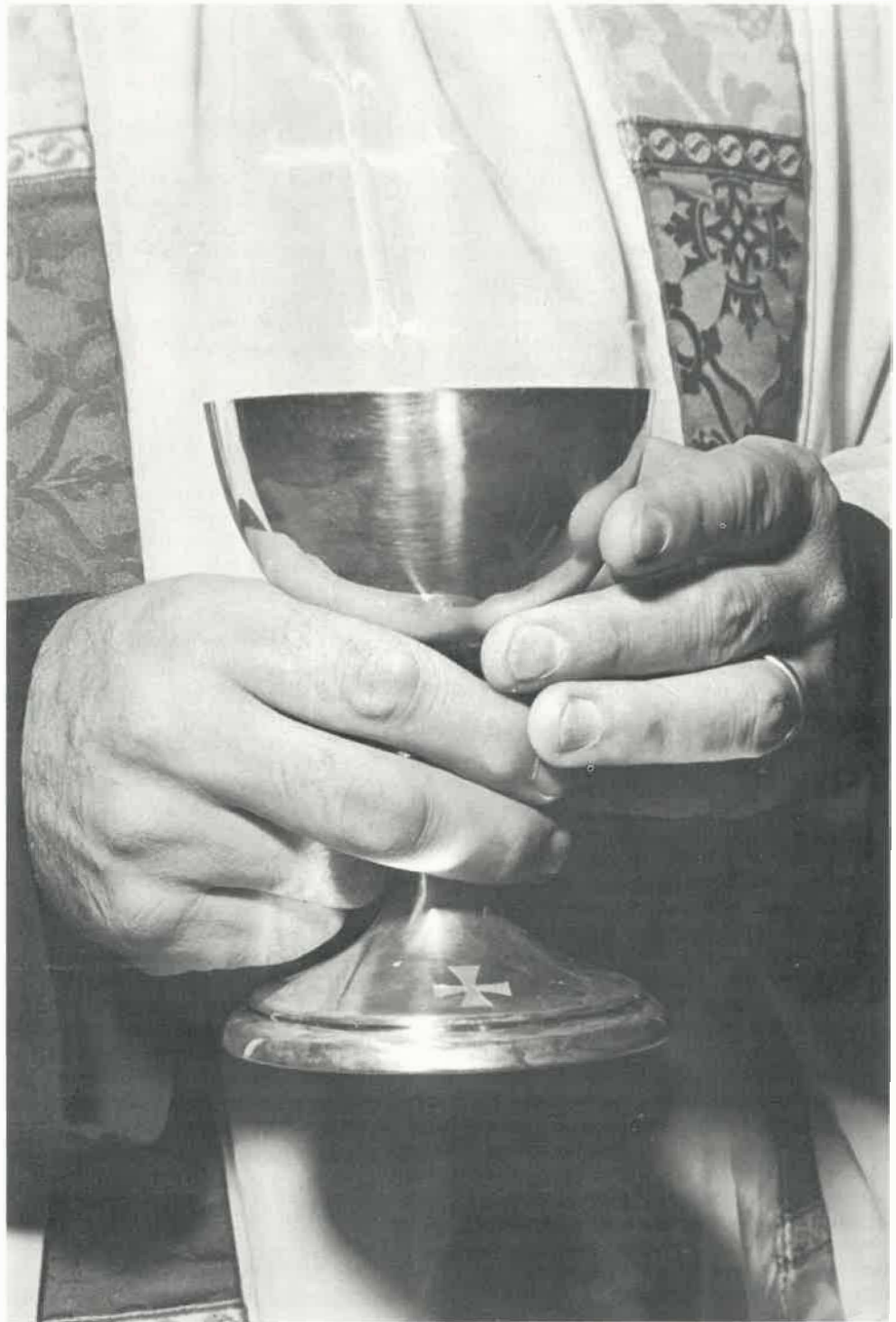


August 31, 1975

35 cents

# The Living CHURCH



**Can a Woman  
Be a Priest?**

**• page 8**

# AROUND & ABOUT

— With the Editor —

Mr. Arpad Kadarkay of *The Los Angeles Times* comments on how two great Russian writers of this century, Leo Tolstoy and Alexander Solzhenitsyn, have come into conflict with two American presidents, Theodore Roosevelt and Gerald Ford, on the issue of moral absolutism versus moral pragmatism in politics.

In the 1908 presidential campaign, when Roosevelt's candidate William Howard Taft was opposed by William Jennings Bryan, Tolstoy urged American voters to elect Bryan because he was for peace and against militarism. Teddy bellowed back that if the leaders of nations followed the Tolstoyan counsels humanity would be extinguished within a generation.

Some weeks ago Mr. Ford, acting on Henry Kissinger's advice, declined to invite Mr. Solzhenitsyn to the White House on the ground that to do so might injure the delicate détente between Washington and Moscow. Kissinger said that Solzhenitsyn's views "can be listened to with respect" but "cannot guide our actions."

Kissinger must have had Solzhenitsyn's character in mind rather than his ideas about how to deal with the Kremlin when he spoke of respect, for if one rejects somebody's ideas as hopelessly unworkable one can hardly respect them as ideas. Perhaps Kissinger's comment is simply a tribute to an honorable and heroic man.

Mr. Kadarkay sums up the position of moral political pragmatism as being that "moral absolutes must give way before compromise," which is "the real 'reality' in human affairs." This reality is not seen and understood by "the absolutist of art and literature" who "tends to live in another world, hopelessly divorced from actuality."

Thus stated, to anybody who has read Solzhenitsyn's *Gulag* the pragmatic principle of compromise must seem as unrealistic as it is morally defective. Is Solzhenitsyn being a purely artistic inhabitant of Cloud Cuckooland in *Gulag*, or is he being a faithfully literal, all too accurate reporter of the "real reality"—that the Soviet rulers are void of any concern for truth, justice, liberty, and life? As a victim and observer of their terrible moral anomia he ought to know. Nobody questions the truth of that appalling report of things as they are. How realistic is it, then, for American rulers who have at least some moral concern for truth, justice, liberty, and life to deal with the Soviet leaders on the assumption that both sides seek the same goal?

When political pragmatists talk about the "realities" and the "actualities" which presumably the Solzhenitsyns ignore because they "live in another world" they are saying in effect something that they may not intend to say—that man's inveterate longing for life, liberty, and the right to pursue happiness is a longing for something that belongs only to the world of dreams, that there's nothing in the cosmic structure of realities that validates it in the way that the presence of food in the world validates man's hunger for it.

Gerald Ford, a Christian and a human being of good heart and sound mind, doesn't really believe that, nor have most of his predecessors in the White House. They have known that it is not only wrong but ultimately impossible to make peace with oppression. Yet they have tried and they go on trying—and always failing in the end.

Since, as is obvious, the solidity and effectiveness of détente rests upon the good faith of both parties to it, and since the Soviet party to it must be judged by the evidence in *Gulag* and in thousands of other reliable sources of information, how can the American party to it imagine that the good faith is there?

If *Realpolitik* is the politics of realism, and if that's what we want, we can learn something about it from somebody who had a talent for it amounting to genius, the late Lady Astor. During the 1930s she attended a crowded reception at the Kremlin, and she turned to Stalin and asked him in a voice loud enough to be heard for some distance around: "When are you going to stop killing people?" That was the politics of things as they are, because Stalin was killing people, his own countrymen, by the tens of millions.

My point is, as usual, simple: People like Solzhenitsyn should be heard with respect not only for their sterling character but for their realistic counsels when what they tell us about those with whom we seek détente is the simple, unwelcome, inconvenient, bloody, ugly, inexorable truth.

## Words Fitly Spoken

The waters are out and no human force can turn them back, but I do not see why as we go with the stream we need sing Hallelujah to the river god.

James Fitzjames Stephen

# The Living Church

Volume 171

Established 1878

Number 9

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## ARTICLE

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## THE KALENDAR

### August

31. Trinity 14/Pentecost 15

### September

2. Martyrs of New Guinea
7. Trinity 15/Pentecost 16
8. [Labor Day]
12. John Henry Hobart, B.

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

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

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

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

# 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.

## "Priests"—or Ministers?

The secular media are increasingly referring to the Philadelphia women as "priests." My suggestion is that Episcopalians who notice instances of this might write or call their local editor, AP office, or whatever, and point out: (1) that the House of Bishops has ruled that these women are *not* priests, and (2) that, while some people may not agree with the House of Bishops, it would be much less controversial to refer to the women simply as "ministers." If enough people protest, it might have some effect, provided the mistake is simply a confusion of terms and not a deliberate attempt to mold theological thought or to "bait" the orthodox-minded.

In reference to the question by Audrey M. Tiernan [TLC, June 8], she could inquire of the Convent of St. Anne in Denver. To the best of my knowledge, they are not using Green or Zebra books.

