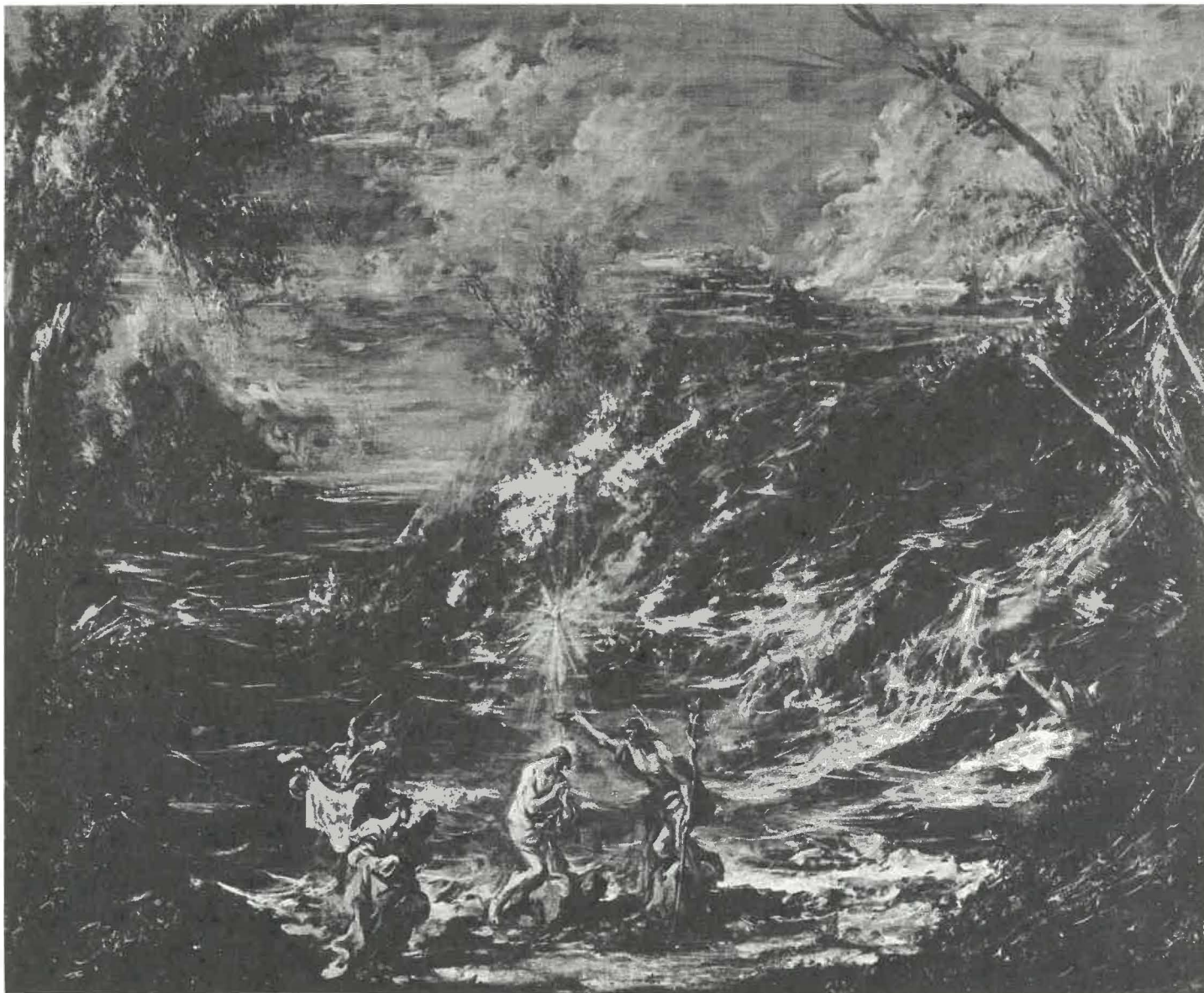


THE LIVING CHURCH



"The Baptism of Christ," by Alessandro Magnasco (Genoese School, 1667-1749).

RNS

Executive Council Report • page 5

AROUND & ABOUT

With the Editor

After recently asking for help in locating the text of an epitaph I have stumbled upon the treasure all on my own. Here it is — and a tonic it can be as we head into this promising and threatening new year. My thanks to the readers who responded.

"In the yeare 1643 / When all things sacred were throughout ye nation / either demollisht or profaned / Sir Robert Shirley, baronet / founded this church / whose singular praise it is / to have done the best things in ye worst times / and hoped them in the most callamitous."

The church is in Leicestershire. For building it, Sir Robert was summoned by Cromwell to London, confined in the Tower, and there he died. The inscription is over the entrance to the church.

Looking back over my notes for 1976 I find a number of well turned ponderabilia which I'm now trying to file in my mental ready-reference. They may be good for my wobbly soul in whatever days in the land may be left to me, and if you too can use them help yourself.

The following two are about experience.

In a book review in *Commonweal* (3/26/76) Quincy Howe testified: "My first seventy-five years have taught me that if you stick around long enough you will see everything — twice." Because I have stuck around only 64 years and have already seen quite a number of things twice, or even thrice,

it reassured me to find another Christian agreeing with the Preacher of Ecclesiastes about the circular and repetitive character of life. There is no new thing under the sun. There is no such thing even as a new heresy; it's always some old thing in a new dress. By the way, the people who locked Sir Robert Shirley in the Tower in his "callamitous" times for his crime of building an honest-to-God Anglican church were extremely progressive reformers of both ministry and liturgy. It all sounds strangely familiar.

Then this, from *The Milwaukee Journal* of 10/13/76: "Experience is usually what you get when you are trying to find something else." It's like the America Columbus stumbled upon while looking for India. The right trick, then, seems to be to go looking for some India as your goal, rather than for experience as your goal; you may not get the former but you'll surely get the latter, in the only way it's meant to be got. Seeking experience for its own sake, as an end in itself, is like trying to see your own vision.

Somebody sent us this clip from the *Portland Oregonian*: "Fr. C. T. Abbott, the genial, portly executive director of the William Temple House in Northwest Portland, has his own version of the new routine 'Honk if you love Jesus' bumpersticker. Fr. Abbott's reads: 'If you love Jesus, *Tithe* — Anyone can honk.'"

Executive Council

The Bishop
Is laying it on the line,
Especially as regards mission,
While the treasurer itches to reveal
The latest drop in God's stock;
The clergy, mismated to one another
If not to profession, scoff
At omissions and then commissions;
The businessmen, properly suited
To solvency, balk; and the women,
Who are womening in their shoes, cross-
Legged, wanting to talk, silently wish
Themselves more courageable, and unfrocked.

Nancy G. Westerfield

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January

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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.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

The Vicar of Bray

If I remember my church history correctly, the vicar of Bray was the *only* cleric in England known for having survived in his cure from the time of Henry to the Elizabethan settlement.

Does this not tell us something about all the rest of the English clergy of those times?

It is important to survive, but not at the cost of preaching and teaching that there is no such thing as heresy. Our mere presence could make us a party. Our silence would imply approval.

(The Rev.) GEORGE W. MURDOCH
Atlanta, Ga.

• • •

"The Vicar of Bray," that delightful article by E. M. Tainton, Jr. [TLC, Nov. 28], recalls another famous character of similar tendencies.

This was Dr. Andrew Perne (1519-1589), Master of Peterhouse, Cambridge; in various years, Vice Chancellor of Cambridge University, and, finally, Dean of Ely.

