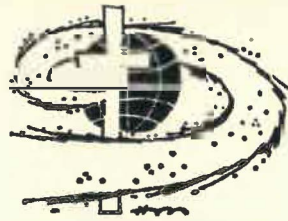


The Living Church





— With the Editor —

From our What The Episcopal Church Needs Today Department: A reading of the ecclesiastical novels of Anthony Trollope. Only a few years ago it would have been safe to prescribe a re-reading rather than a reading, but now a whole generation has arisen which knows not Anthony. True, the Archdeacon Grantleys and Mrs. Proudies and Mr. Hardings of the Trollope tales belong to a century ago; but to meet them is to realize how little we have changed essentially, as churchmen and as a church. To see ourselves as Trollope sees us is to see through ourselves; but this particular self-vision is not too painful, since it is a loving or at least a generous and forbearing one. If any Anglican clergyman is tempted to extreme self-condemnation and to the perverse conceit that he's the worst one of his kind who ever lived, let him read *Barchester Towers* and shake the clammy hand of the Rev'd. Obadiah Slope. This will lift his self-esteem and lower his vanity. Another bonus in reading Trollope is in seeing the superiority of good classic English understatement to the rhetorical overkill that is normal today; e.g., this comment in *Framley Parsonage*: "Clergymen are subject to the same passions as other men; and, as far as I can see, give way to them, in one line or another, almost as frequently. Every clergyman should, by canonical rule, feel a personal disinclination to a bishopric; but yet we do not believe that such a disinclination is generally very strong."

And from our Ingenious Defense of The Indefensible Department: Some Denver citizens have successfully rebelled against the visual pollution of their magnificent landscape by billboards and flashing neon signs. The city council has passed a stiff ordinance against the eyesores, for which let the saints rejoice in their beds. However, the multi-million dollar sign industry did not go down without a fight. Its agents protested that signs can be beautiful, and they quoted a remark which they attributed to a visiting architect from New York. This expert warned, so they said, that with only mountains and trees in it the Denver landscape would become "antiseptic and bland." It's a pity a man like that can't be employed in a better cause. It's a pity the devil should have all the best tunes.

M. Voltaire was not thinking of God when he composed his best of all definitions of a bore: "The secret of being a

bore is to tell everything." But cannot his statement be put to use in theology, to illumine (though not, of course, to explain) God's reticence in what he tells us about himself and about tomorrow morning and all the things we're dying to know all about? A God who told everything would be a bore and he would make life a bore. All life is sweetened by risk, especially the risk of uncertainty. This is why there's no game like gambling.

The late Bertrand Russell was not a Defender of the Faith, but on this subject he thought as a true believer ought to think. Said he: "The demand for certainty is one which is natural to man, but nevertheless an intellectual vice. If you take your children for a picnic on a doubtful day, they will demand a dogmatic answer as to whether it will be fine or wet, and be disappointed in you when you cannot be sure. The same sort of assurance is demanded, in later life, of those who undertake to lead populations into the Promised Land. 'Liquidate the capitalists and the survivors will enjoy eternal bliss.' 'Exterminate the Jews and everyone will be virtuous.' 'Kill the Croats and let the Serbs reign.' 'Kill the Serbs and let the Croats reign.' These are samples of the slogans that have won popular acceptance in our time. Even a modicum of philosophy would make it impossible to accept such bloodthirsty nonsense. But so long as men are not trained to withhold judgment in the absence of evidence, they will be led astray by cocksure prophets, and it is likely that their leaders will be either ignorant fanatics or dishonest charlatans. To endure uncertainty is difficult, but so are most other virtues." (*Unpopular Essays*, 26. Simon & Schuster.)

Lord Russell thought that the task of teaching men to endure uncertainty was one for philosophy. I suggest that it is more properly a task for religion. To be sure, we need certitude, and if we have received and are living by the gift of

faith we have certitude. This is the assurance that God is God, that he is doing for us better things than we can desire, pray for, or dream of; and possessed of certitude we can happily leave all the details to God. Certainty would result from having detailed information about everybody, God included, and everything. To endure uncertainty is indeed difficult; but to have certainty, God having told all, would be unendurable: absolute and eternal boredom from which there could be no exit now or ever.

If you cannot see this, you have even less imagination than I have, and in that event you've got a problem. Perhaps Matthew Arnold, in his lines to a gipsy child, is right:

*The Guide of our dark steps a triple veil
Betwixt our senses and our sorrows keeps;
Hath sown with cloudless passages the tale
Of grief, and eased us with a thousand
sleeps.*

The Rev. Richard Guy Bellis, whose "What About George?" appears on this week's editorial page, is rector of All Saints' Church, Riverside, Calif.

On a day in April in 1843 Ralph Waldo Emerson remarked in his Journal: "The thinker looks for God in the direction of the consciousness, the churchman out of it. If you ask the former his definition of God, he would answer, 'My possibility'; for his definition of Man, 'My actuality'." He thus anticipated by more than a century one of the dominant trends in present-day theologizing. The "theology of hope" sees God in the man who is one day to be but isn't yet. What is true and valuable in this approach is its recognition that man, as God wills him to be, is still becoming and is not yet here. What is false and harmful in it is its assumption that if God is not to be found in man's consciousness and man's development God cannot exist—or might as well not exist. Emerson and his present-day counterparts either disbelieve, or disregard as immaterial, that God was here before man and will be here after the universe has forgotten that man ever existed. A God who can be delimited within the terms of man's possibility is hardly the living God of Abraham and of Jesus.

We ought to think theologically about man, rather than following Emerson and the "thinkers" in thinking anthropologically about God. Emerson complained that "the churchman" looks for God outside of human consciousness. That was true in his day. I wish it were true in ours. Too often today's "churchman" goes psychologizing on the same false trail as Emerson and his "thinkers." Man begins with God; God does not end with man.

"Lay down this book and reflect for five minutes on the fact that all the great religions were first preached, and long practiced, in a world without chloroform." (C. S. Lewis, *The Problem of Pain*.)

The Lord's Supper

Count sins, not calories;
Number blessings, not courses.
Forgiveness is its flavor,
And Grace is its abundance.

Bernard Via, Jr.

Letters to the Editor

Light from the West

Your amusing and yet melancholy observation in your editorial, "Stomp Out Bugs Wordes" [TLC, May 16], "Men can be graduated from seminaries, be ordained priests, be consecrated bishops, even, without having Hooker at their fingertips," very likely describes the situation in the vast, far-reaching and chilly wastelands of theological teaching and reading in our times; but it does not describe the situation everywhere. Here in Bloy Episcopal School of Theology, the beginners in systematic theology are required to master the doctrinal side of Hooker's thought, and their mastery of the subject is tested by formal examination. The luminous thought and diamond-faceted prose of the elegant Richard Hooker are far from unknown, at least in Claremont. Cheer up!

(The Rev.) GEORGE W. MORREL, Th.D.
Adjunct Professor of Systematic Theology
Bloy Episcopal School of Theology
Claremont, Calif.

! We are cheered. Ed.

More SPBCPs

The Rev. John W. Klatt states [TLC, May 16] that there is *one* Society for the Preservation of the Book of Common Prayer. Well, the Anglican Orthodox Church may be one; however, there are a few others, namely: the American Episcopal Church, the Anglican Church of America, and the Independent Catholic Church. All of these churches work closely with one another, and use the BCP in their services.

(The Most Rev.) EDWARD C. PAYNE, O.C.
Diocesan of the
Independent Catholic Church
Wethersfield, Conn.

Information, Please!

Please let me have your dictionary (or any other) authority for "infallibilism"—in English, *not* in Latin or Greek.

Your humble servant,

NOAH WEBSTER

Denver

Dear Noah: Same as for cannibalism or bimetallism. Look up your own admirably succinct excursus on the suffix *-ism* in your own *Unabridged*. Ed.

The Cover

On this week's cover is a detail of a 28-foot-high statue by sculptor Frederick Shrady, entitled "Peter, Fisher of Men." The statue has been installed on the plaza of the Fordham University campus at New York's Lincoln Center. The entire work depicts the Apostle Peter casting a net and, in the words of the artist, symbolizes "the enhanced role of the university casting its lines of influence, knowledge, and concern out over the metropolis." (Photo from RNS)

Abortion Laws

The Rev. Warren Schaller's charge [TLC, May 23] that the president of Minnesota's main pro-abortion lobby engaged in a "desperate attempt to smear the Roman Catholic Church, the anti-abortion movement, and the state legislature of Minnesota" is one with which I heartily concur.