A RELIGIOUS

## Balm in (PECUSAn) Gilead

Praise God for the sanity of the resolution from the Anglican Fellowship of Prayer [TLC, July 13] and the calm of Betty Noice [TLC, July 27]. In the midst of all the neurotic flailing fear that besets the church these days, they are like balm on a stinging wound.

(The Rev.) WILLIAM K. HUBBELL  
St. Augustine's Chapel

Lexington, Ky.

## Is It Inevitable?

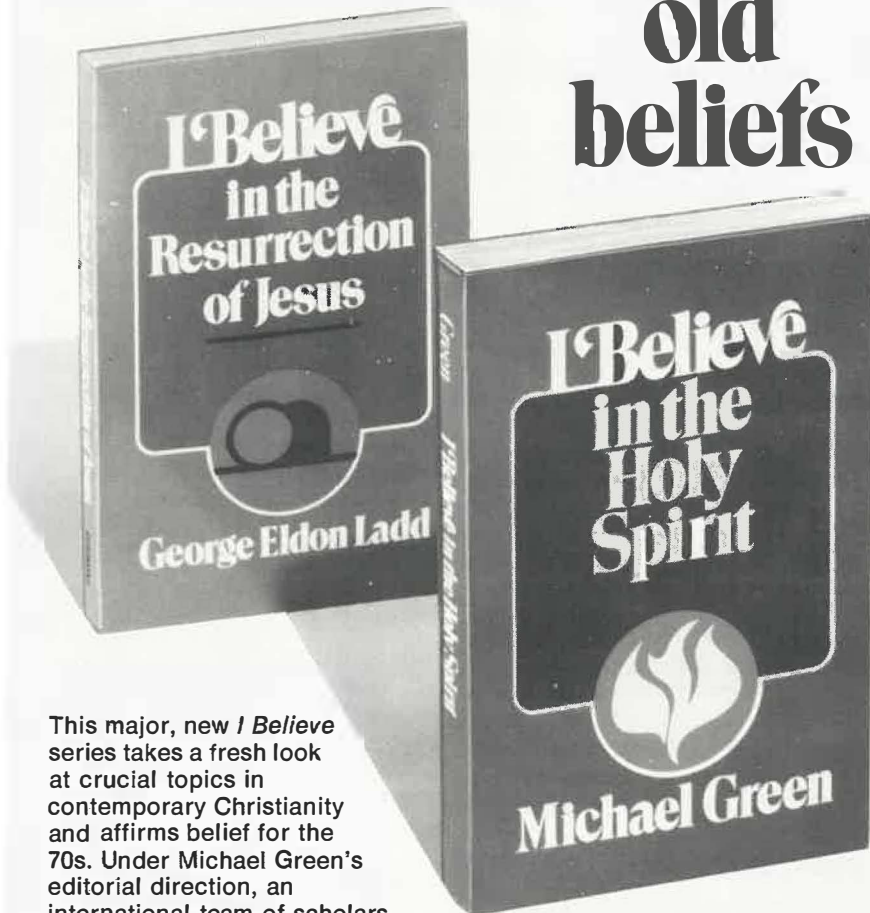
Thank God for women like Betty Noice [TLC, July 27] who, although personally in favor of the ordination of women as priests, are willing to serve in the diaconate as a high, holy and fulfilling vocation, and advocate a patient waiting upon "the Holy Spirit to move the mind of the church." However, I am praying that his message will be different from the one she evidently expects.

My despondency over the matter is increased by her statement that "the Episcopal Church . . . is slowly but inexorably moving towards the acceptance of women in the priesthood."

Ever since I opened THE LIVING CHURCH a few weeks ago and my eyes fell upon a picture of one of the Philadelphia 11 in eucharistic vestments elevating a chalice, I have had the helpless feeling of being drowned in that inexorable wave of the future. But I still cry out that it may not be so.

Then I am consoled by Ms. Noice's admission that "the priesthood is a predominantly

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masculine function in the body—a kind of fatherhood” and that “few women have the necessary ‘masculine’ attributes a good priest needs. . . .” Also implied, but not explicitly stated, is the fact of how very few women desire priesthood for themselves while at the same time believing the right should exist for those who do feel called to it.

If the Father figure of God, revealed in the Son and symbolized by male priests, has survived for almost two millennia, who are we (I really mean “they”) to destroy that image within one generation?

I cannot believe that those very few who have resorted (in Ms. Noice’s words) to “sulking . . . crying . . . carping attacks . . . showy dramatics or misplaced martyrdom” can have been chosen by God to be leaders in forcing such a momentous change in his church. It is a comfort to know that even on “their” side, there are voices advocating caution.

ELEANOR T. OVERFIELD  
Jensen Beach, Fla.

**She’s There Too**

With reference to Mr. Usher-Wilson’s essay on “Androgyny—God’s New Image?” [TLC, July 13], I feel it my duty to clear up a misconception under which the author seems to have labored. He refers to Dr. Tom Driver, professor of theology and culture at Union Theological Seminary, as dealing “with the problem . . . or maybe he [Driver] would say opportunity [of androgyny] as a theological theory, in the relative seclusion of an academic institution” (italics mine), whereas Bishop Paul Moore of New York has “to deal with a rampaging female deacon who uses the holy eucharist as a bludgeon to make good her claim to the priesthood.”

It is my privilege to point out that Dr. Driver has had to deal with the very same woman for the past five years, as I have been an M. Div., and then a Ph.D., student at Union doing most of my major work with Tom Driver.

(The Rev.) CARTER HEYWARD  
Episcopal Divinity School  
Cambridge, Mass.

**From a Roman Catholic**

May a Roman Catholic express heartfelt agreement with Mr. R. G. Hickman [TLC, July 27]?

The new RC liturgy has nothing of that beauty, dignity, reverence and awe appropriate to the worship of God. Only with great effort can the “participant” (God save the mark!) force himself into awareness of the mystery taking place in the church. If the rite itself seems muddled, the English translation is about as bad as anything human ingenuity could create and the actual performance is almost universally atrocious. It lends itself to an obnoxious folksiness difficult for any celebrant to avoid.

Simply to keep alive one’s faith, one’s faltering hope and such scraps of Christian charity as one may have retained, one must, it would appear, attend mass at an Episcopal church every so often.

Our own experiences in doing this have been rewarding: St. Ignatius and St. Mary the Virgin (NYC); St. John’s Cathedral; Grace (Jamaica, Queens); Resurrection (Richmond Hill)—all using the BCP. One Sunday evening we attended holy commu-

nion at Ascension (Fifth Ave. and 10th St.), celebrated with such reverence and dignity that I am still haunted by its quiet beauty, though we used the First Service with the BCP Creed, I believe. Even this supposedly “low church” holy communion is far superior to—and, one is tempted to say, “more catholic” than—most RC masses in this country.

The one dismal mass we attended—the chapel at 815 Second Avenue—was the Zebra, with that inept Canon “C.” One got the feeling it was created by Rube Goldberg and held together by shoestrings.

Mr. Hickman mentions a “gorgeous processional.” On Corpus Christi we attended a French mass (NYC), hoping to find at least a semblance of the traditional procession (apparently abolished by the RC Church). We didn’t. But, on our way home, we stopped at St. Mary the Virgin where, indeed, they did have a magnificent, awe-inspiring, deeply worship-full procession, followed by Benediction. (One felt as though one had rediscovered religion.) Some weeks later I realized with horror that St. Mary’s may well be the only church in NYC to celebrate that great feast with solemnity and joy.

Fittingly enough, today I re-read John Mason Neale’s famous prophecy, in which occur these lines:

Again shall long processions sweep  
through Lincoln’s minster pile;  
Again shall banner, cross and cope gleam  
through the incensed aisle . . .

I wish someone would make the same prophecy about the Roman Catholic Church, and that it would come true in my lifetime.

CHARLES WILLIAM PHILLIPS  
Richmond Hill, N.Y.

**The Continuing Episcopal  
Movement**

The Rev. Herbert G. McCarriar, Jr. [TLC, July 27] is most uncharitable in offering allegations without support against the Continuing Episcopal Movement.

The movement is not disintegrating. A recent article by Fr. Kinsolving in his *Northern Virginia Religion News* [July 24] speaks of St. Francis’ Independent Episcopal Church, Spartanburg, S.C., (of Polish National Catholic Church fame) as having a budget of \$53,000, a \$40,000 rectory, an edifice on five and one-half acres of land in five years’ time, having started with seven members and an initial offering of \$65. St. Andrew’s, Savannah, Ga., was mentioned as having 700 members. THE LIVING CHURCH [Aug. 3] reported the “resolution of agreement” between two bodies for a combined total of 30 parishes, 37 clergymen, and plans for a seminary. The Reformed Episcopal Church (which has not maintained PECUSA faith and practice in every detail as the 20th century movement is attempting to do) recently celebrated its first 100 years, gave synodical status to the missionary jurisdiction of the South, and consecrated a diocese for the Chicago Synod which had seen some bad times. Thus, to the dismay of those who preach our doom, we the Continuing Episcopal Movement are slowly taking our place among the ranks.