The changes in Perne's ecclesiastical views were as numerous as the monarchs in whose times he lived: Henry VIII, Edward VI, Mary, and Elizabeth I! This fluctuating personality underwent many alterations in views and sympathies, and this was not altogether the mere result of external forces: pliancy in religious matters played a considerable role. Perhaps the most famous of these many changes occurred in connection with the reformers, Martin Bucer and Paul Fagius. When the bodies of Bucer and Fagius were exhumed and excommunicated in 1556, Perne, as Vice Chancellor of Cambridge, preached over the University Senate which restored Bucer and Fagius to their earlier honors.

Perne's career did not pass unnoticed. The authors of the Martin Marprelate Tracts remembered the Dean's shiftings, and satirized him as a type of fickleness which, they insisted was typical of the clergy of the established church. Some of the milder epithets directed at Perne's memory were "Old Andrew Turncoat," "Old Father Palinode," and "Old Turner."

But the most descriptive satire — and

the most accurate — involved the letters, "A.P.A.P." These letters, engraved on the weathervane of Saint Peter's Church in Cambridge, received three different interpretations, according to contemporary satirists: "Andrew Perne a papist," "Andrew Perne a protestant," and "Andrew Perne a puritan!"

And when all of this has been said, one thing remains to be said that the score may be evenly balanced: Andrew Perne had the good fortune to perform the singularly fine office of protector and champion of the young John Whitgift who was to become the most effective of the Elizabethan Archbishops of Canterbury.

(The Rev.) ROBERT H. PURSEL
The Cathedral Church of St. James
Toronto, Ont., Canada

As It Was . . .

"The Anglican Communion is 'a fellowship, within the one holy, catholic and apostolic church, of those duly constituted dioceses, provinces or regional churches in communion with the See of Canterbury.' They 'uphold and propagate the catholic and apostolic faith and order as set forth in the Book of Common Prayer'" (Lambeth Conference Report 1930, Resolution 49).

(The Rev.) RODERICK PIERCE
Laguna Hills, Calif.

The Spirit at Minneapolis

We Anglicans are a challenge. For centuries the Holy Spirit has been pushing, pulling, tugging, nudging and inspiring us into the vanguard of the full catholic experience that we might be a beacon of possibilities to our sister churches. The Spirit was at work in Minneapolis, directing, guiding and beckoning. Response in segments of the church: man the barricades!

The Episcopal Church, responding to the Spirit, has enriched the catholic experience of which she is a legitimate custodian by authorizing the ordination of women to the priesthood. No violence has been done to either Scripture or tradition; the paradosis is secure. What was done was this: an invitation from an unignorable Source was accepted by a church in the mainstream of full catholic tradition.

How sad, then, to see charges hurled against this catholic church by earnest men in the name of that self same catholicism. How disconcerting it is to be called the newest "sect" in America by decent men who are reverting to congregationalism in threatening to withdraw financial support from their church. How dismaying to be accused of having jeopardized workable ecumen-

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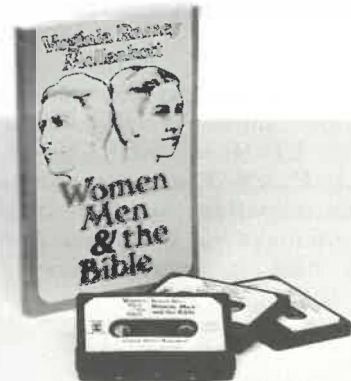
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ism because our sister churches have not yet "caught up" with us as they surely will.

Now is the time, before history, the church and the Spirit have moved on to new challenges and invitations, for the good men and women who have been at the barricades since Minneapolis to recommit their fire and energy to the *real* tasks facing our church. If there are those who persist in viewing Minneapolis as having been a battle, let them be advised that there can be but one victorious party in that battle: the Holy Spirit.

ROBERT E. BURNS
Central Islip, N.Y.

God's Role in History

The only criticism which may be leveled against Justus D. Doenecke's article "God's Role in History" [TLC, Nov. 28] is one of omission. Except for a single reference to the "demonic elements in national socialism," there is no awareness of the spirits, whether great or minor, good or bad. The Holy Spirit apparently plays no role, not even an ambiguous one, in the progress or retrogression of society. Having known E. Harris Harbison and studied under Herbert Butterfield, I recognize a similar omission in their general conceptions.

In this respect they and Prof. Doenecke are not untypical of Episcopal writers. By way of contrast, many secular historians have recognized and attempted to delineate the effects of differing "spirits of the time" and "climates of opinion." Witness, for example, Carl Becker's *The Heavenly City of the 18th Century Philosophers*. The recent book, *The Falling Angels*, was written to show how such an omission of a biblical perspective distorts the contemporary understanding of events, both past and present.

H. B. CANNON
Hoosick, N.Y.

The Official Name

Fr. Pierce's unknown-hero ["Name of the Church," Dec. 12], according to the best of my recollection was none other than Bishop Bayne, whose Solomon-like wisdom brought forth the workable solution to the nagging problem of the official name of the church and in one fell swoop got rid of (to many of us) the hateful tag of "protestant" and also the embarrassing unwieldiness of the rest of our title.

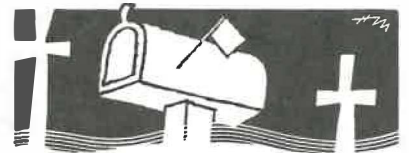
The occasion which finally made possible a solution was one of the most fantastic debates in the House of Bishops, where the business is so much more often dreadfully dull.

The subject before the House was the approval for use in Latin America of a

new Spanish Prayer Book. On the title page instead of, in Spanish, "According to the Use of the Protestant Episcopal Church in the United States of America," it read: "Conforme al Uso de la Iglesia Episcopal en las Americas." "USA" was omitted, an unconstitutional but obvious necessity, unless we also intended to send in the marines. But the word "Protestante" had also been omitted.

One of the bishops noted this and challenged the right of the General Convention to violate the Constitution in this way, although he didn't challenge "in the US of A," also a violation of Article I of the Constitution at that time.

Immediately the Latin American bishops came forward to testify to the



devastating effects the inclusion of "Protestante" would have on their respective missionary endeavors. And at that time most of the Latin American bishops tilted "low," as we might say. It was quite an afternoon! And brought about the eventual change in Article I of the Constitution, as Fr. Pierce describes it.

Incidentally, Paul Rusch used to love to point out what Protestant Episcopal would translate into in literal Japanese, i.e., "Church of the Fighting Overseers." Fortunately, none of the bishops who loved to wave the flag for the inclusion of the protestant tag could translate "Nippon Seikokai."

(The Rt. Rev.) DONALD H. V. HALLOCK
Retired Bishop of Milwaukee
Arvada, Colo.

A Schizophrenic Church

The article by the Bishop of Northern Indiana [TLC, Dec. 12] is a perfect description of the Episcopal Church or the Anglican Communion at its best, but the Anglican Communion (as represented by the Episcopal Church in the United States) has always been schizophrenic. For decades its Dr. Jekyll has wrestled with its Mr. Hyde. Mr. Hyde finally prevailed at the recent General Convention, and Mr. Hyde has parted company with Dr. Jekyll.

I believe this is the Lord's will and is therefore for the best, because "a house divided against itself cannot stand."

The "continuing Episcopal Church" has a God-given opportunity to carry on the traditions of that church at its best!

(The Rev.) CARROLL M. BATES
Newburgh, N.Y.

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January 9, 1977
First Sunday after Epiphany/The Baptism of our Lord

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EXECUTIVE COUNCIL REPORT

As with all organizations having a number of new members on its board of trustees, managers, or directors, a period of orientation is necessary, and so it was with the Executive Council of the Episcopal Church.

