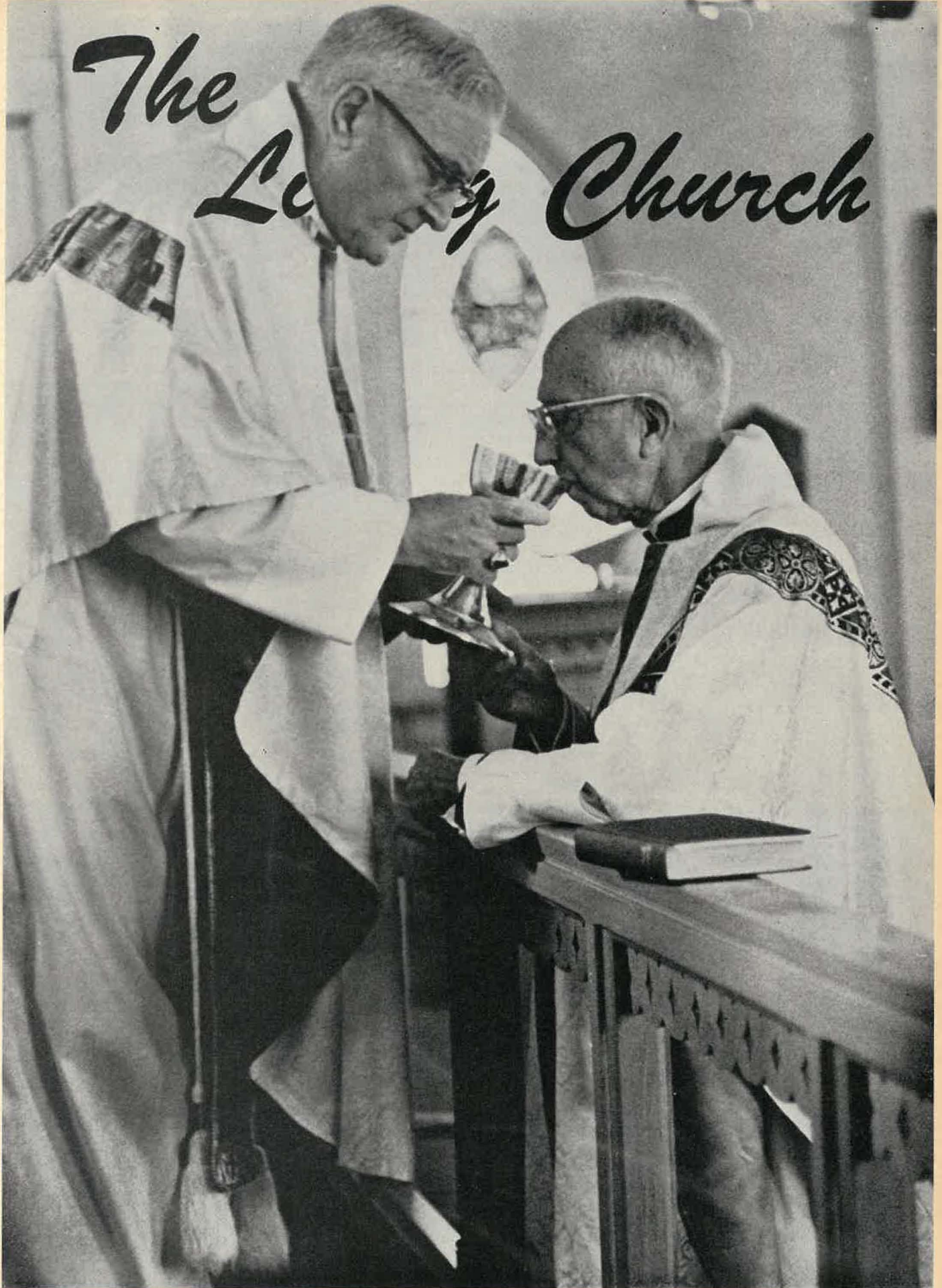


The Levy Church



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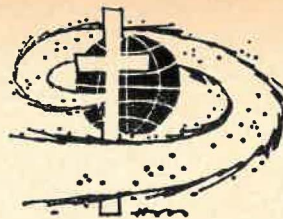
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Around



& About

— With the Editor —

THE following are what we might call three notes toward that ultimate definition of conservatism that will please everybody:

1. "America is teeming with highly intelligent conservatives who, however, aren't thought of as 'intelligent' because all they do is build bridges, develop cyclotrons, understand the national budget, argue before the Supreme Court, or fathom the will of God." (William F. Buckley, Jr., *American Conservative Thought in the Twentieth Century*. But, Mr. Buckley, are you sure that even intelligent conservatives fathom the will of God? This seems rather much. Why not just say that they think about it more than other men? C.E.S.)

