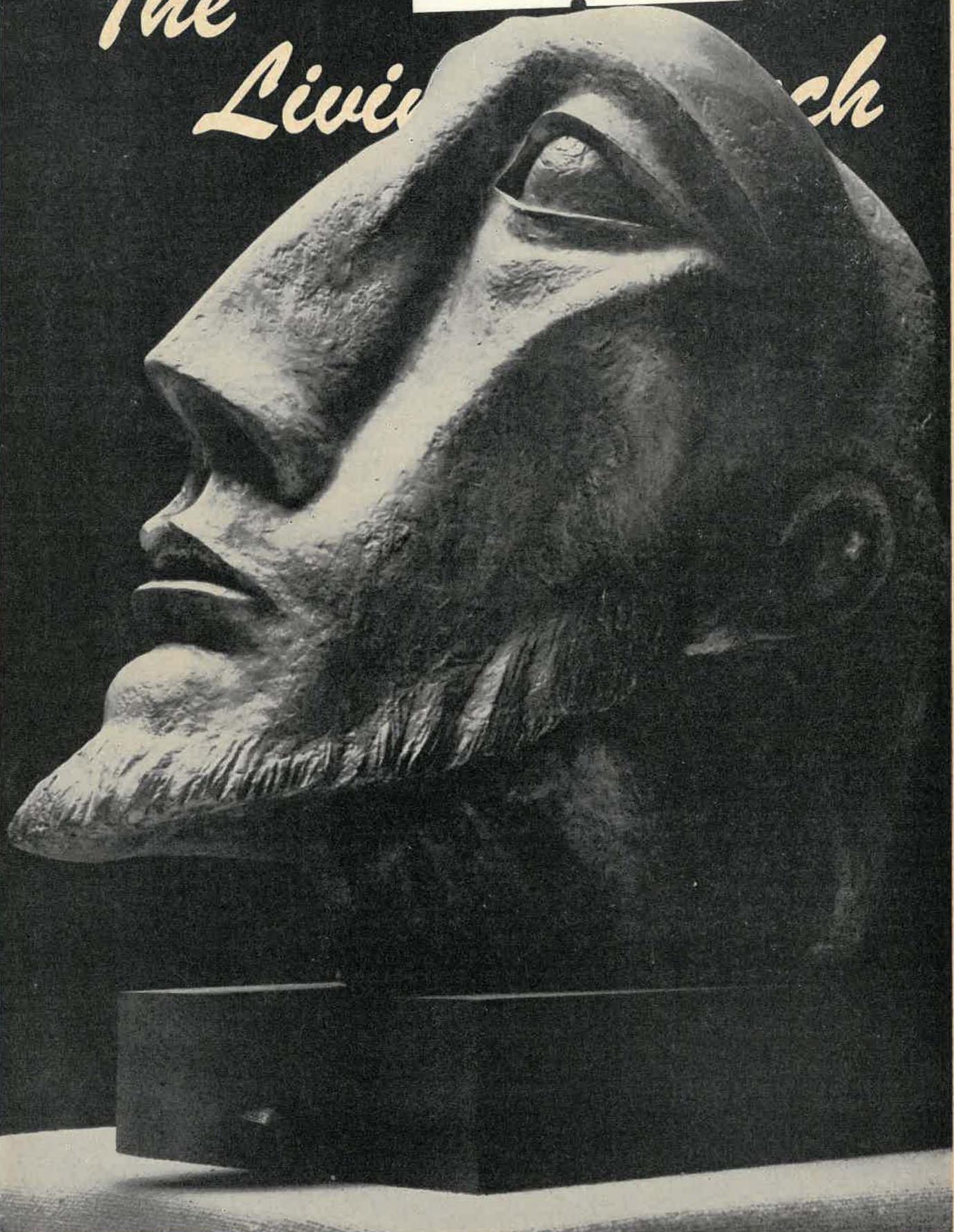


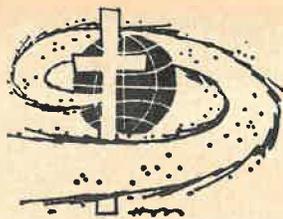
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The Living Church





— With the Editor —

If you have been confirmed you already have in you the spirit of counsel to be cultivated and used; you received it with the Sevenfold Gifts of the Spirit. Counsel is commonly explained as the gift of "good advice." Unfortunately, "good advice" has become a popular synonym for handing out sterile and unsolicited lectures to other people on how to handle their affairs. Good counsel, in the Christian sense, is godly counsel in content and spirit.

One task of counsel is to comfort the afflicted. In **Robert Payne's** *The Life and Death of Mahatma Gandhi* (Dutton) is recorded a bit of counsel we may want to remember for our own guidance. A terrible massacre of Hindus by Muslims took place in East Bengal in 1946 and it fell to Gandhi to comfort women who had seen their husbands butchered. He said to them, "I have not come to bring you consolation, I have come to bring you courage." Biographer Payne comments: "He had a phenomenal understanding of feminine psychology." Gandhi understood the mysterious truth that it is the woman in a man that completes him, and the man in a woman that completes her. He said: "A man should remain man and yet should learn to become woman; similarly a woman should remain woman and yet learn to become man."

Mrs. **Maisie Ward** notes the same mystery in her two-volume biography of Robert Browning (*Robert Browning and His World*, Holt, Rinehart, Winston). She observes that as Browning matured he gradually mastered the problem of the profound difference between the sexes, and says: "I fancy that in all men and women of genius this becomes less prominent, most such women having more of the male in them than their sisters, most such men having more in them of the woman than their fellows" (*op. cit.* 234).

Doctrinally I'm afraid that Episcopalians and Seventh Day Adventists are too hopelessly far apart for henosis, unless one or the other of the two churches scuttles its Articles; but I must admire the Adventists' way of *being the church in the world* in the way that they are. See the story in this week's news section.

Every Adventist is a missionary. Adventist hospitals and medical missions are gratefully known throughout the world. Nobody can say that these zealous Christians concern themselves with soul-salvation only, for no community of any

kind anywhere on earth concerns itself as ardently as they do with the ministry of healing sick bodies. During the past four years, the Adventists have spent \$59 million in various kinds of help to the poor — this not including their 138 hospitals. Their latest officially-reported membership in this country is 384,878. The membership of the Episcopal Church USA is 3,429,153. Undoubtedly the per-capita wealth of Episcopalians is much higher. So, in our giving in Christ's name for the corporal and spiritual works of mercy we look like very poor pickers. Maybe we should study them, humbly and receptively.

At least a word is in order at this season about belief in God as belief in God, regardless of the mystery of his being. If God is real and he wants us to know him so that we can glorify him and enjoy him forever (Westminster Catechism), why doesn't he simply give us direct vision and full knowledge of himself, so that we can know him by faith and not by sight? For after all, knowledge of all other vital realities is possible, and theists believe that it is God who makes such knowledge possible. Scientific knowledge, for example; that doesn't come by faith.

Or does it? The late Prof. Arthur S. Eddington, the great Cambridge astronomer, addressed himself to the question in these words: "I am standing on a threshold about to enter a room. It is a complicated business. In the first place I must shove against an atmosphere pressing with a force of fourteen pounds on every square inch of my body. I must make sure of landing on a plank traveling at twenty miles a second round the sun. I must do this while hanging from a round planet, head outward into space, and with the wind of ether blowing at no one knows how many miles a second through every interstice of my body. The plank has no solidity of substance. To step on it is like stepping on a swarm of flies. Shall I not slip through? Verily it is easier for a camel to pass through the eye of a needle than for a scientist to pass through a door. And whether this door be a barn door or a church door, it would be wiser that he should consent to be an ordinary man and walk in rather than wait until all the difficulties involved in a scientific ingress are resolved." (**A. S. Eddington**, *Nature of the Physical World*. 342. Macmillan.)

And we thought belief in the Holy Trinity taxed our credulity!

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2. Trinity X

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

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Letters to the Editor

Those EC Resolutions

Episcopalians have been shocked to learn of a shameful resolution put out by their national headquarters staff in New York. In a news release dated May 22, the members of the Executive Council of the Episcopal Church demanded that our government effect an immediate withdrawal of all our armed forces now in Southeast Asia. These church leaders urged the reduction of this nation's strategic forces. They voted their support of the recent—and violent—student riots that shocked America. They justified these riots by claiming our government is unjustly harassing the Black Panther Party and is misusing National Guard and police forces to kill American students. They called for a voluntary church offering to finance future student strikes, and to finance "political education campaigns" by these striking students.

The majority of Episcopalians do not at all agree with the violent political objectives and tactics of our current church leaders. The majority of us do not support the foreign-policy aims of the communist nations and we do not seek to contribute to the slaughter of helpless millions of Asians by our precipitating immediate American retreat from that area. We deplore the killing of American students and we deplore the reigning lawlessness in our land which allows trained agitators and agents to use our children in their deadly revolutionary games. We elected our present church leaders to promote the Gospel of Christ and the helping of mankind—not to promote revolution, anarchy, and racial strife. We deny the competence of these church leaders to direct national and international affairs. We deplore their public encouragement of stone-and-concrete throwing mobs. We deplore their defending the Black Panther Party just as much as we would deplore their defense of the Ku Klux Klan. Whatever our political convictions, the majority of Episcopalians honor the biblical teaching that demands respect for legally constituted government. We do not wish for our church to replace the Gospel of God with any particular political or social scheme: for God's Word is not to be confused with man's.