At the December meeting of the council, several hours were devoted to presentations of the council's role, its committees and commissions, and its relationship with the Church Center staff in New York City (more familiarly known as 815). New council members also spent one morning at 815, meeting with the staff. Most of these newcomers will serve on council until the 1982 General Convention.

Presiding Bishop

"This is a goodly company," the Presiding Bishop told the new council members in his traditional Communication from the Chair.

"You are the most recently acquired evidence of wise choices by the church for the membership of this council," said the Rt. Rev. John Allin. "The church's mission will benefit from your service on this council and each of us will benefit in association with those with whom we serve."

Because there are more needs and opportunities "than we can meet at any one time," he said, there will be "some frustrations. . . . With circumspection, however, we can discover and realize awesome resources . . . available to us. 'Saving grace' is more than a poetic term. Believing in and responding to the love who is the source of that grace can adequately relate us and efficiently enable our service in the mission of the church."

The "key words" for council members and "for all the members of the church are the words 'in mission,' which describes the process we share," he said. "We are called to venture in mission as partners in mission."

The mission, the bishop emphasized, is more extensive and inclusive and diversified than any one person can realize, while venture offers opportunities for developing mature and fulfilling relations.

"Sharing good life is the mission and in the mission experience human dignity becomes a reality for each one who experiences the recognition of a valid self-offering. Fulfillment of human purpose is denied to anyone who is never able to offer some acceptable offering in life to life," Bishop Allin said.

"We human beings are more blessed, are happier when we are giving than when we are receiving. Partners in the mission of Christ are in the service of the Lord when we are helping one another to give of the good life we are receiving."

According to the Presiding Bishop, the task of council members "is to give of ourselves in such manner as to aid all members of the church to offer their best contribution to life so that those who have so little life can gain the capability of sharing the experience of having life to offer. The offering of the Christ life for our lives and to our lives was and is for the one purpose of enabling each human being to be an acceptable offering."

Bishop Allin spoke of the "desperate" plight of any one who has no realization of having received or possessing any gift he or she can offer. The ministry of Christ, he said, is to help people offer. "Is this not the true scale by which our efforts must be measured?" he asked.

On this scale, "a measure of Christian experience is the ability and frequency of thanksgiving," he said.

"Even amid the confusions, frustrations, failures, and inadequacies we may experience, we who share this Christian mission have innumerable causes for thanksgiving. The truth is we have more causes for thanksgiving than any of us know. This is the Gospel. We have so much to share."

The bishop told council that since General Convention he had visited four dioceses and their conventions, met with presidents of the provinces and with bishops in two provinces, consecrated two bishops, and attended festivities honoring the seventh Bishop of Tennessee upon the latter's retire-

ment. The P.B. had also addressed a Renewal Conference and the board meeting of the Anglican Center in Rome and conferred with the Bishop of London. Next year, he commented, he hopes he can "do better."

Budget

Even though the 1977 budget got through General Convention, council also had to adopt it (Title II, p. 2.3.1, Program, Budget, and Finance). In addition it approved a recommendation from the budget office that the "last 5% of each item (not including salaries) of the 1977 budget is not to be committed without the express approval of the executive for administration and the treasurer, in consultation with the administrative group, and that if the executive for administration and the treasurer feel it necessary materially to change the 1977 budget expenditures that they report these changes to the finance committee at the September and/or December 1977 Executive Council meetings."

Friends

The companion diocese relationship between Erie and Ecuador has been extended to May, 1979, unless sooner terminated. Similar relationship between Central New York and Northern Mexico has been extended to December, 1979, unless sooner terminated.

P.B.'s Fund

Monies in the Presiding Bishop's Fund for World Relief, as of December, were lower than for 1975, but higher than for 1974. With the fund reaching over \$1.7 million in November, the board made allocations for \$2 million for 1977 on the basis that the projection of less than \$300,000 would be reached.

Africa

Council adopted several resolutions concerned with events in Africa: (1) that "our concern" over ill treatment of fellow Christians in Rhodesia, South

Africa, and Namibia, especially improper imprisonment by the South African government of Christian leaders, be expressed to the U.S. Department of State, Congress, and the U.S. Ambassador to the U.N.; (2) that the Committee on Social Responsibility in Investments (SRI) pursue shareholder resolutions that would prevent loans made by banks to the apartheid government of South Africa or to U.S. corporations for expansion in that country; and (3) that, in the event negotiations now underway to obtain information requested are not successful, SRI support shareholder requests for information on the status, life, work, training, etc., of black workers at the Tsumeb mine (AMAX operated) in Namibia.

Mission

Two programs concerning the Episcopal Church alone and the Episcopal Church and the rest of the Anglican Communion are to be very much with us over the coming months. But they are not to be confused with each other, even though they may help each other or lead one into the other. They are Partners in Mission (PIM) and Venture in Mission (VIM).

Although Venture was approved by General Convention, a December VIM Executive Council committee report termed that approval as "something less than wholehearted." The report also said the approval was indicative "of widespread interest in and support for a venture which would foster *renewal* throughout the church and significantly further its *mission*."

General Convention revised the timetable for VIM by setting aside the coming months for visitations and explorations in the dioceses before putting the financial campaign into high gear. The council committee said that this change had "helped the cause by amending our timetable to allow for better planning..."

There was sufficient informal talk around the Executive Council on "loss of momentum" to convince this reporter that some of the 815 staff and several council members are concerned about waning interest in the Venture program. Diocesan meetings on VIM will begin in February and must be completed by November.

Not only did General Convention alter the timetable for the program but approved the stipulation that "participation of the individual dioceses be at the heart of this proposal and that the mood and dollar amount of participation be determined by a process of consultation with the dioceses... and that there be no solicitation of challenge and leadership gifts until such consultation is completed." (The suggested

goal is \$96 million, but there is no reason to stop at that figure.)

Executive Council adopted a resolution concerning the funding of VIM because according to the church's treasurer, Matthew Costigan, it is necessary for the funding period to be extended in order to comply with convention's instructions. The resolution asked that "the \$100,000 authorized for the year 1976 be extended for use in the years 1976 and 1977 and that the \$100,000 authorized for the year 1977 be extended for use in the years 1977 and 1978.

(Explanation: Last April, the council restricted the period in which the two \$100,000 appropriations could be used. In order to extend the period whereby these funds would be called upon beyond the limitations placed and in order to comply with the wishes of General Convention, it is necessary to extend the period that the first \$100,000 can be used to Dec. 31, 1977, and likewise to extend the period that the second \$100,000 can be used to Dec. 31, 1978.)

As of Sept. 30, last year, VIM expenses amounted to \$21,415. It is expected that the VIM executive committee will develop a budget for the use of the above funds.

PIM and PECUSA will have a formal beginning when representatives from foreign partners in the program arrive April 15 in Covington, Ky., for three days of orientation. They will then attend meetings held simultaneously in PECUSA's nine provinces.

Visitors will be available for preaching assignments April 24 and will meet with members of the Executive Council in Covington April 27-30.

Before council adjourned, a resolution was adopted asking that the two programs, Venture and Partners, "be actively coordinated both in their planning and implementation... so that each serves the other... and that Executive Council staff therefore be directed to implement this policy."

Comment

Laity and priests alike should be reminded that council members are their representatives in running the affairs of the church and should be called upon for information and answers. They should not be afraid to ask "why."

G.M.S.

NEBRASKA

Warner Consecrated

The consecration of the Rev. James Daniel Warner, rector of Trinity Church, Oshkosh, Wis., on Nov. 30, was the highlight of the 109th annual council of the Diocese of Nebraska.