2. "Conservatism stands on this, that a man cannot jump out of his skin; and well for him that he cannot, for his skin is the world; and the stars of heaven do hold him there: in the folly of men glitters the wisdom of God." (Ralph Waldo Emerson, *Journals*.)

3. "'Conservatism' in American politics means 'Let's keep the niggers in their place.' And 'liberalism' means 'Let's keep the knee-grows in their place—but tell them we'll treat them a little better; let's fool them more, with more promises.'" (*The Autobiography of Malcolm X*.)

Are you growing old—I mean, really getting up there? If you fear that increase of years must mean decrease of productivity, and if the thought troubles you, the following data drawn from history may prove both instructive and tonic.

Between the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology, Metaphysics of Ethics*, and *Strife of the Faculties*.

Tintoretto at 74 painted the vast *Paradise*, a canvas 74 by 80 feet.

Verdi at 74 produced his masterpiece, *Otello*; at 80, *Falstaff*; and at 85 his *Ave Maria*, *Stabat Mater*, and *Te Deum*.

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates*.

Oliver Wendell Holmes at 79 wrote *Over the Teacups*.

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust*.

Thinking on these things yesterday I recalled an oft-quoted saying of Oliver Wendell Holmes (the old boy, the original), and the more I think the madder I got and so fired off the following note:

To Oliver Wendell Holmes:

On Julia Ward Howe's 70th birthday you paid her this tribute: "To be seventy years young is sometimes more cheerful and hopeful than to be forty years old." It seems to me that she deserved a more intelligent tribute from a person of your intelligence. You ascribed her cheerfulness and hopefulness to a youth which she didn't have and didn't pretend to have. She was not one of those boring and pretentious people who try to be younger than their years. Their perfect description is written in Ecclesiastes 7:6: "For as the crackling of thorns under a pot, so is the laughter of a fool: this also is vanity." To be younger than one's years is always a form of infantile regression. I can't believe that you really preferred the company of such regressors to that of mature people, but I suspect that you were a victim of the superstition of which one of Oscar Wilde's characters says: "The youth of America is their oldest tradition. It has been going on now for three hundred years." You knew Mrs. Howe personally as I do not, but we all know what makes people like her radiant and joyful at 70, or at 30, or at 90: their growing in grace as they grow in age. A person would have to grow backward to be "70 years young." I'm very sorry you said it, for you were very wise, very good—and, alas, very quotable.

Ben Franklin, of blessed memory, had a good word to speak for vanity. He grew weary of hearing people say "Without vanity I may say . . ." and then going on to say some very vain thing. He reflected: "Most people dislike vanity in others, whatever share they may have of it themselves; but I give it fair quarter whenever I meet with it, being persuaded that it is often productive of good to the possessor, and to others who are within his sphere of action; and therefore, in many cases, it would not be altogether absurd if a man were to thank God for his vanity among the other comforts of life." Evidently by "vanity" he meant what we mean by "self-respect." I wonder what he would have to say about "frankness" as we are bludgeoned by the word today. Whenever anybody begins an address to us with "Frankly" we know that something unpleasant is going to follow. Nobody ever tells you nice things or good news frankly. Frankness can be somebody's speaking the truth in love, but more often it seems a killjoy nastiness. Frankly, I hate the word.

Letters to the Editor

Retirement

The letter [TLC, Dec. 5] from a writer wanting Social Security retirement at 60 makes me wonder what's the hurry about retirement. Formerly it was urged to reduce unemployment, but truly the retired become the unemployed unless they are able to get another job or are clever enough to do something constructive of their own devising. I think that early retirement adds to the national debt, and paying the interest on it is the cause of some of our big problems.

How many retirement interviews have I read about plans to go fishing and how few do I see who find fishing a substitute for life work! True, after a period of adjustment, most retirees get used to it, but I don't see many claims that retirement has brought richer lives to the general run of people. Lately I read in a newspaper health column that even the shorter working week has brought unfilled time that is sometimes a health trap.

If workers don't die on the job, retirement must come but I ask: Why hurry it?

JOHN HULING, JR.

Elkhorn, Wis.

The Role of Women

In your report [TLC, Dec. 12] of a debate in the House of Lords in England over the ordination of women you quote two female members who noted that women are the more religious sex and the least wicked and that in this matter the church practices sexual discrimination. The Bishop of Chester, with his back against the wall in the face of this barrage, conceded that there is a good deal of prejudice in this matter.

