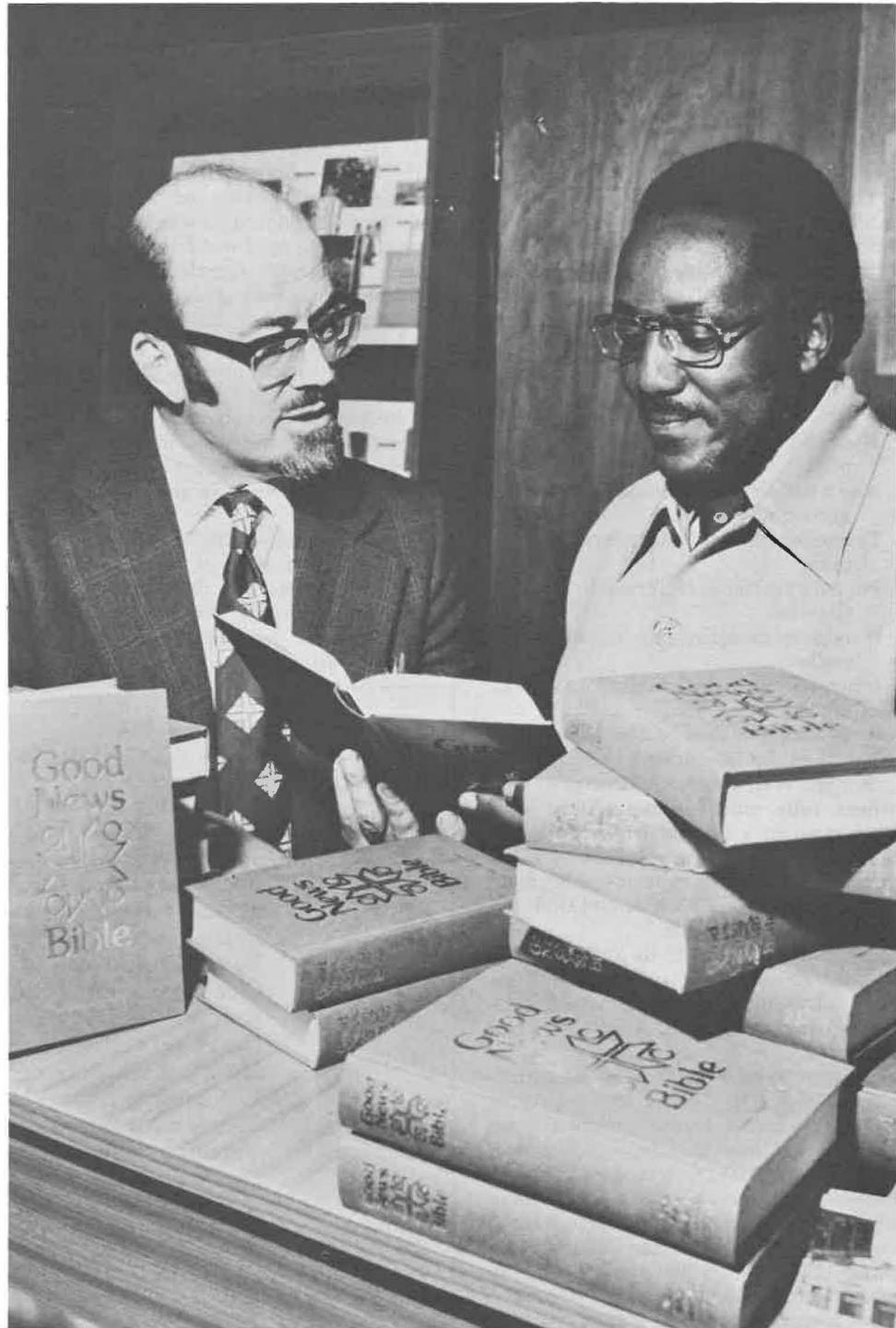


THE LIVING CHURCH

In Search of a Sovereign

• Page 8



Anglican Bishop Festo Kivengere (r), who fled to Britain from Uganda after the slaying of Archbishop Janani Luwum, and Thomas Houston, executive director of the Bible Society. A campaign has been launched recently to send Good News Bibles to schools in Uganda.

AROUND & ABOUT

DEAR READER:

The time has come to say goodbye to you whom I've been meeting in this column for the past nine years. It is a parting, and the French have a *mot juste* for that: "To part is always to die a little." So had Emily Dickinson: "Parting is all we know of Heaven — and all we need of Hell."

I don't like it either. But in this case I can say "*au revoir* but not goodbye" to some of you at least, because I have been graciously invited to resume *Around and About* in the *New Oxford Review*, the monthly publication of the American Church Union; and this I intend to do, *D. V.*, in the November issue of that journal.

One never knows — at least I don't — quite what to say when there's no way of knowing whether the parting is forever or only for a while. Shakespeare has Brutus and Cassius arrive at such a problematic parting, in *Julius Caesar*, and if you'll play Cassius I'll play Brutus and we'll get it said as well as it can be said:

This same day
Must end the work the ides of March
begun;
And whether we shall meet again, I
know not.
Therefore our everlasting farewell
take:
For ever and for ever, farewell,
Cassius!
If we do meet again, why, we shall
smile!
If not, why then, this parting was well
made.

I only hope we fare better in the aftermath than did Brutus and Cassius.

Simone Weil observed: "Two prisoners whose cells adjoin communicate with each other by knocking on the wall. The wall is the thing which separates them but it is also their means of communication. It is the same with us and God. Every separation is a link."

Not only is it so with us and God, it is so with us and us, with all communication between rational spiritual beings. Every separation is, or at any rate can be, a link.

Constantly over the years of my editorship I have experienced the reality of this mystery as it has embraced my readers and myself. I have felt a profound, undeniable, but inexplicable closeness to some people whom I have never met in the flesh and have known only in print or by letter. The wall of physical separation has been our means of communication, our link. Should I have been closer to them if that wall had

not been there? With some, possibly; with others, I'm sure not.

Many years ago, when I was in my twenties, I knew a man (only by letter — he saw to that) who recognized this truth as I at that stage did not. I was beginning my ministry in a small town in Minnesota and he lived in St. Paul. He wrote a letter to the editor of a Twin Cities newspaper that I liked, or I wrote one that he liked — I've forgotten which. We instantly became close friends by letter. Came a time when I was to visit St. Paul and have my longed-for chance to meet him. "Great news!" I wrote. "I'm coming to St. Paul next week. When and where shall we meet?" He replied by return mail: "Please don't. Why risk spoiling our friendship? Either or both of us might be disappointed." I was astounded. He was talking as if our friendship was closer, stronger, lovelier this way than it might be if that wall of physical separation were removed. It didn't make sense to me then. Forty years after it does.

I never did meet him in the flesh. I hope to meet him in Paradise, and hope that he won't be so squeamish about a face-to-face meeting with me there. It may be that "good fences make good neighbors" only while we are still in the flesh.

My heart swells with love and gratitude as I think of all of you who have become very close and dear to me and whom I do not know *kata sarka*, "after the flesh." Our very separation is our link. After all, why should this surprise

us, what else should we expect, in the communion (communication) of saints (those who are in Christ)?

What is painful about such a parting as this is not that it is the end of a beautiful friendship, for it isn't, but rather that it is the end of a particular stage of our journey together that proved to be delightful; and about such experiences the most mature of us are in some degree childish. We wonder why God can't let good enough alone. If we're happy with what is now apparently ending why shouldn't he be — and just let it continue? We find it hard to believe that even God, with all his good intentions and indulgent heart toward us his pampered darlings, can make this upcoming second mile as happy and pleasant as was the first. It's going to be different, whatever it is, and that anxiety about the unforeseeability of God's gifts awaiting us in the future is the true cause of our distress. At these parting points along the way, which are really change points, we need to recall to ourselves and to each other what we already know thoroughly well and constantly forget: that God is always coming up with "better things than we can desire or pray for" — and above all in the unfolding careers of our lives.

I don't find this parting exactly fun, but I know that it isn't exactly final either, and so God be with you till we meet again.

With love,
C.E.S.

Railside Mystic

Sudden lift of my heart trackside:
Golden light of a freight notches
The western main. Lift of my heart:
My work-week ends. Carpet of bright
Green acacia leaves at my feet, weeds
In the sand, light of their small
Yellow flowers, and the tall fireweed,
Cloud of pale green, limitless cloud—
Autumn flowering tumbleweed: lifting
Heart, yet no reason. Sudden around
Me, lift of knowing, deep autumn quiet:
Wonder why flowers bloom from trackside
Barrens. My happiness is golden light
Notching the western main, green acacia
Sandburs blooming yellow. Lift of my
Knowing, depths unspoken, flowering
Miracle in barren ground at trackside.