Chief consecrator at the ceremony

held in St. Cecelia's Roman Catholic Cathedral, Omaha, was the Rt. Rev. John M. Allin, Presiding Bishop. Co-consecrators were the Rt. Rev. William Brady, Bishop of Fond du Lac, and the Rt. Rev. Russell Rauscher, retired Bishop of Nebraska.

The Rt. Rev. Frederick Putnam, Suffragan Bishop of Oklahoma, preached.

Vested and seated in the sanctuary were other bishops of the Episcopal, Roman Catholic, Greek, and Methodist Churches.

Bishop Warner, 52, a graduate of Northwestern University and Seabury Western Seminary, spent his early ministry in Mosinee and Marinette, Wis., in the Diocese of Fond du Lac. In 1960, he was named assistant rector of St. James' Church, Wichita, and chaplain at the University of Wichita. He became vicar of St. Stephen's, Wichita, in 1962, and rector the following year. In 1970, he became rector of Trinity Church, Oshkosh, Wis., and was elected to the episcopate on Aug. 28, last year.

The bishop's consecration date also marked the 66th anniversary of the consecration of the late Bishop George Allen Beecher, Bishop of Kearney — later called Western Nebraska, and still later reunited with the Diocese of Nebraska.

Bishop Warner succeeds the Rt. Rev. Robert Varley, who resigned more than a year ago.

ORTHODOX

Agenda Approved for Synod

Representatives of 13 patriarchates and churches have unanimously approved a 10 point agenda for the first Great Synod of Eastern Orthodoxy since 787.

At their meeting in Chambesy, Switzerland, they agreed that at least another pre-synod meeting will be necessary, within a year if possible.

Agreement in principle was expressed with a proposal that Orthodoxy and other Christian groups should end centuries of difference over the way in which Easter is determined, which usually results in two Easters — 1977 is an exception, with both Easters falling on April 10.

Because of expected pastoral problems in some parts of Orthodoxy if a change is made, the conference decided to call for a consultation of Orthodox hierarchs, canon lawyers, historians, and sociologists, which would report to the next pre-synod conference.

The agreed agenda include: the situation of Orthodox diaspora (believers living in areas not traditionally Orthodox); procedures for granting independence (autocephally) to Orthodox churches; situation of the

autonomous churches which have some independence but are not fully self-governing; ranking of the churches (ancient patriarchates are Constantinople, Alexandria, Antioch, and Jerusalem, but the rank of later churches sometimes causes protocol problems); use of Gregorian calendar rather than the traditional Julian calendar, now 13 days behind the rest of the Christian world; marriage impediments; rules for fasting; relation of Eastern Orthodoxy to the rest of Christianity; Orthodoxy in the ecumenical movement; and contribution of Orthodoxy to Christian ideals.

The conference urged an intensification of the theological dialogue with Roman Catholics, Old Catholics, Anglicans, Lutherans, and Oriental Orthodox.

On behalf of the Ecumenical Patriarchate, Metropolitan Meliton of Chalcedon, dean of the Holy Synod, presided.

There were delegations from 12 other churches — Alexandria, Antioch, Jerusalem, Russia, Serbia, Romania, Bulgaria, Cyprus, Greece, Poland, Czechoslovakia, and Finland. It was announced that the delegation of the Orthodox Church of Georgia did not attend because of visa problems.

NEW YORK

"Where They're At"

During the past holiday season the Salvation Army Christmas kettles and Volunteers of America Santa Clauses had new competition.

Hare Krishna members, who are recognized during most of the year by their saffron-peach colored robes and

chanting, donned Santa costumes and stopped chanting to hand out candy canes, peddle tracts, and ask for donations in their ISKCON buckets.

A Volunteers' official in New York had charged that the Krishna Santas were standing "in front of our chimneys and grabbing people by the arm."

But Romapada of New York's Krishna Center denied his Santas were interfering with Volunteers.

"We accept Christ as the Son of God," he said. "Our preaching mission is not to convert people from being Christian to some other 'ism,' but to develop the highest stages of the love of God in whatever religion they are in." He said Santas are used during the Christmas season because "Santa Claus is the contemporary emblem of Christmas and we have to capture things where they're at."

Krishna Santas in Denver were warned that they had to carry signs indicating they represented an Eastern religion. Deputy Attorney General Ray Jones took the action after several people complained saying they had not realized to whom they were giving money until after they had made the donations.

The candy canes, called "prasadam," were blessed, Romapada said, and carried the "mercy of the Lord and anyone who receives it derives a great spiritual benefit."

He said Krishna Santas had been out on the streets for the last "few years."

UPPER SOUTH CAROLINA

Mural Completed for Parish

A mural of St. Francis preaching to the birds has been painted on a wall of the choir room in St. Francis' Church, Greenville, S.C., by Faith C. Murray of Edisto Island, and Richard Wright, a member of the choir.

The work was modeled after one done by the Italian artist, Giotto, but instead of Italian mountains, ground cover, and trees, Mrs. Murray used a local mountain, native dogwood trees, and birds, and painted the ground the color of the red Piedmont clay.

The mural is to be dedicated to the Rev. Robert Oliveros and his wife, Rosa.

Fr. Oliveros, the first rector of St. Francis', is now associate rector of St. James' Church, James Island, S.C.

Things to Come

January

25-27: Seminar on Preaching Skills and Techniques led by the Rev. John R. W. Stott, chairman of the Church of England Evangelical Council, Trinity Episcopal School for Ministry, Coraopolis, Penn.

CONVENTIONS

Telling delegates at the annual convention of the Diocese of Iowa that the church has been "preoccupied" by the controversial issues of ordination of women and Prayer Book revision "for six years and longer," Bishop Walter C. Righter said, "We must move on." Delegates approved his proposal that Episcopalians must move away from struggles over these two matters and into a new era of spiritual renewal and aggressive evangelism. The bishop presented a five-year plan calling for work the first year on "getting at our faith foundations, shaking them a little if need be, but firming them up"; for the second year, a deepening understanding of what it means to be an Episcopalian, the third year calls for training lay and clergy for evangelism; the fourth year will see a "bishop's crusade" and numerical growth "because we have grown in wisdom and stature." The last year of the campaign will be a time of celebration and planning for new directions.

Some 80 priests and Bishop William Folwell concelebrated the eucharist held in St. Luke's Cathedral, Orlando, to open the 7th annual convention of the Diocese of Central Florida. Although the assessment budget was adopted without discussion, the program budget was questioned. Delegates from one parish proposed separating the national church program quota from the diocesan budget. Others viewed this as a "punishment" to national church leadership for General Convention actions. In the end, however, the 1977 budget, representing a 10% increase was adopted.

A missions budget of \$288,358 was approved at the 87th annual convention of the Diocese of West Missouri, along with adoption of plans to provide a diocesan center on the grounds of Grace and Holy Trinity Cathedral, Kansas City. A letter was distributed to delegates announcing that St. John's Church, Kansas City, would reduce its giving through the diocese next year by at least 50%, as the parish could not accept the actions of General Convention on ordination of women and the Proposed Book of Common Prayer. The missions giving, it said, will be marked for work that supports the "catholic life" of the church. Slides and addresses on the General Convention budget and Draft Proposed Book of Common Prayer were presented.



RNS

Metropolitan Meliton, dean of the Holy Synod of the Ecumenical Patriarchate, addressed the Pan-Orthodox Conference in Chambesy. A chaplain is on his right.



Deputies in session in Minneapolis: "Does General Convention really represent the mind of the church?"

IS RECONCILIATION POSSIBLE?