It is a tragic paradox of our times that women in their fight for "equality" with men are abandoning their God-given position of superiority. I am not speaking of matters concerning jobs and pay. Women are unquestionably the more important of the two sexes. The world has always found men expendable but not women. The race could be perpetuated with very few men in the whole world but not without women. It is because of a subtle, deep-seated, and unconscious inferiority complex on the part of

men that they have tended to bully and subjugate women. A woman's *place* is not in the home, she *is* the home. It is her place because she makes it what it is. I am aware that in certain tribes this is not the case, but most of us do not belong to these certain tribes and, for us, the female role is vital. The psychological role of women may be imposed by our culture (and to try to change even that is strewing the path of "reform" with wrecked, love-starved lives). The biological function of women is not.

The process of procreation is a burden and a privilege which women must bear. The menstrual cycle, so intimately connected with it, imposes a burden, not the least part of its weight being the monthly effect on the nervous system of most women which exacerbates the protective, subjective attitudes which are of the nature of women in any case, resulting from their superior biological function.

To me, especially today, the most important aspect of the priestly vocation is the pastoral one. To be a parish priest means that you must learn to love all the members of the parish equally and to absorb the frustrations and the hurts which are not infrequently inflicted. This is not an easy thing for a man to do. The more loving and more feminine a woman is, the more impossible it would seem to me for her to do. The best mothers are so protective of their children that it is very hard for them to be disciplinarians with any consistency.

I believe that God may well call anyone to the priesthood but I cannot escape the conclusion that in calling a woman to that life he does so because she is not well-fitted for the primary feminine vocation. To open the way to the general ordination of women is to open the way for many of them and their flocks to future misery and frustration. It is a subject which needs to be approached, not with flippancy, but with much caution and prayer.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

The text of the letter addressed to the Presiding Bishop by the Episcopal Women's Caucus of recent date [TLC, Dec. 5] came to hand the very day that the Associated Press released its report of an ordination to the priesthood of two women by the Rt. Rev. Gilbert Baker, Bishop of Hong Kong. This combination of events may lead many churchpeople to conclude that women in the priesthood of the Episcopal Church is inevitable. Consequently, your editorial, "We Protest a Protest" [TLC, Dec. 5], is not only timely but also, in my judgment, offers sage advice.

When you justify on the grounds of "prudence" the action of the House of Bishops in calling for further study of the question of ordaining women to the priesthood, you are, I am sure, expressing the majority opinion of Episcopalians. Notwithstanding the independent action of the Bishop of Hong Kong, the Episcopal Church in the United States is not ready to conclude that all aspects of the problem have been studied

The Cover

The Rev. H. Douglas Butler kneels to receive communion from the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, after he was ordained a priest at the age of 84. The ordination took place at St. Thomas Church in Farmingdale, N.Y., where Fr. Butler has served as a deacon for 17 years. He will continue as a priest in that parish. Becoming a priest fulfilled a wish Fr. Butler had since boyhood. "I felt I had the call (to the ministry) when I was a kid," he said, "but circumstances didn't develop until now." Fr. Butler, who retired last year, has been a boat-builder, teacher, and bookbinder during his long career. (Photo from RNS)

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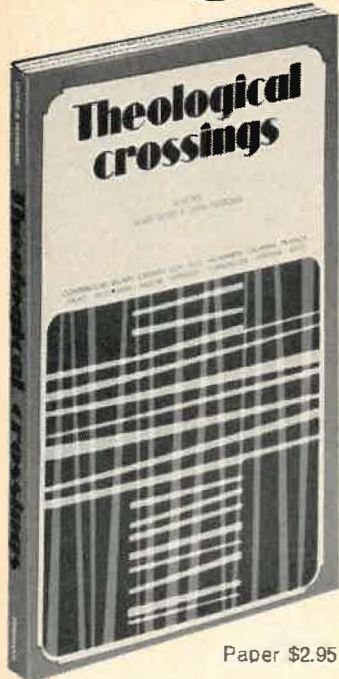
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and may yet decide that Bp. Baker has committed a grave and embarrassing error.

I for one would like to see an aspect of the problem explored which as yet I have not heard enough. I refer to the identity of being; a fundamental difference between male and female as that difference relates to Incarnation. In that action of God the female identity of being was that of bearer while that of the male was the one borne. And it must have been the will of God that the One Borne be male.

Now, if the Episcopal Church remains true to its catholic heritage in the matter of priesthood, the priest's identity of being must correspond to that of the One for whom he is surrogate. As reported in the Gospel According to St. John (15:16), our Lord said to his totally masculine company, "You have not chosen me but I have chosen you and ordained you." And since he chose males to identify with him and to share in his priesthood, is it within the power and authority of the church catholic to change that identity of being for its priests? How can it by fiat change a basic qualification for priesthood—maculinity?