Bonhoeffer (*Ethics*), Barth (*Church Dogmatics*), and Thielicke (*The Ethics of Sex*) are not known as Roman Catholic theologians. Nor is George Williams at Harvard, James Gustafson at Yale, or Paul Ramsey at Princeton. Still, all have spoken eloquently in opposition to relaxation of abortion laws.

When *California Medicine* (September, 1970, pp. 67-68), the official journal of the California Medical Association, pronounces the demise of the Judeo-Christian ethic; declares that "human life begins at conception"; equates abortion with "taking a human life"; makes no apology for its pro-abortion stance; and finally insists that no discipline other than medicine "has the knowledge of human nature, human behavior, health and disease, and of what is involved in physical and mental well being," I had hoped that church and synagogue would stand up and be counted and that members of the bar might find these statements somewhat challenging to their profession and the Fourteenth Amendment.

Some in church and synagogue and bar have stood up but all too few. With Bonhoeffer (*I Loved This People*), I find it time that the church confess that "she has not testified to the truth of God in such a manner that all science might recognize its origin in this truth." How long will it be before we detect the denigration of life implicit in abortion, sterilization, "updating" death, euthanasia, and genetic engineering; the drift from the voluntary to the mandatory implicit in "conception license," "cleansing the gene pool," and developing "farms for human spare parts" (Michigan Law Review, April, 1970: pp. 846-847); and the trend to make *this* world the future and reduce man to a factor in the planning process? How long will it be before we realize that the discovery of the genetic code is as significant and perhaps more significant to the future of man and the earth he inhabits than the discovery of atomic and nuclear energy?

Alexander Solzhenitsyn, the 1970 Nobel Laureate in literature, claims in *Cancer Ward* that "The meaning of existence (is) to preserve unspoiled, undisturbed, and undistorted the image of eternity with which each person is born." Can we not speak again of the doctrine of creation and the image of God? In a world in which man's feverish quest of happiness more often than not merely multiplies his and others' unhappiness, can we not proclaim again that new commandment: "love one another; as I have loved you" which calls not for sacrifice of others but rather sacrifice for others?

Finally, in a world engulfed in despair, can we not cry out: "We know not what is coming but Who is coming" and in his prom-

"REVEALS THE MIGHTY THEOLOGIAN AS A SENSITIVE CHRISTIAN PASTOR."

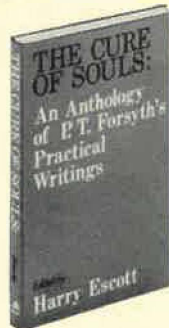
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ise find our mission to serve his people and the world for which he died?

These views are my views and do not necessarily reflect those of the Center for Human Values in the Health Sciences, the University of California or the Diocese of California.

(The Rev.) CHARLES CARROLL
Executive Director and Protestant Chaplain
University of California
San Francisco Medical Center
San Francisco

Triptych

The "Triptych" by Caryl Porter [TLC, May 23] is, without doubt, the most beautiful and understanding interpretation of the *Magnificat* I have ever read.

Reverent to the ages and relevant to the times, it makes Gabriel, Mary, and Joseph come alive in a simple, warm, and human explanation of an event which started the whole thing! In other words, it takes us back to the very beginning and shows us why and how God chose the way in which to send his son to live among us. Thank you for this inspirational gem.

DOROTHY MOORE

Atchison, Kan.

First-Class to Davy Jones

You must believe me when I say how very sorry I am seriously to criticize "Around and About" TLC for May 16. One of the most serious problems in the world today is that of underestimating disasters and this is exactly what you have done. Not only is Apr. 14 the anniversary of the Titanic's disaster but this was preceded by a comparable one on Apr. 14, 1904, the date of my own birth; and the dual disaster was made even worse by your advent some time later. I have long wondered what was the matter with you and now I know.

Upon reflection though, I would rather enjoy first class and sink rather than go second class and stay afloat. Are you with me?

(The Rt. Rev.) JOHN SEVILLE HIGGINS, D.D.
Bishop of Rhode Island

Providence

Ship — as the feller said — ahoy. Ed.

Liturgical Revision

I am an organist for a Presbyterian church, but I am very interested in the Episcopal Church, particularly in some of the issues regularly discussed in TLC. This letter concerns liturgical revision.

When first attracted to the Episcopal Church several years ago, I was a nominal Christian, and I must confess that my interest in the church was basically with externals. Since then, due to personal reflection and the excellent sermons of a Presbyterian clergyman, I have committed myself to a personal relationship to Christ and begun a life as a Christian that I never knew existed. Even so, with a faith I believe to be truly "contemporary," I still look to the Prayer Book services of the Episcopal Church (including the rite of 1967) for the deepest expression of that faith. Further, I am completely uninspired by the shallow Christianity of "contemporary" liturgies, Episcopal or otherwise.

Specific objections to the new trial-use services are numerous, but generally, the theological content and organization structure of

the 1928 and 1967 canons are lacking in the newer versions, the revised canticles are unpoetic, the revised (and improved?) Collect for Purity sounds silly alongside the older one, Rite II lacks the Summary of the Law. The short, choppy phraseology of modern English, which characterizes these revisions, results in undignified language and in services with a flat, self-consciously "with it" tone that rings false. Indeed, I believe the older canticles and prayers to be modern simply because they are beautiful.

Lest I seem to be reactionary, I should add emphatically that I favor liturgical change. The three-year lectionary, the addition of Rite III, the use of alternate prayers of intercession in the Eucharist, are all needed changes. Yet, such change must remain true to the Prayer Book and the Anglican tradition of beauty in worship. The newer rites do not do this.

Several people have said in the letters column lately that this "modernization" is necessary if the church is to curb its sagging membership. I do not agree. People are not going to be converted, nor will their faith be strengthened, by changing the liturgies. Today's struggling churches are those where pet political and social causes have usurped the Gospel, where Christ has remained an historical figure who spoke admirably about how men ought to live, and where narrow attitudes have choked off the work of the Holy Spirit. Frequently, these churches feature dancing, psychedelic vestments, modern liturgies — anything, absolutely anything — except Jesus Christ. However, active churches are preaching the Gospel in its fullness, and Christ's presence is real and personal to the parishioners.

The Episcopal Church, therefore, must maintain its liturgical heritage. To sacrifice it at the cost of "becoming relevant" would be a foolish mistake.

WARD A. NELSON

Vernonia, Ore.

Morality—New and Old

Is Mr. Eaton being quite fair when he writes [TLC, May '30] of all the *ideals* of the "traditional morality" and all the *bad side* of the "new morality"? It would have been just as easy to attack greed and materialism and economic expansion (that looks suspiciously like imperialism) as the "traditional morality" in practice, and to commend the Franciscan-like lives of the Diggers.

A balanced article by the Rev. Donald Bitsberger recently pointed out that the "traditional morality" was concern of individual morality without regard to corporate morality, and now the concern is with corporate and communal morality without regard to individual morality.

Personally, I don't want to have to choose between them—it's obvious that we need both.

ALASTAIR CASSELS-BROWN

Cambridge, Mass.

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THE KALENDAR

June

- 27. Trinity III
- 28. Irenaeus, B.
- 29. St. Peter, Ap.

July

- 2. The Visitation of the Blessed Virgin Mary
- 4. Trinity IV
Independence Day

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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The Living Church

June 27, 1971
Trinity III

For 92 Years,
Its Worship, Witness, and Welfare

TOWN & COUNTRY MINISTRIES

The importance of small congregations for the life and health of the entire Episcopal Church was strongly affirmed by rural church leaders at a national town and country convocation at the Roanridge Conference Center in Kansas City, Mo. At the present time, when national and diocesan structures are being simplified, and when the large and highly organized parish is being subject to many criticisms, the small congregation deserves special emphasis, it was asserted. The typical small town church has modest buildings, less formal organization, and direct person-to-person relationships between its members. This seems an especially promising environment for developing Christian community in the 1970s.

At the same time, members of the convocation expressed strong opposition to the patronizing and condescending attitude which the Episcopal Church has often shown toward small congregations in small towns and rural areas. A chain of paternalism was seen to extend from the national church to the missionary dioceses and aided dioceses, from dioceses to mission congregations, and, in too many cases, from priests to members of the congregations. It was concluded that small congregations cannot rise above the passivity and paralysis of "mission status" until lay people have a full share in responsible decision-making and planning at the local level. Lay involvement in pastoral and evangelistic work, teamwork among clergy and lay leaders, more participatory worship, and the ordination of non-stipendiary clergy, were all seen as contributing to the solution of this problem.