We urge the government to ignore the irresponsible and unauthorized political manifestoes of our current church leaders. At the same time, we beg our government to investigate those church leaders who are now using tax-exempt church funds to promote the gaining of political power by special interest groups in this society. We wish the brave men and women in our armed forces to know of our inexpressible gratitude for their faithfulness, their sacrifices, and their loyalty in defense of free peoples. We wish all the people in America, of every

race and class, to strive with us, in loving, peaceful, and just ways, to bring about a better society in this land. We pray that Christ will silence the false prophets who pervert his word and mislead and harm his people, and that he will make us, and make this country to be a blessing to the nations of the world.

(The Rev.) PETER R. DOYLE
Rector of the Church of Our Saviour
Rock Hill, S.C.

Undesignated Legacies

Over the years the Executive Council has often used "undesignated legacies" to meet budget deficits and for all manners of purposes. I believe it is safe to say that the greater number of these bequests were made by people who wanted to further the work of Jesus Christ in what an old parish priest like myself would call the "overseas missionary fields of the church." Not being as knowledgeable about details as they supposed the officials of the church to be, they simply left their money to the church, supposing it would be used for missionary purposes. My surmise may be challenged, but it is backed by many years of acquaintance with the average Episcopalian who takes seriously the Prayer Book admonition to make bequests to his church.

If I am correct in my suggestion, then what a wonderful opportunity the Executive Council has to restore funds from such bequests from the proceeds arising from the sale of "815"! And this at a time when financial stringency has hit overseas missions so badly!

(The Rev.) CLIFFORD E. B. NOBES, STD
Reading, Vt.

Were We Snide?

Having only just seen a letter from Nathaniel Pierce and your answering editorial [TLC, May 17], I hope I am not too late to say that Mr. Pierce seems to me to be using far fewer loaded words than your editorial writer. He made an error in a budget figure, and his saying that the "armed forces are not noted for their commitment to non-violence" is no doubt ironical; in no other way can I fault his letter.

Whatever the actual activity at a given moment of a member of the armed forces, these forces are not a police force or a peacemaking body. Whatever the wishes of Episcopal pacifists may be, they have undertaken to counsel perplexed young Episcopalians because the church as a whole has given little counsel in a terribly difficult time. Plainly it is possible in our church to learn from the Bible and the Holy Spirit not to make war, not to interpret or gloss "Thou shalt not kill" as the narrower "Thou shalt do no murder." Chaplains have learned something else in the same church. They wear the government's uniform and receive the government's pay; I am glad we cover their CPF shares while they wear military uniform, and glad that we give Prayer Books to the armed forces. But I should be much gladder if chaplains were paid entirely by

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The Cover

On this week's cover is statuary by C. Umlauf. Entitled "Head of a Saint," it is fashioned of aluminum and stands 18 inches high.

their churches, not by government, and if they wore no military uniform. Perhaps their counsel might be broader.

To say, "As pacifists normally use or misuse this word, 'counseling' means finding some way of evading military duty," is to obfuscate the difference between evasion and principled refusal. (Isn't the best counsel to follow conscience?) To say, "It would be well if some people's devotion to truth and fairness in controversy equalled their devotion to nonviolence" is—well, I can only use that old-fashioned word—*snide*.

WINSLOW AMES

Saunderstown, R.I.

The Nisei Case

Fr. Yasutake's tribute to Fr. Kitagawa [TLC, May 31] prompts thoughts about the evacuation of Japanese Americans from our West Coast and some of its effects on the people who were evacuated. I have always thought that the evacuation was done by the Army general commanding our western department and who as such was responsible for securing it against invasion which seemed imminent after the destruction of the American fleet at Pearl Harbor. He (Lt. Gen. John L. DeWitt) was a kindly commander but one who acted quickly and decisively in emergencies. Given the same conditions, it is my guess that similar action would be taken again in almost any country. Indeed, in a country not more kindly than WW II Russia or Germany, the action might involve genocide.

Now as to the effect of the evacuation on the people who were moved, Fr. Kitagawa and Fr. Yasutake themselves are interesting case studies. About 1954 Kitagawa, after some hesitation on the part of cooperative apartment members who were more concerned about keeping the neighborhood good than informed about how to do it, was welcomed into a cooperative apartment building where he lived happily and his life prospered. About the same time Fr. Yasutake was called to be curate in a straight-laced parish where he prospered and helped pave the way for smooth change when the neighborhood became largely Negro.

At that time it was my guess that the hardships of being evacuated and scattered over the vigorous Middle West opened the way for greater opportunity to these two fine clergymen and to many other Japanese Americans than the immediate comfort of remaining on the West Coast would have given them.

JOHN HULING, JR.

Elkhorn, Wis.

Children and the Creed

In TLC [Apr. 19], in reference to the essays of the contest winners on "The Creed for People of Today," in your usual manner of understatement you say, "Yes, there are some formally *heretical* statements." I would suggest that these heresies were not all original with the writers, but that they have learned them from some priest or some church school teacher who learned them from a priest.

The Apostle's Creed (not in its present form) was originally a baptismal creed, and so it is today. It was considered a sufficient article of faith for admittance into the congregation of Christ's flock. However, it was not long before something more than this

was considered necessary for a Christian to believe, which is expounded in the Nicene Creed.

Unfortunately, far too many Christian teachers limit their teachings to the Apostle's Creed. Too often we hear that God the Father created all things in heaven and earth; the Son redeemed us; and the Holy Ghost sanctifies us. This statement alone seems to say that there are three Gods, each performing a different function; and there is an inference that the first is greater than the other two. According to this statement, our Lord Jesus Christ had no more part in creation than Norman Vincent Peale. This is complete heresy.

The prologue to the Gospel of St. John reads: "The Word was God . . . All things were made by him; and without him not anything was made that was made." The Nicene Creed says substantially the same thing.

I am not qualified to determine at what age a child is able to understand the meaning of the Nicene Creed and the Nativity Gospel. I don't believe anyone can thoroughly comprehend them in this life. But I do believe that if a child is old enough to study the Apostle's Creed, he is mature enough to be taught that "the Word was made flesh"; and that we should keep saying it the way the commercials keep repeating that aspirin will reduce the fever of a cold.

(The Rev.) SWASEY CROCKER
Saratoga Springs, N.Y.

Indians

The Rev. O. C. Edwards's review of Vine Deloria's book, *Custer Died for Your Sins*, [TLC, June 14] will be read with great interest by many people. While there is no question that Mr. Deloria's book reflects accurately what many Indian people feel about the difficult experience they have had, and continue to have, in the midst of a society which has tried strangely to integrate them as individuals while at the same time it has held their reservation communities in isolation from the economic, social, and political development of the surrounding larger communities, their interpretation of the history of their relationships with the church are not necessarily the same as Mr. Deloria's or Fr. Edwards's in a number of respects.

To say, for example, that "missionaries destroyed the community life of Indians and did not replace it with any other sort of community structure," is both unfair and misleading. The church was in many places a major stabilizing force among many Indians in the early years following their loss of a major part of their homelands and their confinement on reservations. In many places, in the confused and threatening situation in which Indians found themselves, missionaries appeared to be the only ones who cared and they helped many chapel-centered Indian communities to develop and to flourish for a generation or more. These communities were doomed almost from the beginning, however, by the huge, strange new complex with which Indian communities were increasingly surrounded. It is the insensitiveness and the unwillingness, from the beginning, of the surrounding communities to accept the Indian community as a community in its own right which doomed Indian communities, first in their native state, and then in their efforts to function

as Christian, chapel-centered communities, to which blame needs to be directed. The church is finally becoming aware that it has a mission to perform in the larger community which surrounds the Indian community—a different kind and a much more difficult mission than it has ever had among the Indian people.

Fr. Edwards interviewed me at the time he was preparing this book review almost six months ago and I am the source of his information that the \$100,000 Indian/Eskimo Community Development Fund authorized by Special General Convention II "has not met with overly great success." I am happy to report that the response to the call for contributions to this fund has been truly heartening. Total contributions stood at \$109,593 at the close of May. The NCIW has used the total amount received in grants to over 20 self-determination Indian and Eskimo projects.

KENT FITZGERALD
Executive Officer for Indian Affairs
The Executive Council of the
Episcopal Church

New York City

"Contacts" in Clergy Placement

If it is true, as one has always been led to suppose, that the effective agent in placing clergy in parishes is the Holy Spirit, it is no less true that he condescends (theologically speaking) to avail himself of the offices of the breed called "contacts." An unhappy result of this is that clergymen without "contacts" are unable to secure the good offices of the Holy Spirit, immediacy seeming not to be operative in these days.

A case in point is the plight of missionaries seeking work in home dioceses, especially in these days when growing, and sometimes chauvinistic, nationalism—or the development of a healthy independence—impels them to seek "re-entry." In the nature of the case such missionaries, especially if they have been "in orbit" for lengthy periods (20 years in my own case) will not have maintained the right contacts, having expected to spend all their ministry overseas. It is common knowledge that the former Overseas Department never had an effective re-entry system, if any system at all. In our new national organization, the apparent successor to the Overseas Department disclaims responsibility—or ability—in the matter.

What then are we surplus missionaries to do? We have no claim on any bishop; we know no senior wardens; we have been taught that applying for jobs "is not done"; to beg we are ashamed. We have "succeeded" to the extent that we have worked ourselves out of a job in the daughter churches. But we still have some years of good, experienced, vigorous service left in us. Will nobody give us the opportunity to offer it?

(The Rev.) SAMUEL WALDEN
Iglesia El Buen Pastor
Fajardo, Puerto Rico

William F. Buckley, Jr.

I should like to congratulate you on your good fortune and for your good taste in being an admirer of Mr. William F. Buckley, Jr., who is the brightest and wittiest political writer in America today.