(The Rev.) HENRY N. HERNDON, S.T.D.
Wilmington, Del.

The several items in [TLC regarding the ordination of women bring the ominous spectre of schism within the Anglican Communion much closer. As Cynthia Wedel has stated, the basic issue is the nature of ministry, not the matter of sexual discrimination. ("American women would be shortsighted to fight for ordination as it exists in churches today because it would be accepting the old-fashioned notion that one person can be trained to be all things to all persons.")

Until the nature of ministry is more clearly defined, any prejudicial "incidents" such as that in Hong Kong or elsewhere will only deflect attention, raise feelings higher, and bring loyalty to the Anglican Communion to a near breaking point. Somehow the Houston convention was led to hold still on this matter until much more thought and discussion can be mustered. There is a dangerous groundswell of schismatic feeling on this issue which must be realistically faced.

(The Rev.) DAVID HILL
Rector of All Saints' Church
Carmel, Calif.

The cover picture showing Bp. Baker, Miss Jane Yuen, and Miss Joyce Bennett, has haunted me since I first looked at it. My own feeling about the three is that they are silently pleading for understanding.

I don't know anything of this situation other than the story in TLC, but I feel sure that the decision to ordain these two women to the priesthood was preceded by much prayer and earnest conversations about the repercussions of the proposed action. As a rank outsider, I should like to point out that the real decision that was made was not primarily concerned with ordaining women to the priesthood, but whether or not the work in that area was to have sufficient priests at all. I suspect that if priests like myself, comfortably situated here in America, had been willing to go there, the decision might never have come up.

While we are at it, there is a real possibility that the time will come, and not too long hence, when we shall have to consider ordaining women to the priesthood here, for

precisely the same reason. England's church is apparently considering it now. Under the circumstances I hope these two ladies become the finest priests to be found. I think it took courage for them to make this decision in the face of the storm they knew it would provoke.

In any case, I would plead for thoughtfulness and understanding and a very great love for these people who are doing their best and daring the worst for the spread of Christ's kingdom.

(The Rev.) HAROLD M. WILSON
Onancock, Va.

In Defense of Amateurs

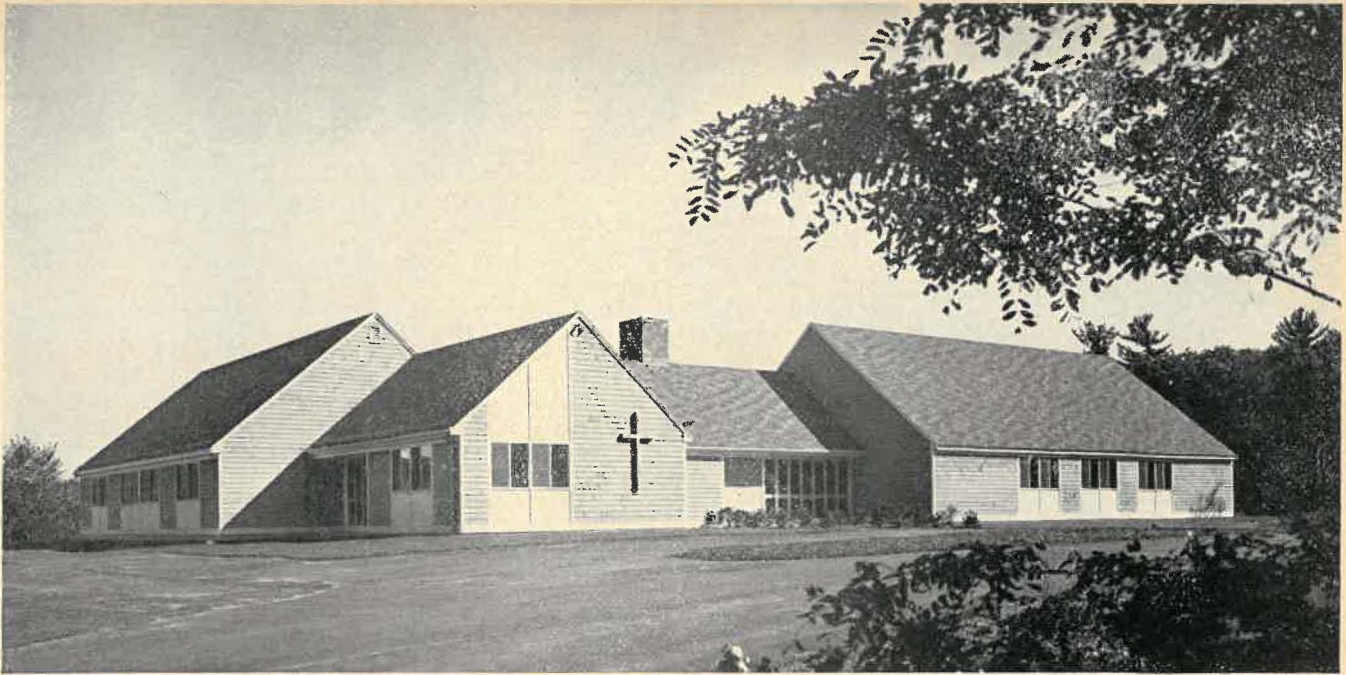
I would like to make a couple of comments on the news story [TLC, Oct. 24] in which Senator Hatfield criticizes church lobbyists as "rank amateurs."