National town and country convocations of the Episcopal Church were formerly held biennially at Roanridge, then known as the National Town and Country Church Institute, and were sponsored by the Executive Council. This was the first such convocation to be held since 1966. It was planned by the Coalition of Agencies for Non-Metropolitan Areas (CANA), held at Roanridge in January of this year [TLC, Mar. 7]. For the first time, no officer of the Executive Council attended the convocation.

Varied Program

The convocation opened with Evensong and a welcome to the participants by the Rev. H. Boone Porter, Jr., director

of Roanridge. Over 70 persons attended from all over the United States and from southern Canada. The next day, the Rt. Rev. William Davidson, Bishop of Western Kansas, addressed the convocation on the present place of rural work in the Episcopal Church. He explained that the General Convention's Joint Committee on Non-Metropolitan Areas, of which he is chairman, is the one official agency of the national church which is specifically intended to relate to the rural and small-town field.

The Very Rev. George E. Ross, Dean of St. Michael's Cathedral, Boise, Ida., then spoke on the Idaho Pilot Project. During the 1960s, with strong support from the national church, the Diocese of Idaho had initiated a wide-spread ecumenical lay training program for adult Christian leaders. Within this program, certain selected Episcopal men were given much more extensive training under Fr. Ross, and were in due course ordained as priests to serve in small communities in southern Idaho. In spite of the success achieved locally, disappointment was expressed that the national church had done little to communicate the experience of this "pilot project" to other dioceses. It is believed that this convocation was the first public occasion outside of Idaho in which the Idaho method of selecting and training non-stipendiary clergy was so fully explained and discussed.

In accord with widespread concern for the conservation of our environment, on the second day of the convocation the participants shared in an "Ecological Eucharist," utilizing one of the newly proposed propers for Rogationtide. For this occasion the Roanridge chapel was dramatically decorated. Clusters of leaves and flowers surrounded the paschal candle which stood before a large representation of the Risen Christ. An entire flowering locust tree was set up on one side of the sanctuary. The new Rite II was used for the liturgy, with a choral litaney sung in procession out of doors. Bp. Davidson was the chief celebrant, wearing colorful sunflower pattern vestments. Bp. Rivera, of San Joaquin, and Bp. Masuda, of North Dakota, were concelebrants. Fr. Porter preached on the moral and theological aspects of concern for the natural world.

The following day Fr. Porter addressed the convocation on the methods of obtain-

ing adequate representation in the decision-making process at the diocesan and national levels. That evening there was an informal Folk Mass led by the Rev. Bonnell Spencer, OHC, and the Rev. Joseph G. Moore preached. For many years Dr. Moore conducted surveys of dioceses throughout the church. He is now in academic work as a non-stipendiary priest.

The final morning, the participants worked hard to clarify and articulate their basic emphasis on the value and importance of the small church in the present era, and their desire to support a more participatory concept of priesthood. The distinctive functions of the ordained ministry were seen as supportive and complementary to the functions of that wider priesthood to which all baptized people are called. Too often, however, the priest in the small congregation does everything, and an apathetic laity has been the frequent result.

Other Rural Meetings

In conjunction with the convocation, three other meetings were held at the same time. At the annual meeting of the Roanridge Board, the Rt. Rev. George T. Masuda was elected chairman to succeed the Rt. Rev. William W. Horstick, retired Bishop of Eau Claire, who announced his retirement as chairman.

The Joint Committee for Non-Metropolitan Areas also met under Bp. Davidson's chairmanship. The committee addressed itself to seven areas of special concern: inter-diocesan regional planning, inter-parish regional planning, continuing education for rural clergy, nationwide provisions for training non-stipendiary clergy, a continuing conference program for clerical and lay leaders, ministry to persons in recreation, and the curtailment of rural racism. The committee anticipates close cooperation with Roanridge so that Fr. Porter can coordinate many of its activities.

The Society of RWF (formerly known as the Rural Workers' Fellowship) held its annual meeting at Roanridge on May 12, under the chairmanship of the Rev. Ben F. Helmer, of Escanaba, Mich.

ORGANIZATIONS

SPBCP Exists!

Yes, there really is a Society for the Preservation of the Book of Common

Prayer. When this magazine first used the term, it was in response to the laments of some churchmen who sorely felt the need for such a society. When we disclaimed any knowledge of the actual existence of such a group we were unaware of some Episcopalians in Tennessee, teachers at Vanderbilt University and the University of the South, who were not only thinking and hoping and praying along these lines but were at least trying to do something about it.

What follows is a statement of policy and purpose by this group. We have become acquainted with them personally. They are loyal, responsible Episcopalians, and eminently knowledgeable in their field as students of English literature—including Anglican liturgy, which, though more than English literature, is none the less English literature. Our publication of their statement does not imply agreement with it, but they have a right to be heard and we are happy to present their statement to our readers. We call your attention to the advertisement on page 12 of this issue, in case you wish to communicate with them directly. Their statement reads:

"The integrity of the Book of Common Prayer as the rule of worship and life for Episcopalians is being threatened on two counts: one theoretical, according to the notions of 'change' and 'involvement'; the other practical, associated with charges that the language of the present text is 'irrelevant' or 'obsolete.' These threats are dangerous to the doctrine and discipline of the church.

"I. The notion that liturgy should bend to the wishes of particular times and places is contrary to the nature of liturgy, which is to rescue time and place for eternity and heaven, to recall men to God, and to afford the human creature words worthy to hymn his Creator. To think of liturgy fundamentally in terms of 'relevancy to the modern world,' or to make it turn upon the varieties of changing customs and circumstances is to strip it of its power to transfigure the present moment and set it within the eternal life of God. The Prayer Book has proved itself to have this power.

"What is the 'modern world' to which our liturgy is being invited to accommodate itself? Is it the habits and practices of today, or of yesterday, or last year, or the day after tomorrow? Will we need a new Prayer Book for each new headline? In fact there is no such thing as 'the modern world.' The modern world does not exist. It is an abstraction, and without meaning. All worlds are, in their day, modern. The Prayer Book, on the other hand, confronts us not with any single world, but with the Kingdom. The common life in the Body of Christ is no abstraction, and we have, by God's grace, a Prayer Book which defines and maintains the order, coherence, and unity of that life with authority. To barter that for

modernity is a sorry bargain. It would disrupt yet further the already faltering communion of the faithful in our part of the Body of Christ.

"II. The strength and beauty of the Prayer Book's language have been acknowledged in every generation. For four centuries that language has been a model of good English, and judicious revisions have kept it properly contemporary. Instead of attempting to preserve our legacy of doctrine and worship, the Liturgical Commission is offering us, not revisions, but an entirely new liturgy, and in a language which is manifestly inferior to that which we have inherited. The laity have not asked for these changes, and in increasing numbers they have stayed away from the church or failed to support her financially. Many parish priests and many bishops are also distressed at the prospect of bad liturgical innovation. The conclusion must be that the existence of these revised services is the desire of the liturgical pedant and professional faddist. The disaffection among the faithful today is not with the language of the Prayer Book. The Prayer Book is the one thing in their church which most Episcopalians still consider sound. This is a matter of the very life of our church."

ARIZONA

Bp. Mitchell Dies

The Rt. Rev. Walter Mitchell, 94, Bishop of Arizona, 1926-45, died May 27, in his home in Rancho Santa Fe, Calif.

A graduate of the Missouri School of Mines, and the University of the South, he was ordained to the priesthood in 1903. His ministry included being assistant headmaster of Sewanee Grammar School, rector of Porter Military Academy, Charleston, S.C., rector of St. John Baptist, San Juan, P.R., and archdeacon in the Diocese of New Jersey, a position he held when elected to the episcopacy. He was the second Bishop of Arizona.

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, officiated at a Requiem held in Trinity Cathedral, Phoenix. Following cremation, the ashes were to be interred in the columbarium under the cathedral's altar.

Bp. Mitchell is survived by one son and one daughter of his marriage to the former Susan Baker who died many years ago. He is also survived by his widow, the former Elizabeth Remington Carver.

The family has suggested memorials to the Bishop Mitchell Urban Fund, care of the Diocese of Arizona.

CHURCH PENSION FUND

Assessments and Benefits to Increase

On Jan. 1, 1972, an increase in the assessment rate for clergy pensions in the Episcopal Church of from 15% to 18%

will become effective, and the immediate result will be proportionate increases in the benefits to pensioners. The decision to do this was made by the executive committee of the trustees of the Church Pension Fund.