JAMES A. DRANE, JR.
Pecos, Texas

The Living Church

July 26, 1970
Trinity IX

For 91 Years,
Its Worship, Witness, and Welfare

DALLAS

Fourth Bishop Consecrated

The consecration of the Very Rev. A. Donald Davies as Bishop of Dallas was attended by several thousand persons including representatives of religious, academic, and civic offices. Chief consecrator was the Presiding Bishop, and co-consecrators were the Bishops of Nebraska and Mississippi—Russell T. Rauscher and John M. Allin. Bp. Davies was dean of Trinity Cathedral, Omaha, at the time of his election to the episcopate.

Other bishops taking part in the service were the Rt. Rev. Theodore H. McCrae and the Rt. Rev. William P. Barnds, Suffragan Bishops of Dallas, who were the presenting bishops; the Rt. Rev. Albert R. Stuart, Bishop of Georgia, preacher; the Rt. Rev. Scott F. Bailey, Suffragan Bishop of Texas, liturgist; the Rt. Rev. Chilton Powell, Bishop of Oklahoma, epistoler; and the Rt. Rev. Harold C. Gosnell, Bishop of West Texas, gospeller. Over 3,000 persons received during the service of Holy Communion, with eight bishops acting as concelebrants.

Bp. Davies was elected Apr. 2 [TLC, Apr. 26] during a convention called for that purpose by the late Bishop of Dallas, the Rt. Rev. C. Avery Mason who died Mar. 4.

ENGLAND

Methodists Back Merger

Eventual union of the Church of England and the Methodist Church in Britain became more probable, if not certain, with the Methodists giving a second resounding vote in favor of ultimate merger. [In July 1969, 77% of "merger" votes cast by Methodists favored the union action, and later the conference gave the second and final vote ratifying its first decision.] Voting by clergy and laity this year was 485-124—79% favoring union with the Anglicans. Some Anglican observers saw the vote as one of "great encouragement for the Church of England."

The plan is expected to come up for an Anglican vote after the church's new synodical government holds its first meeting in November. The voting will probably take place in 1971 and in the view of close observers, is almost certain to be favorable. They cite these three reasons:

(1) The "overwhelming" positive wish

of the Methodists for union although there are some dissidents;

(2) The Anglican synods consisted only of bishops and other clergy whereas the new General Synod has laity as well;

(3) Three alternative proposals for a united church recently announced by Anglo-Catholics and Evangelicals who oppose the present union plan have found very little support anywhere.

ADVENTISTS

Leader Cites Formula for Campus Peace

Dr. Robert H. Pierson of Washington, D.C., president of the World Conference of Seventh Day Adventists, has suggested to his church this prescription for avoiding campus unrest: Keep the kids busy. "We have them participate in the action of the church," he said at a news conference in Convention Hall, Atlantic City, N.J., on the opening day of the 51st World Conference of his church.

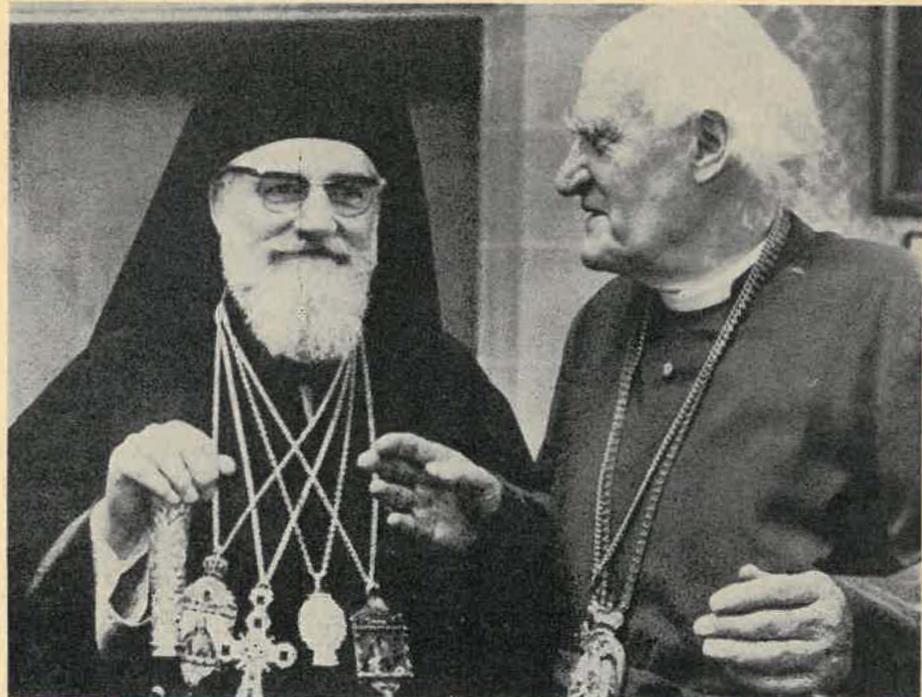
Adventists number almost 2 million in 193 of the world's 226 nations. Membership in the United States and Canada is 480,000. Some 30,000 Adventists, includ-

ing 1,700 official delegates, attended the Atlantic City meetings.

"Our aim is not to get mixed up in any campus protests or demonstrations," Dr. Pierson said. The Adventists have 11 colleges and universities in the U.S. None of these campuses were involved in student protests. "We have no campus demonstrations because we keep the students interested. We have had difficulties on the campuses, of course, but we have discussions in a calm, collected way. We want to keep peace on the campus."

During the news conference, Dr. Pierson said that the Adventists have the largest per-capita contribution of any of the world's major religious bodies, in part because of their conservative, fundamentalist religious cast. "Liberal theology cuts down on giving," he said. "We give because we believe in what we believe." Because of their conservative theological nature, Dr. Pierson said the Adventists have fewer "inner conflicts" than other church groups. "We hold onto the fundamentals of the Gospel and we believe in the whole Bible."

He also detailed the planned allocation of an additional \$300,000 to meet needs of depressed inner-city areas, almost all



PRIMATES CONFER

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury (r), chats with Greek Orthodox Patriarch Nicholas VI of Alexandria and All Africa, during the latter's recent visit to Britain. During their meetings the churchmen held informal talks about current proposals for setting up joint doctrinal discussions between the Anglican and Orthodox Churches. The Alexandrian Patriarchate was one of the first Orthodox Churches to recognize the validity of Anglican orders (1930). Photo from RNS.

of which are Negro ghettos. It is a certainty that the church council at its annual meeting in Washington, D.C., in October, will approve the expenditure—the third sum of \$300,000 to be so spent by the Adventists in three successive years. These sums augment the \$59 million spent by the Adventist Church during the past four years for all manner of welfare and charity projects, but not including the operation of 138 hospitals.

Delegates honored “champion” lay missionary Urbano Castillo from the Philippines. A dental technician, who travels from village to village with portable denture making equipment, Mr. Castillo discusses his Christian beliefs with patients and holds public meetings whenever possible. He is credited with the conversion of 1,200 persons and the building of 26 new churches in towns which previously had no Christian churches. “I manufacture dentures for a living, but my main business is winning souls,” the 70-year-old Christian explained through a translator.

NCC

Board Ponders Future

The National Council of Churches has revealed plans to invite all U.S. Christian groups to take part in an ecumenical conference in November or December of this year. This will include some 200 denominations, including the Roman Catholic. The projected gathering will be particularly linked to NCC plans for restructure.

At its spring meeting, in Washington, the General Board of the council adopted a resolution opposing the U.S. government sale of Phantom Jets to Israel. “Rather than sending more planes to Israel in response to Soviet arms and pilots for Egypt,” the resolution stated, “we call for a determined effort to halt the escalation of the arms race in the Middle East and to seek progressive reduction of arms as an important part of a peace settlement.”

A report outlining four options for restructuring the council came under intensive study by the General Board. The options may be summarized as follows:

1. A completely decentralized agency with no legislative arm such as the present General Board, with membership open to all denominations and non-denominational organizations (such as the American Bible Society).

2. A “National Conference of Churches” with membership confined to churches and providing opportunities for communication and forums, including an annual General Assembly called to consider, but not to carry out, proposals for action.

3. An organization with a role limited to social justice, made up of member bodies believing Christianity to have social concern as a primary thrust.

4. An organization similar in structure

to the present NCC, with a strengthening of the General Board by centralizing decision-making, program responsibility, and funding resources within the Board.

The task force which prepared this report will operate until the next meeting, in January. The final decision as to which of these four options, or some other, is to be adopted will be made by the NCC's General Assembly.

WCC

Ask Fund for Aid to Draft Dodgers

The Division of Inter Church Aid, Refugee, and World Service (DICARWS) of the World Council of Churches, meeting in Geneva, authorized a special appeal to member churches and related agencies for funds to help the Canadian Council of Churches with its pastoral work with U.S. draft age immigrants in Canada.

Most of the U.S. draft-age immigrants who have entered Canada — estimates range from 25,000 to 75,000 — are deserters from the military rather than draft resisters. This means they are younger and have fewer skills and education than the conscientious and intellectual objectors to the war in Southeast Asia, according to a statement issued from WCC headquarters. Many of the young men from the United States now in Canada have emotional problems which prevent them from becoming “landed immigrants” and thus able to work.

Dr. Ernest Long of the United Church of Canada urged the divisional committee to approve the request from Canada but pointed out that more than one staff member would be required to deal with the total problem. He continued: “We are not concerned with whether these men are deserters or dodgers; they are human beings and we need to give them a great deal of aid.”

The pastoral work carried out in Canada with the immigrants will go side by side with the pastoral work done with their parents in the USA by the National Council of Churches, said Dr. Eugene Carson Blake, general secretary of the WCC. Expressing the hope this action would not be misunderstood, he paid tribute to the representatives of Eastern Europe in the past who understood the work being carried out by the refugee section, even if they could not give it ideological support.