Hargis Westerfield

The Living Church

Volume 175 Established 1878 Number 13

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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September

- 25. Pentecost 17/Trinity 16
- 26. Lancelot Andrewes
- 29. St. Michael and All Angels
- 30. St. Jerome

October

- 1. St. Remigius
- 2. Pentecost 18/Trinity 17
- 4. St. Francis of Assisi
- 6. William Tyndale
- 9. Pentecost 19/Trinity 18

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; \$14.35 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.

Identity Problem

For several years the Rev. John A. Holmen and the Rev. John E. Holman have both served in the Diocese of Minnesota. Holmen continues to serve while Holman has left the Episcopal Church and has founded "an independent Anglican congregation" [TLC, July 31]. Holmen is a graduate of Seabury (1965) and lives in White Bear Lake, Minn. Holman has been ordained in the Roman, Old Catholic, and Episcopal Churches, resides in Milwaukee, and is presently identified with the Old Catholic Church.

The above words might help Holmen and Holman with a real identity problem.

(The Rev.) JOHN A. HOLMEN
White Bear Lake, Minn.

A Plea for Openness

Several recent articles and letters in TLC prompt me to reply to what I view as widespread misconceptions. As for the continuing debate over the Prayer Book, it seems that a number of TLC readers (to judge from their letters) had set their minds firmly against PBCP long before it went to press. It is convenient to form a first opinion, and then to seek as corroborative evidence only such writings as will reinforce it. It is time for all parties concerned with Prayer Book-revision to read again and digest the scholarly work of Jungmann, the closely reasoned meditations of Underhill, the copious documentation of Vatican II (not just our favorite commentary, pro or con), and the thoroughgoing series of Prayer Book Studies. Then, and only then, and after using all of PBCP in a spirit of prayerful adventure can we arrive at a valid stance in the issue of revision.

Finally, a note on the charge of creeping humanism in the church. Like any other cultural movement, humanism has both its darker and its brighter sides. Let us not forget that the ideals of humanism and the nationalism and literary fervor that rose from them were ultimately responsible for the founding of the Anglican Communion, and for the literary style upon which its "incomparable" Prayer Book rests. Let's not be too hard on the humanism from which we came; if its 20th century manifestation is the cross with which we must grapple, then

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let us meet it head-on, realizing that God, who creates nothing that is wholly evil, has provided in it, if we will find them, further avenues to his greater honor and glory and the increase of his kingdom.

BROOKS GRANTIER

Marshall, Mich.

Faith and Evidence

The last paragraph of the Rev. David DeVore's article entitled "Hope or Heresy" [TLC, Aug 28] is an accurate and beautiful statement of our Christian belief on the subject of life after death.

I do have some misgivings though about his statement that "the enthusiasm among Christians with all this life after death research" gives him concern because it demonstrates a shortage of faith, etc. When evidence appears to support a belief are we to reject it or ignore it on the basis that less faith may be required of us in the future?

What's wrong with rejoicing when evidence backs up our faith? It doesn't change the content of the faith itself.

(The Rev.) DONALD R. CLAWSON

St. Paul's Church

Delray Beach, Fla.

For TLC, Aug. 21, Thanks

In my humble opinion the article, "A Serious Call," by the Rev. Robert Shackles, is a masterpiece and I completely agree with him.

I, too, feel that the clergy must be a cut above the laity in all aspects. In too many instances a clergyman has lowered his standards thinking that was the best way to reach the lay person. This should not be accepted even by the laity.

I wish to thank Fr. Shackles for stating one of the many points that needs to be publicized and thank TLC for bringing this fine article to its readers.

I would also like to thank the Rev. Richard J. Cipolla for his fine article, "A Pressing Moral Issue," in the same issue of THE LIVING CHURCH.

The Episcopal Church needs more clergy like these two to stand up and speak their minds.

J.F. WHITE, JR.

Bossier City, La.

Pick-and-Choose Fundamentalism

For the church to require celibacy of her homosexual sons and daughters while she blesses the "marriages" of her once, twice, and thrice divorced children—and that often with a nuptial mass—is nothing but unmitigated hypocrisy!

I would not want to be misunderstood. I do not want the church to be narrowly consistent and excommunicate remarried divorced couples; I want the church to be magnanimously consistent. Treat the homosexual the same way you treat

a remarried divorced man or woman—with acceptance, love, and forgiveness. Surely the gospel is not restricted to divorced heterosexuals! We rightly bless the marriage of a divorced man because that is where he is even though he is, as St. Augustine said, *incurvatus in se*. Celibacy may be the way of salvation for some people, but it is not the gospel. If it is, then divorced people would have to practice celibacy.

Some (doubtless the vast majority) might object that there is a difference between sinning "naturally" and sinning "unnaturally." I leave the discussion of that to the august Virginia fathers. But in reference to the "Statement of Policy of the Virginia Theological Seminary" I am not [TLC, Aug. 28], even sure that sinful man in his ego-centric predicament can catch anything but the most obscure glimpse of what the pristine glory of the creation was like. Of course, the Bible helps to clear the image, but the issue is immediately confused when one realizes that Bishop Paul Moore and Anita Bryant read the same Bible.

Even Moses could understand the creation only imperfectly. It was he—not Jesus—who permitted divorce on the grounds of adultery.

I can understand Anita Bryant—she's a Baptist—but I have a very difficult time in having patience with some of us Episcopalians who are pick-and-choose fundamentalists. (I include myself, for I have fallen into this pit of heresy more than once when I have been too lazy to think clearly!) I remember when Bishop Moore ordained an acknowledged lesbian to the priesthood, I remarked, "I do not object to his ordaining a *lesbian*, but I do object to his ordaining a *woman*!" Now I'm profoundly glad that he ordained both!

We can also understand the redemption only imperfectly, but I hope better than the creation. The message comes through clearly—Christ died for sinful homosexuals as well as for sinful heterosexuals.

In relationship to women in the priesthood, I remember repeatedly saying, "The church is premature." Perhaps she was and perhaps the issue of homosexuality is premature also. After all, the public lauds a man who has received the Congressional Medal of Honor for screwing a bayonet in an enemy's ribs, while—what was the battle cry of some in Florida?—oh, yes, "Kill a Queer for Christ!" I would like to think that no Episcopalian appropriated this motto, but I suppose . . .

In any event, I am glad that neither Virginia Seminary, nor this rectory, nor your editorial office, nor Integrity's, nor Anita Bryant's home is the headquarters of the Holy Spirit!

(The Rev.) DONALD D. DUNN

St. James' Parish

Albion, Mich.

THE LIVING CHURCH

September 25, 1977
Pentecost 17/Trinity 16

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EPISCOPAL CHURCH

Former Consultant Jailed for Refusing to Testify

Luis Rosado has become the fourth person connected with the former National Commission on Hispanic Affairs of the Episcopal Church to be imprisoned for refusing to testify before a federal grand jury.

He was placed in the Metropolitan Correctional Center in New York with his brothers Julio and Andres who also refused to testify before a grand jury seeking information on the Puerto Rican terrorist group, FALN. Carlos Alberto Torres, who has been identified by federal agents as a member of FALN, served on the Episcopal Church commission in 1976.

Maria Cueto and Raisa Nemikin, executive director and secretary, respectively, of the commission, were jailed in March for refusing to testify. Pedro Archuleta, who also served on the commission in 1972-73, was imprisoned in June when he refused to talk to the grand jury.

At a hearing before U.S. District Judge Richard Owen on a motion to quash the grand jury subpoenas, attorney William Kunstler argued that the federal prosecutors were "just going down the list of people connected with the Episcopal Commission on Hispanic Affairs."

Mr. Rosado had been a consultant to the Episcopal commission in 1976 and was initially retained by the Hispanic American Ministries Task Force of the ecumenical Joint Strategy and Action Committee (JSAC) to help organize a project on grand jury abuse. The project and Mr. Rosado's position were terminated several months ago, and a similar project was organized through the National Council of Churches. The other two Rosado brothers were not connected with the commission.

Julio, founder of the National Committee Against Grand Jury Repression, told Judge Owen that the federal government wants to destroy the Puerto Rican independence movement. "This is the purpose of investigating FALN bombings," he declared.

At one point, the judge asked: "If the Puerto Rican independence movement takes credit for killing someone in the Mobil building (site of a recent FALN

bombing), is that something that should be investigated?"