By WILLIAM H. BAAR

Even before General Convention was over, diocesan press officers were sending messages like this back to their bewildered constituents, "We invoked the Holy Spirit. The church has spoken." Others were repeating the advice of Gamaliel, "If it is of God it will succeed: if it is wrong it will fail." Things like this were said in the hope of reconciliation. This is a fond hope which we all share. But is reconciliation possible? The reference was, of course, to the vote permitting the ordination of women to the priesthood and the episcopate, and the feelings which that decision engendered. Is reconciliation possible? Yes, I believe it is, but first we have to think about the above statements. A realistic review of the facts points the way.

First, because the General Conven-

tion took this action, we are not obliged to assume that it has the automatic ratification of the Holy Spirit. God will not be bound like this. At the two previous General Conventions, the action was in the negative. Did the Spirit change his mind? Even Nicea was not given the status of an ecumenical council until many years after the event. Reconciliation is possible, if we take a humbler view of what happened at General Convention, 1976.

In this convention the bishops by a less than two-thirds margin and the deputies by a very slim majority voted to permit the ordination of women to the priesthood and the episcopate. This was certainly not a mandate. The vote was very close. What is the significance of these numbers? It means that a large number of people in our church believe that these orders ought to be open to women and a large number of people believe that they should not. Reconciliation will be based upon an honest recognition of this fact.

In the long run it will probably prove unwise of the proponents of the ordination of women to have forced this issue through as a canonical change rather than as a constitutional one. The decision treated as a constitutional issue would have required a larger commitment, and for that very reason would have been easier to defend. As it stands now, this decision, made in one convention, can be repealed by the next. The matter cannot in any sense be said to be settled. Reconciliation will be based on a recognition of this fact. This is really just the beginning, not the end, of a struggle. We are still seeking God's guidance.

How about the advice of Gamaliel? To apply this in this instance is too easy and simplistic a solution, and, as such, will not work. In a fallen world many things that God does not want go on and on. Of course God will prevail, but that does not relieve us of our responsibility to take our actions seriously. We still need to do the best we can to

The Rev. William H. Baar is rector of Emmanuel Church, La Grange, Ill.

*If we are to work together as a community,
we must have some consideration
for all members of the community.*

discern what is a right course and what is a wrong one. Many people in our church believe that General Convention made a right decision and many think it was a wrong one. This belief is based on principle and few have changed their minds.

And there is a related question, "Does General Convention really represent the mind of the church?" The bishops were all there and many voted in favor. The priests who voted represented about ten thousand of their number; the lay deputies represented several million people. Did the decision of Convention really reflect the mind of the priesthood and the laity? Now, there is no question whatsoever about the legal authority of the Convention to make decisions. We grant that. The church needs a governing body, and, for us, it is General Convention. But what we are talking about is discovering God's will, and we all have to admit that that is not always accomplished at conventions. The Convention has a humbler role, that is, of doing the best we can as fallible human beings in making decisions that affect the life of the church. No Episcopalian has to believe that Convention decisions are infallible or that the Holy Spirit is responsible for everything that we do. General Convention has made mistakes before and will make them again. Good decisions can be ratified and bad ones can be rectified. This humbler view of the action of Convention shows us the path of reconciliation.

After a fair debate, a majority of the House of Bishops and the House of Deputies concurred that the time was right for our branch of the catholic church to do something that has never been done before. They believed that the reasons were compelling and that the action should not be delayed further. The hope is that by this action the life of the church will be enriched and that we will discover new dimensions of priesthood and episcopacy. The Convention was well aware of the opinions of our sister churches, Orthodox and the Roman Catholic. So, in spite of the expressed disapproval of our sister churches, our Convention felt called

upon in our day to pioneer, to experiment, to lead out on behalf of the catholic churches to express God's will for his ministry today.

Anyone knows that such a venture is risky. Many of us would have wished that we had not chosen this leadership role for ourselves. But that is what we did at Convention. Whether catholics of all kinds agree or not that we should have done this, we are bound to recognize that the intent of this venture into untried paths is to enhance, not to destroy the ministry of priesthood and episcopacy.

If an experiment is to work, there have to be some ground rules. If we are to work together as a community in which this venture is going to take

place, we have to have some consideration for all members of the community, including those who wish the experiment were not taking place at all.

First, those taking part in this new venture should be volunteers, not conscripts. It is not necessary or desirable that every diocese engage in this experiment, and no one should fault a bishop or diocese which chooses to put its energies somewhere else. Convention said that bishop's "may," not "shall," ordain women. The canon gives permission but does not require such ordinations. A diocese where the bishop, the standing committee, the clergy and the laity are overwhelmingly in favor of the ordination of women would be the best place for such an experiment to take

The First Sunday After The Epiphany

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors . . ." — St. Luke 2:46

Where to the south a peaceful portico
Made pools of shadow from the slanting sun,
Saint Mary and Saint Joseph found their son
Amidst the doctors with his face aglow.
In joy at finding him, they did not know
That he, *his Father's business* had begun.
No! When he spoke, the very words did stun
And burn into their hearts unlooked-for woe.
But just before they left, old Hillel came,
And drew the parents gently to one side.
*"Yon lad is marked of God . . . in him is flame
Of holiness I have long missed. TAKE PRIDE!"*
Yet — to his Mother he is not the same!
A man is born — her baby boy has died.

Joseph Forster Hogben

place. There are no doubt enough dioceses like this. However, where a bishop is uncertain, reluctant, or opposed, or where the clergy and laity do not favor such a venture, they should be perfectly free to preserve the traditional practice. It is not disloyal or schismatic for anyone to decline to take advantage of the permission given in the new canon. This canon was not enacted to force everyone into the same pattern, but to permit those who want to pursue this new course to do so. Bishops who are afraid that obedience to their deepest convictions will be misinterpreted should be given special help to see that in exercising their rights of conscience they are protecting the right of conscience of every person in the church.

Secondly, those who conscientiously believe that the action of General Convention is incompatible with catholic faith and practice should be perfectly free to work for the repeal of the action taken. They should be respected and listened to as fellow Christians who have something to contribute to the dialogue. Every real experiment needs the many-sided view. It is the nature of experimentation that every possibility should be explored, including the possibility that the experiment should cease altogether. It is not disloyal to be in a minority position and to maintain that position if you think it is right. All sides on most important issues have been minorities at one time or another.

Finally, it is best that we all recognize that we are in a situation of conflict and that it will not go away in a hurry. There are no easy solutions. But we can be fair with each other and perhaps a little loving, as well.

Yes, indeed, we invoked the Holy Spirit. But it is too early to say that he has ratified the vote of the General Convention. General Convention gave no overwhelming mandate to anyone. To those who opposed the ordination of women, Convention did not give us a reason to sulk and storm and to threaten to leave the church. It called for reconciliation with those who believe otherwise, to recognize their sincere convictions while at the same time we continue to work and strive for what we believe to be right. Our opposition (as well as our cooperation in our opposition) is necessary to the Anglican experience. To those who won the right to engage in this new venture: Convention did not give you a tank to storm-troop your way through the ranks of the church, but rather, Convention gave you a baby carriage in which to nurture a new idea. Is reconciliation possible? Of course it is. Mothers with baby carriages make friends of the most unlikely people. However, babies sometimes turn out very differently from what their parents expect.

10

THEY SHALL BE COMFORTED

By ROBERT W. FOWKES

"Say it, Frank, say it!" demanded Jeanne M. Hall, ACSW, psychiatric social worker in our schools and a member of the parish. "Say that you feel God let you down when your second boy died. C'mon, let's hear it!"