ABORTION

Priest Denounces “Modern Mater-Familias”

Liberal abortion laws are leading U.S. society toward a “modern mater-familias” where the father of an unborn child has no legal right to be heard or informed

concerning an abortion, charges the Rev. Charles Carroll, Episcopal chaplain at the University of California Medical Center in San Francisco. An outspoken foe of abortion, Fr. Carroll said the U.S. is moving toward the opposite of the Roman “pater-familias” where the father was granted power of life or death over his children.

Under California penal code, he noted, an unborn child is deemed an existing person, yet can be aborted without the father's permission. “Life has become increasingly cheap,” said the married priest who is father of four children. (California allows destruction of the fetus up to the 26th week.) Fr. Carroll said that such logic can lead to the destruction of the retarded, the senile, the paraplegic and amputee victims of war, and other afflicted persons. “The issue is power, the power of life and death over ourselves and over others,” he emphasized.

A WW II veteran who was an observer at the Nuremberg war crimes trials from 1947 through 49, he has written that America is becoming a nation of “technological giants and moral pigmies.” He said: “The ultimate purpose of the state is to protect those who cannot protect themselves and to care for those who cannot care for themselves.” He cannot sympathize with the grant by any state of the power of life or death to the mother of an unborn child. “Abortion is cheap as a ‘final solution’,” he stated. “And it is final, let there be no mistake about that. Therapy and care are as costly as love, but life is priceless.”

Fr. Carroll contends that abortion is a “new constitutional right of the women” and that now neither the father nor the law has the right to defend the child in the first nine months of life (in the womb).

ORGANIZATIONS

NCBC Issues Declaration of Independence

A warning that U.S. blacks will “move to renounce all allegiance to this nation” unless they receive full “redress and relief” from continuing inhumanities was issued in New York City by the National Committee of Black Churchmen (NCBC). Modeled on the U.S. Declaration of 1776, the document was read at a press conference by the Rev. J. Metz Rollins, NCBC director. He said his organization did not try to speak “for” blacks but did seek to articulate the concerns of the black community. The Black Declaration of Independence says in part:

“We hold these truths to be self-evident, that all Men are not only created equal and endowed by their Creator with certain inalienable rights among which are Life, Liberty, and the Pursuit of Happiness, but that when this equality and these rights are deliberately and consistently refused, withheld, or abnegated,

men are bound by self-respect and honor to rise up in righteous indignation to secure them. Whenever any Form of Government, or any variety of established traditions and systems of the Majority become destructive of Freedom and of legitimate Human Rights, it is the Right of the Minorities to use every necessary and accessible means to protest and to disrupt the machinery of Oppression, and so to bring such general distress and discomfort upon the oppressor as to the offended Minorities shall seem most appropriate and most likely to effect a proper adjustment of the society. . . . (A list of grievances is given.)

"In every stage of these Oppressions we have petitioned for Redress in the most humble terms: Our repeated Petitions have been answered mainly by repeated Injury. A Nation, whose Character is thus marked by every act which may define a Racially Oppressive Regime, is unfit to receive the respect of a Free People.

"Nor have we been wanting in attentions to our White Brethren. We have warned them from time to time of Attempts by their Structures of Power to extend an unwarranted, Repressive Control over us. We have reminded them of the Circumstances of our Captivity and Settlement here. We have appealed to their vaunted Justice and Magnanimity, and we have conjured them by the Ties of our Common Humanity to disavow these Injustices, which would inevitably interrupt our Connections and Correspondence. They have been deaf to the voice of Justice and of Humanity. We must, therefore, acquiesce in the Necessity, which hereby announces our Most Firm Commitment to the Liberation of Black People, and hold the Institutions, Traditions, and Systems of the United States as we hold the rest of the societies of Mankind, Enemies when Unjust and Tyrannical, when Just and Free, Friends. . . ."

The text of the declaration was approved in principle by the NCBC executive committee early in June and subsequently sent to members. June 28th was observed as Black Liberation Day and the declaration was intended for reading to black congregations on that day.

During the press conference newsmen made several attempts to phrase such questions as: "Is the black declaration a call to armed revolution? Is it an endorsement of violence?" The NCBC representatives spoke to the issues.

Mr. Rollins said that any "specific direct action" which might result from the declaration remained to be seen since the NCBC is not attempting to set up a program for local communities. The organization did send the declaration and a packet of educational material to black congregations.

The Rev. Wendell Foster, a United

Church of Christ pastor from the Bronx, said that the question of violence was raised in response to the declaration because white America "is a nation of violence." He suggested that white men could use the same rhetoric without the public accusing them of advocating violence. The crucial matter at the present, Mr. Rollins interjected, is not black, but white violence.

The NCBC spokesmen voiced personal sentiments of non-violence. The Rev. Gilbert Caldwell, director of the Ministerial Interfaith Association of New York, noted, however, that Christianity contains the "theology of a just war." He also said that whites have not wanted blacks to share that idea but that it can be used "wherever there is non-liberation."

Dr. M. L. Wilson, chairman of the NCBC board and president of the New York Council of Churches, responded to the question of whether the declaration advocates a separate black nation. He said the organization generally feels that blacks have "investments in this land" because during slavery they helped to provide the wealth and ought to share in that wealth. "We don't plan to go off but will stay here and get our rightful share," he said. Mr. Foster observed that when slaves were freed they were promised "40 acres and a mule" but that most blacks never got either, nor payment in lieu.

Questioned about the ideological basis of the NCBC, the director said it was "pro black" and believed that churchmen must identify with what is taking place in the black community. He mentioned involvement with the Black Panther Party, though he said the NCBC does not necessarily agree with everything the Panthers do. The stress on black liberation summed up in the declaration is not confined to black churches, he said. Other black groups have been enlisted and whites have been asked to step up efforts to eliminate racism, he added.

Signers of a letter sent to white churchmen telling of plans for the Black Liberation Day included seven bishops of historic black churches and the Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference.

EAST AFRICA

Canterbury to Visit

The Archbishop of Canterbury will visit the East African territory of Uganda in December, following his visit to the Province of South Africa in late November. His will be the first visit ever paid to the province by an Archbishop of Canterbury.

During his visit in the Province of Uganda, Rwanda, and Burundi, Dr. Ramsey will preside and preach at the consecration of two new bishops, at the special invitation of the archbishop of the province, the Most Rev. Erica Sabiti.

Briefly. . .

■ The Cathedral Church of St. Mark, Minneapolis, will seek to raise \$175,000 over the next three years as a memorial to the late Dean Henry R. Hancock, who died Mar. 24. Of the total, \$100,000 would be used to preserve and maintain the cathedral and the balance would be added to St. Mark's pension program to augment retirement incomes of cathedral staff members. In an appeal written just before his death, Dean Hancock referred to the necessity of deciding whether to allow the cathedral to decay slowly or to "proceed at once to do those things which the experts assure us are urgently necessary to save the church for the future. . . . It would be a deep and lasting joy to me if I could leave our beloved cathedral in better, rather than in poorer condition than that in which I found it, and with the assurance that it will be preserved to the glory of God and as a witness to future generations."

■ The Synod of Auckland, N.Z. has endorsed "in principle" the ordination of women to the priesthood. Delegates voted, 104 to 81, for the motion after a three-hour debate. The clergy were in favor by 58 to 52, with the bishop voting for it; the lay vote was yea, 46 to 29. The decision will now be referred to a special commission established by the Synod.

■ Anthropologist Margaret Mead, 69, has been named the first Alumni Association Distinguished Professor at the University of Rhode Island. She has taught at Columbia, Fordham, Harvard, Yale, and New York Universities and will continue classes at Columbia and Fordham.

■ Speakers at the triennial meeting of the Church Periodical Club to be held Oct. 18-21, in Ocean City, N.J., will include the Rt. Rev. Alfred Banyard, Bishop of New Jersey; the Rev. William C. Heffner, executive secretary for Asia and the Pacific in the office of the deputy for Overseas Relations of the Executive Council; and the Rev. Claude L. Pickens, Jr., former executive secretary of the division of overseas exchange visitors in the Overseas Department. Mrs. Rudolf Mattesich, of New York City, is president of the CPC, and Mrs. Elliott Wannamaker of Orangeburg, is general chairman of the triennial.

■ A pair of crystal flagons given in memory of the late Rt. Rev. Charles L. Street, Ph.D., Suffragan Bishop of Chicago, who spent all but six years of his entire ministry in the Diocese of Chicago, was blessed by the Bishop of Chicago in a service at the Cathedral of St. James'. Bp. Street, who was consecrated in 1949, retired in 1963. The flagons were given by Mrs. Street.

Admission to Holy Communion

Any person who in another Christian Church has been baptized with water In the Name of the Father, and of the Son, and of the Holy Spirit, may be officially received into The Episcopal Church in the following manner:

At a celebration of the Holy Communion, before the Peace, the person shall be presented to the Priest by a member of the congregation who will say,

I present *Name* to be received into the communion of this Church.

The Priest then asks,

Have you been baptized with water In the Name of the Father, and of the Son, and of the Holy Spirit?

Answer I have.

Do you wish to be a member of this Fellowship within the one holy catholic and apostolic Church?

Answer I do.

Do you accept the discipline of membership in The Episcopal Church, its teaching of the Faith, its way of worship, and its mission in the world?

Answer I do.

The Priest then says,

We receive you into the communion of this Church, and we welcome you into this congregation of the Family of God; In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The peace of the Lord be always with you.

Answer And with your spirit.