It is completely false to say that we exist on account of “the racial crises in the 1960s.” There is not one shred of evidence for this. The early papers and tracts of the movement never once, to my knowledge, lay claim to

the fact that we have separated because of racial matters. We of the UEC deny this allegation, and I am sure the other bishops (Bishops Clavier, Stephens, George, Adams, Adam, etc.) join me. Indeed, the true church of Jesus Christ (of which we also are a part) will never fall. But I pray to the dear Lord for the crumbling foundations all around us. If the house is restored to order, we cease to have reason for existence. If it should crumble, the Lord will preserve this branch of his church with us, just as surely as he preserved the church through the dissident Scottish bishops in schism from the English church, from whom Bishop Seabury obtained consecration. God has the power to defend his church through the fidelity and integrity of consecrated minorities.

(The Rt. Rev.) THOMAS KLEPPINGER  
Suffragan Bishop, Diocese of Eastern U.S.  
The United Episcopal Church

Chantilly, Va.

### Canadian Synod

Your Canadian correspondent either didn't give you the complete picture of the recent Quebec meeting of General Synod [TLC, July 20], or some items were omitted for other reasons.

**Ordination of Women:** The enabling legislation was not a reaffirmation, since no previous enabling legislation had been approved. At the '73 Synod in Regina, enablement had been postponed pending an educational process. The Quebec Synod judged that the educational process was sufficiently complete to assure the acceptance of enabling legislation. The booklet produced for this purpose is *The Ordination of Women to the Priesthood: Pro and Con*, a study originally produced by the Diocese of Huron, and which Synod members used as the basis for their decision.

**Prayer Book Revision:** Your correspondent reported that two alternative rites had been approved. *Three* rites were approved: Canadian Anglican Liturgical Series No. 4 *The Holy Eucharist, Service 2* from *Authorized Services* (USA), and *Holy Communion Series 3*, British. The language of the original resolution read "authorized," but the final language was softened to "commended."

**Ecumenism:** Your correspondent failed to mention that the ARCIC documents on the eucharist and the ministry were accepted by General Synod as representing the position of the Anglican Church of Canada *unanimously*. Some observers, myself included, considered the passing of this resolution much more significant than the rejection of *Plan of Union* although *Plan of Union* received more public attention.

ROBERT E. SARGENT

Toronto, Ont., Canada

### Christians and Marijuana

Canon Dennis's data on marijuana's physiological effects [TLC, July 27] are irrelevant, and his conclusion perverse. His entire argument rests on a materialistic premise: "If it doesn't make you sick, it's OK."

When it's stated explicitly, no Christian can take this premise seriously. We don't believe, for example, that the risk of venereal disease is the only argument against promiscuity. Pot is evil, not because it might shorten your life span (so might learning to drive or moving to Manhattan), but because its

only function is to promote a solipsist joyride by short-circuiting the rational faculties. Pot is narcissistic and escapist. Unlike tobacco and alcohol, it has no connection with conversation and sociability. People stoned on grass grow less communicative rather than more; they seek out fellow-trippers only in order to use the weed more efficiently.

The marijuana cult brings together a number of fashionable heresies: the demand for instant gratification, the pseudo-mystical revolt against objective reality and disciplined intellection, the rampant egoism which cries "Do your own thing." Christians should be resisting these passions, not encouraging them.

LAWRENCE A. UZZELL

Chapel Hill, N.C.

### Liturgy as Literature

I write in some alarm to dispute the general tenor of Sally Campbell's "As Others See It" [TLC, July 13]. Nostalgia can, of course, be dangerous. But so can our present-day "cult of novelty." I note also that "new" is every P.R. man's favorite word. More importantly, however, Miss Campbell has clearly overlooked the fact that in important ways worship *is* aesthetics. That is why she trembles so for Dylan and the Beatles to be *her* medium of liturgical expression, and that is why I want—not the ballads of 1549, or 1749, or even of 1949—but Bach, and Byrd and Palestrina, for instance—whose work for me is as timely as that of Miss Campbell's heroes. That is why I want (and think the Godhead deserves) what Miss Campbell calls "great literature, stylistically elegant, aes-

thetically beautiful and poetically pleasing" as the church's standard of liturgical expression. Perhaps, as these words are her own about the Book of Common Prayer, she does too, without knowing it! After all, can something be all those things, to her as to me, *now*, and not be "vibrant and meaningful"?

The same basic misunderstanding underlies her subsequent remarks. I do not care to approach the altar of God as I would my desk or my easy chair, care to speak Godward as I would towards my friends. These last I am commanded to love, not to worship. Nor is the one level of expression any less real than the other. "Liturgical action shares with all ritual action the character of a work of art," Evelyn Underhill has pointed out. "Entering upon it we leave the lower realism of daily life for the higher realism of a successive action which expresses and interprets eternal truth by the deliberate use of poetic and symbolic material . . ." Our media of expression naturally reflect this.

Finally, it is a great mistake to conclude that the Prayer Book will "endure as long as the English language endures." Though, no doubt, it will always have its place in the esoteric domain of English masters and bookmen, it will endure, in any real sense, like all works of art, only so long as it serves its functional purpose, in this case, as a supremely successful *because supremely beautiful* medium of liturgical expression. Lest you conclude I'm pushing ninety, by the way—I graduated from Harvard College three years ago.

DOUGLASS SHAND TUCCI

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## HOMOSEXUALS

### "Gay Episcopalians" Hold First National Convention

"The church's greatest apostasy is its failure to take seriously the Galilean model for God's nature and activity," Professor Norman Pittenger told the more than 100 persons attending the first national convention of Integrity, the organization of Gay Episcopalians.

The convention was held at the Cathedral of St. James in Chicago.

Dr. Pittenger, a well-known professor of theology at King's College, Cambridge University, and a former teacher at the General Theological Seminary in New York, was the featured speaker.

In his informal remarks preceding the substance of his presentation Dr. Pittenger reported on the difference between the positions of homosexuals in Britain and in the U.S.

"In England, nobody really gives a damn whether one is straight or gay," he said.

As a theologian, he holds that the Christian approach to all problems of sexuality should be ultimately theological, and he dealt with sexuality as a part of anthropology which is, in turn, a part of theology: what one believes about God will determine what one believes about man and hence about sexuality.

"The primary model of God is pure, unbounded love as acted out by the Galilean," he declared, and went on to say that everything we say about sexuality or anything else must be based upon that truth.

So much for the primary truth about God as Christians see him. As for man, "Human beings are human becomings, and human beings are not a fixed entity," the speaker asserted.

"If I am fulfilling my potentialities, if I am becoming human, moving towards the image of God, I am becoming more and more a creative lover in the image of God's loving."

That is true, said Dr. Pittenger, of all loving—whether homo- or heterosexual.

He defined sin as "not the violation of a set of commandments but the violation of relationships between persons."

Moving from the subject of man to the subject of sex, Pittenger noted that "we all have sexual apparatus as part of our bodies, and our bodies are what we are," so that "to be human is to be sexual."

He contended that the sexual system should not be called "the reproductive system" but "the conjunctive and unitive system."

There are three modes of sexual expression in Dr. Pittenger's view: heterosexual, homosexual, and celibacy.

He maintains that the moral guidelines for Christians in any of these three modes are the same for all, and these guidelines are determined by love, which is positive concern, goodness in act.

Dr. Pittenger stressed that Christian love is not a matter of feeling but a matter of positive action. Sentimentalism, which is often mistaken for love, is in fact "the worst enemy of love because it is total pretense—nice feelings substituted for action."

He stated also that any truly Christian concept of God must see God himself as somehow painfully involved in the travail of loving: "A God who doesn't know anguish cannot be a God who knows joy."

Love between two persons is a sharing of existence, and so the question that needs to be asked about any sexual relationship is this: "Does it promote and enhance shared existence or does it not? After sex, are you leaving a body, or leaving a person with whom you have shared glory?"

Warning against the danger of simply using one's partner as a tool for one's own pleasure in sex, he called "thingifying" a person the worst sin and said that "personalizing relationships" is the first requirement for any sexual intercourse.

"Having sex is always fun," Dr. Pittenger said, but "making love is unutterable joy."

He also developed the point that the difference between one kind of sexual relationship and another is not the difference between good and bad, but rather between good, better, and best: Sexual relationships as such are *good*; they are *better* in the context of caring; they are *best* when set in that relationship where two lives are moving toward fulfillment in love.

Panel discussions at the convention were held on a variety of subjects, among

them "problems in counseling for gays," "gay community cultural involvement and responsibility," "concepts in modern moral theology," and "problems of gay parents."

There was a special "Mass for Integrity" in the cathedral, at which the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, was the celebrant. The sermon was preached by the Rev. Robert F. Herrick, co-ordinator of religious programs for the National Gay Task Force.