Frank and Martha were one of four couples which were meeting together with the common problem of grief over the loss of children. One son had died of leukemia, and not long afterward their only other child, another son, died of an accidental gun-shot wound. They had handled the first loss rather well, redoubled their church activities, and lived for the other son and for each other. With the death of the remaining son, they could not return to their church and they lived with grief that time made worse rather than less. There were no graduations, weddings or grandchildren to look forward to and live for, and each day seemed to bring bitter reminders as other children enjoyed these celebrations; other parents being ever so proud. Martha took a full

college schedule, but Frank tended to become more of a recluse.

Upon assuming the position of rector of this young parish, I discovered that funerals were very few, but of those recorded most were of children and youth. There were several families which had sustained this type of loss, and I began to feel that they needed to meet together to share their strengths and cope with weaknesses. I was no expert in group dynamics and would have been rather inept alone, but was given encouragement by Jeanne Hall to form a group and she promised to help.

In addition to Frank and Martha, there were John and Rosie, of Italian background, whose son Daryl died of leukemia, leaving them with a daughter. Jim and Betty's teenage son had been killed in front of the church in an auto accident. They had two other sons. These two couples had managed their grief with apparent success, while the fourth couple, Nan and Dave, having the most recent loss of a college age son, were having a more difficult time.

When asked if they would be willing to meet with others with like troubles, to reopen wounds and share feelings,

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The Living Church

*Loneliness exists partly
because the rest of us
don't know how to relate
to the grieving person.*

they all consented and the first meeting was scheduled. I was cautioned by Jeanne to close my mouth and keep it that way and forget the preaching. I was not there to teach them about grief, and, if I would listen, they would teach me about grief. And it was so.

They had more than sorrow in common. They were mostly college educated, of Episcopal background, and all the deaths had been of sons. I introduced them to each other, though some had known others before, and I also introduced the subject and turned it over to them. It took no longer than two minutes to generate a deep discussion on their grief, on the reactions of others to themselves in that grief and on their loneliness and isolation and the need to talk.

The group "jelled" immediately, for they found an atmosphere where they could say the deep things they needed to say and where others would understand. I cannot express how deeply they needed one another, yearned with one another, and loved one another. I was seeing something miraculous — far beyond my early hopes.

I had thought my pastoral training to be the best, and that my faith in the Resurrection and my presenting the gospel of hope unto everlasting life was the Christian answer to death. And it is. Yet, even while hope abounds one still grieves, and, while one is in grief he can receive hope. But the knowledge of the love of God and the real hope in the Resurrection *does not eliminate grief!* Grief, I have learned, has to be worked through. Expressing it, grappling with it and weeping with it are a necessary part of that work. Our group did that together.

We discovered three factors as determinants of the depth of grief. First, and

almost too obvious to note, is whether or not there are any children remaining. There is a great difference between having some to live for or none to live for.

The second factor is family support. John and Rosie were surrounded by Italian relatives and this support helped them greatly. The others were typical Americans whose companies moved them where they wanted them, which is usually away from family. Grief was more easily endured in earlier centuries, when three generations and the extended family were living in the same community or on the same farm.

The third influence on the depth of grief was that of a sound faith. The love of God, the communion of saints in the church militant, expectant and triumphant, and the Resurrection of Jesus as first fruits of the crop of which we are a part, — all bring the hope which sustains. Even though two of the four couples felt that God had let them down, some faith and hope remained.

If some participants didn't have much family nearby for support, now they had the group, which in a way became their family. They need each other. The next meeting is the one special event to which they look forward. They have told of their shock, their loneliness, their depression and the guilt feelings they have endured. The stages as outlined in *Good Grief*, by Westberg, are all there, and more vivid because of their actuality.

Loneliness exists partly because the rest of us don't know how to relate to the grieving person. We are uncomfortable and avoid them. We fear to speak of their loss lest we hurt them, yet they need desperately to tell of it and open up their festering hearts.

"After we lost Bill," Nan said, "and I returned to teaching, only one person came up to say 'I'm sorry' and all the others avoided me for a long, long time." Frank picked it up from there saying, "The same thing happened to me. No one said anything — not one person. I know they got together and said, 'We don't know what to do so it will be up to him.' I never said anything, and they never said anything, and they shied away from me."

They spoke of the impatience of others, even receiving advice such as, "It's been a whole year now, and you must forget and start living again." To which Rosie added, "More likely six months."

This much we can see: John and Rosie have finally felt free to remake Daryl's room into a den. They contributed to the group with a ready ear and a sound faith, and Jim and Betty offered the same in a quiet and loving way.

Nan, who had dreaded to be alone, has shown a calm and an acceptance and times of solitude are now bearable. Dave benefited also, but still hurts deeply. Frank and Martha have had the first real chance to open up their grief to others. When Frank was asked to say how he felt toward God, he made a very clear and logical statement of his belief in the Puritan work ethic. "If you study hard, you get good grades. If you work hard, you get the good job. If you do everything responsibly, things will go fine with you. I believed this. It was a just and orderly world. And my religion was of the same orderly nature. God and I had this thing going. I did my part, so I had a good job and a lovely wife and two great children — and then the bottom dropped out. I found out I was mistaken, and all I believed in was shattered, and it really hurt. I thought God and I had a one-on-one understanding and he was really there. I'm not sure where he is, or if he is, now."

This same Frank, who had been withdrawing more and more from social contacts, not only has begun professional therapy, but one night said: "Say, why couldn't we all spend a weekend together at Colorado Springs or Estes Park?" This was arranged, and the entire group enjoyed dinner and a social evening together, and the next day it was the wish of all to join in a Rite Three informal communion service in a mountain cabin. Nan and Dave, Frank and Martha, who had not received the bread of life since their loss, joined with the others in the holy mysteries. We closed with the passing of the peace. Seldom have a group of Christians hugged each other with such a genuine feeling of need and love. "Blessed are they who mourn, for they shall be comforted."

EDITORIALS

A Time For Right Reasons

A Church of England bishop, the Rt. Rev. John Trillo, Bishop of Chelmsford, recently issued a statement criticizing a form of marriage ceremony which an Essex vicar, the Rev. Peter Elers, conducted for two lesbian couples.

The bishop's statement is temperate and charitable in tone, but we wonder whether the point of his admonition is really the one that needs to be made. He said: "The Church has an obligation to concern itself with the dilemma of homosexuals, and to welcome them and all people into its fellowship. In turn, we urge on homosexuals the need to understand and respect the sincerity and depth of conviction of those, the vast majority of people, who believe homosexual acts are wrong."

It would be very surprising if most homosexuals reading that statement would accept the admonition as morally just and theologically sound. In our opinion it is not. The bishop has appealed to majority opinion — which could well be majority prejudice and error, as it has so often been in human history. Christian history, also, is no exception. Homosexual acts are not wrong because most people think they are wrong. Nothing is ever wrong because most people consider it so. Why should it be necessary to remind a Christian, a bishop even, of that fact?

If bishops and other church leaders are to maintain that a homosexual union cannot receive the sacramental character of holy matrimony they are obligated to tell the church and the world why this is so. If Christian marriage is an estate into which only persons of opposite sexes can be joined "according to God's holy ordinance," this is the reason that should be given for the church's restriction of its nuptial blessing to such unions. No other reason for refusing to bless homosexual unions needs to be given. Indeed, no other reason ought to be given. Whenever a spokesman for the church declares that anything is wrong because "the vast majority of people" consider it wrong he does his own case the worst possible disservice in the eyes of people who know only too well how often and how grievously "the vast majority of people" have been wrong on moral issues.