PBS 18, pages 46-47



LITURGICS

CHRISTIAN INITIATION: 3

By W. FRANCIS MAGUIRE

THE text of the new combined service of baptism and confirmation is excellent, whether in content or language or structure. Used for adult candidates for baptism, it could hardly be improved. But the proposal that infants should likewise be both baptized and confirmed, and immediately admitted to Holy Communion is another matter.

I have no quarrel with the feeling of the Liturgical Commission that our present practice of confirmation and pattern of Christian education leave much to be desired. But the radical change suggested is, I believe, a change for the worse. I do not dispute the fact that if infants can receive spiritual blessings in baptism, they could also receive spiritual blessings in confirmation or communion, though I am not certain that an infant really can receive Holy Communion, inasmuch as the subject is not passive (as in baptism and confirmation) but is required to eat and drink. Putting the sacrament in the infant's mouth is hardly sufficient. Yet I believe that any possible spiritual benefits would be more than outweighed by the spiritual detriment caused by the use of a rite of this kind.

Our present practice of infant baptism,

The Rev. W. Francis Maguire is rector of the Church of the Good Shepherd in Bonita, Calif. This article is the last in a series of three on the proposed initiation rite.

followed by confirmation in years of discretion, is a combination of, or compromise between, infant and believer's initiation. This may seem unsatisfactory to some degree. But the problem is that the theological reasons given for infant initiation on the one hand, and believer's initiation on the other, are both so compelling that an attempt to do justice to both points of view requires some such arrangement as our present one. The children of practising Christians should be included in the Family of God; yet Christ wants an army of volunteers, not of conscripts. The new rite comes down heavily on one side of the question, with a result highly unacceptable to those who stress one side, and highly acceptable to those who stress the other. The rationale that the faith of the church is so much more important than the faith of the person (whether infant or adult) being initiated, so that the quality of his own participation is a matter of lesser concern, is, I believe, an opinion without scriptural foundation. In spite of the Liturgical Commission's distaste for individualism, the lack of genuine personal faith in Simon the magician is regarded with great seriousness in Acts 8, and in no way offset by the church's faith.

A COMMITTED church cannot exist apart from committed individuals. The issue of the later commitment of the fully-initiated infants is not adequately faced by the new rite. There is nothing

wrong with the idea that people should renew their baptismal vows again and again, and not simply on a once-for-all basis as with our present confirmation rite. But our present rite also asks for the "ratifying" on our part of the promises made on our behalf by sponsors. This taking of the obligations off the sponsors' shoulders to our own is an essential thing if personal discipleship is to mean anything, and by its nature such a transfer of responsibility can take place once only. This ought to be done voluntarily, deliberately, and at a sufficiently mature age. But the Liturgical Commission has not faced this issue at all. The continuing renewal of the baptismal promises, within the church liturgy and unrelated to the sponsors' earlier commitment, has none of this force. It is a merely liturgical commitment, assumed of all present at the service. (He would be a bold person indeed who would rise and publicly dissociate himself from the mass commitment.) On the other hand, such commitment can be permanently avoided by missing worship or by attending another service on occasions of public baptism. It has therefore no teeth in it. The rite assumes that men can be liturgized, rather than evangelized, into the Kingdom of God, a belief totally contrary to the New Testament. And the naive assumption that each Episcopal congregation is a loving, caring, believing fellowship, able and willing to fulfill this unscriptural role, is almost incredible coming from such a body as

the Liturgical Commission. Far from deepening the church's spiritual life, this new system of initiation would give the Episcopal Church a death blow at its weakest point, where it instead desperately needs to be strengthened—its ineffective calling of men to repentance and faith, and to deliberate personal response to the Gospel. The basic underlying philosophy of how to achieve Christian commitment is the most serious thing wrong with the proposed rite, though a number of other things should be mentioned.

Schizophrenic thinking is evident in the idea that an infant should receive communion directly after baptism, but not on a regular basis till later. One cannot have it both ways. Either the infant needs communion regularly from the beginning (though he may spew the sacrament from his mouth), or not at all till later. The proposed arrangement treats the child as a spiritual guinea pig for the sake of the liturgical idol of a single baptism-confirmation-first communion rite, and then discards him until he may receive communion more conveniently. I do not

know to what extent the Liturgical Commission was guided by the practice of the Eastern Orthodox in this regard, but the fact needs to be considered that the Eastern Orthodox may be wrong.

It is strange that the Liturgical Commission provides for the use of chrism, on an optional basis, after the act of baptism. In the previous Prayer Book Studies on baptism and confirmation, this question was discussed, and such a practice was deemed unwise lest the anointing with oil become a rival with the laying-on-of-hands as the essential matter of the rite. Has anything really changed that invalidates this reasoning?

The question also needs to be raised as to whether a major change in discipline can rightly be authorized for "trial use." This would mean that in a number of respects the Episcopal Church would be governed by two contradictory sets of discipline—the Prayer Book discipline, presumably still in force, and the discipline of the new rite. The priest under obligation at ordination to uphold the discipline of the Episcopal Church, is put

in a very strange position. Specifically these conflicts would arise:

a) Under Prayer Book discipline, a baptized person is qualified for admission to communion at years of discretion, after instruction, and just prior to the laying-on-of-hands. Under the discipline of the new rite, the infant is qualified to be admitted to communion directly following the laying-on-of-hands, without instruction;

b) In both the authorized orders of Holy Communion and in the Offices of Instruction, preparation is required before receiving the sacrament. In the new initiation rite, this discipline is discounted;

c) Should clergy be required to use this new initiation rite, some would in conscience have to refuse to baptize infants, thus dividing the church into "baptist" and "orthodox" congregations;

d) Under the Prayer Book discipline a person has the right to conscious participation in his confirmation; under the new discipline this right is denied him.

Another grave problem which would arise is that, unlike a new communion service which may be used in one parish without affecting another, this rite will have repercussions everywhere. Priests who could not in conscience use the rite themselves will be put in the intolerable position of having to receive the transfer of infant communicants from other parishes, and therefore administer communion in a way which violates their consciences. This could affect priests in other parts of the Anglican Communion.

I DEEM it a great tragedy that a splendid revision of the text of Holy Baptism has been combined with a change of discipline so radical as to make its use in the case of infants a major problem of conscience. I would like to see the service permitted for use in the case of those baptized at years of discretion, that we may benefit from the content of the new rite itself. The reason behind the radical change seems to be the feeling of the Liturgical Commission that individualism is unhealthy. But there is both a healthy individualism (which says that my personal relationship to God matters greatly), and an unhealthy individualism (which says that social responsibility doesn't matter). It is tragic beyond words that the Liturgical Commission rejects the good with the bad. There can also be a healthy corporateness and an unhealthy corporateness, and the latter appears to be the Liturgical Commission's reaction to unhealthy individualism. The idea of a purely corporate commitment in later years suggests that God has little concern for individuals but sees them only as part of the crowd. In a time when modern man feels he is nothing, could anything be worse than for the church to reinforce this idea? Is it too late for the Liturgical Commission to consider that they may be wrong?

THE BLESSING OF THE WATER

WE THANK YOU, HEAVENLY FATHER, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of the bondage of Egypt into the land of promise. In it your Son Jesus received the Baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ who would lead us by his death and resurrection from the bondage of sin into everlasting life.

We thank you heavenly Father, for the water of Baptism, in which we are buried with Christ in his death that we may share in his resurrection, and through which we are renewed by the Holy Spirit. In joyful obedience, therefore, to your Son, we make disciples of all nations and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin may be born again, and continue for ever in the risen life of Jesus Christ our Saviour;

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

THE BLESSING OF OIL

ETERNAL FATHER, whose Son Jesus Christ was anointed by the Holy Spirit to be the servant of all men, we pray you to consecrate this oil, that those who are sealed with it may have a share in the ministry of our great High Priest and King; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

PBS 18, pages 37-38

EDITORIALS

Honesty in Church Politics

THE problem of clergy placement is not going to be entirely solved by any change in the church's canons; but good canons can help the good cause. Recently the convention of the Diocese of Long Island enacted a canon which we commend as a model to other dioceses. The new canon provides that:

"It shall be the responsibility of the Ecclesiastical Authority upon receiving notice that a Parish is to become vacant to notify all clergy canonically resident in the Diocese of that fact in writing within ten days so that they may then in turn notify the Ecclesiastical Authority in writing of a desire to be considered by the Vestry of that Parish as available for election as Rector."

Time was—and it went on for ages—when it was considered bad form for a priest to express, directly and openly, an interest in a vacant rectorship. That time still is, in some churchmen's minds. It makes no sense whatever, and it makes for a lot of devious politics in the church. This new canon encourages honest, open application for positions by men who clearly feel that they would serve well in those positions. Other dioceses, please copy.

NCC Board Counsels Defeat

THE General Board of the National Council of Churches speaks to, rather than for, the member churches and the individual members of those churches. It asks only for a thoughtful hearing by all men of good will and this we try to give it.

In its most recent statement on Southeast Asia the board "reaffirms with the utmost urgency its conviction that the policy of Vietnamization of the war should be replaced at once by a policy of ending the war." This is a counsel of defeat. To be sure, this fact of itself does not make it unthinkable to good Christian Americans. If Christian citizens believe that their nation has been totally in the wrong and fighting against the stars in their courses, they must be willing to accept defeat. "My country, right or wrong!" is indefensible counsel for Christians. The NCC board evidently believes that the U.S. has been totally in the wrong in Vietnam. We do not. Neither do we hold that it has been totally in the right. We say only that there was a good basic purpose in the American involvement from the beginning: good, that is, from the standpoint of the cold-war premise. That premise postulates that the U.S. is the leading power of the free world and the Soviet Union leads the communist anti-free world, and that the conflict between the two worlds becomes open wherever free men refuse to accept the communist yoke. The American purpose in South Vietnam has been to help that nation resist the yoke.