Mr. Rosado replied: "We're dealing with a very complex and total movement." He said that an action by one part of the movement does not justify government action against all aspects of the movement.

After ruling against the motion to quash the grand jury subpoena, Judge Owen ordered the brothers to appear before the grand jury. They refused to testify, and after a contempt hearing they were jailed.

ESPISCOPATE

Bishop Campbell, OHC, Dies

The Rt. Rev. Robert Erskine Campbell, 93, senior member of the Order of the Holy Cross, and sixth Bishop of Liberia, died Aug. 23. He had lived at the order's Mt. Calvary Retreat House in Santa Barbara, Calif., for some time.

Bishop Campbell made his life profession in 1917, and taught at St. Andrew's School, St. Andrews, Tenn. In 1922 he was named prior of the Holy Cross Mission in Liberia and three years later was consecrated bishop. From 1936-38, he was assistant superior of the monastery in West Park, N.Y., and in 1948 was elected superior, a post he held until 1954.

Bishop Campbell had served the Guild of All Souls, the Order of St. Helena, the Society of St. Margaret, the Confraternity of the Blessed Sacrament, and others.

WESTERN MASSACHUSETTS

Town Upset at Diocese

A decision by the Diocese of Western Massachusetts to tear down an unused church — the only one in the community — has created quite a stir in Washington, Mass.

There have been months of contention between local residents who want to preserve the turn-of-the-century structure and the diocese bent on tearing it down so it won't be used as a "bootleg" church.

In the course of the controversy, the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, has taken out two advertisements in the *Berkshire Eagle*. In the first, he urged death with

dignity for the structure; in the second he defended himself against what he called character assassination.

"There are times when the structure of a mission or church," he wrote in the first ad, "may . . . be mortal, rather than immortal. For as we go through the countryside, we see churches now used for another purpose — antique shops, Alice's Restaurant, a karate studio . . . a VFW drinking hall . . . a funeral parlor, yes, even a general store . . . How tragic we think."

The bishop's second and longer ad was titled "The Episcopal Church is a Democratic Church" and stressed his inability to act in the matter without advice and consent of the diocesan council.

Bishop Stewart asked "the spokesman for the town of Washington and the mass media to respect our democratic tradition" and "in the spirit of truth and fairness to refrain from allegation, conjectures, and rumors . . . If they wish to continue to assassinate my character, that is their choice . . . But in the name of charity I implore them not to set men and women of good will against each other as they are doing."

The bishop refused a July request for a meeting on the chapel with county commissioners because of what he called mass media pressure tactics by preservationists.

Various proposals have been made to turn the building over to a group committed to saving it, to be used as a place of regular or occasional worship, perhaps under the auspices of another church body.

Late last year, the diocese was prepared to sell the church to a private individual for use as a house but the local board of appeals would not give a zoning variance.

No further action will be taken, the bishop said, until the next regular meeting of the diocesan council. At that time a proposal by town selectmen that would preserve the church will be considered.

ORGANIZATIONS

Episcopalians Serve CSLA

The Church and Synagogue Library Association, a non-profit organization formed to provide educational guidance in the establishment of congregational library service, observed its 10th anniversary during a conference in Dallas,

at which time awards were made and the 1977-78 officers named.

Among those honored was Joyce White, an Episcopalian instrumental in organizing the first chapter in the Philadelphia area. She has been CSLA executive secretary, president, and conference chairman and in Dallas received an honorary life membership in the organization. She was librarian of the Penniman Library at the University of Pennsylvania. Currently she is doing graduate work at the Episcopal Seminary of the Southwest.

Cynthia Stensfield, also an Episcopalian, is CSLA secretary and librarian of St. Mary's Church, Manchester, Conn.

A third Episcopalian recognized by the organization is Ruth A. Turney, librarian of Trinity Church, Newton, Conn. She is treasurer of CSLA.

Membership in the library association continues to grow as the organization now has chapters in most states as well as in several Canadian provinces. Its central office is in Bryn Mawr, Pa.

PRESIDING BISHOP

Former PECUSA Priests Meet with P.B.

Five priests who have left the Protestant Episcopal Church in the U.S.A. because of certain decisions made at the last General Convention attended a one day meeting with the Rt. Rev. John M. Allin, Presiding Bishop, to discuss problems related to their separation.

Bishop Allin said he invited the priests not "to try to sell them on a particular plan or course of action" or to try to talk them out of their resolve to leave PECUSA.

A short statement issued after the meeting in Greenwich, Conn., said it was "marked by cordiality and an open exchange of views. There was a unanimous agreement to continue conversations between representatives of the Episcopal Church and of dissident groups either now separated from that body or still within it. Both groups agreed that there was a mutual desire to remain within the historical catholic church and within the Anglican Communion."

The five priests, who met with the Presiding Bishop, are the Rev. Frs. John D. Barker, Hollywood; William T. St. John Brown, Sun Valley, Calif.; George H. Clendenin, Glendale, Calif.; Maurice Freemyer, Mountain Home, Ark.; and James O. Mote, Denver.

Two other priests, the Rev. Robert S. Morse, Oakland, Calif., and the Rev. Clark A. Tea, Boulder City, Nev., had accepted the invitation, but were unable to attend.

Fr. Mote told Bishop Allin that in his opinion, the Episcopal Church is no longer a part of the One Holy Catholic and Apostolic Church because of

General Convention decisions to approve a revised marriage canon, to permit the ordination of women to the priesthood and episcopate, and to fail to take a hard line against abortion. He invited the Presiding Bishop to join with the five in leaving PECUSA.

Bishop Allin told the five that he had no reservations whatsoever about being able to serve as a catholic bishop within the Episcopal Church.

Fr. Barker and Fr. Clendenin brought up the subject of the lawsuits between their congregations and the Diocese of Los Angeles, but the Presiding Bishop made no commitment to any specific course of action regarding the suits.

CONFERENCES

Common Celebration Causes Controversy

The heads of three Iowa City congregations were co-presiders at the only common eucharistic celebration during the 32d North American Liturgical Week in Iowa City last month.

The ceremony, which generated some controversy at the liturgical gathering, included a common liturgy of the word, but then split off into three separate sections for separate eucharistic services.

Clergy taking part were the Rev. Paul Sandin of the First Baptist Church; Msgr. Cletus P. Madsen of St. Wenceslaus Roman Catholic Church; and the Rev. Roy Wingate of Gloria Dei Lutheran Church.

The Rev. Gerald Sloyan of Temple University faculty in Philadelphia, a leader in the Roman Catholic Church's liturgical renewal movement, gave the homily during the common liturgy.

Charismatics Meet

Over 1,600 people attended the Episcopal Charismatic Fellowship National Conference held in conjunction with the 1977 Conference on Charismatic Renewal in the Christian Churches, which attracted 60,000 to Kansas City.

Main speakers at the Episcopal Conference included the Most Rev. Bill B. Burnett, Archbishop of Capetown, and the Rt. Rev. Ban It Chiu, Bishop of Singapore.

THEOLOGY

"Right Kind" of Triumphalism, MacQuarrie Theme

The Rev. Dr. John MacQuarrie, writing in a Roman Catholic international quarterly declares that a "right kind" of triumphalism or pride in the Christian church may be the best defense against "excesses of pride" that have led Christians to lose their purpose.

He said this loss is particularly apparent where antitriumphalism has gone to "such extremes" that "matters of real importance and value, especially in liturgy and worship," are endangered.

Declaring that 20th century man "can still rise to spiritual greatness," Dr. MacQuarrie, Lady Margaret Professor of Divinity at Oxford University, said it may be that in the Christian tradition "the contrast between pride and humility has been made too starkly."

He indicated that a "right kind of pride" in the church may be necessary to deliver the church from polarization and dissension.

"There is possible deliverance," he stated. "The pride which hardens men and leads them to be deaf to each other and even despise each other can be overcome if both sides are brought into a presence that humbles them both . . . the presence of God."

Writing in *Communio*, a review of contemporary religion at Gonzaga University, Spokane, Dr. MacQuarrie pointed to an idolatrous pride, in which some Christians make their own opinions ultimate. He said "in some measure it happens to all of us, whether we call ourselves conservative or liberal or radical or whether we take pride in not having a label. . . This kind of idolatrous pride, whether it divides the Church within itself or the Church from the world, is destructive.

"But the cure for it is to take a higher view of the Church," he said, a view which sees the Church as "a hidden glory striving to find expression" and "part of humanity where God is seeking to manifest his purpose . . ."