The increased assessment, says CPF President Robert A. Robinson, "will involve very heavy increases proportionately for the more poorly remunerated and long retired workers." Mr. Robinson said that "in the past we were always trying in a sense to rob Peter in order to pay Paul by building up as strong minimums as we could for those with short service and/or low salaries. This action will put us on a tremendously sound basis and allow us to help those among the clergy who are less fortunate in accumulating possessions."

ARKANSAS

Cathedral Has First Black Canon

For the first time in history the Diocese of Arkansas has a black canon. He is the Rev. Emery Washington, 36, rector of Christ Church in Forrest City, Ark., and a member of the state board of education. He has been appointed a canon of Trinity Cathedral in Little Rock by the Rt. Rev. Christoph Keller Jr., Bishop of Arkansas, to be specifically "canon missionary for institutions of higher learning."

Mr. Washington said that he considers his appointment "definitely a big step" in making the church relevant to black people. "In this day and age symbolism is very important, and in a sense I'll be a symbol," he said. "I know that what I call symbolism some people call tokenism, but I think there's a vast difference between the two. I won't be anyone's token black, but I'll be proud to serve as a symbol of the church's concern for blacks."

Two years ago Mr. Washington was appointed by then Governor Winthrop Rockefeller to a nine-year term on the state board of education.

CHURCH OF NORTH INDIA

Anglican Named Moderator

The Rt. Rev. Eric Nasir, Bishop of Assam, was elected moderator of the synod for the new Church of North India (CNI) at its first general meeting held since the united church was formed last November. Bp. R. S. Bhandare of Nagpur was chosen vice moderator, and A. C. Dharmaraj, a layman, was named general secretary.

The CNI includes the Anglican dioceses of North India, the Council of the Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the United Church of Northern India (Congregational and Presbyterian), and the former Methodist Church under British and Australian authorities.

A U.S.-related United Methodist

Church in the Indian sub-continent decided at the last minute not to join the union.

The bulk of appointees to CNI boards were lay. A spokesman explained that bishops and ministers should have their time free for "pastoral and evangelistic responsibilities."

MISSIONS

Bishops and Doctor Die

Two bishops and a layman of the church, who served for many years in China, have died in recent weeks.

The Rt. Rev. Lloyd Rutherford Craig-hill, 84, Bishop of Anking, 1940-49, died Mar. 13, in Lexington, Va. He began his work in China in 1916, and in 1918 became responsible for the Nanchang Stations and rector of St. Matthew's Church, Nanchang. After his permanent return to the U.S. in 1949, he was named rector of St. James' Church, Lothian, Md., retiring in 1956. He and his wife, Marian, then moved to Lexington.

During their years in China, the Craighills were once shut up for six weeks behind the walls of Nanchang while the Chinese Army under Gen. Chiang Kai-Shek laid siege to the city. The bishop and a friend were asked to climb over the wall with a flag of truce, get in touch with the general, and present a letter begging the army to move away as the population was perishing from the unsanitary conditions and would soon be starving. The mission was accomplished.

Still later, from the fall of Shanghai in 1937, up to the beginning of WW II, the bishop was in charge of a compound in Wuhu, in which over 1,000 women and children were protected from the ravages of the Japanese Army.

Bp. Craighill was interned by the Japanese for two years during WW II. Following his repatriation aboard the Gripsholm in 1943, he came back to the U.S., only to return to China when the war was over. He spent his time on the restoration of his old diocese. When the Communists took over China, he again returned to the U.S.

Besides his widow, the bishop is survived by two sons, Lloyd and Peyton, both priests, one daughter, Mrs. J. C. Roberts, their families, and one sister. Services were held in the R. E. Lee Memorial Church, Lexington, and interment was in Stonewall Jackson Cemetery.

Last month, another missionary bishop with a long life of service to the Holy Catholic Church in China (Chung Hua Sheng Kung Hui) died. The Rt. Rev. William Payne Roberts, 83, Bishop of Shanghai, 1937-50, died May 3, in a Wilmington, Del., hospital, after a long illness. He went to China in 1914, and was ordained to the priesthood there in 1915.

Interned for sometime by the Japanese during WW II, he was released in 1943 and spent two years as Assistant to the

Bishop of Pennsylvania. Bp. Roberts returned to China in 1945, staying until the communist takeover. In 1950, he became vicar of the House of Prayer, Philadelphia. He retired in 1959, and moved to Princeton, N.J., where he and his wife, Dorothy, lived. Last January, the bishop entered the Ingleside Nursing Home in Wilmington, Del.

The bishop is survived by his widow, three sons, William, John, and Fr. Augustin of the Trappist Order in Argentina, two daughters, Mrs. E. Manchester and Mrs. E. Thomas, grandchildren, and great-grandchildren. Services were held in Trinity Church, Princeton, and interment was in Trinity All Saints Cemetery.

The family has suggested memorials to Ingleside Nursing Home.

A medical missionary who spent 46 years running St. James Mission Hospital in Anking, China, died Apr. 13, in his home in Norfolk, Va. Dr. Harry B. Taylor, Sr., 89, a native of Norfolk, once said his ambition to go to China as a mission doctor dated back to 1899, when he was a student at the University of Virginia. He went to China in 1905.

He was interned by the Japanese for over a year and was repatriated on the relief ship, Gripsholm, in December 1943. After working as a surgeon at Berea College Hospital, Dr. and Mrs. Taylor returned to Anking in 1947, where they were joined by their daughter, Dr. Helen Taylor. They were there when the Communists took the city in 1949, and worked under that regime for two years, returning to the U.S. in July 1951. Dr. Taylor became a surgeon at the Norfolk Army Base and retired in 1960.

The doctor is survived by his widow, Alma, one son, Dr. Harry, three daughters, Dr. Helen, Mrs. W. B. Hollowell, Jr., and Mrs. J. Cross, their families, and one sister. Services were held in Christ-St. Luke's Church, Norfolk, and interment was in Elmwood Cemetery.

The family has suggested memorials to St. James Settlement, Hong Kong, China, in care of Christ-St. Luke's Church, Norfolk.

SEMINARIES

Seabury Dean Announces Resignation

The Very Rev. Charles U. Harris, Dean of Seabury-Western Theological Seminary, Evanston, Ill., has announced to the board of trustees of the seminary, his intention to resign his position at the end of the next academic year.

Dean Harris made his surprise announcement during the spring meeting of the board. Noting that the two dioceses which govern the seminary will be headed by the two new bishops, the Rt. Rev. James W. Montgomery, of Chicago, and the Rt. Rev. Philip F. McNairy, of Minnesota, Dean Harris said it is his intention

to give the trustees opportunity to choose the leadership they desire.

Bps. McNairy and Montgomery expressed their deep regret at the dean's action. The Rt. Rev. Gerald Francis Burrell, now Bishop of Chicago and chairman of the committee which selected Dean Harris to lead the seminary 14 years ago, remarked on the great depth and stability in the fabric and spirit that the dean had imparted to the seminary during very trying and tense times.

Dean Harris expressed his deep gratitude for the opportunity to serve the seminary and the church. "I shall miss the fine relationships I have made during the years, and I shall keep the seminary, its faculty and students, in my prayers at all times. My commitment is to theological education, and I hope I may continue in this capacity in the years to come."

ENGLAND

Kemper Girl to Study in Germany

A senior at Kemper Hall, in Kenosha, Wis., is the first full-blooded American Indian accepted for a year of study abroad in the Youth for Understanding exchange program. She is Mary Ann Godfrey, a Sioux from Herrick, S.D. Miss Godfrey will leave for Germany after her graduation this month, to live with a German family until August 1972, while she pursues her studies.

Youth for Understanding was begun 20 years ago in Detroit, and is now sponsored by the U.S. Department of State.

CHURCH SCHOOLS

Anglican Leaders Join Pornography Inquiry

The Archbishop of York, the Most Rev. Donald Coggan, and other church leaders, are members of a 47-member team nominated in the House of Lords by Lord Longford, a prominent Roman Catholic, to carry out a full-scale inquiry into pornography. The inquiry is expected to last a year. The committee includes psychiatrists, publishers, industrialists, social workers, and educators, as well as clergymen.

Lord Longford in recent years has been a vigorous leader in the anti-pornography campaign in England. "There is a deep national conviction," he has said, "that things have gone too far" in permissiveness of pornography in films and other media.

Meanwhile, the British government is consulting municipal associations throughout the country to determine whether any controls should be applied to the "sex supermarkets" which have been springing up recently. All kinds of sexual aids, literature, hormones, etc., can be bought in these shops.