What is now called Vietnamization, if successful, will fulfill that purpose. Vietnamization in its present stage is necessarily a military program because the nation is now fighting for survival and it cannot establish itself in freedom until it has won this war. The aim of Viet-

namization is the empowerment for self-determination of the government and people by making them strong enough to shape their destiny for themselves.

A policy of ending the war, as an alternative to Vietnamization, can only mean such a withdrawal of the American force as would make all of Indochina a helpless prey to the communist forces, under the present imbalance of power. South Vietnam would be shackled to the captive nations within the growing communist slave camp. This may be what the future holds in any case. However, since the end of World War II the U.S. has been committed to helping people who want freedom to achieve it, wherever they may be, even to the extent of military aid. A pull-out from Southeast Asia now would proclaim to the world that America is scuttling that commitment. And why not scuttle it? The question is debatable. But it ought to be debated, thoroughly and openly, and to a decisive conclusion, before this nation in effect tells the world that henceforth if people's freedom is threatened by the communist invader they must not look to America for help.

The NCC board follows the same line philosophically *vis-à-vis* the Middle East, advocating that the U.S. refrain from "sending more planes to Israel in response to Soviet arms and pilots to Egypt." It would be grand if the arms build-up in Egypt and Israel could be destroyed by inanition from both sides. But is there any conceivable reason to suppose that America's withholding of planes from Israel would induce the Soviet Union to withhold planes, arms, and pilots from Egypt?

Our difference with the NCC board and with most American liberals is that they for some reason imagine that the cold war is over, done with, kaput. We surely hope they are right. But why doesn't somebody now and then declare the reason for so believing? We dare to believe that the cold war can be brought to an end, to everybody's gain and pleasure. We dare not believe that we can just wish it away, as we fear that many Americans have managed to do to their own self-deception.

Mission Well Begun

SOME churchmen in the Diocese of Los Angeles are doing more than talk about investing money in inner-city business enterprises. They have formed the Economic Development Corporation (EDC), and they are now definitely in business. The Executive Council's Ghetto Loan and Investment Committee has committed \$75,000 to the EDC investment capital funds, on a counterpart basis, for ten years at five percent.

The Rev. George F. Regas, rector of All Saints, Pasadena, and convenor of the EDC, says: "This action indicates the intent of the national church to put its money to work as part of the mission of the church, rather than simply supporting the church's program through dividends produced by 'prudent-man' investments. When the church uses some of its financial resources to invest in the future of the disadvantaged of America, it serves society at large."

Well begun. Churchmen in other dioceses please copy.



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Book Reviews

A DEGREE OF DIFFERENCE. By **George Barry Ford.** Farrar, Straus, & Giroux. Pp. 271. \$5.95.

George Ford is a New York Roman Catholic priest, most of whose ministry was spent on Morningside Heights in varying and often concurrent roles — founder-rector at Corpus Christi Parish, a chaplain at Columbia, an “activist” in scores of community and ecumenical movements, not least of which is his distinguished leadership at Freedom House.

The obvious facts of this particular autobiography which will claim and probably excite the attention of most readers include Fr. Ford’s calm, loving critique of his own communion. However, these warm and simple memoirs include intimate and loving encounters with Eleanor Roosevelt, Bp. Bayne, Wendell Willkie, and Cardinal Spellman, not to name scores of political, theatrical, or civic personalities spanning most of the 20th century.

A Degree of Difference occasionally rushes by such juicy bits as Jim Pike’s inviting Fr. Ford (as emissary for the then diocesan authority in New York City) to “swim the Thames”—with an advance promise of the deanship of the Cathedral of St. John the Divine! But more than its recital of fascinating events which crossed ecclesiastical lines of discipline and doctrine (and political lines of party and of social station), Fr. Ford’s book is two things he probably had no intention for it to be. It is not, except in a most elastic and semi-public sense, the subjective story of the author’s life which is what we expect an autobiography will be. Rather, it is a distillation of more than half a century of courageous Christian living into convictions not so much as to what the past *really* was as to what the present *ought* to be and the future *must* be. And it is the quietly expressed farewell of a great priest to his Church Militant as Anglicans would understand that inclusive phrase, and a loving, confident, joyful greeting to the Church Triumphant.

(*The Rev.*) RENE M. BOZARTH, SSP
Society of St. Paul

GOD THOUGHTS. By **Dick Williams.** Seabury Press. Pp. 128. \$1.65 paper.

If one reads the first few pages of this book and says to himself, “this is very young,” he will read on to think “maybe it is simply stated, but it’s honest and real.”

God Thoughts is the story of one young man’s search for what he can accept, believe in, and live by. In the beginning, there’s the search. Then, the ladder of

understanding to be climbed. With the Bible in one hand, Dick Williams climbs his ladder using for rungs each new insight gained. Somewhere in the climbing he begins to put his doubts and aspirations into words addressed to God, believing that there will be answers.

I am reminded of Michel Quoist’s *Prayers*, but would have to make the comparison that *Prayers* seems more mature in exemplifying the deep agony of man’s failures and striving. And so, I think I would first recommend *God Thoughts* for younger Christians. But, in the same thought-span, I remember that the generation gap isn’t all that wide in the spiritual search for understanding.

LOIS WILLIAMS
Christ Church, Bronxville, N.Y.

TO A DANCING GOD. By **Sam Keen.** Harper & Row. Pp. 160. \$5.95.

I experienced a certain *déjà vue* reading *To a Dancing God*. Certainly it is a lesson in how quickly a new theology becomes old. How many times in the past ten years have we read this sort of theology, if that is the word, and when did we become inured to its shock-value?

To be perfectly honest, I kept wondering if maybe this book was a put-on. Surely, no one could make some of the statements Sam Keen makes and be serious about it. But serious I believe he is. Wisely, Keen begins by admitting that these are personal essays and reflections, that he speaks from “the precarious position of personal experience,” and that his is a position of “trustful agnosticism.” He invites us to replace the “I” of his essays with “we” when we find ourselves in agreement. I did not have much occasion to do so.

The *leit motif* of the book is: “It is at least dubious whether any mature form of personality integration is conceivable in which the individual has not come to accept and relish his past and integrate it with his projects for the future.” Eliminating the verb “relish,” there is nothing too compelling about this idea, yet it is elaborated through five chapters of varying originality. Keen has a gift for stating clichés in a highly didactic manner and for revealing the obvious as though he has just discovered it. Perhaps he has.

In one section, Keen outlines an educational curriculum centering in a Department of Wonder, Wisdom, and Serendipity. Just as things get either too tedious or too patently ridiculous, he comes up with some genuinely creative ideas, particularly when he suggests a course called “On Becoming a Lover,” and gives a stunningly brilliant development of the concepts of desire, brotherly love, friend-

ship, and gracious self-giving. He also suggests a "Course in Silence," offering the tantalizing suggestion that perhaps a new revolution might emerge which would insisit upon the right to silence. His "Diary of a Jubilee Year" is intensely personal and, like most personal thoughts, some are profound, some inane. At one point he writes, "I am convinced that it is necessary for every citizen to be allowed to say his piece." True enough, but is it necessary for every citizen to publish it?

The essay that is obviously closest to Keen's heart and much in keeping with his position as director of the Esalen Institute Theological Residence Program is "The Importance of Being Carnal"; but it is, unfortunately, in large part based on premises that are, at best, questionable, so it is a bit difficult to accept the conclusions Keen reaches without documentation of the generalities on which they are based.

Keen's most striking talent is the ability to make symbols (and very good ones) out of the ordinary happenings in his life. The best and most convincing parts of this book are the recollections of his childhood, particularly of his father. If Sam Keen ever decides to take up nostalgic writing in the manner of Jesse Stuart, it might well bring back *The Saturday Evening Post*. But as for the rest, Keen writes his own critique five sentences from the end of the book: "Now we are sick of being inundated in an ocean of verbiage." How true.

MARY IDA GARRARD
St. Stephen's, Sherman, Texas

THE FUTURE OF THE CHRISTIAN SUNDAY.
By Christopher Kiesling. Sheed & Ward.
Pp. 142. \$4.50.

The traditional observance of Sunday through worship and rest from work is now threatened by such an array of forces that it may be dead for many persons already. Christopher Kiesling clarifies some of the issues at stake in this situation and suggests some strategy for coping with it.

Although the author declares the Christian Sunday is irrelevant for an authentic Christian life, he wisely advocates continuing it for the present. What is really needed in the author's view is the development of a new style of Christian life and community. The aim of this new style would not only support the present practice of the Christian Sunday, but even more importantly, it would enable the Christian community to become less dependent on Sunday in the face of an unabated secularization.

Such a new life style is predicated on one's positive participation in all of life, emphasizing the relatedness rather than the opposition between the sanctuary and the marketplace. The strategy for implementing this new style lies in developing "nuclear communities," based more on

function than geography and embracing weekday worship of word and sacrament as well as witness. Sunday worship would then represent more a gathering of true community than at present, featuring a more decentralized form of parish life. The rest of Sunday could be spent in a wider variety of activities than at present, as long as these fulfil the criteria of freedom, joy, recreation, and creativity.

The importance of *The Future of the Christian Sunday* lies in directing clergy and laymen alike to the neglected significance of Sunday within the larger task of Christian renewal and the hope for achieving the latter within existing structures.

(The Rev.) EASTWOOD ATWATER, Ph.D.
St. Dunstan's, Blue Bell, Pa.

EPISCOPACY IN THE LUTHERAN CHURCH?
Edit. by Ivar Asheim and Victor Gold.
Fortress Press. Pp. 260. \$12.