Noting that the Church is neither "the kingdom of God" on earth nor "simply a fallible human society," Dr. MacQuarrie said "we esteem the Church rightly if we seek in it a hidden glory and promise that come from God who has called us into the Church through Christ. And the more we can perceive that glory and . . . God's presence in the Church, then the more our human conceits and superiorities fade away in that presence."

The university professor said "we are made aware of God's glory in worship" and in stating his agreement with the Rt. Rev. Mervyn Stockwood of Southwark and Prior Roger Schutz of Taize', he said it is in worship that the "right kind of triumphalism" can be found.

He observed that Bishop Stockwood, an Anglican, and Brother Roger, a French Protestant, had agreed that "anti-triumphalism" has been carried to such extremes that matters of "real importance and value, especially in liturgy and worship, are in danger of being lost or severely damaged."

In calling for "the right kind of triumphalism" as "our best guard against the excesses of pride," Dr. MacQuarrie said "priority in worship" must

go to "the presence of God . . . to deny man access to the mystery of the transcendent is to cut him off from something that belongs to the fullness of his life."

He went on to note that the great works of music and art in the 20th century prove that man is not incapable of sensing the mysterious. "These works show that 20th century man can still rise to spiritual greatness and is not shut up in the trivialities to which some would consign us. This is the right kind of triumphalism, and forms our chief bulwark against the overweening pride of man."

HUMAN RIGHTS

Hopeless Patients Chose Death

Given a choice of quiet death or drawn-out treatment with little hope, 21 of 24 patients at a hospital opted for death.

Results in a three-year program at Los Angeles County-University of Southern California Medical Center are described in a recent issue of the *New England Journal of Medicine* published in Boston.

"We believe that people have a right to live and to die the way they want," said Sharon Imbus, a program researcher. "People have a right to make their own decisions and to know what's happening to them."

Given a choice, all but three of the patients, aged 19 to 90, opted for only basic care and pain medicine. All 24 patients later died. In all cases, medical records indicated that no one with comparable burns had survived and the patients were told this.

For a few hours after burning, patients feel little pain and can think clearly. In the program, the center's most experienced doctor "tries to assume the role of a compassionate friend who is willing to listen" as the alternatives are presented. No family members are allowed in the room.

The researchers say that once the decision to die without a struggle is made, the patients become peaceful. "They then try to live their lives completely and fully to the end, saying things that they must say to those important to them, making proper plans, reparations, and apologies."

The minority who want treatment are put in the burn center's intensive care unit.

HUMAN RIGHTS

Prophecy of "Demise Pill" Stirs Trouble

A new row over euthanasia blew up in England when a physician predicted a death pill to get rid of people who grow old and decrepit.

"It is somewhat sinister that we now

Continued on page 13

BRIEFLY . . .

In a survey among Roman Catholics in the Irish Republic, 85% of the respondents considered missing Sunday mass as "wrong," 24.4% as "always wrong." Over two-thirds of these saw it as a neglect of duty or as being against the law of God or of the church. Less than 5% stressed the spiritual aspect.

Opposition to the rumored arrival of some 30,000 families of German and Dutch extraction from South Africa, Rhodesia, and Namibia continues to grow in Bolivia on the grounds that the white settlers will bring "apartheid mentalities" with them. The government has denied that approval has been given for massive resettlement but a plan to open Bolivia to white colonists has been drawn up. So far, the denials refer only to numbers—30,000 families or 150,000 individuals. A religious orders conference said the new settlers would be aided by Bolivians who, although they are not racists, "treat the poor and uneducated Indians contemptuously."

A survey of members of the United Presbyterian Church has found that most think a pastor's spouse should serve as a church member without special obligations or privileges and that the spouse should not take a leadership role in the congregation beyond that of most of the laity. Responses were compiled from about a 75% return from members of Presbyterian Panel, a representative group from the 2.6 million member church.

According to a decree published by the Vatican's Sacred Congregation for the Doctrine of the Faith, the fact that a man has had a vasectomy does not necessarily preclude a valid church marriage. However, the ruling does not change Roman Catholic teaching that men who are "antecedently and permanently" impotent, or incapable of conjugal intercourse, may not be validly married. Up until now, the Roman Rota has cited vasectomy at the time of marriage as grounds for annulment.

Some 850 scholars from 30 countries assembled in Jerusalem for the opening of the 7th World Congress of Jewish Studies, the largest ever since the inaugural congress in 1947. Among them

were over 150 non-Jewish scholars. About 700 lectures were scheduled under four main headings—Ancient Near East Archaeology; Jewish, Zionist and Israeli History; Jewish Thought from Bible to Buber; and Linguistics, Folklore, Arts, and Music.

Among the five Rhode Island religious leaders signing a statement opposing the development of the neutron bomb was the Rt. Rev. Frederick Belden, Bishop of Rhode Island. The statement expressed "sincere sorrow" at the development of a weapon which leaves property undamaged and "kills 'only' people, whether immediately or eventually, slowly, and painfully."

The Rev. Margaret Ann Muncie, Episcopal chaplain at Vassar College, read the opening prayer at a session of the U.S. House of Representatives at the invitation of Rep. Hamilton Fish, Jr. He called her prayer "inspirational." Ms. Muncie is the wife of the Rev. Stephen Bolle, rector of St. Luke's, Katonah, N. Y.

A recommendation that women be permitted to become ordained deacons and considered for other leadership positions which church law does not require priests to fill has been made by Roman Catholic Archbishop William Borders of Boston. He did not urge that women be considered for the priesthood.

The U.S. Office of Education under Title III of the Higher Education Act of 1965 has given a \$1 million grant to Trinity College run by the Sisters of Notre Dame de Namur in Washington, D.C. The funds will be used to create a special learning skills center on campus to provide individualized training in reading, writing, and mathematics.

Dr. John William Charles Wand, Bishop of London from 1945-55, died in Lingfield, England at the age of 92. An Anglo-Catholic, he was a strict opponent of divorce and a strong supporter of Sunday recreational pleasure—two positions among others that landed him in controversy. Americans heard him at the 1954 Anglican Congress, at the 250th anniversary of Trinity Church, New York, in 1947, and again on an extensive speaking tour in 1949. In his earlier ministry he was Archbishop of Brisbane, then Bishop of Bath and Wells before he succeeded Dr. Geoffrey Fisher in the London post. His wife, Amy Wiggins, died in 1966.

IN SEARCH OF A SOVEREIGN

*able to keep us posted
as to temporal realities
and abreast of spiritual truths*

By HAROLD L. BRUMBAUM

“In those days there was no king in Israel; every man did what was right in his own eyes” Judges 17:6.)

If the playpen psychologists are not misled, time was when we Episcopalians should have been as happy as a flock of sheep at feed in a royal fold. We had structures, we had safeguards, we had shepherds which, as we paid them heed, rewarded us with succor, safety, bearings, and at least a modicum of sanity in turn.

If by chance you were a parish priest back then, the way to get good grades — and so, no doubt, the way to corporate preferment too — was spelled out like the Articles of War. On Sunday morning, rubrics told you what to do: to declaim the Ten Commandments monthly and the Exhortation thrice a year, in the interest of keeping the troops on their toes, was, for example, *de rigueur*. Whatever the parish, the bill of fare was pretty well fixed, the dishes as predictable as those at any outlet of a fast-food chain today, if with somewhat greater room for flights of fancy in the way they were served up.

In the daily round, things like canon law and front office memos kept you out

of mischief most of the time. And if, as could happen, you started neglecting your chores, there was usually a bishop around to get you cracking again, since authority meant, in those days, with bishops as with girl friends, the power of dispensing favors or withholding them: the capability to place, displace, reprove or reward. The keys of the kingdom — to wit, the diocese — were his to jangle, and he customarily did.

If as it happened you were of the laity, you had your own set of manners to mind. No coming to supper without confirmation first; no remarriage without consent (how we did feel for Peter and Margaret Rose!); no gourmandizing of a Friday night; no sacking-in of a Sunday morn. By avoiding such taboos, by playing the game, you would eventually, assuredly, advance to Go: get elected to the vestry, perhaps; become a warden, even; and of course get into heaven, the destiny that all but the most obdurate communicants were ultimately slated for. For though salvation was indeed by grace, adherence to a list of rules as long as Leviticus wouldn't hurt a bit.