The first has to do with meanings. An amateur is, by strict definition, one who loves. Thus, I am an amateur carpenter, but I also like to think of myself as an amateur priest, because I love my work, or most aspects of it. An amateur is one who pours his heart, soul, and life into his work, often with no thought of remuneration. He is not one who is necessarily inchoate, incompetent, dilettantish, or untrained, which is the way that we popularly think of the person whom we call an "amateur."

The second comment, a more extensive one, is that Senator Hatfield's charge is one that has become a shibboleth of those who are opposed to change, progress, reason, and enlightenment in certain "controversial" areas. Senator Hatfield has not usually been associated with such persons. The charge is invariably used as a put-down against many people of good will. I would ask: Who is not an amateur (in the popular definition) in most areas? Is the head of some large corporation a professional in sociology? Not necessarily, yet we find such people sitting on important committees, commissions, and boards set up to solve our pressing social problems. How many school-board members in any community have degrees in education, or have read deeply in the history, theory, and practice of education? They are all amateurs, perhaps in the strict, but more often in the popular, definition of the term, all mixed together in the wistful hope that something of worth will result from such a medley. How many professional politicians vote, compared to the masses of "rank amateurs" who vote in matters political?

The professional lobbyist knows the uses of power and political persuasion and their ancillaries of secret deals, smoke-filled rooms, and "hospitality suites" where liquid nourishment flows like vernal freshets. The "amateur lobbyist" can depend only on his fervor, devotion to his cause, moral suasion, and a perhaps misplaced faith in the good will of the politician being lobbied, inadequate though these devices may be *vis-a-vis* the "professional" forces arrayed against him, but they are about all that he has to work with.

I would not expect Senator Hatfield to use this weary indictment, as progressive as he is considered out here in the northwest, for the argument that derogates the "amateur" lobbyist as opposed to the "professional" is just another example of the obfuscatory devices used by persons of a certain socio-politico-economic-etc. predispo-



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sition to blunt the thrust or divert the attack of the amateur, especially when matters concerning racism, Vietnam, ecology, or law, to name a few, are in question. I, for one, am not convinced of the worth, motives, or wisdom of all experts or professionals. Let us not forget that it was professional religionists who staged the Inquisition, political experts who institutionalized racism from this nation's beginning to the present, other professionals in finance who gave us the Depression, and experts in Washington who put us in Vietnam. Of course, there is definitely a place for the professional, in medicine, theology, bridge building, piloting an airplane or rocket ship, and other technical areas, but it must not be forgotten that the vast majority of us are "rank amateurs" in one sense or another, and there should be a place for us, too. Not an either/or but a both/and situation is called for. These "rank amateurs" are dealing with basic situations which affect our basic existence, and they should be heard.

I regret that Senator Hatfield feels that church lobbyists see him as an "object," but if they do, it may be because "professional" lobbyists see him and his confreres in such a light, and perhaps the "amateurs" in their pathetic efforts to be "professional" have fallen into a human trap. I would hope, however, that church lobbyists would get away from this descent into professionalism and maintain their amateur status with its respect for people as people.

Finally, the senator falls into the trap of considering the size of the constituency represented by the lobbyists. I realize that the end of all politicians is to be elected and re-elected, and to do this, they have to consider the numbers who will be pleased or displeased with their actions. I do wish, however, that some politicians would think of what is just, instead of how many people are backing a certain issue. Perhaps we need some "amateur" politicians who are "amateur" Christians and "amateur" humanitarians (strict definition).

(The Rev.) JAMES H. HALL
Vicar of St. Andrew's Church

Polson, Mont.

Chicago Convention

I would like to correct two errors in your report [TLC, Nov. 28] about the annual convention of the Diocese of Chicago. First, none of the speakers for the resolution protesting the administering of any "consciousness-altering drugs in prisons and jails for any other reasons than a medical or psychological concern for the recipient," stated that such drugs were used in Chicago detention facilities. The diocesan news release that reported such statements was wrong.