## TENNESSEE

### Parish Acts to Fight Local Hunger

Thanks to the Green Thumb Program, 750 families in Anderson County, Tenn., who have sub-poverty incomes have been enabled to produce much of their own food.

Mrs. Hattie Maggard, 66, and her three grandchildren make up one of those families. No longer able to take a paying job, she qualified for such Green Thumb help in working her garden as plowing, seeds, and the use of community pressure



DPS

Della and her grandmother, Mrs. Hattie Maggard, are prepared for their next meal, thanks to the Green Thumb Program.

## THINGS TO COME

September

19-26: House of Bishops meets at the Red Coach Convention Center, Portland, Maine.

29-Oct. 2: Annual Conference of Diocesan Liturgical and Music Commission chairmen, Ocean City. Diocese of New Jersey is host.

canning equipment. Her cupboards hold some 200 quarts of vegetables.

"What a difference this makes. Now I know where the next meal is coming from," she declared.

Six years ago the Green Thumb Program began with Lloyd Hileman, community action agent. It took form when parishioners of St. Stephen's Church, Oak Ridge, raised \$200 for seed so that 20 families could start vegetable gardens.

The next year more support came from area Episcopalians. The gardens grew to 150 plots. Now other churches and the United Fund contribute to the program which also receives occasional government aid.

This year's 750 plots have formed a major source of food for nearly 3,000 people, many of whom had been hard pressed "to make do."

#### **CHURCH OF ENGLAND**

### **Pros and Cons on Female Priests Continue**

As in other sections of the Anglican Communion, discussions on the subject of ordaining women to the priesthood continue in the Church of England where the matter remains in the hands of the bishops until they judge the time right to propose admission of women to the priesthood.

The church's recent General Synod decided not to authorize ordination of women to the priesthood "at this time."

One churchman who wants some action is the Very Rev. Edward H. Patey, dean of the Cathedral Church of Christ, Liverpool, who wrote: "When the Church of England rejected the Anglican-Methodist unity proposals, many parish churches with their Methodist neighbors showed a renewed determination to work and worship together. It was clear that the answer to top-level inaction was to move ahead with all possible speed at the local level. This is what must now happen with the women's ministry. . . ."

However, a warning against complacency within the Church of England was issued by Dr. Cuthbert Keet, chaplain of Ecclesia. Preaching in Cambridge, he declared the synod's decision not to force the issue at this time would be viewed "with relief." But the "danger" had passed but temporarily, he noted.

"There remain within our communion strong forces determined to undermine the unity and orthodoxy of the Church of England by the creation of priestesses," he said. "Their iniquitous campaign will continue, and those who value the apostolic ministry must remain in eternal vigilance."

"Nor is the ordination of women the only weapon of those who would subvert the church; in the name of liturgical reform they would discard the Prayer Book and its catholic doctrine of the mass; and



Nine senior high school students of the Diocese of Southeast Florida visited clinics, schools, and congregations in El Salvador while producing a documentary film on the work of the church in that country. Above, the Rev. John Palmer, diocesan youth director, administers the chalice to Don Gregorio, a patriarch at the mission in Quilapa, El Salvador.

in the name of relevance and meaningfulness to our age they would discard the scriptural and apostolic doctrine of confirmation."

#### **NEW ZEALAND**

### **Views on Marriage, Sexuality Separate Churches**

In his address to the annual synod of the Diocese of Auckland, Roman Catholic Bishop John Mackey warned that despite progress made towards church unity between Roman Catholics and other Christians in New Zealand, major disagreements remained in the areas of marriage and sexuality. And those were areas representing "the way in which we express our Christian faith at the very heart of life," he emphasized.

Recalling the wide-ranging discussions in the history of the Joint Working Committee of the (New Zealand) National Council of Churches and the Roman Catholic Church, the bishop said that disagreement had been more obvious and more deeply rooted when the topic was related to marriage and the family. Here Roman Catholics and others had parted company and found little actual understanding, he said, but on other social issues there had been almost total agreement.

Even in the sphere of dogmatic theology, he said, a degree of consensus had been reached and the unresolved problems in those areas did not seem as formidable as those that lay in the area of moral teaching about man and the family.

He expressed fear that good men today might be forgetting, in the interests of

human happiness, the imperative commands of Christ. But, he added, happiness was not the measure of right and wrong.

The pathology of society began with the sickness of the individual, the bishop said. And as the 19th century had tried laissez-faire economics, today's world was in danger of espousing laissez-faire morality, "and I fear it may, in the long run, be equally disastrous."

#### **MINNESOTA**

### **Committee Goal: WON Women's Ordination**

A committee of Minnesota Episcopalians has been formed to push for diocesan support of the ordination of women to the priesthood and the episcopate.

The Minnesota Committee for Women's Ordination Now (WON) says that women performed priestly functions in the early church which were later prohibited.

It is seeking support from General Convention deputies and from delegates to the diocesan convention, as well as financial and volunteer participation.

Ordination of women will be a leading issue at the Minnesota General Convention.

The steering committee of the Minnesota organization has lay and clerical members, including three priests and two of the Philadelphia 11.

The committee said the institutional church "can be neither honest nor completely effective in its ministries so long as it ignores the example of Christ and maintains systematic repression of a designated class of people."

Committee leaders said the group was formed "to expose the oppression in our church which perpetuates cultural traditions neither upheld nor observed by Jesus Christ during his recorded ministry on earth, and contrary to what we perceive to be the teachings of the Holy Spirit."

#### **CHURCH AND GOVERNMENT**

### **OAS Lifts Ban; Churchmen Urged End of Sanctions**

The Organization of American States' decision to end political and economic sanctions against Cuba is a move long advocated by a large number of U.S., foreign, and world church groups.

In fact, the church was one of the first U.S. forums in which calls were heard for an end to the OAS sanctions and for reestablishment of normal relations between the U.S. and Cuba.

Such moves were urged by the National Council of Churches in 1968.

In 1969 Cuba's Roman Catholic bishops denounced the injustice of the economic blockade.

The same year, the United Presbyterian  
*Continued on page 12*

# CAN A WOMAN

## An Exchar

By ANNE C. GEORGE

In all the current controversy over the question of women in priesthood, there are two points that must be considered: Is there some sound theological reason for the exclusion of women from the priesthood? Or does it arise merely from some sociological factor or prejudice of former times that has been carried over to the present? In any investigation of why women have never been priests (and of why the question has not come up before now), the study of sociological factors and prejudiced attitudes must be given a prominent place; but here the study is not about prejudice, but about theology. For it is only in theology that the definitive answer is to be found; prejudice ought to have no place in the final outcome.

There is not one question at issue, but two. First, *can* women be priests, i.e., can they receive the requisite gifts of the Holy Ghost to exercise priesthood? Second, *ought* women be priests? That is, is there some symbolic reason why it might be considered unbecoming that a woman be priest? These two questions are not the same; it might be that women can receive priesthood, but for symbolic reasons they ought not. "To be able" is not the same as "ought." As to the charge that ordaining women will destroy the apostolic ministry, this would be true only if women cannot receive priesthood, for then they could not administer the sacraments.

Can women be priests? Let us begin this investigation by stating some points of theology. First, a sacrament is said to

work *ex opere operato*, that is, it confers grace objectively, independent of the merits of the minister and the subject. This is the assurance that if the sacrament is performed with proper matter and form, grace is given. In ordination the giving of grace imprints *character* on the soul. The Council of Trent defined *character* as "a certain sign spiritual and indelible" which is imprinted on the soul and gives the recipient the ability (*potestas*) to bless, to absolve, to consecrate, and so on. This *character* and *potestas* are the Holy Spirit's gifts at ordination.

On the subject of ordination, the decrees of Trent make these statements. "It is evident that through holy ordination, which is carried out with the words and outward signs, is conferred grace" (sess. 23, cap. 3). "If anyone says that through holy ordination the Holy Spirit is not given and that consequently the bishops say in vain, 'Receive the Holy Ghost,' or that through that [ordination] is not imprinted an indelible mark . . . let him be anathema" (sess. 23, cn. 4).

The evident conclusion from all this is that if any person is ordained priest with proper matter and form by the proper minister, the bishop, that person unquestionably receives the *character* and *potestas* of priesthood. Therefore, to deny that women can receive priesthood is to deny that a sacrament confers grace *ex opere operato*. And that denial overthrows the whole notion of sacrament.

However, someone might object that there is some impediment to ordination in being a female—whatever grace might be given, she would be incapable of receiving because of her sex. But one's sex makes no difference in whether one can be baptized or confirmed; why then would

it make a difference in ordination? The Holy Spirit makes no such distinction in the bestowing of his gifts. The reverse argument is this—if a person's sex makes a difference in the ability to receive the Holy Ghost in ordination, why not then in baptism and confirmation?