Gustave Dore: Moses Breaking the Tables of the Law (RNS photo)

John E. Wagner

A Response to Father Edwards

"My observation as an Episcopalian spoon-fed by numerous priests and writers on 'the assured results of modern scholarship' is that God is not very likely to be locked up in a book in the Episcopal Church—not even the Book of Common Prayer. The greater danger is that God will be ignored through disuse of the Bible in the daily spiritual lives of Episcopalians."

THE Rev. O. C. Edwards's article [TLC, May 16] on the controversy arising out of the Dortmund Confession surprised me by its seeming naivete with regard to several matters.

First, Prof. Edwards has inferred from his reading that the man in the pew has not been told of modern biblical criticism, and that when he finds out about it he will rise up in indignation for not having been told sooner. The fact is that we have been told, again and again and again. For 40 years and more—at least in the protestant mainstream where the Episcopal Church seems to swim most of the time—the "assured results of modern scholarship" have been bandied about by preachers and college professors as infallible dogma. My reaction to this, and it is shared by numerous biblical specialists more scholarly than I, is that "the assured results" of liberal hermeneutics are not at all that sure. In fact, what we have not been told in the Episcopal Church is that the scriptures are trustworthy, that they are reliable in all essential historical details and infallible in matters relating to the faith and practice of the church.

Even if Fr. Edwards and other faculty members at his seminary do not hold to this position, they should at least make it clear to their students that a conservative view of scripture is a viable current option which is held by many good biblical scholars, as well as by millions of believers who are neither superstitious nor addicted to the German higher critical theories. That Prof. Edwards is capable of this is evidenced by his review of *Apos-*

toxic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on His 60th Birthday in the same issue of TLC as the article to which I am responding.

Edwards does not elaborate on the strengths of the Dortmund confessional statement, even though it expresses rather soundly the classical orthodox view of scriptural revelation as found from the Fathers through Aquinas, Luther and Calvin, to Vatican II. He prefers to spell out his admiration for the post-Bultmannians, especially Käsemann. I respect his right to do so, since I am a fan of Karl Barth, even though my own views on scripture are considerably more conservative and evangelical than those of Dr. Barth. Barth does not go far enough on the reliability of the Bible *qua* Bible. But the point I am trying to make is simply that seminary students should be given the theological options regarding the authority of scripture, and those options should be presented as respectable, scholarly options—not as polemical partisan positions.

My observation as an Episcopalian spoon-fed by numerous priests and writers on "the assured results of modern scholarship" is that God is not very likely to be locked up in a book in the Episcopal Church—not even the Book of Common Prayer. The greater danger is that God will be ignored through disuse of the Bible in the daily spiritual lives of Episcopalians. We are not overdosed with "the Bible says" as an authority principle. On the contrary, we have been pounded incessantly through the years with the cliché, "The church teaches . . ." as if the church were the vehicle of revelation rather than the canon of scripture. In any event, the authority principle "The church teaches . . ." has become pure nonsense in America because of the paucity of

Episcopal clergymen who really believe the Bible or adhere to the classical content of Christian orthodoxy. With doctrine no longer in vogue in the seminaries, the cliché can mean very little or almost anything. Who knows what the church teaches with the winds of apostasy and heterodoxy blowing through, not just an occasional parish church, but the highest echelons of Anglicanism in America?

SECONDLY, Prof. Edwards ignores in his article the work of the Holy Spirit in illuminating the minds and hearts of believers so that the printed words of the Bible become the Word of God existentially to the reader. This principle is true whether one is a conservative evangelical, an older Barthian, or even a Bultmannian existentialist. No conservative evangelical scholar (and I have spent several years and considerable time reading and talking with some of the best of them) espouses a brittle hermeneutical formula based on a God locked in the Book. The Gospel message is preserved in an infallible, authoritative, canonically-ordered book, but it is a dynamic message, and it comes alive again and again by the power of the living God. This is also true of the Eucharist. God is not locked in the ambray.

The old saws about "the literalists," "the fundamentalists," and "bibliolatry" are the stock phrases of American exponents of German higher critical theories about the Bible. Those theories remain just that: theories. C. S. Lewis has spoken to this point very lucidly in an essay on "fern seeds and elephants" in a recent anthology entitled *Christian Reflections*.

In any event, this kind of argument against those who hold to conservative views of scripture is based on cliché and caricature and overlooks the great, growing, and dynamic tradition of biblical

Mr. John E. Wagner, an attorney and counselor, is a communicant of St. Mary's Church, Edmond, Okla.



Domine, Non Sum Dignus . . .

THOU!

In this silver cup,
Which I, in solemn elevation,
Must lift up—
But scarcely dare!
I am not worthy, Lord. . . .

Nor yet
With trembling fingers,
From this plate
Transfer a perilous pale fragment of Thy Body
To the uplifted hands that wait
Beyond the altar gate!
O Lord, I am not worthy. . . .

So deep my love that I can barely—
Through my tears—
Repeat
"This is My Body . . . this My Blood."
Words so replete
With love and anguish and the tones of heaven
That my voice fades to whispers—
(I am not worthy, Lord. . . .)
And I have left,
As speech,
Only my tears.

O Thou . . . Incarnate
Let my tears fall,
A poor oblation,
Upon Thy wounded feet.

Harold Lewis Cook

orthodoxy in all branches of the universal church. I would wager that the Bible is more dynamically alive as a communicator of God's Word to the German confessionalists and to American evangelicals than to most liberal exegetes, Käsemann notwithstanding.

The evangelical, as well as the German confessional, position with regard to the scriptures is not that God is locked in the Book, but that he has supremely revealed himself in Jesus Christ, and that he continues to speak to us by the power of the Holy Spirit in and through the inspired scriptures. Our Lord Jesus Christ is thus the ontological Word, but the canon of scripture is the epistemological Word.

As for *The New American Bible*, it, of course, reflects the intrusion into Roman Catholic circles of liberal exegetical views. But, *The Jerusalem Bible* and the *Document on Divine Revelation* of Vatican II take a different line on these matters, and they were the work of able theologians and scholars. In fact, a leading Old Testament scholar at an interdenominational, evangelical seminary on the west coast told me that he considers *The Jerusalem Bible* to be the best study Bible available anywhere. The point is that all scholarship is not *ipso facto* Bultmannian or higher critical in content. Or at least it does not deal with the problems presented by higher criticism with gullibility or cavalier irreverence to the inspired canon which is the Word of God.

PROF. Edwards's conclusions are good. We should indeed not keep God locked in a book. But the Book has been so demeaned by the recent crop of theological experts in the seminaries—all of which is reflected in the preaching of their students when they enter the parish ministry—that it gathers dust on the shelves of churchmen. It does so because we have been snowed under with the message that the Bible is not authoritative; that it is full of contradictions; that its authorship is in question; and that in any case it is primarily usable as a literary garnishment for Anglican worship.

Fr. Edwards also rightly concludes that we should not fail to let God speak to us through the scriptures. This is a valid point. But I hear very little in our church about the biblical Word being made real and alive to us through the illumination of the Holy Spirit of God. Many Episcopalians have discovered nevertheless that if we read our Bibles thoughtfully, reverently, openly, and with anticipation, God will speak to us through its words. I am not advocating a private hermeneutics, but better than a public hermeneutics which denies the accuracy, reliability, and authority of sacred scripture so that the Bible is shunned or ignored.

Give me Bruce instead of Käsemann, Prof. Edwards. The Word is not diluted in his hands.

EDITORIALS

Farewell To "Findings"

THE June 1971 issue of *Findings*, a quarterly magazine of Christian education published by Seabury Press for the Executive Council of the Episcopal Church, was the last issue. This is no. 2 of vol. 19, which means that *Findings* has lived for some 19 years: not a bad age, actually, in a world of religious journalism in which ephemerality is the rule.

We are advised that a successor to *Findings*, yet unnamed, will appear in January of next year. The new magazine will be sponsored by the Joint Educational Development partnership in which there are six participating churches, the Episcopal Church among them. The others are the Christian Churches (Disciples), Presbyterian Church in the U.S., United Presbyterian Church in the U.S.A., Reformed Church in America, and United Church of Christ.

Christian education is becoming ecumenical in such matters as curriculum building, resource materials, and leadership. This is good. But we hope that the successor to *Findings* will somehow embody and impart a more comprehensive approach to Christian education than seems to be presently in prospect. Apart from the Episcopal Church, the participating churches in the Joint Educational Development partnership are exclusively of the Reformed tradition. "Some of our best friends . . ." etc.; but Christian education needs more from the other great Christian traditions, notably the Lutheran and the Catholic. We ask that this be considered in setting up the new publication and in all further planning and preparation of educational materials.