However, state officials have not hidden the forcible injection of Thorazine into inmates at the State Training School for Boys at Sheridan, Ill. It was this inhuman practice, and the possibility that it might spread to other institutions, which the convention unanimously protested.

Two weeks ago I told the annual meeting of the Illinois Psychologists Association of our convention's action. They unanimously endorsed the diocese's resolution and charged their executive committee to issue a supplementary statement.

The second error is that I am not the chaplain at the Audy Home, as was reported to church publications. The Diocese

of Chicago and the Church Federation of Greater Chicago approved the decision of the local Methodist Church to appoint me to replace their chaplain at this detention facility for boys. However, the superintendent of the Audy Home decided instead to replace the chaplain with a minister from the Moody Bible School. This is in opposition to a long-standing decision of the Cook County Board of Commissioners charging the Church Federation to select a chaplain for the Audy Home. Resolution of this problem is being pursued.

Episcopalians should know that, as of Dec. 1, 1971, St. Leonard's House lost most of its federal funding, which was directed to the treatment of drug addiction. We are experiencing the pain of losing about 65 percent of our dedicated and trained staff because we can no longer afford to pay them.

Once again, St. Leonard's House is primarily dependent upon the *agape* of the church for its financial needs. However, while all of us here are saddened by the loss of most of our co-workers, none of us fear that our financial difficulties will ever close our doors. We know Episcopalians are proud of St. Leonard's House's work on the streets and in the prisons, and will rally to our needs. We also know that, even if we are forced to cut back further, Jesus Christ will always be found at that place called "St. Leonard's House."

(The Rev.) ROBERT JOHN STEWART
St. Leonard's House

Chicago

Ordination of Women

My reading a few nights ago has disturbed me: first, an article in *U.S. News and World Report* Nov. 29, on the subject of "Strategy of Big Unions." I quote:

"Organized labor, although deciding to stay on the Government's Pay Board, has declared war on the public members . . . and on President Nixon's whole economic 'game plan.' . . . They will conduct a policy of non-cooperation. . . . There will be continuing pressure by the five labor members on industry and public members . . . and thus gain larger pay boosts. . . . Union members will continue to expose internal actions to the news media. . . . Congress will be pushed to follow through on committee actions . . . the unions will ask the federal courts to set aside wage restraints . . . unions will refuse to sign long-term contracts that bar strikes . . . the threat of a labor walk-out will be kept alive."

Having raised a considerable pressure of steam on this score, I next picked up TLC for Dec. 5, only to read as follows: "Clergy (female), lay persons (female), and seminarians (female) have formed an Episcopal Women's Caucus . . . and have addressed, to the Presiding Bishop, a statement of protest . . . to the action taken by the House of Bishops! We deplore the action of the House of Bishops in forming yet another committee for an in-depth study of the ordination of women. . . . We are convinced that further study constitutes negative action. . . . We declare that we cannot collaborate . . . by serving on this committee. We decline to participate in further betrayal of ourselves and our sisters. We will refuse to serve . . . and we call upon all women to join us. . . . We call for action . . . for bishophood immediately to ordain to the priesthood women deacons . . . for diocesan and general con-

ventions to make appropriate canonical and liturgical revisions; we call upon all women to . . . make no peace with oppression!."

The parallelism between these two statements is, indeed, shocking. Each, in its own area, sounds like a group of petulant children who belong to a club: they don't like it, but they will stay on as members so that they may do their worst to wreck it! The ethics of threats is regrettable enough in the instance of organized labor; in the case of churchwomen, it is positively reprehensible.

While on the subject of the ordination of women, may I congratulate the Bishop of California on his statement [TLC Nov. 28] to the convention of his diocese on this matter. In my opinion, it is by far the best-reasoned statement on this most controversial subject which I have seen. The thanks of the whole church is due him.

(The Rev.) DONALD H. WATTLE, S.T.D.
New Orleans

I deeply resent your snide editorial concerning the Episcopal Women's Caucus [TLC Dec. 5]. Women have been polite in the church for centuries and it has gotten us nowhere.

You say that the EWC would do well to consult their constituents. . . . They have. The Episcopal Churchwomen at their Triennial in Houston voted 222 to 45 in favor of the ordination of women; the issue only lost at General Convention due to the peculiar and now abandoned method of counting divided votes as negative. As a further vote of confidence, the United Thank Offering Committee just granted \$10,000 to the Rev. Suzanne Hiatt (one of the signers of the EWC letter), to assist women seminarians in the Consortium of Episcopal Seminaries (Episcopal Theological School, General Seminary, and Philadelphia Divinity School).