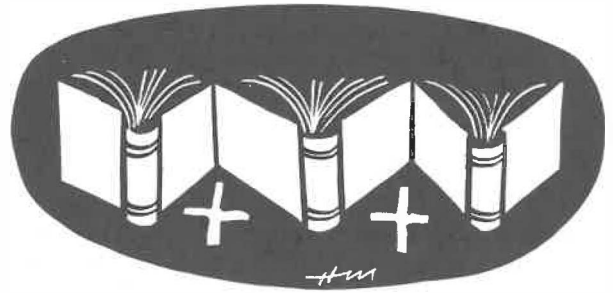
Since it is clear that the homosexual question will be more and more prominent on the church's agenda from now on, the time has come for finding and declaring the right reasons for calling some things wrong.

Kilpatrick on the Prayer Book

Many of our readers will have seen the recent column by James J. Kilpatrick in which he pays his respects to the old Book of Common Prayer and his disrespects to the proposed new one. Undoubtedly what he said, and the way he said it,

made some Episcopalians choleric and sent others into raptures.

Mr. Kilpatrick charges that what the "revisers" are doing to the BCP is comparable to what would be done if vandals were to "revise" the Cathedral of St. Peter and St. Paul by ripping up the grounds, destroying the buttresses, discarding the rose windows, etc., all with the laudable intention of making it "like, you know, relevant." But there is more to be said about the matter than what lovers of



beautiful language rightly deplore. The old Prayer Book is not only a glorious monument of English language, it is also a glorious expression of a unique spiritual ethos, and its spirituality is more precious than the language in which it is expressed.

Defenders of the proposed new liturgy reply to this familiar attack upon their linguistic surgery (which some regard as butchery) by saying that the church's book of liturgy was never meant to be a mere literary treasure, and they are right.

To that, however, we reply: We cannot separate the old Prayer Book's spirituality from the beauty of its language. The Prayer Book would never have become a literary treasure if it had not been a wonderfully effective liturgical mediator of God's blessing and sanctification to the lives of its faithful users. Over more than four hundred years, countless hosts of worshipers have experienced the grace and power of worship in the beauty of holiness, through the sacraments and offices provided in the Book of Common Prayer. The pervading spirituality is that of transcendence rather than immanence; of Christian theism rather than humanism; of heavenliness rather than worldliness. *That spirituality* is what has made the Prayer Book a treasure that needs to be not merely preserved as a museum piece but perpetuated as this church's liturgical approach to God.

Mr. Kilpatrick has examined the proposed new Prayer Book. He does not see it as an intelligent revision and up-dating of the old one in the tradition of past revisions, but as a destruction and replacement of it. We sadly see what he sees.

Too many Episcopalians who share our sadness have concluded that it's too late to do anything about it. It isn't. "Inevitabilism" has no place in a Christian's faith or religion.

Ordained Ministers in Liturgy and in Life

By H. BOONE PORTER, JR.

While many of you are reading this issue of this magazine, your columnist will be in San Antonio, Texas, attending the annual meeting of the North American Academy for Liturgy, the professional organization of American and Canadian liturgiologists. Within the Academy, it is my present responsibility to coordinate the group which specializes in questions relating to the ministry and holy orders. One topic which we expect to discuss is the role of deacons.

Persons interested in liturgy have generally encouraged a fuller restoration of the order of deacons. This has been in part (but only in part) because deacons make better liturgy. With a reasonable amount of planning, a second clergyman in the chancel, with different vestments and a role distinctly different from that of the priest, almost inevitably brings about a more dramatic movement of the service. In traditional Christian liturgy, the role of the deacon has been understood not only to assist and help the presiding priest or bishop, but also to enhance and give solemnity to the rite.

At this point in the discussion, someone inevitably asks, "But what can a deacon do that a lay person can't do?"

If this is a serious question, then it should be asked first of all at the top. "What can a bishop do that a lay person can't do?" What is the answer to that? An average bishop on an average day may get up, read morning prayer, eat breakfast, and go to his office and answer mail, receive calls, etc. He may have a luncheon meeting with someone, and perhaps in the afternoon have one or more conferences, or attend the meeting of a committee or board. If he is fortunate, he can spend the evening with his family. Often, he may instead have to spend the evening with the vestry of a troubled parish, or spend it on

the road going to a place where he has an early engagement the next morning. Obviously, laymen can also do any of these things. In some particular cases, certain lay persons might do them better.

Does this mean that bishops are not doing what they are supposed to do? Far from it. A bishop is ordained and consecrated *primarily* to preach the Gospel and to unify, lead, and oversee the church. He seeks to do these things by many means. Saying his prayers, leading an exemplary personal life, performing administrative duties, presiding at meetings, and talking with a great variety of people are some of the many things that he necessarily does as leader of the church. It is because we have leaders consecrated in the apostolic succession that they are entrusted with the authoritative and sacred actions of baptism, eucharist, absolution, and other sacraments. The few unique functions of a bishop — to confirm, to consecrate chrism, to ordain, to consecrate new churches — these all belong to the bishop because he is the authoritative spokesman of the church, not *vice versa*. After all, confirmation could be administered by priests, as in Eastern Orthodoxy. A handful of bishops would be quite sufficient to consecrate chrism, ordain, and hallow the few new churches built each year by Anglicans in North America. In fact, each diocese employs a bishop primarily, not to do the unique things he alone can do sacramentally, but to be a leader of the church.

If we turn to the priesthood, it is true that we often think of priests as being ordained primarily in order to administer sacraments. Yet historically, there is no doubt that the primary purpose of the ministers of this order is to serve as colleagues, associates, and councillors of the bishop in the gover-

SCHOOLS

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. B5719

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r; the Rev. Gregory O. Brewer, chap.
 Sun 7:30, 8:45, 11:15; Daily 12 noon; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

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

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap; Ms. Susan Connell;
 the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
 The Rev. Timothy B. Cogan, chap.
 HC Sun 10 p.m., Wed 5:30 p.m., Thurs 8:30

NEW YORK

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

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

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
 The Rev. John M. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

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

WISCONSIN

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published

in all

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

nance of the diocese. Because priests are the bishop's ordained associates, they share with him in the privilege of baptizing, celebrating the eucharist, and so forth.

What is a deacon really ordained for? This is a harder question. Bishops and priests are officers in the church with responsibilities comparable to those of officers in all sorts of secular organizations. We can understand that. Deacons are different. Their role is a uniquely Christian one, with no exact secular counterpart. Their primary mandate, some of us believe, is to give sacramental embodiment to our Lord's teaching, that the greatest shall be servant of all, and to lead the church as a whole in implementing this teaching. To the secular world, this does not, and can not, make sense. Even for us Christians, it is not easily understood.

It is because the deacon serves, because he visits the poor, the aged, and the prisoners, because his ministry is uniquely associated with Jesus, because of this, the deacon is the specially suited person to proclaim the words of Jesus in the Gospel, to pray for those in need, and to handle that cup of the New Covenant which is the sign of shared suffering and sacrifice.

