinity School.

The Rev. Leighton Howard Nugent, 80, retired priest of the Diocese of Louisiana, died Jan. 13, in Hemet, Calif., after a short illness. His home was in Sun City, Calif.

The Rev. John M. Prittie, 64, chaplain and administrator of St. Barnabas House by the Lake, the nursing home care facility for the aging in North East, Pa., died Jan. 21, after a lingering illness. Memorials are suggested for the House.

The Rev. Canon Douglas Stuart, 79, rector emeritus of Grace Church and canon of St. Paul's Cathedral, both in Los Angeles, died Jan. 19.

Harriette Phinney Works, 78, mother of the Rev. David A. Works, died recently in Salem, Ohio.

William J. (Billy) McLeod, 54, communicant of St. Peter's Cathedral, St. Petersburg, Fla., first chancellor of the Diocese of Southwest Florida, and active in the former Diocese of South Florida, died Feb. 22, in St. Petersburg. He was a Marine Corps veteran of WW II.

Seminaries

Seabury-Western—The Rev. J. V. Langmead Caserley, professor of philosophical theology since 1960, plans to retire at the end of the current academic year. He will be succeeded in the fall by the Rev. William T. Stevenson, Jr., who has been on the Marquette University faculty since 1969.

Armed Forces

Chap. (Maj.) Curtis E. Ross, 46th AD WG HC, Peterson Field, Colo. 80914.

Chap. Ralph F. Wagner, Veterans Hospital, 10000 Brecksville Rd., Brecksville, Ohio 44141.

Laity

Mrs. Howard Rowlee, R.N., communicant of Holy Trinity, Lincoln, Neb., received the 1975 Service to Mankind Award from the Downtown (Lincoln) Sertoma Club. She is described as a "one woman Goodwill operation," who has not been slowed by either "years" or a bout with cancer. Her person to person help, the citation said, is "the way of making God's love real to people who have faced continual failure."

Mrs. Van Hedley, communicant of St. Luke's, Merced, Calif., celebrated her 99th birthday March 25, with a group of friends and her rector, Fr. Edward E. Murphy. "Auntie Mayme" is a long time member of the Daughters of the King and ECW, and has been an untiring parish caller. Unable to attend church now, she receives regularly at home. "Some Episcopal priests do not recognize the Daughters of the King and they do not talk enough about what the Daughters do," she said.

Dioceses

Calvary Church, Glenn Springs (Upper South Carolina), observed its 125th anniversary with an all-day program. Its first rector, J. D. McCollough, "the great missionary of the Upcountry," served from 1848 until his death in 1902.

Clergy and laity from Episcopal churches in Massachusetts dating back to colonial times met for a eucharist at Christ Church (Old North), Boston, to observe the 251st anniversary of the first service in the parish. Areas represented also included Quincy, Cambridge, Dedham, Taunton, Marblehead, Newburyport, Hanover, and Salem.

Executive Council

The Rev. Richard J. Anderson, administrative assistant to the Bishop of Western New York, has been named associate for the office of development and stewardship at the Episcopal Church's national headquarters in New York.

Religious Orders

Summer vacation programs again are being offered to men and women over 18, who are interested in exploring the possibility of commitment through a religious community. For details write to: Convent of St. Helena, Box 426, Vails Gate, N.Y. 12584; St. Mary's Convent, John St., Peekskill, N.Y. 10566; or Holy Cross Monastery, West Park, N.Y. 12493.

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-195.*

PRIEST desires return to full-time pastoral ministry: chaplain, curate, rector, vicar. Enjoy work with youth. Prefer Gulf Coast or Southwest. Resumé on request. Allan Madden, 112 Midland, Little Rock, Ark. 72205.

PRIEST, 45, married, present position nine years, good pastor, preacher, Catholic, concern for contemporary issues. Father Burkert, 3020 Boaires Lane, Louisville, Ky. 40220.

PRIEST, single, ordained 20 years, conservative, sensible catholic, currently rector, fine, contented rural Midwest congregation, seeks return to Eastern or urban parish; Eucharist-centered ministry, regular parish caller, Biblical preaching and teaching, stewardship. Good, well-rounded pastoral and academic experience; excellent references. Reply Bor J-197.*

PUBLICATIONS

INTEGRITY: GAY EPISCOPAL FORUM. 10 issues/\$5. Edited by Dr. Louie Crew, 701 Orange St., No. 6, Fort Valley, Ga. 31030.

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PRIEST for July and/or August. Must be definite Catholic and single. Boston parish, easy access Cape Cod and universities. Excellent quarters, light duties, small stipend. Write the Rev. J. R. Purnell, All Saints' Rectory, 240 Ashmont St., Dorchester, Ma. 02124. Enclose references first inquiry.

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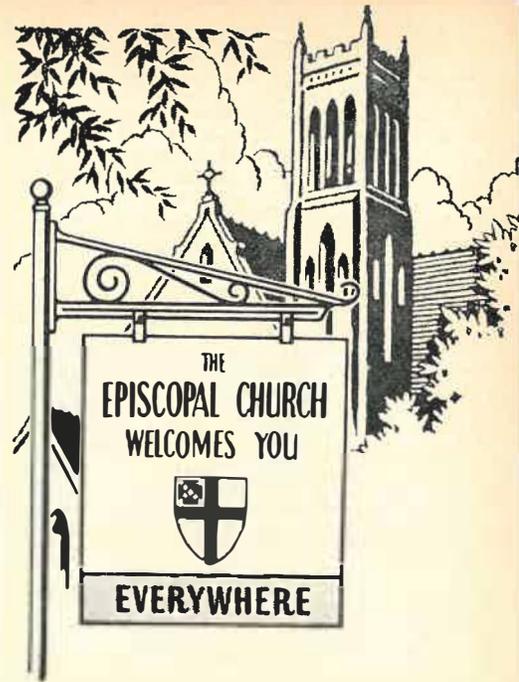
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ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

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

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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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun H Eu 8 & 10; Daily as announced

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD
6 H Eu

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser
11; Spanish Mass 1; Concert/Dance/Drama 3; Ev &
Address 4; Sung Eu & Homily 5:15. Wkdays 7:15
Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu.
Wed 12:15 HC & Healing. Tours daily including
Sun: 11, 1 & 2

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

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 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 11:30.

TRINITY PARISH

The Rev. Robert Roy Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45,
EP 5:15; Sat HC 9

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

ST. PAUL'S

Broadway at Fulton
The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05,
1:05, EP 3:30. Sat EP 1

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.