Findings has served the church well. The wind-up issue now before us is devoted to the ecological crisis and how this needs to be made a part of Christian education — to educate Christians into a truly religious responsibility not only for their own souls and the souls of their fellow men but for the whole of God's creation. It isn't going out with a whimper. This last hurrah seems to be a sign and promise of resurrection and renewed life in some other form.

May it be so.

What About George?

THE other day I was calling on patients in the local hospital, and especially on those who were listed as Episcopalians. When I introduced myself to a man in his sixties (his name was George), he immediately pointed to his wife who was visiting and exclaimed, "There's the Episcopalian in the family; I'm just a heathen." He said it partly as a joke and (I suspect) partly wistfully. But what proportion of each I really couldn't tell. He went on to indicate that he wasn't really outside the family of the church. He attended services at least occasionally. He knew his parish priest. And he certainly wasn't antagonistic.

As I think about George now, I suspect that what he was saying deep inside him was that he had never given his life to Jesus Christ, he had never experienced

what Sam Shoemaker called "the adventure of living under new management." Maybe this was partly by choice, but more likely it was because nobody had ever asked him to do it, or taken him by the hand and led him through into the new life the scripture tells us about.

So many people, both outside the church and inside it, some of them the very best workers in society and in the church, have never allowed themselves to relax in the Lord, to "let go and let God." They are like the man who found himself hanging onto a rope for dear life, assuming that if he let go he would fall to his death many feet below, only to discover finally when his strength gave out and he had to let go, that the floor was only an inch beneath his feet and that his striving had been needless. But what about George? What should he do in order to be not "a heathen" but instead to be joyfully a "Christian"?

Many organizations are putting out many little booklets with many different titles, but they are all saying the same thing. The way to make the change is to take four steps:

1. To realize that God loves me and wants me to have peace and a far better life than I am presently experiencing. This assumes that I am aware of a lack in my life. If this assumption isn't true, then there isn't much more to say;

2. To acknowledge that my basic problem, the emptiness in my life, is caused by my not having a full and complete relationship with God;

3. To recognize that the remedy, the way to get filled up, the bridge to God, is Jesus Christ. The Bible tells us that he is the only way; "no one comes to the Father except by me";

4. To respond in faith by inviting Jesus Christ to come into my life and take control of it, to be my Lord and my Saviour. This is sometimes called "a leap of faith," and that's just what it is. It is opening myself to a new experience and one that I cannot have any other way. Usually it is done verbally, and in the presence of someone who has made such a commitment in the past. And it is done in a form such as this: "Lord Jesus, my desire is that my future be better than my past. I acknowledge the sins that I have committed. I ask to be released from them. I ask that you come into my life and fill the place that is prepared and has been waiting for you. And in faith I proclaim you as my Lord and Saviour. Amen."

Is this the only way? Who knows? I certainly don't. It isn't up to me to tell God who is a Christian and who isn't, who will gain admittance to the next life with him and who won't. But what I can affirm is that this way made a significant difference in my life and in the life of a good many people with whom I am well acquainted (some of them were named George). And although I am not a Bible scholar, it appears to me to bear a striking resemblance to the kind of commitment the disciples were talking about and urging willing people to try in the early days of the church. That's good enough for me.

RICHARD GUY BELLIS

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CONVENTIONS

Fond du Lac

The 97th annual council of the Diocese of Fond du Lac was held at the Holiday Inn, Oshkosh, Wis. The Very Rev. William Maxwell, Dean of St. James Cathedral, Chicago, was the leader of the new conference type of council and led the delegates in various discussions through questionnaires on a self-examination of the diocesan structure, its program and opportunities, as well as the areas for renewal and future expansion and evangelism.

The diocese once again oversubscribed its quota assigned by the national church, and the rate of assessment on the parishes and missions was continued at 50% for the ensuing year.

A resolution on abortion was presented but the committee on resolutions asked to be discharged from further consideration of the resolution; it was thus held in abeyance with no action taken. A special report was presented by the committee on the continuing education of the clergy of the diocese. The Rt. Rev. William H. Brady, Bishop of Fond du Lac, announced that the parishes and missions of the diocese had included a sum of money in their budgets to make this continuing education a reality, rather than a possibility, for all priests.

The special collection taken at the conciliar Mass is to be sent to the people of the village of St. John Vianney, Quebec, where the recent mud slide has left many families homeless and without food and medicines.

Iowa

An emotion-filled 119th annual convention of the Diocese of Iowa, meeting in the Hotel Fort Des Moines, Des Moines, heard Iowa's bishop of 21 years, the Rt. Rev. Gordon V. Smith, announce his retirement, effective Dec. 31. The convention, on motion of the standing committee, subsequently adopted the bishop's three-stage plan for the election of his successor, a plan designed to give the broadest opportunity for participation to the "grass roots."

The diocese is to be divided into six districts, each of which, by June 1, will have held a district meeting to elect one priest and one lay person to serve on a committee for the nomination of the new bishop. In addition, the bishop will appoint one clergyman and one layman to serve on the committee. It will elect its own officers.

The committee's first order of business will be to decide the direction the diocese should take for the next 20 years. It will then draft a job description of the qualities its leader during that period should possess. Finally, it will present the names of not more than five men it feels possess

these qualifications, to a special diocesan convention to be held early in October. The new bishop could then be consecrated early in 1972, necessitating the episcopate be vacant a minimum amount of time and avoiding the additional expense of a bishop coadjutor.

The convention adopted a \$235,950 program budget, a modest increase over that for the current year. The budget was amended to include a \$5,000 figure for maintenance and repair at the diocesan conference center at Boone, Ia. The bishop, in his address, had commended the diocese on the program quota acceptances during the past year, which enabled the budget to grow by approximately 10% over the previous year, while neighboring dioceses were experiencing budgetary problems.

Through resolutions, the convention considered the problems of ecology, aging, war and peace, General Motors' involvement in South Africa, and church tax exemptions. Its most noteworthy actions were:

(✓) Acceptance of ecologically-sound principles in the use of diocesan properties, and commitment to urge its neighbors to follow suit;

(✓) Rejection, by a slim margin in an unprecedented vote by orders, of a resolution asking the diocese to review its investment holdings in the light of its moral and ecological commitments, and asking the directors of the Episcopal Corporation, and parishes and missions holding shares of GM stock, to vote them in accord with the Shareholders Resolution submitted by the Domestic and Foreign Missionary Society;

(✓) Commendation of hospital procedures allowing physicians to permit patients in whom cerebral activity has ceased and for whom hope of its resumption has been lost, to die;

(✓) Support of the General Convention House of Bishops resolution on the Vietnam war, amending it to call for withdrawal of all American forces "as soon as possible";

(✓) Creation of a lay-clergy study committee to report to the 120th convention on whether diocesan financial involvements are consistent with diocesan moral attitudes; the effect of such involvements on inactive or potential members; and the advisability of continuation of the church's tax-exempt status.

In other actions, the convention:

(✓) Heard an in-depth report on the work of St. Katherine's-St. Mark's, its diocesan school, and voted to continue its ties with the institution;

(✓) Amended its canons to establish a Commission on the Ministry, thereby bringing diocesan canons into conformity with the general canons.

NEWS in BRIEF

■ Gregory Peter XV Cardinal Agagianian, 75, one of the most brilliant scholars of the Roman Catholic Church and one of its foremost champions of Christian unity, died at the Pontifical Armenian College in Rome, May 16. He held earned doctorates in theology, philosophy, and canon law from the Pontifical Urban University of the Propagation of the Faith, in Rome, studying there from 1906 through 16, having entered the university at age 11. During Vatican II, he was one of four moderators who presided over the general assembly.

■ The Bishop of Maryland, the Rt. Rev. Harry Lee Doll, 68, has announced his retirement effective Dec. 31. Elected coadjutor in 1958, he succeeded the Rt. Rev. Noble C. Powell as diocesan in 1963. Bp. Doll cited "age" as his reason for retiring. He will be succeeded by the Rt. Rev. David K. Leighton, present coadjutor.

■ The North American Conference of the Society of Friends (Quakers) has donated \$5,000 to a World Council of Churches study on violence and non-violence. Member churches of the council have been asked to contribute \$25,000 toward a study authorized earlier by the WCC Central Committee. The Rev. David M. Gill, 31, an Australian Congregationalist, is coordinating a program designed to provide reflection on the ethical dilemmas raised by violence and non-violence in the struggle for social justice.