The historical question of episcopacy and its theological importance are discussed in this book with the type of exemplary scholarship, theological perceptiveness, and thorough documentation one is inclined to associate with Lutheran authorship. *Episcopacy in the Lutheran Church?* is a symposium prepared by a distinguished group of 11 Lutheran scholars and deals with (1) "Church Government and the Office of the Bishop in the First Three Centuries"; (2) "Church Government and the Office of Bishop from the Fourth Century to the Reformation"; (3) "The Development of the Offices of Leadership in the German Lutheran Churches between 1517-1918"; (4) "From 1918 to the Present"; (5) "The Post-Reformation Developments of the Episcopacy in Denmark, Norway, and Iceland"; (6) "In Sweden, Finland, and the Baltic States"; (7) "In the Lutheran Churches of Eastern Europe"; (8) "Lutheran Ecclesiastical Government in the United States"; and (9) "The Derivative Churches: Latin America, Africa, Asia, Australia."

The afterword is written by Prof. Gerald C. Brauer, Dean of the Divinity School of the University of Chicago. He begins by admitting that the churches of the Lutheran confession exhibit a wide variety of polity, and that it is equally clear to Lutherans that they cannot avoid the question of the historic episcopate since two-thirds of the world's Christians live under historic episcopacy. He further states that the Lutherans cannot avoid the problem of episcopacy in the ecumenical movement because of the presence of the Eastern Orthodox Churches, the Anglican Communion, and, since Vatican II, the Roman Catholic Church. The present symposium makes it clear that from the Lutheran point of view one cannot argue theologically or pragmatically for or against the possibility of the historic episcopate. At the same time, "it is equally interesting to note how the vast majority

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THE LIVING CHURCH

of Lutheran Churches have tended almost sub-consciously towards a return to the office of bishop. . . . Only in the American scene has there appeared staunch opposition to the idea of the episcopate in the various Lutheran Churches" (p. 202). Fortunately, though, recent Lutheran New Testament scholarship is considerably more sophisticated in its exegesis of the New Testament documents. It is prepared to admit the presence of catholic elements in the New Testament literature itself. Thus, there is nothing theologically or historically in the Lutheran confessions which prevents the possibility of bishops or the historic episcopate. If progress is to be made among Lutherans and others "it is clear that it must be in the area of interpretation and involve the well-being or *bonum esse* of the Christian community" (p. 205). Prof. Brauer then concludes: "It is absolutely clear that without the historic episcopate the Christian Churches cannot become one. *In light of these facts concerning the present calling of the Churches in history, the burden of rejecting the historic episcopate rests heavily on those who do not now possess it.*" There are some things that Lutheranism cannot do without totally denying its past. There are other things that it can do that might lead it into a vital new future. If all churches engaged in an ecumenical dialogue—and especially Episcopalians and Lutherans—were to adopt this principle, the Holy Spirit may yet succeed in bringing us together.

This book is good reading not only for Lutherans, but I heartily recommend it *pro domo*. As an Episcopalian, I have learned a great deal and I feel closer to our Lutheran brethren. Read the book!

(The Rev.) ENRICO S. MOLNAR, Th.D.
Bloy House Theological School

THE MAD MORALITY. By Vernard Eller. Abingdon Press. Pp. 80. \$2.79.

There is a "Playboy Philosophy" and a "Gospel According to Peanuts." Why not *The Mad Morality*?

Surely you know *Mad* Magazine, the modern-day "Ballyhoo" with its avatar Alfred E. Neuman. *Mad* bears down unrelentingly on the sins and frailties of mankind. It may be designed for youth, but what it does to youth culture shouldn't be done to a dog. *Mad's* tight, highly-detailed line drawings present nauseating closeups of pimply faced freaks and tousel-haired weirdos. But they are the children of their fathers—paunch-bellied Martini gulpers—and their mothers, overly made up haridans with tension lines scrawled like maps of entrenchments across their faces. Popular culture rendered by *Mad* is the boob-tube and the drive-in movie, both of which present us with sex kittens and sadists except when, for variety, it substitutes a lesbian for the sex kitten and masochist for the sadist.

With this kind of material, Dr. Vernard Eller has a ready-made jeremiad. All he

has to do is point the finger and say, "Look!", which he does effectively. His short essays don't spoil the pictures. They provide a setting for the unrelieved *Mad* view of the human situation. Of course the setting is not new: it is the Ten Commandments. In a way, what the collaboration of Dr. Eller and *Mad* has done is to provide a new "Situation Ethics." *Mad* provides the situations and Dr. Eller, with an assist from Moses, provides the ethics.

(The Rev.) EDGAR M. TAINTON, JR.
St. Thomas, Eugene, Ore.

Booknotes

By Karl G. Layer

A FLOWER DOES NOT TALK: Zen Essays. By Zenkei Shibayama. Charles E. Tuttle Co. Pp. 264. \$2.75 paper. The study of Zen has become something of a fashionable pastime in certain quarters these days, and for those so inclined, here is a helpful book of introductory essays particularly aimed at English-speaking people of the West. The author describes the basic characteristics of Zen Buddhism, the training it calls for, and the Zen personality. He then presents three typical Zen writings along with copious explanatory notes. The volume is illustrated with drawings, photographs, and paintings of Zen-inspired flower arrangements, and 12 paintings by Zen master Hakuin.

THE RADICAL SUBURB: Soundings in Changing American Character. By John B. Orr and Patrick Nicholson. Westminster Press. Pp. xix, 201. \$2.45 paper. Meet "expansive man"—the emerging suburban radical whose new life-style the authors believe will be the dominant pattern for the future. Who is the suburban radical? What is he like? The authors see him as an "expansive personality," devoted to the process of enlarging his experiences and the number of perspectives within which his world can be perceived and felt. He is skeptical of exclusive world views, and is willing to move rapidly from one life commitment to another, or even to hold different views at the same time. In this book, the authors trace social ethics that have given rise to the "expansive man." They contrast him with other "ideal types" (e.g., "savage man," "conscientious man") with whom he interacts. They look at his artifacts: his politics, his aesthetic productions, his family life, his view of women, his part in the university, his practical life, and his religion—and seek to find the beginning of a different way of being human.

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PEOPLE and places

Ordinations

Deacons

Chicago — George Strafford Andrews, curate, Grace Church, Hinsdale, Ill.; John Charles Bettmann, curate, Christ Church, Cooperstown, N.Y.; Richard Sterling Bradford, curate, St. Michael's, Barrington, Ill.; Bernard Owen Brown, assistant dean, Rockefeller Chapel, University of Chicago; Kenneth Evans Brown, vicar in charge of Good Shepherd, Mokena, and assistant, St. Paul's, Kankakee, Ill.; Ronald Ivan Erlanson, curate, St. Philip's, Palatine, Ill.; James Phillip Nicholls, Jr., curate, Christ Church, Savannah, Ga.; James Riihimaki, curate, Emmanuel, La Grange, Ill.; Walter Ralph Rockabrand, vicar in charge of Nativity, L'Anse, and St. David's, Sidnaw, Mich.; and Roger Stephen Sedgwick, to the Missionary District of Alaska.

Kansas—Phillip Wallace Ayers, rector of Epiphany, Sedan, and vicar of St. Matthew's, Cedar Vale, Kan., address, 215 N. Spruce St., Sedan (67361).

Missouri—Frederick Philip Boswell, Jr., curate, Christ Church, Little Rock, Ark., address, 509 Scott St. (72201); and Robert Ford Madden, curate,

Calvary Church (Hillcrest), Lore and Woodside, Wilmington, Del. 19809.

Central Florida—Larry Wayne Thornton, headmaster of St. Andrew's Parish School, and minister of education, St. Andrew's, Box 367, Ft. Pierce, Fla. 33450.

Rhode Island—Richard Genarro Cipolla, assistant, St. Peter's by the Sea, Narragansett, R.I.; Michael Harry Hansen, summer assistant, St. Paul's, Southington, Conn., and will return to Berkeley Divinity School to work for an advanced degree in communications; and Ashley Hall Peckham, in advanced studies at George Mercer, Jr., School of Theology and will enter a pastoral training course in the Diocese of Long Island.

Southern Ohio—Richard H. Schmidt (by the Bishop of West Virginia) and C. David Weyrich.

West Texas—Paul Coleman Cochran, in charge of Holy Cross, 379 E. Petaluma, San Antonio, Texas 78221.

West Virginia—William F. Carr, assistant to rector of Brooke Parish, which includes churches in Wellsburg, Colliers, and Follansbee, address, c/o Good Shepherd Church, Follansbee, W.Va.; Thomas Green Cure, c/o St. Peter's Church, Port Chester, N.Y.; Peter Anton Schoew, in charge of

Grace Church, St. Mary's, W.Va.; and Stephen Raikes Sutton, summer assistant, Peterkin Conferences, and Sept. 1, assistant to the rector of St. Matthew's, Charleston, W.Va.