Earlier in the year, the Anglican Consultative Council endorsed ordination of women. The courageous Bishop of Hong Kong and Macao acted under this mandate when he recently ordained the first two women priests in the Anglican Communion [TLC, Dec. 12 and 26].

When Theological Education Sunday rolls around, I urge all concerned women to give only to the seminaries that offer women full and equal participation in education for the ministry.

BARBARA W. LEE
President of the Churchwomen of Colorado
Denver

Question: How representative, actually, of the women of the Episcopal Church are the Triennial and the UTO committee? Ed.

Realistic Organ Building

Although I am a new subscriber to TLC, I feel compelled to write and express my views concerning the building of organs for churches. In writing I am "wearing two hats": first that of a communicant of the Episcopal Church, and secondly that of a person involved to some degree with organ building. By organ building I mean the building of pipe organs only. I cannot dispute the fact that many churches, of economic necessity, must be content with electronic substitutes. I would point out, however, that all too many churches have been fast-talked into purchasing an electronic substitute, even though there were sufficient funds to acquire a small but fine pipe organ.

Situations like these, although deplorable, are another matter and not within the scope of this letter.

What I do wish to comment on is the situation where a church has acquired a fund, whether by subscriptions and pledges or memorial gifts, which is far more than sufficient to provide an organ that will meet the particular church's *real musical needs*. Even though this is a time of much belt tightening for churches, situations such as this do occur, and frequently. One has only to examine the organ journals to find ample evidence of such situations. What are the results? St. So-and-So Church, which only seats 300 shoulder to shoulder, installs a 40-stop organ, and another which only seats 200 (and then probably on Christmas

and Easter only) purchases a 25-stop organ. More than likely an "organ consultant" advised these churches that such instruments were needed. I say rubbish!

Now I do not doubt for a moment that the majority of organs being built today represent significant artistic and musical achievements. Still, there is raised a vexing question: Are these organs meeting the *real needs* of the churches, or are they in fact exceeding these needs? I feel that too often the organs being built today grossly exceed the *actual requirements* of the churches in which they are installed. There is no doubt that some of the organ literature can be better performed on, or may even require, a larger instrument. Nonetheless, a small, well-designed organ in the hands of a com-

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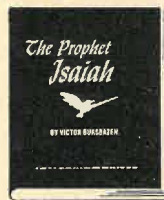
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A MESSAGE FOR DADDIES

Get yourself a good, thorough examination once a year. Once a year, let your doctor really look you over. It'll take a little time, and a little patience. And maybe he'll poke around a little more than you'd really like. And so he should.

The whole idea is to keep you healthy. If nothing's wrong (and more than likely, there isn't) hooray! Come back next year. But if anything's suspicious, then you've gained the most important thing of all: time.

We can save 1 out of 2 persons when cancer is caught in time, caught early. That's a good thing to know. All Daddies should know how to take care of themselves so that they can have the fun of taking care of their kids. Don't be afraid. It's what you don't know that can hurt you.

AMERICAN CANCER SOCIETY

petent and resourceful organist can more than satisfactorily provide the means for performance of much of the great organ literature. As an organ builder I could not, in good conscience, recommend that a particular church install a 30-stop organ when one of 15 stops would meet their *actual requirements* — even if the funds were available for the larger instruments. Churches are not concert halls, and concert halls are not churches. Let us keep them separate.

It seems to me that Christian stewardship precludes unnecessary expenditures in any area, and certainly this applies to the organs for our churches. However pious our intentions may be, the real work of the church is not in the building of magnificent (extravagant?) musical instruments. In summary then, I am calling for prudence and restraint in providing the requisite organs for our churches.

HOWARD P. DENTON

Gardner, Mass.

Article XX Revised

In the trial of the liturgy, it seems easy to imagine this document:

"Elizabeth,

To the Most Reverend Matthew Parker
Greeting:

"For that a lectionary is now published under title of *Prayer Book Studies XIX*, no *Papists*, *Calvinists*, nor *Anabaptists* dissenting, we move to prevent untoward alterations or mindless neglect of the *Articles of Religion* by the subscribed revision:

"XX. 'Of the Authority of the Church.' The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of scripture, that it be repugnant to another. However, The Standing Liturgical Commission may censor, skip over, or expurgate from the *Epistles of Blessed Paul*, such verses as depict in sordid detail the sins of the *Flesh*, or attest to the *Second Coming of Christ*, the *Last Judgement*, and the *vengeance of God against the wicked*. All such portions of *Holy writ* are deemed to be invidious to curious and carnal persons."