*Character* is imprinted on the soul, so to say a woman is not able to receive the *character* of ordination is to say that somehow the souls of women are different in nature from the souls of men. This is most evidently false, for as regards the soul there is no distinction of persons. The distinction of male and female cannot be applied to souls; all are equal in the sight of God. To claim there is a difference between male souls and female souls would be to assert that there is a difference of substance between male and female—somehow they are not equally human. This is patently false. Therefore, since all souls are equal and since *character* is imprinted on the soul, all souls are equal in their ability to receive the *character* of ordination. Therefore, all persons, both male and female, are equally able to receive priesthood. Women can without doubt be priests.

This leads to the second question—ought women be priests? In order to answer this, we need to investigate why women have been refused priesthood in the past. Scripture, creeds, church fathers, decrees of ecumenical councils—all give no theological grounds for this exclusion. Indeed, in none of these is priesthood, that is, the sacerdotal function, described or defined as an essentially masculine act. Maleness *per se* was not considered prerequisite for priesthood; the sacerdotal function was not symbolized as masculine.

*Continued on page 13*

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Anne C. George, who has an M.A. in philosophy, is a communicant of All Saints' Church, San Diego, Calif.



# BE A PRIEST?

## e of Views

By CARROLL E. SIMCOX

Anne C. George and I talked over in advance what we are now doing in this exchange of views, and agreed upon format and procedure. Her statement is thetical; mine, which now follows, antithetical—a rejoinder. I believe that not only are there reasons against ordaining women to priesthood, there are positive reasons for restricting priesthood to males; but the latter is not my present theme. If you want to regard this exchange as a debate, she's taking the Yea side, and I the Nay side, of the proposition: "Resolved, that women can be Christian priests."

We begin by agreeing on something very important. The question before us is, "Can women be priests?" It is a theological question, essentially and intrinsically, about the *isness* rather than the *oughtness* of the matter.

Assuming that you have read her statement I now offer my comments point by point, following her order.

(1) I must take issue with her contention that "it might be that women can receive priesthood, but for symbolic reasons they ought not." The symbolizing, signifying, suggesting function of priesthood, in the eucharist and in absolution, is such that if a woman cannot fulfill that symbolic function she cannot be a priest. The Lord would not establish a sacramental sign-system in which only an ordained man could perform—or be—the requisite sign, and then allow women to function in that role anyway. That symbolic function of the priest is absolutely essential. Priesthood for any person incapable, for whatever reason, of performing that function cannot be merely defective or undesirable, it can only be impossible.

(2) Surprisingly, Mrs. George follows a narrow and unduly restrictive view of the meaning of *ex opere operato*. It is a conception dangerously liable to distortion into magic. "A sacrament is said to work *ex opere operato*, that is, it confers grace objectively," she says. But the sacrament—an "it"—does not convey grace at all; the Lord conveys grace through it. The truth of the *ex opere operato* doctrine (the Latin must not be too literally construed) is not that the sacrament itself will do anything at all for us, but rather that the Lord will unfailingly keep his promise to give us the special gift and grace of that sacrament whenever we in good faith resort to it. So to the essentials of "proper matter" and "form" in the sacrament itself must be added "proper intention" and "good faith" on the part of the recipient. His intention must be to do what God through his church instructs us to do when we receive.

Any person receiving the laying on of hands for the office of priesthood without intending what the church intends receives it in vain. Until the catholic church as a whole authorizes the priesting of women there can be no women priests, if for no other reason than that the intention of the ordinand, lacking that authorization, is *ipso facto* categorically defective.

(3) Mrs. George's comparison of holy orders with baptism and confirmation constitutes a strange argument: "One's sex makes no difference in whether one can be baptized or confirmed; why then does it make a difference in ordination? The Holy Spirit makes no such distinction in the bestowing of his gifts." How do we know he doesn't? The evidence seems to me quite the contrary: God is making distinctions among his human and other

creatures all the time, *ad infinitum*. There is no reason why God should not wish a person to be baptized and confirmed while not wishing him or her to be ordained a priest.

In challenging the proposition that "the souls of women are different in nature from the souls of men" Mrs. George is attacking a theological dead dragon. If one must use scholastic terminology, souls are individual substances rather than a single universal substance, like Emerson's *Oversoul*, somehow split up into male and female personal monads. If we think of souls as essential personal selves, we must say that the souls of women and the souls of men differ in all the ways that women and men differ, and as individual persons differ. ("*Vive la difference!*" say I.)

Mrs. George proceeds from the proposition that "as regards the soul there is no distinction of persons" to the proposition that "all souls are equal." Both propositions are unbiblical; both, I think, are manifestly false. It is one thing to say that God is no respecter of persons preferring one above another, that in his sight all of us are equally dear and precious because his love for us is infinite. Mrs. George and I and all Christians happily agree about that. But it is another thing to say that all souls, meaning all selves, are equal with one another. Equality between entities means one-to-one correspondence between them. The moment you have noted that John is two inches taller than Jim, three years younger, and married to somebody other than Jim's wife, you have disposed of any possible equality between them—as souls no less than as bodies, since the soul is the self. Because God makes no two of us alike,

*Continued on page 14*

# EDITORIALS

## We Welcome a "Coming Out"

The Cathedral of St. James in Chicago and the Diocese of Chicago have received some criticism by concerned churchmen for allowing the first national convention of "Gay Episcopalians" to meet at the cathedral. We commend the church authorities for their decision and we commend the leaders and participants in that convention for the responsible, dignified, and constructive way in which they conducted their meeting [see p. 6].

What is happening here is that homosexuals of both sexes who belong to the church are coming out of the closet and into the open. It is hard for us to understand how anybody seeing this can see in it anything but gain and good for the whole state of Christ's church. For as long as any group within the church is in any way concealed, hidden, and clandestine within the body there can be no true communication between it and the rest of the body. Christians who are homosexuals have complained, and with ample cause, that they have been terrorized into clandestinity by the rejection and condemnation of their fellow Christians.

In recent years there has been a sudden and sharp reversal of the traditional pattern. One could identify a number of causes for this, but our concern is not with the etiology of the change. What churchpeople have to face now is the fact that what has been locked up in a dark basement closet is now on public display, for all to see. It has long been known that approximately 10 per cent of the human race consists of homosexually oriented persons. There has never been any reason to doubt that the church, being made up of human beings, has its 10 per cent. Today, these people who have always been in the church are coming out and saying to the rest of the church, "Here we are! And we shall no longer try to disguise or conceal our sexual orientation. We love the Lord and we believe in him and we belong to his body the church."

Is it better or is it worse that they are coming out? To say that it is worse is to argue that it is better not to know something than to know it, better to have to deal with brothers and sisters in the dark than to deal with them in the light of day.

The "straights" and the "gays" within the church have a vast amount of unfinished business between them to which both must address themselves openly, honestly, frankly, and lovingly. The whole question of what is morally right or wrong in anybody's sexual behavior must be faced by both groups within the church—and together. That kind of togetherness in faithful facing up to the demands of the Gospel is not possible except when all participants are in every sense open and above-board.

These "Gay Episcopalians" who have "come out" in this way have taken a step that needed to be taken before that togetherness could even begin, and for many of them it has been a personally dangerous or difficult

or costly step. They should be welcomed in love by all other members of Christ.

As for opening up the church to them for their worship and their meeting, we remember something Jesus said about his Father's house as a place of prayer for all people. It seems to be the right text for the Chicago case, if a proof-text is needed.

## Is Error Ever Inevitable?

In his book *Strictly Speaking*, Edwin Newman says of political poll-taking that it is "a bad business, because it puts the emphasis in an election in the wrong place, on who is thought to be ahead, rather than on what their election might mean."

This judgment is as true and pertinent concerning church politics as it is about civil politics, and with the Episcopal Church's next General Convention now only a year in the future it is well for concerned churchmen to take good heed of it.

Throughout the church people are giving intense consideration to the question of where prospective elected deputies to the convention stand on what will probably be the major issues confronting the convention—the ordination of women and the revision of the Prayer Book. We have advocated that all nominees for General Convention be asked to make public statements of their positions on these issues, or on any others about which the people they will represent wish to question them. We repeat that advocacy with emphasis.

That is one thing; poll-taking is quite another thing. And poll-taking of a sort takes place when people read how the elections went in some diocese and make projections from those results as to how the church as a whole will go at the General Convention. What can happen is a false sense of inevitability in the minds of the election-watchers.

Such "inevitabilism" has never been adequately considered by theologians as to its compatibility with sound faith. It should be. It is demonstrably unsound and heretical, since it is clearly *de fidei* for Christians that nothing in this world is inevitable except the ultimate prevalence of the will of God.

When the watchers of diocesan elections see that candidates of certain persuasions are winning, or losing, they should take these facts seriously, but to take a fact seriously never means to surrender to it. Facts are things to be used in fighting the good fight for God's truth. No facts should ever be allowed to frighten a Christian into surrender to what he would have to call an error.