But then, all of a sudden, the fox got into the barnyard and the donnybrook began. Along came a pope who, running true to form, said you couldn't make good, honest love without taking your chances on making a baby too — but now

a lot of couples put that maxim to the test without having the roof fall in. The papal sway might extend *urbi et orbi* as heretofore, but now, evidently, only at the pleasure of the populace: it was, in short, susceptible of dissent. Along came a bishop or two of our own who, deploring the cut of our theological jib, fashioned one more to their liking — whereon we hospitably revamped our canon law to help them feel at home. Then came a covey more, ordaining helter-skelter as the humor took them; and, hard on their heels, a convention so bent on tidying up that it swept the rule book under the rug and called it the will of the Lord.

Small wonder that one might not have got around to deliver the bishops' letter when it came, urging all hands to buck up and suggesting, in effect, that this was why God had invented rugs to start with. And small wonder that one hardly looks to them now, in their dealings with mischievous colleagues like the sometime Bishop of Springfield and the incumbent of New York, for the reaffirmation of standards from which to depart.

In a word, a church where decency and order had so long prevailed has come of late to look like liberty hall. Canons and councils have lost their clout; bishops don't mind the bylaws, and priests and laity don't mind their bishops. Our chief magisterium, the General Convention, has lost credibility, and, casting about for a higher power to make us behave, some people, coming full circle, are looking to the pope!

Where else, then, are we to look for the certain, steadying hand? Where find that unimpeachable authority, able to keep us posted as to temporal realities and abreast of spiritual truth? To our Presiding Bishop, perhaps? Alas, trying to keep peace in the family, he calls for it when there is none. And because, in a laudable quest for justice, his predecessor laid an inadvertent guilt-trip on people who wanted to say their prayers, his blamishments are not now much attended. Strive as he may, Colossus-like, to bridge our divisions, his is more the sympathetic figure of a man, one foot committed to the land, the other to his craft, trying to keep his purchase on them both and yet stay dry.

The Rev. Harold L. Brumbaum is rector of Christ Church, Los Altos, Calif.

Perhaps, then, we might look to Lambeth, and the worldwide conference of bishops who from time to time foregather there. Perhaps their august, collective voice, transcending partisan affairs, can command us, bring us to heel? But again alas, like some decrepit sage, the gathering at Lambeth is a toothless wonder, however full of wisdom yet without an effectual bite. Thus, at any rate, the chairman of the Anglican Consultative Council could declare that "to wait to hear what Lambeth has to say" is no less than "ridiculous in this day and age." And whether out of deference to that political fact of life, or out of his own desire to get the show on the road, the Archbishop of Canterbury himself declined to voice the hope that hot potatoes like the ordination issue might be left to cool until the conference should have the chance to take them up.

So there is no institutional place to turn, evidently; no, not one. Thanks to incapacitation or misrule in many high places, inside the church and out, there has come to exist that widely observed "crisis of confidence" in the powers-that-be whose mark is the transfer of reliance in their dicta to the realm of private perceptions and the individual conscience instead. Coercive authority, that ancient social additive whose sanctions for so long made people behave, has been discredited. And in the name of libera-

tion from it, or anyway under that guise, the seat of power has been shifted from the system to the autonomic self.

Put in terms of rough ecclesiastical equivalence: no longer able to hold up the prospect of perdition to a people who have come to disbelieve in it (*i.e.*, to speak persuasively of long-range moral consequences in a hedonistic time), the main-line churches cannot make their members toe the line the way they used to do. The catholic concept of authority, by whose terms the hierarchs decree and the community complies, has given way to a caricature of the protestant one: having pondered the scriptures as to the business at hand, the individual makes up his mind. Or so, at any rate, it seems that the forms of the faith that are flourishing tend to be those in which everyone is free to be his own pontiff, confessor, exegete and scribe, and in which salvation itself depends on a private response of a carefully specified kind.

And perhaps this shift is altogether to the good. Perhaps the counsels of the inner heart provide the sanctions and stability we seek? But alack, as authority figures go, the self can be the most perverse, the most autocratic of all. The most tyrannical of masters, it can also be the most grudging to forgive. Ignore therefore the strictures of society as best one can, be subject only to oneself, and one will still find devils enough within

the walls to tear him limb from limb, to the point of being forced to cry, with Paul, "Wretched man that I am! Who will deliver me from this body of death?"

Driven to that extremity, as perhaps we must be too, Paul of course found the answer that served him, an answer discovered, not in a system, nor in his psyche, but in someone who called on him to enter his service in turn: "Thanks be to God," his cry modulating to one of joy, "through Jesus Christ our Lord!"

And perhaps precisely because we have come to disown coercive authority, whether seated in some agency or centered in ourselves, we may now, in these last days and literally by the grace of God, be freed to recognize that altogether sure and kindly source of rule which, at hand to it all along, the church of all institutions should have heeded all along, because it is the welcoming, affectional authority of Christ himself. Amid the pretenders, it turns out that there is an authentic king in Israel after all. And submitting ourselves not to the church as such, neither to its scriptures (except insofar as both are mediators of his love), but to the Lord who moves and ministers within and beyond them both, we are invited to be Christians!

And what, then, of the church, its confusions and its counsels? Well, you offer it your best as always, to be sure; though now not out of institutional obligation as such, but because you are coerced to do so by love — by a love responding to that in which, as a bridegroom his bride. Christ holds it fast.

And thus approached, as the meeting ground of loves, that church can be a pretty healthy, liberating place. For that is a church whose message is not (the new Millennialists notwithstanding) the threat of Armageddon but the promise of the Kingdom of God; whose task (the New Puritans apart) is to alleviate guilt, not create it. For those very reasons, to be sure, it still must issue admonitions: not to take the fun out of life, but to help take the hurt out. It still must warn about hell-fire (read 57 kinds of personal and interpersonal death): not as a punishment for sin, but as its price tag.

It is an inviting, vulnerable church, that is to say, whose power lies in weakness; a church which, opening the way to life and wholeness, peace and joy to those who hunger for such things, reflects what, as its wounded Lord bears witness, is apparently the management style of God himself. And that is a style which, not only for our own sake but for that of the world, he may now be calling us — bishops, priests, and laity alike — to pioneer. It is in fact a calling to the much neglected ministry of deacons: a ministry in which, extending ourselves and expending ourselves, we are heard through the language of deeds to declare, "I am for you; please let me serve you; please let me care."

De Profundis

O God of farthest galaxies,
God of the atom's power,
In loving mercy be with us
In our most needy hour.

O God of grace and tenderness
Who knows our every woe,
With thine own balm bind up our wounds
And shield us from the foe.

O God of everlasting life,
Whose kingdom cannot end,
From every threat that death can bring
Thy power our souls defend.

O God of wondrous mystery,
The universe thy throne,
Give us to trust in thee until
We know as we are known.

O God of majesty and love,
To whom our hearts we raise,
Accept, we pray, our gratitude,
Our penitence and praise.

Roy Green

DRINK CHRIST'S



CHALICE LOVINGLY

By SISTER MARY MICHAEL

I am writing this from the tropics, where at the moment one of my three Sisters is ill in bed with an attack of asthma caused, doubtless, by the rainy season; another is suffering more and more as the years go by from arthritis; and the third is sometimes so weary from the load she feels compelled by her love for Christ to assume that she falls asleep occasionally during the daytime. What is the essence of our life together? What keeps us here? What makes the illness, weariness, advancing old age, and the other things like mud in the rainy season, dust in the dry, mosquitoes all year round, open sewers, the at times unendurable heat, and the ever-present language barrier — what makes all these things bearable in this one little house of our religious community?

Our relationship with Jesus Christ, the Son of the living God, is what really matters. Nothing else in the world ultimately matters at all. And how can we keep our relationship with Christ alive and growing? All the discussion groups, sensitivity courses, or seminary classes in the world won't ever do for us, in my opinion, what our prayer time in chapel, our daily holy communion, frequent confessions, and divine office can and should do. If our relationship with Jesus Christ is what it should be, our relationship with every other human being on earth will gradually become (as much as lieth in us!) what he wants it to be. What does he want it to be? "This is my commandment

— that ye love one another as I have loved you."

Thinking about God's love for us, I remember once reading in some retreat notes by Edward Leen a very beautiful thought about it — so beautiful that I have never forgotten it. He said "if we could bring together and knead into one mass all the combined loves of the world, and all that has been or will be of love of parents for children, of spouse for spouse, of friend for friend, it would be as a drop of water to the ocean compared to the love of God for each one of us." Someone once said that God shows this love of his for us by "schooling us in his own way of loving." And his own way of loving is difficult for us mortals. "Christ was crucified because he taught a kind of love which demands total surrender. It spells death (to self). . . . If we turn to God and come face to face with him, we must be prepared to pay the cost. If we are not willing to pay the cost, we must walk through life being a beggar, hoping someone else will pay. But if we turn to God, we discover that life is deep, vast and immensely worth living" (*Beginning to Pray*, by Anthony Bloom).