■ Conductor-composer Leonard Bernstein and his wife held a "civil liberties" gathering in the drawing room of their New York apartment on behalf of the Rev. Philip F. Berrigan, SSJ, and his co-defendants in the Harrisburg conspiracy case. Some 125 persons attending the party contributed \$35,000 to the defense fund, reported a newspaper account of the party. A fund-raising party for the Panther Legal Defense League last year sponsored by Mr. Bernstein, aroused wide criticism in some areas.

■ A task force of the Diocese of Pennsylvania has proposed that the church review and criticize police work. Recommendations of the 16-member group have been presented to the diocesan council for consideration. The report recommends that a diocesan committee be named to review police activity and to tell the police whenever the Christian value of human dignity is violated. It advocates civilian advisory boards which would process complaints in each police district. Life and human dignity should take precedence over property rights, the task force said. It proposed more foot patrolmen and fewer car patrols. It urged that men with compassion and understanding be recruited for police work.

■ The Greek Archdiocese of North and South America helped reactivate the teaching of modern Greek at Columbia University, when Archbishop Iakovos, Primate, presented a \$7,000 check to Columbia's President-emeritus Andrew Cordier. The grant will go to the university's Institute of East Central Europe. Earlier, McGill University and Laval University, both in Montreal, received funds for a similar program.

■ The Gospel according to St. Matthew has come to Off Broadway, New York, in the form of a rock musical, "Godspell," in which Jesus is a combination of a regular guy, clown, and Superman. The show was written by John-Michael Tebelak, an Episcopalian from Akron, Ohio, as a master's thesis at Carnegie Tech in Pittsburgh. He is directing the New York production. The New Testament student will find some misquotations and may be bothered by the way some passages are used. The music, at times, sounds like "Hair" and "Jesus Christ Superstar," stated one reviewer.

■ At the recent meeting of the executive board of the Diocese of West Texas, the following resolution was passed by a unanimous vote: Resolved that the executive board of the Diocese of West Texas express its disapproval of the unsolicited propagandizing of the members of the diocese by the Foundation for Christian Theology and request the Rev. Mr. Kratzig, its president, that he abstain from circularizing the diocese with his publication unless requested by the individual communicant.

■ New Haven's Yale Divinity School will celebrate its 150th anniversary in 1972, and it will be the first year that the Yale-affiliated seminary will have as a constituent part a specifically Episcopal operation. In February, Berkeley Divinity School joined with Yale on a five-year trial basis, as the Berkeley Center in Yale, its dean, the Very Rev. J. C. Michael Allen becoming associate dean of the Yale Divinity School and director of the center. Since then it has just been announced that the Berkeley Center has been given \$250,000. Harold B. Whitmore, Jr., chairman of the Berkeley board of trustees, which retains its independent existence during the trial period, announced that the Stetson Family Foundation of Southport, Conn., has made the gift "to be applied to the establishment of a Chair of the Episcopal Ministry in the new center."

■ The Rt. Rev. Lyman C. Ogilby, who has been studying at the Episcopal Theological School, Cambridge, Mass., during the 70-71 academic year and teaching there this past semester, is the assistant to the Bishop of Pennsylvania.

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WANTED: RN resident in day and boarding school. Start September, 1971. Write: Director of Boarding Dept., Bethany School, 495 Albion, Glendale, Ohio 45246.

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POSITIONS WANTED

PRIEST, 20 years experience, strong commitment to the pastoral ministry, adequate preacher, age 48, desires correspondence with vestries of parishes seeking rector. Reply Box W-802.*

PRIEST-LIBRARIAN—Parish and teaching experience. Desire seminary, special or academic library post anywhere USA. MLS 1971. Available September 1st. Reply Box E-824.*

28-YEAR-OLD former Oxford Scholar American citizen experienced in boy choir tradition in England and America seeks employment. Write Box H-823.*

SINGLE Catholic priest, 41, interested in liturgically renewed parish, or one wishing to become so. Concern for all aspects of community life. Present position has been as assistant in downtown parish involved with drugs, minority groups of all kinds, and the elderly. Experienced in all types of counseling. Change desired this fall or as soon as possible. Prefer San Francisco area. Reply Box N-822.*

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PRIEST—One Sunday service July 11 through August 22—or part. Fishing resort area. Use rectory. Box 1168, Athens, Texas 75751.

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

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THE LIVING CHURCH

Book Reviews

ROMAN CATHOLIC MODERNISM. Edit. and intro. by **Bernard M. G. Reardon.** Stanford University Press. Pp. 251. \$7.95.

Bernard M. G. Reardon's *Roman Catholic Modernism*, published in the "Library of Modern Religious Thought" series under the general editorship of Henry Chadwick, presents selections from the works of the chief Modernists, preceded by a substantial introduction and followed by an appendix of the papal documents condemning the movement. In the past few years a number of new studies of the Modernists have appeared in English. For readers not overfamiliar with the field, *Roman Catholic Modernism* is probably the book to be taken up first. The scholarly, readable introduction traces the movement clearly, from its beginnings to its disastrous ending in condemnations and excommunications, and makes the reader aware of the personalities and spiritual problems of the men involved.

Although Buonaiuti did finally publish a "programme," the Modernists were not an organized group—much less a diabolical conspiracy, as Pius X's *Pascendi Domini Gregis* seemed to imply. Their writings were forays inspired by the scientific study of scripture, to be followed in time by explanations and self-justifications issued in response to ecclesiastical condemnations. The works anthologized in this book give ample evidence of the scholarship and literary brilliance of the writers, and also of their basic original loyalty to the Roman Church, which they wanted to defend against both Liberal Protestantism and the weaknesses of its own account of itself. Varied though they were in their emphases, they were united in a desire to harmonize Roman Catholicism with modern thought. At the turn of the century this proved to be a thankless task. Current interest in the Modernists is undoubtedly occasioned by their anticipation of some aspects of the *Aggiornamento*. Their development would have been different, doubtless, in the post-Vatican II church, which has become very slow to discipline its theologians. Yet they were scarcely "ecumenists," and it is difficult to imagine the aesthetic Tyrrell rejoicing in a stripped-down liturgy.

As time went on, the Modernists' scholarly mildness—so characteristic of the earlier Loisy, for example—gave way to tactlessness and intransigence, though much that is admirable remained. The figure of outstanding attractiveness among them was perhaps von Hügel, whose piety, wisdom, and capacity for sustained friendship made possible not only his remaining in the church, suspect though he was, but also his remaining in touch with both his fellow Modernists and tra-

ditional Roman ecclesiastics. One could wish that in both cases his influence had been even stronger than it was.

SIEGMUND A. E. BETZ, Ph.D.
Edgecliff College

THE PEARLY GATES SYNDICATE or How to Sell Real Estate in Heaven. By **Charles Merrill Smith.** Doubleday. Pp. xiv, 220. \$4.95.

A satirical history of Christianity from Constantine to COCU is recounted in a style of urbane and polished wit by the Rev. Charles Merrill Smith in *The Pearly Gates Syndicate*, which serves as a companion piece to his earlier *How to Become a Bishop Without Being Religious*. Viewed as humor for its own sake, Dr. Smith provides a delightful commentary which any church history student would enjoy. It is, however, when in an appended apologia he indicates his hope that his efforts may serve to produce positive response and reformation that he gives one pause. Surely we are well past the point of fresh discovery that the organization is quite imperfect and with a now-endless string of dirty linen being washed in public, his observations though insightful are in no sense inciteful.

(The Rev.) WILLIAM M. SHERATON, D.D.
Holy Trinity, Valley Stream, N. Y.

Booknotes

By **Karl G. Layer**

CAN CATHOLIC SCHOOLS SURVIVE? By **William E. Brown** and **Andrew M. Greeley.** Sheed and Ward. Pp. xiii, 210. \$6. This book is thoroughly researched and well written. Fr. Greeley, an RC priest, argues that unless Roman Catholic educators recover a clear understanding of and commitment to the values of parochial-school education, their schools will not survive, and do not deserve to. Mr. Brown, an RC layman, operating on the pragmatic level, points out that tax support of Roman Catholic schools is neither necessary, desirable, nor effective. Such an expedient, he argues, only aggravates the problem it attempts to solve since even public education at this time is underfunded and faces a growing "taxpayers' revolt."

VOICES OF THE NEW FEMINISM. Edit. by **Mary Lou Thompson.** Beacon Press. Pp. viii, 246. \$5.95. The contributors to this volume (there are 12 essays) present a balanced, wide spectrum of viewpoints on the New Feminist (sometimes known as Women's Lib) Movement. Each speaks from her special area of interest, to provide an examination of the situation of women in the world today, historical influences, and prospects for the future.