In sum: Whatever the polls may say, there are no inevitable errors; but if ever we surrender to an error which we sadly accept as inevitable we give to God's truth a very grave setback. Such is the power that God has given to us to frustrate his will and purposes by our failure of faith.



**WITNESSES: One God, One Victory.** By **Chandler W. Sterling.** Regnery. Pp. 198. \$8.95.

The Rt. Rev. Chandler W. Sterling, retired Bishop of Montana, gives us a look at the fastest growing religious body in the world, the Jehovah's Witnesses, who 50 years ago numbered fewer than 3,000, but when Bishop Sterling's book was published had more than 1.4 million members. (A recent Associated Press dispatch asserted that the Witnesses now have more than two million members.)

Bishop Sterling's slender volume begins with a history of the Zion's Watch Tower Tract Society from 1868 when Charles Taze Russell became convinced that the interpretations of Scripture offered by the several organized churches left much to be desired, and, though without education, training, teacher, or guide, he plunged into Bible study in an effort to ascertain the time of the Second Coming. His followers were variously called Russellites, Watchtower people, Bible Students, Rutherfordites, or Millennial Dawnists, until 1931, when Judge Joseph F. Rutherford, Russell's successor, gave it the name "Jehovah's Witnesses." Preaching to the annual convention of the society, Rutherford used the text "You are my witnesses," is the utterance of Jehovah," the society's own New World Translation of Isaiah 43:10, and went on to assert that all uses of "witness" and "witnessing" in the Bible should be interpreted as referring directly to the society.

The author attributes the phenomenal growth of the Witnesses to three factors — the stern demands made by the society on its members, the harsh treatment accorded by others ("the blood of the martyrs"), and a tiptoe expectancy of the immediate end of the world, a combination of forces which, Bishop Sterling points out, contributed greatly to the rapid growth of the primitive church.

In his dedication, Bishop Sterling says that his book was typed in the early morning hours at the Lindisfarne Community where he was sharing in the total community life. This pre-dawn activity may account for a certain laxity in expression and an occasional lapse in chronology. For example, Judge Rutherford quoted the New World Translation in 1931, though, as Bishop Sterling says elsewhere, the New World Translation was undertaken in 1945, three years after the judge's death, and not completed until 1960.

The best portions of the book are

those in which the author reports personal encounters with individual Witnesses at the Aqueduct Racetrack and at the Watchtower Bible and Tract Society, the Witnesses' headquarters in Brooklyn.

Someone curious about this vigorous religious group (which eschews the appellation "church") would find this book interesting—but not inexpensive.

(The Rev.) **BEN A. MEGINNISS**  
Trinity Church  
Mobile, Ala.

**THE MASSACRE AT FALL CREEK.** By **Jessamyn West.** Harcourt Brace Jovanovich. Pp. 314. \$8.95.

In 1824, in Indiana, four white men were formally charged with first-degree murder for the premeditated killing of nine Indians. They were indicted, tried by jury, found guilty, and sentenced to die. Three were executed. This was the first time in U.S. history that white men had been legally held responsible for the slaughter of Indians.

From meager historical facts, Jessamyn West has fashioned a morality tale that is powered with style and entertainment, creating characters whose interplay in this unique situation can easily be transposed to today's questions: Who is a human being with full rights? When is the "enemy" fair game, morally, emotionally, legally?

The nine Indian victims had been peacefully going about their daily routine at the time of the Fall Creek Massacre — two braves, three squaws and four children. Their murders exposed uncertainties about political, religious and philosophical problems of the time, and threatened to trigger reprisal raids on the settlers by massed Seneca warriors.

The Indians were divided into two uneven attitudes: those who demanded satisfaction through the death of the murderers, and those few followers of Handsome Lake, the extraordinary Indian prophet, who taught total non-violence. Handsome Lake, an authenticated historical person who died in 1815, set forth religious ethics still followed by more than 5,000 members among the Iroquois of the U.S. and Canada, ethics not far removed from the concepts of Jesus. He is represented in the novel by a follower, Black Antler, who forms a fulcrum balancing the tension between the two races.

The settlers are divided into several attitudes: those who understand the politi-

cal expediency of preventing further clashes with the Indians; those who will not accept the changing concept of Indians as human beings; and those whose strong morality insists on the death sentence.

Sub-plots of romance and adventure relieve the mounting pressure, but Jessamyn West is no sentimentalist. She had an Indian grandmother and a taut Quaker background. She keeps her story terse, her characters human, and the theme immediate.

Certainly this is not a theological thesis to be underlined and absorbed sentence by sentence, but a fast-paced life and death tale to be read swiftly, then passed on to a respected friend.

**NANCY WATT**  
Palm Springs, Calif.

**MAN WITHOUT TEARS.** By **Christopher F. Mooney, S.J.** Harper & Row. Pp. 148. \$7.95.

*Man Without Tears* is a book of 136 pages. The introduction boasts eleven footnotes and the seven chapters following average out to 30 footnotes per chapter. In the light of this empirical data one may conclude that we are in the presence of something less than an original work.

Rather you have the feeling throughout that you are offered entrée into Christopher Mooney's selected reading list. If you are looking for erudite quotes on survival, conflict, play (the most humorless sounding), failure, old age or death, this book may be for you.

Also, if you want to know where the mind of the left wing of the Society of Jesus happened to be in '74 this book can help.

In case you've forgotten Jesus is found in (1) the youth culture, (2) black liberation, (3) ecology. All of this is laid out in the most dogmatic terms. Now if you want to find out where Christ isn't/wasn't? You guessed it! That nasty Council of Chalcedon 451 A.D. Fr. Mooney spends two pages, without quotes, parodying the labors of the Chalcedon Council in a manner that a freshman turning in such stuff in former years would be sent home loaded with penances and deep doubts concerning his own salvation. In these latter days however, Harper & Row asks \$7.95 for this collection and the *Zeitgeist* continues to make fools of us all.

(The Rev.) **JOSEPH L. IREDALE**  
Church of Our Saviour  
Jenkintown, Pa.

## Books Received

**FOLLY OR POWER?** — *Encounter Groups in the Church*, Stanley C. Brown/Robert H. Deits. Hawthorn Books. Pp. 160. \$5.95.

**THE NATURE AND ORIGIN OF THE NEW TESTAMENT**, J. Merle Rife. Philosophical Library. Pp. 146. \$8.75.

**EVANGELISM: Mandates for Action**, ed. by James T. Laney. Hawthorn Books. Pp. 128. \$3.50 paper.

**EXPERIENCING COMMITMENT**, Ben Johnson. Hawthorn Books. Pp. 146. \$3.50 paper.

## NEWS

Continued from page 7

General Assembly and the World Council of Churches opposed the embargo.

The Executive Council of the Episcopal Church called for an end to the embargo.

The basic argument of the church appeals was that renewed diplomatic relations and the lifting of trade sanctions were necessary for peace in the western hemisphere.

William S. Maillard, the U.S. delegate at the OAS meeting in San José, said that Washington would begin to reconsider normalization of relations with Cuba now that the embargo is lifted.

Secretary of State Kissinger has maintained that the U.S. could not deal with the issue until the OAS sanctions were removed.

In 1972, the Rev. Charles Angell of the Franciscan Friars of the Atonement charged that "emotion, not logic, is back of our foreign policy toward Cuba."

If Cuba's government is no longer a threat to us, he asked, "should we not, as we have done with mainland China, accept the facts of life and work for peaceful relations wherever possible?"

### ANGLICAN COMMUNION

## GFS Elects U.S. Woman as Chairman

Mrs. Floris Bain of Brookline, Mass., was elected chairman of the World Council of the Girls' Friendly Society, an Anglican organization of more than 12,000 women and girls. She was commissioned during a service in St. Michael's Cathedral, Coventry, England.

The council meeting came at the end of a week of celebrations marking the centenary of GFS, which has branches in 18 countries including England, U.S., Australia, and Japan. Each country sent two official delegates, one of whom had to be under 25. By tradition, the triennial council is held in the country of the presiding chairman.

Preaching at the centenary service in Westminster Abbey was the Most Rev. Gwilym Owen Williams. He reminded the congregation of the society's tasks. First, he said, is the training of girls and women for Christian living; secondly, is the responsibility to young women working in commerce and industry; and thirdly, is the call to end women's subservience that they may be equal partners in society.

The society maintains clubs, employment agencies, hostels, and educational programs.

Diocesan celebrations of the GFS' centenary were held in many areas, including services in the cathedrals in York, Canterbury, Carlisle, Chester, and Chelmsford, and Tewkesbury Abbey.



DPS

Canon Edward N. West designed the Bayne Eucharist Set for St. Mark's Cathedral, Seattle, Wash. (Diocese of Olympia).