The essence of the religious life, it seems to me — the heart of it, the core of it, all that matters here in the tropics or at home — is first of all a deep and abiding relationship of love with Christ. And if that is right, what we will want more than anything on earth is to do and become all he asks. What keeps us here is our love for Christ and our desire to do his will. What binds us together is the Christ we see in one another — the Christ we want to become to one another. "Since Christ became man, God has no other face than that of our neigh-

bor" (*Christian Prayer*, by Ladislaus Boros).

Religious are blessed, I think, above all people on earth because our lives are so arranged by our rule that we do have time daily to seek to know God in prayer — the only way that any of us will ever really get to know him — and the glimpse of his presence that our Lord gives us along the way to him are highest earthly joy. Richard Rolle, when he was writing about what trying to live in God's presence meant to him, said: "This is full joy. This is endless joy. This is glorious joy. And it is found wherever Jesus is found."

Love brought Christ down from heaven to a manger in a stable; love led him from the stable to a cross on Calvary; love carried him from the cross into the tabernacles of our churches; and it's the coming of the Lord of Glory into our tabernacles and into our lives that has made all the difference in life to us. Suffering, weariness, and even death itself are not lasting tragedies. The only real tragedy on earth is sin — the not doing, the not accepting God's will — sin, which in its essence is lack of the practice of love.

"Drink of the chalice of thy Lord lovingly if thou desirest to be his friend and to have part with him . . ." (*The Imitation of Christ*, by Thomas a Kempis). To drink every drop of the chalice of our Lord means in the long run to live lovingly, joyously, as Christ so longs for our sakes that we do. Love and joy are the final words in true Christianity — not suffering — the love and joy that have their roots in responding with whole-hearted love, sacrifice, and service to God's great love.

Sr. Mary Michael, S.S.M., serves at St. Margaret's Convent, Port-au-Prince, Haiti.

EDITORIALS

God's Word for Dives—and Us

In all parishes which are using the new three-year lectionary at the eucharist, worshipers on this Sunday (Sept. 25: Pentecost 17, Trinity 16) will hear in the holy gospel our Lord's great parable of Dives and Lazarus (St. Luke 16:19-31). That most of the sermons will be appeals to compassion for the poor and hungry — with Dives being held up as a horrible example of what a Christian ought not to be — is to be expected, and that's quite as it should be. But when you go to church on this Sunday you may hear nothing said to call your attention to another awesome warning which Christians need quite as much as they need the one about the peril of failing to see Lazarus at their gate; and so we call our attention to it here.

Dives in Hell begs Father Abraham to let him return to earth to warn his brothers of the danger of making the mistake that he himself had made. Surely, he argues, when they see me — once dead and buried — standing right there in front of them, they'll take seriously what I tell them about God's laws and judgments! And Father Abraham replies: If they will not listen to Moses and the prophets they will not listen to you even though you rise from the dead.

The warning, to put it simply, is against the error of supposing that people who are careless and heedless of "God's Word written" (Article XX) will be persuaded of their obligation to hear and to obey the commandments of God if only some sign can be given them that God is "for real"; that those commandments of God are indeed that, and are now and forever binding; and that the consequence of disobedience is Hell, both here and hereafter.

"Moses and the prophets" were "God's word written" for Dives, and for Jesus, and they remain so for us. Everything that God enjoins as to our dealings with our neighbor, whoever he may be, is there, in black and white. Jesus came not to destroy but to fulfill it. We may hold, as Christians, that Jesus has given us a clearer understanding of what God requires of us: *e.g.*, that we are to abstain from murder or adultery in heart and mind no less than in body. But for us, as for Dives and Dives' brothers, the education of our conscience must come from a faithful and obedient hearing of "God's Word written." If we will not hear Moses and the prophets, neither will we be persuaded though one rose from the dead.

Indeed, One did rise from the dead. But he did not do so in order to instruct our conscience. He did so in order to live for us and to give us eternal life. Belief in the resurrection and universal lordship of Christ does not by itself deliver us from the error that was the damnation of Dives. We are not better people for believing that the Lord is risen; but when we have been taught by God, through Moses and the prophets, what he requires of us, and then this Holy One comes to us living from the dead to give us the grace we need to obey, we enter into that new life from which Dives had excluded himself by his non-hearing.

If the church must have a special "Bible Sunday," it might be well to make it the day when this powerful and searching story is the liturgical gospel: for hearing and heeding "God's Word written" is what it's all about.

C.E.S.

There Are No "Former Priests"

Within recent months, and because of growing interest in dissident and separatist movements within the Episcopal Church, the question of "what becomes of" the priesthood of one who was ordained in this church but who voluntarily separates from it is being raised by Episcopalians.

If the man's canonical renunciation of the ministry, or his deposition by the bishop, simply abolished what was given him at his ordination and undid what was then done, the matter would be simple enough to understand. But anybody studying the ordination rites in the Book of Common Prayer — in whatever edition — will find that the priest is not ordained a priest of the Episcopal Church, but rather of the one Church of God. It was understood and intended at the time of his ordination that he would exercise his priestly ministry in the Episcopal Church and subject to the doctrine, discipline, and order of this church. But his ordination was more than an authorization to function lawfully as a clergyman within this particular Christian body; it was the sacramental bestowal upon him of the office and character of a priest forever in the Church of God.

Suppose, then, that this man becomes alienated from the Episcopal Church by changes in the church's doctrine and practice which are abhorrent to him. He has no desire to abandon the priesthood, to which he believes that he has been called and ordained by God, but he feels that he can no longer serve this church in good conscience and wishes to serve as a priest in some other body. What course shall he take?

Normally, his bishop will recommend renunciation of the ministry under Title IV, Canon 8. The intent of this canon is to provide a step by which he and the Protestant Episcopal Church can dissolve, by mutual consent, the professional relationship which has existed between them since his ordination. In the words of the canon, he is "released from the obligations of the Ministerial office" and is "deprived of his right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination."

The "right to exercise" that ministry is, of course, the right to exercise it in this particular body from which he chooses now to separate himself; he is not, and indeed cannot be, deprived of the gifts themselves.

This step taken, the man will no longer be recognized as a clergyman of the Episcopal Church. But he cannot renounce, nor can the bishop take from him, the order of priesthood in the Church of God which was bestowed upon him at his ordination. That is no more possible than is "renunciation" of one's baptism possible, if by that is meant the chucking off, the getting rid of, what

God has given in that sacrament. By virtue of baptism, once a Christian always a Christian — even if one becomes a renegade and at last a castaway. By virtue of ordination, once a priest always a priest. A Christian cannot be de-christened; a priest cannot be de-priested.

To the student of sacramental theology and of canon law all this is quite elementary, but it is far from being generally understood by Episcopalians and other Chris-

tians. The truth can be succinctly yet sufficiently put thus: There can be an ex-minister of the Protestant Episcopal Church who was once authorized to function ministerially within that church and is no longer so; there cannot be an ex-priest of the one, holy, catholic, and apostolic church of Christ, who was once made a priest forever by the act of God.

C.E.S.

BOOKS

Christianity and History

REAPING THE WHIRLWIND: A Christian Interpretation of History. By Langdon Gilkey. Seabury. Pp. 318. \$17.50.

Langdon Gilkey, professor of theology at the Divinity School of the University of Chicago, uses the title of the book, *Reaping the Whirlwind*, to show the effects of technology on humanity. He concludes by showing the influence that Christianity can have on these effects and on history.

Gilkey has shown that there are many interpretations of history. To some it is bright because of the vast development of technology, to others it is being free, and still to others it is dark and foreboding. Humanity goes through continuous change, so theology deals with change as seen in the social and cultural world, in nature, and thus in individuals as they pass through life.

The understanding of history is brought about through the philosophy of history and social science. The development of technology brings the desire for affluence, and this desire causes reduced individuality. Technology has great effect on the lives of people in ecology, institutions, and social life. Destiny is part of life, and when life becomes oppressive, destiny becomes fate. Thus history must be studied with a new appreciation.

The power and the influence of the west have been diminished. The valuable effects of religion on political experience are bound together. A part of history, religion can be positive or negative, but hope lies in divine power. Religious symbols and theological comprehension are necessary.