In other words, the three ordained orders of the church, the episcopate, the priesthood or presbyterate, and the diaconate, all have traditional functions in the liturgy which express the reality of their active ministry in the church and in the world. From a materialistic point of view, we could have a much more beautiful liturgy if it were carried out by a troupe of professional actors, with their trained knowledge of speech, posture, and gesture. (Such artists do, indeed, have much to teach the church about communication.) The liturgy, however, is not a pageant or play to be acted out on a stage. It is to be worship in spirit and in truth. Those who take the leading roles must be carrying out real-life parts. What we do in church on Sunday morning is supposed to reflect our lives the rest of the week, and our daily lives are supposed to reflect our worship. This is true for every Christian. Part of the meaning of ordination, however, is that the ordained minister is to reflect this in a direct, evident, and explicit way. When it ceases to be so, the reality of the liturgy is eroded, and it ceases to be believable. This topic may require more thought that we usually give to it. Changing the subject abruptly, those who are planning ahead for Lent and Easter will be glad to know that a very attractive new resource is available for Easter Eve. *The Great Vigil of Easter: A Commentary*, a booklet published by the Associated Parishes, is illustrated by distinguished Episcopal artist Allan Rohan Crite.

BOOKS

Lucid and Probing

OUR HEARTS ARE RESTLESS: The Prayer of St. Augustine. By F. J. Sheed. Photographs by Catharine Hughes. Seabury/Crossroad. Pp. 95. Paper. \$4.95.

F. J. Sheed's essay on Augustine's prayers, quoted mostly from the *Confessions*, sketches the saint's intellectual and spiritual growth and interprets and meditates on the meaning of the prayers in connection with the life. Augustine's passions — obsessions, really — were sex and God. My only objection to Sheed's study is that he ignores, or does not recognize, the psychological link between the two. But the author does present a convincing summary of Augustine's heroic struggle for both purity and belief.

Augustine is a jagged edged saint, a modern type. Sheed quotes Christopher Dawson: "To Augustine the ruin of civilization and the destruction of the Empire were not very important things. He looked beyond the aimless and bloody chaos . . . to the world of eternal realities." The last sentence is true; but Augustine wrote *The City of God* in response to the chaos noted in the first.

"In my youth I became to myself a wasteland," said the saint. "Augustine," says Sheed, "saw that if there is no God, we have no identity: we exist briefly in a universe which is meaningless, since there is no one to mean it, before sinking back into the meaninglessness which wraps us as it wraps all things." Augustine, as Sheed notes, was an artist; he reminds us of our rock bottom emptiness apart from God.

Augustine broods at us across centuries and if we brood back at him, we see a figure much larger in intellect and spiritual capacity than ourselves yet all too like ourselves for comfort. Our hearts are more restless than ever, and Sheed's lucid, probing meditation deserves to be read with attention, and a prayer of one's own.

MICHAEL HEFNER
Lincoln Park, Mich.

Sensitive Analysis

C. S. LEWIS: The Shape of His Faith and Thought. By Paul L. Holmer. Harper & Row. Pp. 116. \$6.95.

Paul L. Holmer, professor of theology at Yale Divinity School, writes a scholarly, articulate, and profound analysis of the writings of C. S. Lewis and shows a sensitive understanding of the depth and breadth of the man. The

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small unassuming size of this book does not foretell the richness of its content.

Lewis's writings include some 40 books, poetry, essays and lectures, written over a period of 30 years. Holmer divides his book into five chapters. The fifth, "On Theology and God," is for me the strongest argument for Christianity today.

Holmer sets out to refocus Lewis's literature. He states, "There is a wisdom to be learned between the lines," and points up Lewis's understanding of the deeper side of rational and intellectual life, and his grasp of our common human nature.

An analogue of Lewis is quoted, in which he was standing one day in a dark toolshed and saw a sunbeam filtering through a crack in the door. Looking at it was to see the beam and nothing more, but using that beam of light, he could peer out and see the leaves of a tree and beyond that the sun itself 93 million miles away! For Lewis, "one looks at the beam and sees the world!"

"In his most popular *Screwtape Letters*, Lewis delineated the long standing need we all have for a very tough and virtue guarded personal life," Holmer continues. "His Christian literature contains no slick answers, no formulae, no grandiose promises about conversion, or about believing in the Bible, that would give solace to the careless or indulgence to the unreliable."

Holmer concludes with the following premise: "The things in Lewis's account of human life that are also the best are clearly the most costly. The Gospel cost God the life of Jesus Christ. . . . No wonder, then, that C. S. Lewis could serve us all so well."

ANN MARTIN
Tulsa, Okla.

Books Received

FROM AARON TO ZERUBBABEL: Profiles of Bible People, Iris V. Cully and Kendig Brubaker Cully. Brief sketches giving the most important facts about biblical persons. Hawthorn. Pp. 160. \$2.95 paper.

SURGEON ON SAFARI, Paul R. Jorden with James Adair. The story of a physician and his family who became part of an African mission operation. Hawthorn. Pp. 192. \$6.95.

HOW TO DO WHAT YOU WANT TO DO: The Art of Self-Discipline, Paul Hauck. How rational emotive therapy can help people cope with depression, anger, and fear. Westminster. Pp. 127. \$4.50 paper.

TOMORROW'S CHURCH, John H. Westerhoff. A resource for churches who want to redesign their educational ministries for social change from a biblical perspective. Word. Pp. 130. \$5.95.

ESCAPE FROM LONELINESS, Paul Tournier Tr. by John S. Gilmour. Reprint of a powerful study in the literature of psychotherapy. Westminster. Pp. 189. \$3.95 paper.

A BOOK OF HOURS, Elizabeth Yates. A sharing of a serene and mature faith. Vineyard/Seabury. Pp. 61. \$2.95 paper.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

POSITIONS OFFERED

NEEDED: A mature ordained catholic priest (part-time) to work in parish, parochial school with youth. Please send resume to: Grace and St. Peter's Church, 709 Park Avenue, Baltimore, Md. 21201.

ORGANIST-CHOIRMASTER-TEACHER for Massachusetts parish. Applications received until February 15, 1977. Apply with resume to Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

PRIEST—camp director for western diocese with winter and summer work as vicar of adjacent small town congregation. Reply Box I-294.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-297.*

PRIEST with advanced literary and theology degrees desires position as headmaster of boys and/or girls school. Administrative and educational skills. Excellent clergy and laity references. Reply Box T-295.*

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

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CHURCH DIRECTORY

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

CORTE MADERA, CALIF.

(Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8HC, 10 MP & Ser (HC 15 & 3S). Wed & Saints Days
10HC

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

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

WASHINGTON, D.C.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Waterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

EPISCOPAL CHURCH CENTER

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

EPIPHANY

1393 York Ave. at E. 74th St.

Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

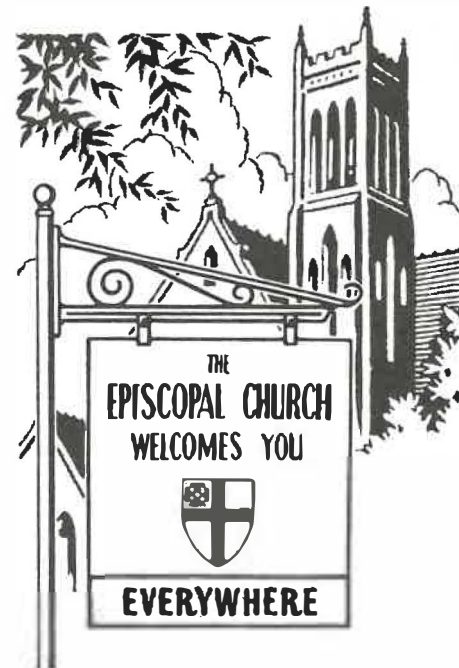
ST. MARY THE VIRGIN

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

ST. THOMAS

5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; Church open daily to 9:30



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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th St. and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine
of Our Lady of Walsingham.

PITTSBURGH, PA.

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

BROWNSVILLE, TEXAS

ST. PAUL'S 1626 E. Taft
The Rev. Fr. George W. Graydon, v
Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev.
Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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

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