### OLYMPIA

## Cathedral Receives Bayne Eucharist Set

In accordance with the wishes of the late Rt. Rev. Stephen F. Bayne, Jr., a chalice, paten, and ciborium, designed by the Rev. Canon Edward N. West of the Cathedral of St. John the Divine, New York City, have been given to St. Mark's Cathedral, Seattle, where the bishop was consecrated in 1947. He served as Bishop of Olympia until 1960, when he was named Executive Officer of the Anglican Communion.

The bishop's jewelry used in the eucharist set included his pectoral cross from the Diocese of Olympia, diamond cuff links, gold cuff links marking the diocesan boundaries of Olympia and Spokane, gold cuff links with the arms of the Diocese of Olympia, and the gold seal ring representing the Anglican Executive Office.

Canon West also used three pieces of silver jewelry given to Mrs. Bayne by the bishop for knops on the ciborium and chalice.

### ECUMENISM

## Segregation Ends in a Graveyard

Unity has come to one area of Britain's churches—a graveyard.

For centuries burial grounds have been segregated into Anglican, Roman Catholic, and Free Church plots. But now, reportedly for the first time, a church in the County of Suffolk has desegregated the graveyard.

It was achieved at St. Andrew's, the Anglican church in Rushmore, where

clergy representing the three religious bodies read a special prayer for unity at the new and undivided burying ground. The area is adjacent to the old churchyard where there are only two burial spaces left.

The new yard, expected to be sufficient for the village for the next 20 years, was consecrated by Dr. Leslie Brown, Bishop of St. Edmundsbury and Ipswich. One hundred people attended the service.

### GOVERNMENT

## Lower Postal Rates Rejected for Religious Publications

Proposed legislation that would have provided lower increases in second class, non-profit postal rates for religious publications was rejected by the Post Office Committee of the U.S. House of Representatives.

By a vote of 22-2, the committee defeated amendments to a bill which provided that non-profit publications would pay only two-thirds the regular rate for the first 250,000 copies mailed and 50% of future rate increases.

Legislation approved by the committee authorized an annual subsidy to the U.S. Postal Service equal to \$35 for each address to which the service delivers mail and will allow the Postal Service to raise current rates as much as 20% with only 10 days' notice.

John F. Fink, executive vice president of *Our Sunday Visitor* and chairman of a Catholic Press Association government relations committee said: "We had been assured that the chairman of the subcommittee would not oppose the amendments, but he voted against them and took most of the committee with him."

# BRIEFLY...

## MRS. GEORGE *Continued from page 8*

■ A plan to eliminate pay differences between black and white clergy will be introduced by the Methodist Church of South Africa. Appealing for funds to raise salaries for black ministers, the Rev. Vivian Harris, president of the Methodist Church Conference, said pay differences had been a cause of resentment among blacks and of guilt among whites.

■ For the eighth straight year, the Diocese of Chicago has recorded a membership loss, but its income rose last year, reversing the experience of 1973. While the diocese lost 562 communicants, bringing membership total to 47,540, it received almost \$400,000 more than in 1973. The 1974 income was almost \$8 million. Giving averaged out to slightly more than \$3 per member per week: Nationally the Episcopal Church lost about 2% of its members last year. The diocese lost about 1% of its membership.

■ A capital funds drive for the Church of St. John the Divine, Houston, raised \$140,000 with the stipulation that 25% would be allocated for the parish's World Hunger Project through the Presiding Bishop's Fund for World Relief. The project had been adopted for support of several programs in Latin America and Africa. The funding of these programs is being carried on by the P.B.'s Fund, with additional dollars allotted, on a matching basis, for each dollar contributed by the Houston parish.

■ Infant baptism will remain the policy of the British Methodist Church as a result of a decision by the 1975 Conference, which rejected a plea that ministers who may not wish to baptize infants be allowed to remain in "full connection" with the church. The Faith and Order Committee was asked to consider, "if thought necessary," the production of a form of service for use when parents are unable to make the necessary vows attending infant baptism.

■ The British government has announced plans to end its four-year-old policy of internment suspected terrorists without trial in Northern Ireland and to release all internees possibly by Christmas, although no specific date has been set. Almost all those interned have been members or suspected members and supporters of the terrorist provisional wing of the Irish Republican Army.

■ Just two months after the U.S. Supreme Court ruled several Pennsylvania non-public school aid laws unconstitutional, the state Senate passed and sent to the governor a new package of bills providing \$31 million in aid for parochial and private school students for the 1975-76 school year.

line. A woman was considered unsuitable for priesthood not because of her femaleness per se, but because women were considered to be essentially inferior to men. It was not femaleness that was symbolically unsuitable for priesthood, but rather the inferiority that being female was thought to represent. Woman was deemed inferior, imperfect, the source of evil. This theme recurs for almost the whole history of the church; it is heard even yet.

Paul proclaims in *1 Corinthians* that the male (*ανηρ*) is in the likeness of God, but woman is only the image of the man. Augustine said that as souls, man and woman are equally in the image of God, however, as bodies, i.e., corporal human beings, only the male is in the image; the woman expresses inferiority and cannot image God. The canon lawyer Gratian stated that man, but not woman, is in the image of God. Thomas Aquinas felt that the female was an imperfect, defective male. Aquinas also said that being of inferior status, the female sex could not symbolically represent the more eminent rank of the higher orders, e.g., priest and bishop; woman's lowliness would make it inappropriate for her to hold high position in the church. True, notable theologians, such as Gregory Nazianzus and Ambrose, emphasized that both man and woman are equally in the image of God; both are essentially equal. This is in accord with Christ's view, for he regards all as equal in the sight of God and, as the gospel accounts show, treated them so. In keeping with this, Paul affirmed that in Christ all are equal. However, the other view prevailed. If a woman was a defective being, she had no right to be a priest, for an imperfect being should not—was not worthy to—celebrate the holy mysteries. In any appraisal of tradition's view

of woman's role in the church, this must be remembered—woman was held to be essentially inferior to man (a position now recognized to be based on false premises and faulty logic) and therefore she was not fit to be ordained. The issue of the possibility of woman priests arises only when men and women are rightly realized to be essentially equal, being equally in the sight of God. Unfortunately, many confuse emotionalism and prejudice with theology and even invent arguments, rather *ex post facto*, to explain the status quo and to rationalize the existence of the all-male priesthood. But one person gives one argument, another gives several others. If there were one valid theological reason to deny women the priesthood, it would have been found and agreed upon long ago. But there is no consensus on why women cannot be priests. This can only be because there is no reason why they should not be ordained as priests and bishops. And such ordinations would be accomplished without any harm to any essential article of the catholic faith.

If this is the case, why did the church, at least from Augustine onward, hold tenaciously to the position that women are inferior? This position arose from a problem of philosophy. Plato and Aristotle and, after him, Aquinas rightly affirmed that both man and woman are of the same substance. It was in an attempt to explain the sexual differences between beings of the same substance and how they come about that it was theorized that one of the sexes was deprived of full participation in the substance of humanness. It was not because of the difference in sex that a person was deemed unfit for ordination, but rather what that difference indicated about one's participation in humanness. For Aquinas, the sex that was held to be defective, imperfect, was thereby unfit because of that imperfection to be ordained. A defective person was unfit for holy orders. Or, in Augustine's terms,

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THE LIVING CHURCH

only someone fully in the image of God ought to be ordained.

Theologians—men, every one of them—assumed that it was the male that was of course superior. Granted, social customs doubtless influenced this assumption, but they do not excuse it. *Genesis* clearly states that both male and female are created equal; they are both equally in the image of God. This flatly refutes Augustine's notion that man and woman are not equally in God's image and Aquinas's idea that woman was not quite as fully human as man. Both male and female exist together in Adam, the archetype of mankind. The creation of Eve is the completion of creation. Thus, both participate equally in humanness; alike in substance, equal in participation in it.

Since the view of the medieval church concerning the nature of woman is shown to be a great, tragic misconception, since women were denied priesthood for a reason now realized to be a grievous error, there is no reason why a woman cannot and ought not receive priesthood. Those who claim otherwise wish to deny woman equal humanness with man—she is different or lesser in substance—which cannot be the case since male and female were created equal in God's image. Besides, God did not think woman unworthy to bring his son incarnate into the world—why then should she be found unworthy to bring him into the world again in the mass?

There are certain things essential to the priesthood—a priest must be duly ordained by a bishop by the imposition of hands, a priest receives a certain mark and power (*character et potestas*) to celebrate the holy mysteries—which cannot be changed without changing the essential nature of the priesthood. However, there is nothing in that essential nature that would be changed if women were ordained. They would receive the requisite gifts of the Spirit and be able to perform the sacramental duties just as a man would. There is nothing "male" in being able to bless or to absolve sins or to consecrate. There is nothing "masculine" in being the celebrant at the eucharist. The canons can be changed in regard to age, marital status, education — and sex — without changing the priesthood.