History is dominated by science. Though the outlook of some people is filled with despair, the Bible promises a new covenant. Without subjectivity, history cannot be understood. By Christian symbols, God's relation to time is expressed. The Christian interpretation of history is based on the thoughts of St. Augustine and John Calvin.

Beginning with Francis Bacon, there have been many thinkers and writers. One of the most outstanding was Charles

Darwin, who showed that the changing forms of organic and animal life are an adjustment to the environment. The 19th century brought new theories of liberal theology. Among these was the belief that man develops moral personality, and that humanity is reconciled to God through faith in providence.

In the 20th century, it has been shown



that history can be demonic as in World War II. The main problem of history is oppression. The interpretation of history by Christians differs from the views of others. Modernity and the Enlightenment made progress in history, and Jesus is the norm.

The main goal of society and humanity is embodied in Jesus. An individual is saved by grace. God is the basis of freedom and destiny, for he is active. In him do we find hope. God's love is shown through Jesus as the Christ. Christian understanding includes the belief "... that God is being, truth and love, and that on this threefold divine activity all our possibilities for the future depend."

J. ROBINSON TINSLEY
University, Ala.

Disservice

JESUS OF NAZARETH. By William Barclay. Photographs by Paul Ronald. Collins & World. Pp. 285. \$14.95.

There is a sign over a section in a local bookstore saying, "Read a Movie." The section is not only full of books turned into films, but of books based on films. The latter category is highly disreputable and for good reason.

Jesus of Nazareth is a narrative of Jesus' life based on Anthony Burgess's script for the Franco Zeffirelli film, shown on TV last Easter. Sumptuously turned out like the film, this book is printed on heavy paper and contains

numerous color photographs made during the filming.

The trouble is in the text. Burgess's script makes up certain episodes in the history of Jesus' life (to fill in gospel gaps), and Barclay reproduces these as if they were true. Neither author nor publisher includes any warning of this. Burgess's fictionalization is defensible as dramatic license, and much of his dialogue is admirable. But Barclay's book is another matter, the bastard offspring of a movie deal which does no service to its subject.

MICHAEL HEFNER
Lincoln Park, Mich.

An Inside View

THE Gnostics. By Jacques Lacarriere. Tr. from the French by Nina Rootes; foreword by Lawrence Durrell. Dutton. Pp. 136. \$3.95, paper.

If you try to master gnosticism and the gnostics by systematic study of them as a subject you will find it — and you possibly already have — a daunting and frustrating project. The subject is vast in range and bulk, vague, fantastic, inconsistent in substance. As an intellectual exercise such a study is too much for most of us who have other things to do in the world.

Jacques Lacarriere offers a different and more attractive approach in this graceful little book. Although he deals with gnosticism historically, he leads you into it not as an authoritative lecturer on the subject but as a present-day gnostic himself. He *feels* his way into that strange world, and through it and around in it, taking you along with him, in much the same way that a devout Mormon might take you on the "Temple tour" in Salt Lake City. Thus he offers you a spiritual inside-view of gnosticism, such as you could never get from a non-gnostic, no matter how learned.

Don't worry — he won't convert you to gnosticism, if you aren't a gnostic already (but don't be too sure that you aren't; read this book to find out). All that he will give you in return for your reading of his book is a sympathetic inside view of that seemingly imperishable spiritual Weltanschauung generically labelled "gnosticism."

And you will find it delightful as well as instructive reading. At least I did.

C.E.S.

NEWS

Continued from page 7

have a science which stops people being born (abortion) and the meddlesome science of geriatrics which stops us dying," wrote Dr. John Goundrey in the doctors' magazine, *Pulse*.

He prophesized the development of a "demise pill."

"If civilization continues it will become obligatory," he said.

Dr. Goundrey's article touched off a storm of controversy and within hours he was being subjected to critical questions by the media.

One critic said the article seemed totally inconsistent with the Hippocratic Oath, which all doctors in England have to take. "The doctor sounds neither humane, nor sensible, nor civilized," the critic declared.

In the article, Dr. Goundrey said a fatalistic acceptance of death could help people improve the quality of their lives, and that there was a gross indecency in becoming old and decrepit. "There is no more horrific sight than a human whose age makes him totally dependent on others," he wrote.

"Abortion (which I favor, with a few reservations) and geriatrics (which I find frightening) together produce an equation that is disastrous to civilization. One reduces the potential of the world, the other retains a very expensive and unproductive element."

He said the economics of geriatrics were devastating and the standard of care was rapidly falling. Hundreds of hospitals had been taken over to house the aged sick and hotels which once served the rich now house the old. Geriatrics had arisen out of a sea of confused thinking, he charged. The problem was very much more dangerous than a nuclear war, and perhaps only a nuclear war would resolve it, he said.

"The crime of geriatrics is not its existence or its motives, but its failure to realize that death cannot be avoided."

In one interview, Dr. Goundrey said his article, which had been written for a serious doctors' journal, had been turned into "cheap sensationalism" by the media. He was not forecasting the imminent appearance of the "death pill" but said something like it would have to come in 25-50 years' time.

ORTHODOX

Anti-Communist Russian Church Opposes Great Synod

The Russian Orthodox Church Outside Russia warns that the proposed first Great Synod of Eastern Orthodoxy could undermine the faith as, it claims, the Second Vatican Council did the Roman Catholic faith.

The church, made up of exiles from

Communist Russia and not in communion with most of Eastern Orthodoxy, said in a memorandum that the very fact of listing items for discussion "excludes their categorical confession, based on Holy Tradition."

It said the Vatican II Council "instead of affirming the Roman faith, actually started to reverse everything and laid the foundation for reformation. The same danger is threatening the future council."

The memo was prepared by the church's Russian Ecclesiastical Mission in Jerusalem and is being distributed by its New York headquarters.

The ten-point agenda "cannot but make an Orthodox Christian apprehensive," the memo states.

In particular, it singles out "the question of one general calendar. It seems it is to be expected that some new calendar



will be offered, not the Julian and not the Gregorian, but one that can be acceptable to Catholics and Protestants. This is a very great danger."

Other agenda items prompting critical comment are the obstacles to marriages wherein "it seems that there is the idea of shortening the existing canonical obstacles," and the revision of fasting rules leading one "to expect indulgences."

The tenth item — the role of Eastern Orthodoxy in bringing about Christian social ideals such as peace, non-discrimination, and international harmony — is alleged to be due to "the influence of Moscow, which introduces these questions for discussion which are favorable towards Communist propaganda."

The Russian Orthodox Church Outside Russia was formed by anti-Communist, exile clergy and laity following the Russian revolution. It considers the current Russian Orthodox Church illegitimate because of its relationships with the Soviet government, and says there is a large underground or catacomb church in the Soviet Union.

Things to Come

October

1: Episcopal Peace Fellowship Conference on nuclear disarmament, St. Thomas' Church, Washington, D.C.

27-30: Conference sponsored by the Community of the Cross of Nails. Coordinator, the Rev. Sanford Garner, Georgetown, Washington, D.C.

SCHOOLS

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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. 85719

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

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
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdys EP 5, Wed HC 8

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 North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9:15 & 11:15; Tues 6 Supper

ILLINOIS
UNIVERSITY OF CHICAGO Chicago
BRENT HOUSE 5540 S. Woodlawn
 The Rev. Donald Judson, chap.
 Sun 9 (in Rockefeller Chapel); Thurs 12 noon (in Bond Chapel)

KNOX COLLEGE Galesburg
GRACE CHURCH 151 E. Carl Sandburg Dr.
 The Rev. Fr. Thad B. Rudd, r
 Sun 8 & 10; Thurs 7

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

NEBRASKA
KEARNEY STATE COLLEGE Kearney
ST. LUKE'S 23rd St. & 2nd Ave.
 The Rev. Dr. D. A. Peek, r
 HC: Sun 8 & 10, Holy Days 5:45

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

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

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
URSINUS COLLEGE Collegeville
ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 Sun 8, 9 & 11. Forum 10

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

YORK COLLEGE OF PENNSYLVANIA
ST. JOHN'S 140 No. Beaver St., York
 The Rev. Canon George A. Kemp, r
 Sun 7:30, 9, 11; Seminars: 10

TEXAS
UNIVERSITY OF TEXAS Austin
ALL SAINTS CHAPEL/EPISCOPAL STUDENT CENTER
 The Rev. A. C. Powell, r; the Rev. J. C. Hines, chap.
 Sun 8, 9, 11 & 5:30; Wed 7, 10:30 & 6

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
 The Rev. John H. 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

COLLEGE OF WILLIAM & MARY
BRUTON PARISH CHURCH Williamsburg
 Sun 8 HC, 9:30, 11, 5:30 Ev; Thurs 5:30 HC Wren Chapel

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

PEOPLE and PLACES

Positions Accepted

The Rev. Cromwell Cleveland is assistant chaplain of St. Luke's Episcopal-Presbyterian Hospital, St. Louis, Mo. Add: 5535 Delmar Blvd., St. Louis, Mo. 63112.