The Living Church

PEOPLE and places

Churches

Florida—St. Alban's and St. Stephen's, both missions in Jacksonville, merged on the site of St. Alban's, 8377 Normandy Blvd., and the congregation is now known as the Church of the Nativity. The former priest in charge of St. Alban's, the Rev. J. Thomas Staab, is on a CPE year's internship at Central State Hospital, Mill-edgeville, Ga. The Rev. Joseph E. Noll, Jr., former priest in charge of St. Stephen's, is priest in charge of the new Church of the Nativity.

Dioceses

New Mexico—The Rev. Charles R. Davies has resigned as president of the standing committee. Ralph S. Trigg, a member of the committee was elected to succeed him.

Lcily

New York—Warren H. Turner, Jr., a former vice president of the Executive Council and at present an assistant to the dean of General Seminary, is to be deputy for parish administration of Trinity Parish, New York City, Aug. 1.

Deaths

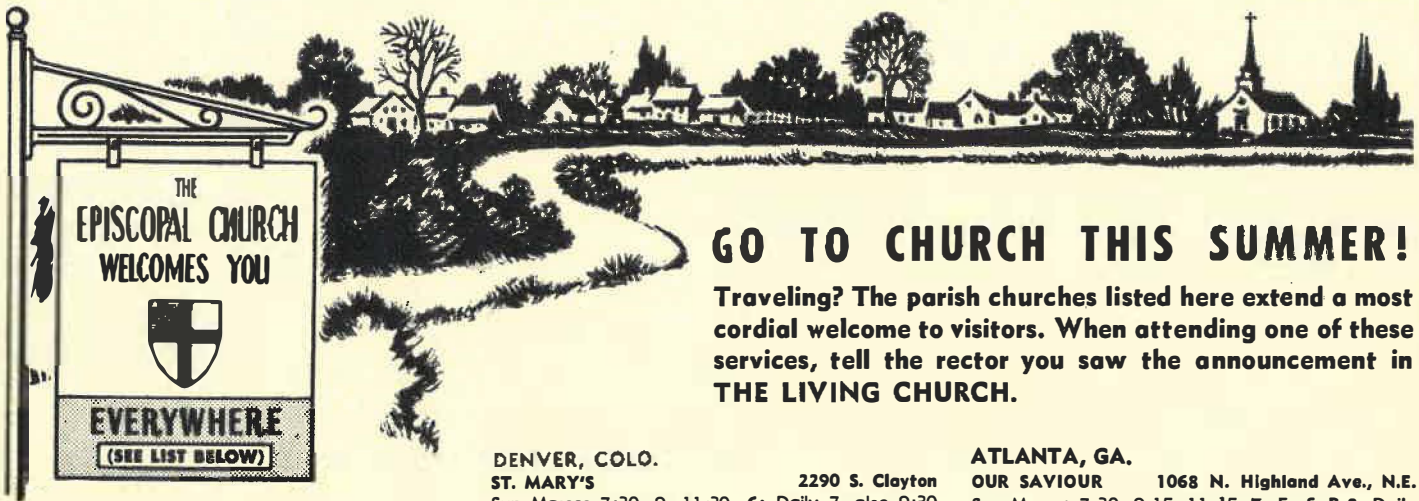
The Rev. Oliver H. Kingman, 94, retired priest of the Diocese of Bethlehem, died Apr. 19, in Daytona Beach, Fla., his home since 1968. He was priest in charge of Christ Church, Forest City, Pa., at the time of his retirement in 1943. Services were held in Christ Church, Owego, N.Y., and interment was in Evergreen Cemetery.

Dss. Grace Elizabeth Wilson, 88, sister of the late Rt. Rev. Frank E. Wilson, died Apr. 27. Ordained in 1917, she served on the staff of City

Missions, Chicago, for many years, retiring in 1956. She is survived by two sisters, Mrs. E. Yardley and Mrs. D. Corning, several nieces and nephews, and her companion, Dss. Dorothy E. Weaver. Interment services were held in Mount Hope Cemetery, Chicago.

P. Douglas Boardman, 71, communicant and former vestryman of St. Peter's, Columbia, Tenn., retired telephone executive, and father of Chap. (Col.) Armistead Boardman, USAF, died May 6, in Columbia. Services were held in St. Peter's. Other survivors include his widow, Virginia, and another son, Biddle.

May Young Wilding, 87, associate organist of All Saints', Harrison, N.Y., and mother of the Rev. Charles W. Wilding, died May 27, in Harrison. She was organist of All Saints' for more than 50 years and associate organist until her death. She is also survived by two granddaughters, two great-grandchildren, and two sisters.



GO TO CHURCH THIS SUMMER!

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.

LITTLE ROCK, ARK.

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

FRESNO, CALIF.

ST. JAMES' CATHEDRAL Dakota at Cedar
The Very Rev. John D. Spear
Sun 8, 9, 11; HD 5:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Walterstorff, D.D., r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

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

VISALIA, CALIF.

ST. PAUL'S 5 mi E. 99 Fwy. off 198 120 N. Hall
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;
Thurs HC 7

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 Unction; 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.

DENVER, COLO.

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

DANBURY, CONN.

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

NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.
The Rev. H. Kilworth Maybury, r; the Rev. Thomas H. Chappell
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11
Seat and Burial Place of Bishop Seabury.

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 (HC 1S, 3S); HC
Wed 10; 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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Targon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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.

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

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin 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

PETOSKEY, MICH.

EMMANUEL 1020 E. Mitchell St.
The Rev. Lee Lindenberger, r
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

BRANSON, MO.

SHEPHERD OF THE HILLS (TRI-LAKES AREA)
Walnut & Highland
(1 blk. N. of Hwy. 76)
Sun Services 8 & 10

(Continued on next page)

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

MILES CITY, MONT.

EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8, MP & HC 10; Wed HC 9

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; Rev. H. R. Walrath, c
Sun Eu 7:45 & 10; EP 5:15

CLAREMONT, N.H.

UNION CHURCH (1771-1971) Old Church Rd.
The Rev. John H. Evans
Sun 9. HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
others as anno

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

VENTOR CITY, N.J.

EPIPHANY Atlantic & Avolyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

BLOOMFIELD, N.M. (Rural)

ST. LUKE'S IN THE DESERT Carson TP, 18 mi. So.
Sun MP 9:30, Mass 10. Thurs Mass and Bible study
12 noon. English and Navajo language.

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 HC 8 & 10; Thurs HC 10

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 10, 7 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; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

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

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; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

The Living Church

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

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

THE PROTESTANT CHAPEL

Marlin L. Bowman, Chaplain
Kennedy Airport
Sun 12:15 noon HC

RESURRECTION

115 East 74th St.
The Rev. M. A. Garrison, p-n-c; 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

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, 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

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at 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 AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

OLD CHRIST CHURCH

2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

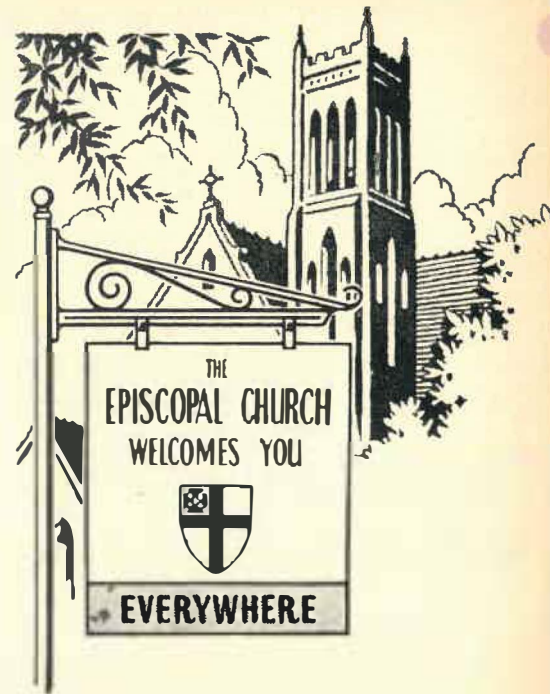
PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



**ST. LUKE'S CHURCH
HOT SPRINGS, VA.**

St. Luke's was organized in 1897 and its building completed and consecrated in 1899. The latter is located directly opposite a famous resort hotel. Visitors to the area, noted for its many vacation activities, swell congregations winter and summer. The parish itself is small but active in community and ecumenical affairs.



VALLEY FORGE, PA.

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

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

NORRIS, TENN.

ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
7:30

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon
7; Tues-Fri 6:30; Wed 10; C Sat 12

FORT WORTH, TEX.

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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