Deaconesses

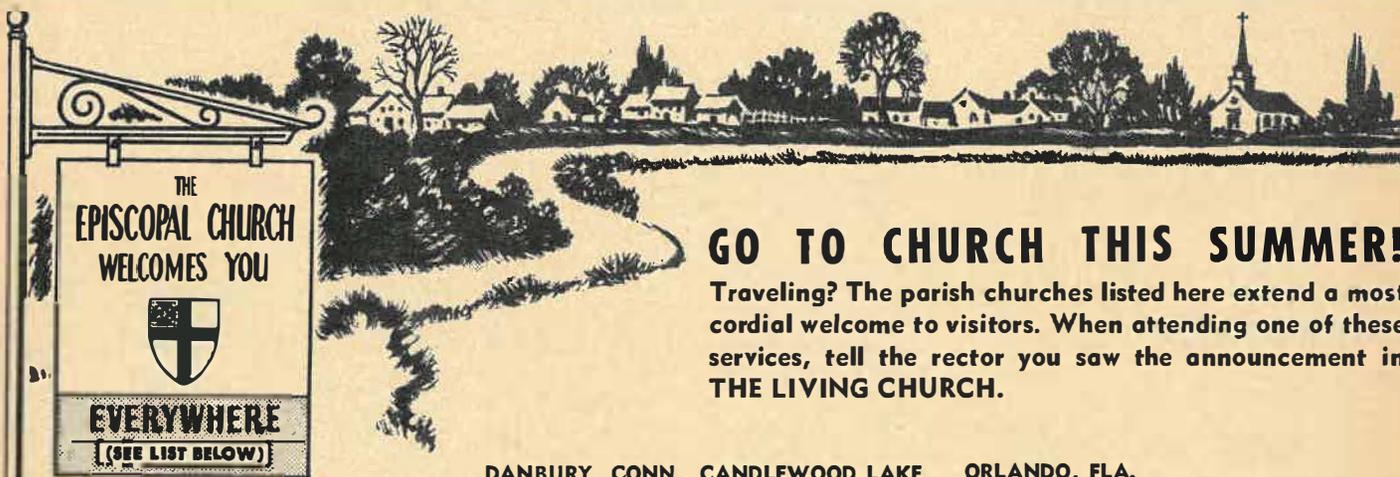
Chicago—Mrs. Iris Betty Rose Mayer was ordered a deaconess in St. Aidan's Church, Blue Island, Ill., by the Bishop of Chicago.

Renunciation

On April 23, the Bishop of Kentucky, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the Standing Committee, accepted the renunciation of the ministry made in writing January 24, by William Kimball Underwood.

Restoration

The Bishop of Chicago, acting in accordance with the provisions of Canon 65, remitted and terminated the Sentence of Deposition pronounced November 30, 1954, on Irwin St. John Tucker, and restored him to the Order of the Priesthood as of June 5, 1970.



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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.

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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 11, MP 10:30, EP & B 5:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
The Rev. Edward F. Ostertag, r
Sun H Eu 7:30, 9 (Sung); 6
Mon, Wed, Sat

DANBURY, CONN., CANDLEWOOD LAKE

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Henry Newton Herndon, r-em; The Rev.
Fr. Clayton Kennedy Hewett, r & counselor; The Rev.
Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily
10 HC Wed; HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 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; Sat C 4-6

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
(5 min. from I-55) The Rev. William E. Krueger
Sun High Mass 10:15

(Continued on next page)

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, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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GO TO CHURCH THIS SUMMER!

(Continued from previous page)

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
 The Rev. Richard Simeone, v
 Skowhegan: Sun H Eu 7:30 & 11
 Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH, Conn. Ave. & Franklin St.
 The Rev. William M. Moore, r
 Sun 8 HC, 10 MP; 1S HC

BOSTON, MASS.

ALL SAINTS', At Ashmont Station, Dorchester
 Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex
 Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Woodin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
 12:10; C Sat 1-1:30

MARTHA'S VINEYARD, MASS.

TRINITY (next to Town Hall, Oak Bluffs)
 The Rev. B. Linford Eyrick, p-in-c
 The Rev. Donald O. Wilson, (Aug 2, 9, 16)
 The Rev. Donald R. Goodness (July 26, Aug 23, 30)
 Sun HC 8 & 10:30 (music)
 July 26, 4 — Bach: St. John Passion
 (the David Hewlett Singers)

LEXINGTON, MICH.

GOOD SHEPHERD, US-25 (Cor. Hubbard)
 The Rev. E. F. Gravelle, r
 Sun HC 8 & 10 (MP 2S & 4S)

ST. LOUIS, MO.

HOLY COMMUNION, 7401 Delmar Blvd.
 Sun HC 8:30, MP 10 ex 1S HC both services

LAS VEGAS, NEV.

CHRIST CHURCH, 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown), Rainbow & Island
 The Rev. James E. Carroll, r
 Sun Eu 7:45 & 10; EP 5:15

NEWARK, N. J.

GRACE CHURCH, Cor. Broad & Walnut Sts.
 The Rev. Herbert S. Brown, S.T.D., r
 Sun 7:30, 9:15, 11; Mon 7, Tues 7:30, Wed &
 Thurs 12:10, Fri 9:30, Sat 9

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL, 3rd & Phila. Blvd.
 Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

STONE HARBOR, N. J.

ST. MARY'S BY-THE-SEA, 95th St. & 3rd Ave.
 The Rev. William St. John Frederick, r
 Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
 days, MP); Daily MP & Mass 8:30 (ex Mon &
 Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE, 7301 Ridge Blvd.
 The Rev. Marion L. Matics, Ph.D., r
 Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, D.D., r
 The Rev. John M. Crothers, c
 Sun 7:30, 9, 11; HC Daily

GENEVA, N. Y.

ST. PETER'S, Genesee at Lewis
 The Rev. Norman A. Rimmel, D.D., r
 Sun HC 8, 9:30, 11

HIGHLAND FALLS, N. Y.

HOLY INNOCENTS, 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
 HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
 EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

ST. BARTHOLOMEW'S, Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues
 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days
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SAINT ESPRIT, 109 E. 60 (Just E. of Park Ave.)
 The Rev. René E. G. Vaillant, Th.D., Ph.D.
 Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE, 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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, 11 (High); 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

RESURRECTION, 115 East 74th St.
 The Rev. Leopold Damrosch, r; the Rev. Alan B.
 MacKillop; the Rev. B. G. Crouch
 Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
 & Sat 10; C Sat 5-6

ST. THOMAS, 5th Avenue & 53rd Street
 The Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30. Church open daily
 7:30 to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY, Broadway & Wall St.
 The Rev. John V. Butler, S.T.D., r
 The Rev. Donald R. Woodward, v
 Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC
 8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ
 Recital Tues & Thurs 12:45; C by appt

ST. PAUL'S CHAPEL, Broadway & Fulton St.
 The Rev. Robert C. Hunsicker, v
 Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
 12:05, 1:05, C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
 The Rev. Leslie J. A. Lang, S.T.D., v
 Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
 & EP. C Sat 12 noon

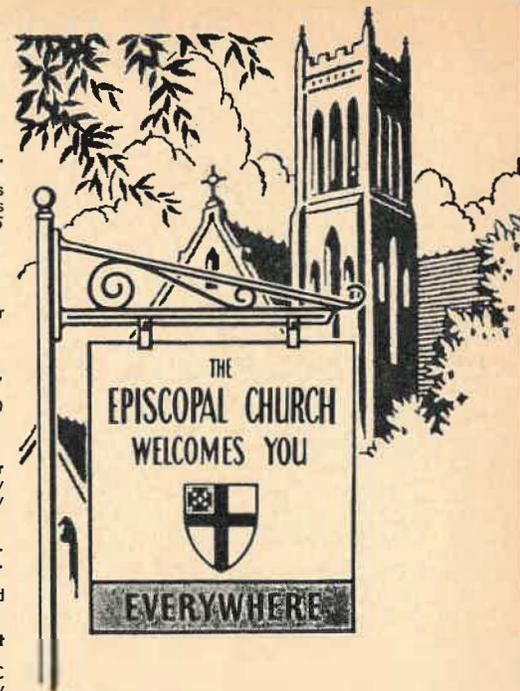
ST. LUKE'S CHAPEL, 487 Hudson St.
 The Rev. Paul C. Weed, v
 HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
 Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
 fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL, 292 Henry St.
 The Rev. John G. Murdock, v
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
 Espagnol 2S monthly, 12 noon. Weekdays & other
 services as anno

ST. CHRISTOPHER'S CHAPEL, 48 Henry Street
 The Rev. Carlos J. Caguait, v
 Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
 Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
 as scheduled



ST. LUKE'S CHURCH
 RICHMOND, VA.



UTICA, N. Y.

GRACE CHURCH, Genesee & Elizabeth St.
 The Rev. Stanley P. Gosek, S.T.D., r; the Rev.
 Richard J. Koch, ass't r; the Rev. Lawrence C.
 Butler, ass't m
 Sun HC 8; MP, HC & Ser 10; Int daily 12:10

BEAUFORT, N. C.

ST. PAUL'S, 209 Ann St.
 The Rev. John E. Gilchrist, r
 Sun 8 & 11, Ch S 9:45; Wed 10

BLOWING ROCK, N. C.

ST. MARY'S OF THE HILLS, S. Main St.
 The Rev. George D. Stenhouse, v
 Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
 2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH, Scenic Dr.
 (Using chapel & public rooms of Mt. Resurrection
 Monastery, Society of St. Paul)
 Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY, 330 So. 13th St.
 The Rev. Frederick R. Isackson, D.D.
 Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

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

CHARLESTON, S. C.

HOLY COMMUNION, Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEXAS

ALL SAINTS', 5001 Crestline Rd.
 The Rev. James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
 Daily Eu (preceded by Matins); 6:45 (ex Thurs at
 6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
 Sat 1-2, 4:30-5:30

LYNCHBURG, VA.

ST. JOHN'S, Elmwood Ave.
 The Rev. George Bean, r
 Sun 8 HC: 10 MP (HC 1S)

RICHMOND, VA.

ST. LUKE'S, Cowardin Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30

ASHIPPUN, WIS.

ST. PAUL'S, 234 Highway P
 The Rev. Carroll E. Simcox, r
 Sun H Eu 9

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL, (Moose, Wyo.)
 Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
 HC; Thurs 4:30 HC