When all is said and done, there is no theological ground for denying women priesthood and episcopacy; there is no theological impediment. Indeed, might not we be thwarting God's will to refuse ordination to women when there is no ground for so doing? Who are we to say, "Woman, you cannot be a priest," if the Holy Ghost tells her, "You ought to be." So let the canon be changed, and let the statutes of prejudice be removed. Let the theological affirmation of equality before God be practiced in his royal priesthood. Let women at last don the chasuble and celebrate the mass at God's altar—in nomine Patris et Filii et Spiritus Sancti.

FR. SIMCOX

*Continued from page 9*

there is no equality among us and there are as many distinctions among people (souls) as there are people (souls).

(4) Referring to Scripture, creeds, church fathers, ecumenical councils, Mrs. George declares: "Maleness *per se* was not considered prerequisite for priesthood; the sacerdotal function was not symbolized as masculine." If she's thinking about the Christian people of the scriptural-patristic-conciliar ages her reasoning is surely erroneous. They wouldn't mention maleness as a prerequisite of priesthood in their scriptures, creeds, and councils unless somebody disputed it, and obviously nobody did: nobody, that is, of sufficient influence or clout to arouse the faithful. There were great Christian women in those days, some of whom rose to great power and eminence in the church (e.g. some abbesses in the Middle Ages, empresses and queens). Why didn't the church think of ordaining any of them to priesthood? Because it was unthinkable. What else?

(5) I must agree with Mrs. George about the historic corruption of Christians' (I say that rather than "Christian") thinking about the two sexes, by the intrusion of Aristotelian and Platonic philosophy. What she says about this is most regrettably true. But if some bad and unworthy reasons for restricting priesthood to men have been put forth they should be chucked, and good and worthy reasons, if there are any, put in their place. In fact there are, and I think I know them, but to introduce them in this particular dialogue would be out of order.

Mrs. George's explanation of how Christians almost from the beginning to the present have rationalized and justified their exclusion of women from priesthood fails to explain why, in and from the beginning, the apostolic ministry of bishops, priests, and deacons was filled by men only. She argues that because we now know the medieval church to have been in error in its thinking about women we should rectify that error by ordaining women. But we need not and must not take our lead either from the medieval church or from the "liberated" and equalitarian church of the present moment. We must take it rather from the original church whose nucleus and "founding fathers" were the Twelve whom Jesus called to be with him and whom he sent forth into the world and the ages.

I said at the outset that my sole purpose in this rejoinder is to respond to Mrs. George's thesis, and this I have done. It is hard for me now to have done and to sit down, because all I have been doing is talking against somebody else's position rather than talking about, and talking up, my own. But a promise is a promise is a promise. The defense rests.



**LITTLE ROCK, ARK.**

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

**LOS ANGELES, CALIF. (Hollywood)**

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

**MARYSVILLE, CALIF.**

**ST. JOHN'S** 8th and D Streets  
Between Lake Tahoe and San Francisco  
Sun H Eu 8, 10; Wed 9:30

**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

**ALL SAINTS'** 1350 Waller St. near Masonic

The Rev. Fr. Edwin H. Walker IV  
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily  
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy  
Hour Sat 4:30-5:30

**DENVER, COLO.**

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;  
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,  
8-9

**DANBURY, CONN.**

**CANDLEWOOD LAKE**  
**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

**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.

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Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily  
10; HC Wed, HD, IS & 3S 10

**ST. GEORGE'S** 160 U St., N.W.

The Rev. R. C. Martin, r  
Sun Masses 7:30, 9 & 11. Daily as announced.

**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  
choirmaster  
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays  
HC 12:10, 7 Fri & Sat

**LANTANA, FLA.**

**GUARDIAN ANGELS** Cardinal at Hypoluxo  
The Rev. David C. Kennedy, r  
Sun Masses 8, 10 (Sung), 6. Daily

**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 Sat 4-5. MP & LP Daily. An Anglo-  
Catholic Parish Serving the Palm Beaches.

**ATLANTA, GA.**

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7:30; Tues & Fri 7:30, 7:30. C Sat 5

**BELLEVILLE, ILL.**

**ST. GEORGE'S** High & "D" St.  
The Rev. John G. Barrow, r  
Sun HC 8 & 10; Wed 9:30; Sat 5:30

**CARBONDALE, ILL.**

**ST. ANDREW'S** 406 West Mill  
R. W. Hallett, r; T. L. Phillips  
Sun 8 & 9:30; Sat 5:15

**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

**MT. VERNON, ILL.**

**TRINITY** 1100 Harrison  
The Rev. Robert Harmon, v  
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed  
H Eu 9:30; Holy Days as announced

**SPRINGFIELD, ILL.**

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

**DODGE CITY, KAN.**

**ST. CORNELIUS'** First Ave. at Spruce  
The Rev. R. W. Treder, r  
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

**HARRODSBURG, KY.**

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v  
Sun 10 Bible Study, 11 H Eu & Ser

**BOSTON, MASS.**

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

**SPRINGFIELD, MO.**

**ST. JOHN'S** N. Benton at E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J.  
Harris, the Rev. H. Ben McCoy  
Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7;  
Thurs 10 & 7

**FALLS CITY, NEB.**

**ST. THOMAS** 16th at Harlan  
The Rev. Carl E. Gackley, r  
Sun Low Mass 7:30, Parish Mass 10:30

**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, r; the Rev. John M. Larson  
Sun 8, 10, 6 H. Eu; Wed 10 & 6 H Eu; HD 6 H Eu

**BEACH HAVEN, N.J.**

**HOLY INNOCENTS'** Marine bet. Atlantic & Beach  
The Rev. Canon G. D. Martin, r; the Rev. H. R.  
Schupeltz, P.D.  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat  
7; others as anno

**BRICK TOWN, N.J.**

**ST. RAPHAEL'S Mission** Vets Mem. Elem. Sch.  
Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10  
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

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(Continued from preceding page)

## HELMETTA, N.J.

**ST. GEORGE'S** 56 Main St.  
The Rev. John J. Wesley Vanaman, OSL, r  
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

## NEWARK, N.J.

**GRACE CHURCH** 950 Brood at Walnut  
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Bowman, v; Glenn Duffy, ass't; Dan Riley, ass't  
Sun 10:30; Tues 8; Wed 9:30; Sat 5

## 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 1; Ev 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun, 12:30

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun HC 8, 9, 6; Ecumenical Service 11. HC Tues, Wed, Fri 8; Sat 9:30; Wed 6; Thurs 12 noon

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; Weekdays HC Tues, Thurs 12:10; Wed 8 & 5:15; Saints' Days 8. EP Tues, Thurs 5:15. Church open daily 8 to 6

## EPIPHANY

1393 York Ave. at E. 74th St.  
Ernest E. Hunt III, r; William Tully, c  
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

## ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway  
The Rev. Charles A. Weatherby, r  
The Rev. Howard T. W. Stowe, c  
Sun Masses 8:30, 9:30 Sung Mass; Tues & Thurs 8; HD as anno; C by appt

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

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

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Sun HC 8, 9, 11 (1S) MP 11; Mon thru Fri MP 8, HC 8:15; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30

## TRINITY PARISH

The Rev. Robert Ray 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. PAUL'S

Broadway at Fulton  
Sun HC 10; 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

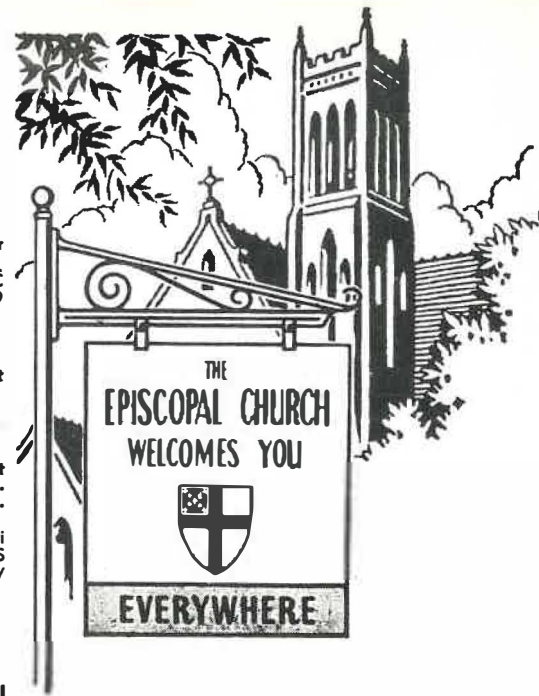
487 Hudson St.  
The Rev. Ledlie I. Laughlin, v  
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. Stanley P. Gasak, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert  
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 11 MP & S, 1S & 3S HC



## PITTSBURGH, PA.

**GOOD SHEPHERD** "A Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood  
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

## VALLEY Forge, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs 10

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

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

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6



ALL SAINTS' CHURCH  
FORT WORTH, TEXAS

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.