The Rev. Gordon Frederick is assistant at St. Andrew's, 765 Thayer, Akron, Ohio 44310.

The Rev. Luis Leon is deacon at St. Peter's, 115 W. 7 St., Charlotte, N.C. 28202.

The Rev. Alfred Mead is vicar of St. Andrew's, and St. Cyprian's, Box 482, Darien, Ga. 31305.

The Rev. Robert H. Moore is curate of Trinity, Box 495, New Castle, Pa. 16103.

The Rev. John G. Moser is curate of St. George's, Box 4435, Dallas, Tex. 75208.

The Rev. Charles H. (Chuck) Murphy III, St. Thomas, Box 512, Greenville, Ala. 36037.

The Rev. Dwight Ogier is rector of Holy Trinity, S. Floral Ave., W. Stuart, Bartow, Fla. 33830.

The Rev. Jess J. Petty, Jr. is Dean of the Cathedral of St. Luke, Canal Zone.

The Rev. H. Neal Phelps is rector of St. Augustine's, 3321 Wheeler Rd., Augusta, Ga. 30904.

The Rev. James Radebaugh is rector of Messiah, Woodland & Tilden, Winter Garden, Fla. 32787.

The Very Rev. Thomas Russell is Dean of the Southeast Deanery, Diocese of Erie.

The Rev. M. Donald Wilhite, Jr. is assistant to the rector of St. James-by-the-Sea, 743 Prospect St., La Jolla, Cal. 92037.

Ordinations Priesthood

Chicago—Caroline Bliss Williams, non-stipendiary assistant, Trinity, Chicago.

Missouri—Anne Wagner Baker, 5535 Delmar Blvd., St. Louis 63112, and Mark A. Oldstrom, 2140 Mission Ave., Carmichael, Cal. 95608.

Ohio—T. Herbert Johnson.

Diaconate

Missouri—Paul Abernathy, assistant, Calvary, Columbia, Add: 123 S. 9 St., Columbia 65201; Samuel Mitchell Burns, vicar, St. Katherine's, Martin, S.D. Add: Box 207, Martin, S.D. 57551; Cynthia Plumb Hubbard (Mrs. Theodore), 4501 Patricia, Montreal, Quebec, Can.; Susan Klein, asst. Christ Church Cathedral, St. Louis. Add: 1210 Locust St., St. Louis 63103; and Robert Waggener, assistant, Holy Cross, West Memphis, Ark. Add: 209 Park Dr., West Memphis, Ark. 72301.

Depositions

On June 21, the Bishop of Colorado, acting under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. James O. Mote and the Rev. David E. Wessell from the ministry of this church.

On August 5, the Bishop of Los Angeles, acting under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. John Duane Barker from the ministry of this church.

On August 5, the Bishop of Los Angeles, acting under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. William Turner St. John Brown from the ministry of this church.

On August 5, the Bishop of Los Angeles, acting

under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. Forrest Ogden Miller from the ministry of this church.

On August 5, the Bishop of Los Angeles, acting under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. Elwood Bellew Trigg from the ministry of this church.

On August 15, the Bishop of Los Angeles, acting under the provisions of Title IV, Canon 10, Section 2, deposed the Rev. George Harmon Clendenin from the ministry of this church.

Restoration

The Bishop of Eau Claire, acting upon the advice of the Standing Committee and with the consent of the Bishop of Arkansas and five bishops with jurisdictions nearest to Eau Claire, restored to the Order of Priests George Anders Porthan, who was deposed April 19, 1974, for abandoning the communion of this church; he having made and subscribed to the Declaration required in Article VIII of the Constitution. Dated Aug. 15, 1977.

Retirements

The Rev. Douglas Batten, rector of St. Luke and St. Margaret, Allston, Mass., 16 Scholl Ave., W. Yarmouth, Mass. 02673.

The Rev. Robert W. Orvis, rector of Emmanuel, Warrenton, N.C.

The Rev. Arthur E. Prichett of Christ Church, Hudson, Ohio.

The Rev. Arthur L. Bice, rector of Emmanuel Parish, Little Falls, N.Y. Add: 453 N. Main St., Herkimer, N.Y. 13350.

The Rev. Donald J. Gardner, rector of St. Barnabas, Ardsley, N.Y. Add: 34 Charterhouse Rd., New Milford, Conn. 06776.

The Rev. Eldred Johnston, rector of St. Mark's, Columbus, Ohio, from 1951-72, has retired as alcoholism counselor at Maryhaven.

The Rev. Francis Lightbourn, assistant editor of THE LIVING CHURCH from 1952-57 and literary editor from 1950-62, and retired librarian of the University Club of Chicago, has been named an honorary life member of the club. Address: 1436 Forest Ave., Wilmette, Ill. 60091.

New Addresses

The Rev. Gordon Graser, 1906 Shadow Lane, Apt. 8, Dalton, Ga. 30720.

The Rev. Joseph S. Harrison, 419 South St., Murray Hill, N.J. 07974.

The Rev. James Barrett Miller, c/o John Lenker, P.O. Box 544, Redlands, Cal. 92373.

The Rt. Rev. Robert H. Mize, vicar, St. Raphael's, Box 1012, Oakhurst, Cal. 93644.

Episcopal Church

The Finance Office and the Church Pension Fund and affiliates have planned two five-day meetings to brief diocesan officers on developments in church taxation, budgeting, and insurance matters. The sessions, designed primarily for diocesan treasurers and administrators, will be held the week of Oct. 24, in Scottsdale, Ariz., and the week of Oct.

31, in Greenwich, Conn. Information: CPC, c/o Rodney Smith, 800 Second Ave., New York (10017) or Treasurer's Office, Episcopal Church Center, 815 Second Avenue, New York (10017).

Colleges

St. Augustine's, Raleigh, N.C. — A total of \$93,000 has been given to the school from the estate of Isabella Gibson Robertson. The amount includes a bequest of \$9,000 and whatever remained of the estate after all other bequests were filled — the college was the residuary legatee.

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ORGANIST-CHOIRMASTER desires church position, full-time. Energetic, dedicated. Experienced with choirs and instruments. Private teaching. Reply Box A-340.*

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PUBLICATIONS

CHURCHWOMEN IN MISSISSIPPI, Robert Cooper on Sexuality — featured in the current issue of A-Cross, \$1. Box 1615, Iowa City, Iowa 52240.

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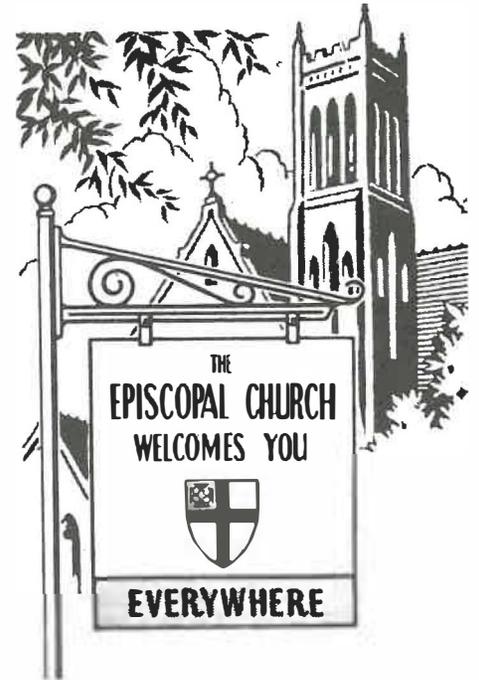
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CHURCH DIRECTORY

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



ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed 9:30 & noon HC & Healing, 7 Healing

LITTLE ROCK, ARK.

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Sun 7:30, 9:25, 11

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, HS; Fri 5:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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

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; 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.

BOSTON, MASS.

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

LAS VEGAS, NEV.

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The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
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 8 & 9:30 HC, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15, HD 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.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, 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. IGNATIUS OF ANTIOCH
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Sun Masses 8:30, 11; Tues., Thurs 8; HD as anno

ST. MARY THE VIRGIN
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The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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

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), 12:05, MP 11; Mon-Fri MP 8, HC 8:15, 12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open daily to 6

TRINITY PARISH
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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

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

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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

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

DALLAS, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

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

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