(The Rev.) WOLCOTT COIT TREAT, Ph.D.
Psychology Associates

San Diego, Calif.

Ordination in the Green Book

Regarding the letter of the Rev. George R. Clark [TLC, Nov. 21], I wonder if he and I are reading the same text of *Prayer Book Studies 20*. While Fr. Clark remarks, "There is not the slightest hint of the work of the Holy Ghost for the work and office of a bishop or priest," I read on page 69, "Give your Holy Spirit to N.; fill him with grace and power, and make him a Priest in your Church." The prayer for the consecration of a bishop is equally clear in praying for the bestowal of "that princely Spirit whom you bestowed upon your beloved Son Jesus Christ, with whom he endowed the Apostles" upon "this your servant whom you have chosen to be a bishop in your Church." Since the prayer for the consecration of a bishop, is, in fact, the oldest extant Christian prayer for the purpose, now adopted also by the Roman Catholics for the consecration of their bishops, it seems obvious that it must be adequate for the purpose.

I do not suppose that Fr. Clark believed that the imperative form, "Receive the Holy Ghost . . ." in the *Prayer Book Ordinal* is the giving of a faculty to hear confessions, but a statement of one of the principal duties of the order of priesthood, to identify the order. It is certainly explicitly mentioned in the new rite on page 67, "You are to preach, to declare God's forgiveness to penitent sinners, to baptize, to preside at the celebration of the mysteries of Christ's Body and Blood . . ." It is now generally recognized by liturgical scholars that Abp. Cranmer was deceived by the scriptural form of the phrase from the *Sarum Pontifical*, "Whose sins thou dost remit . . ." into thinking it to be primitive, whereas the primitive form was not to use an imperative formula, but to admit to holy orders by *prayer* with the laying on of hands.

It is quite true that the duty of the bishop in ordaining is not mentioned in the prayers of his ordination, and it might well be so included, but it is certainly clear from the rubrics and structure of the rites that no other minister has this authority.

(The Rev.) LEONEL L. MITCHELL, Th.D.

Assistant Professor of Liturgy
The University of Notre Dame
Notre Dame, Ind.

On Accepting People

In his letter on the Church of the Beloved Disciple and the homosexual [TLC, Nov. 21], the Rev. David Tarbet reveals that clarity of thought and charity which come from realism and sound Christian theology. Those who cannot bear the fact of God having created two natures as well as two sexes well can afford to mark, learn, and inwardly digest his words. It is refreshing to read such sane and adult thinking and the very kind of "live and let live" our Lord taught abundantly by word and example both in the Temple and in the streets.

The late, much-beloved priest in the church, Grieg Taber, once had a mouthful to say on the whole subject of human accepting human. Being a man and priest world famous for his clarity of thought and charity in Christ, his words go straight as an arrow to the essential point and sit in judgment on all who persecute others because the others have the audacity to be different. Herewith the words of a great Christian:

"God lovingly created and then died in the flesh for each of us. In creating human beings as well as all other life, the Lord was pleased to create in almost bewildering variety and is delighted to continue great variety among us. Now, if someone's skin color or nature or whatever is different from yours and you cannot bear to rub elbows with him, then you inescapably stand convicted of being *more* fastidious than God. You see, the Creator has no difficulty at all with variety; only the *created* do."

BILLY NALLE

New York City

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NEW MEXICO AND SW TEXAS

Coadjutor Consecrated

On Dec. 15, the Rev. Richard M. Trelease, 50, former rector of St. Paul's Church, Akron, Ohio, was consecrated Bishop Coadjutor of New Mexico and Southwest Texas. The ceremony was held in Popejoy Hall, Albuquerque, with the Presiding Bishop as chief consecrator.

On Jan. 13, Bp. Trelease will succeed the Rt. Rev. C. J. Kinsolving III, who was ill in a Santa Fe hospital and could not attend the consecration.

At the consecration, the Gospel was read in Navajo, English, and Spanish by clergy of the diocese. The sermon was given by the Rt. Rev. J. Brooke Mosley.

Though he received vestments, ring, and crozier during the consecration, Bp. Trelease will not receive his pectoral cross until his institution in St. John's Cathedral, Albuquerque, Jan. 23.

Prior to the consecration, he was asked his opinion on church grants to groups within the jurisdiction, and especially about the recent \$5,000 grant to the Black Berets [TLC, Dec. 26]. He said he will consider all aspects of the grant before speaking out on the issue.

The new bishop does believe, he said, that the local church should be heard when national church decisions are pending and that "a process needs to be set up" to provide a more effective local voice. He also stated that local religious groups should recognize they are responsible for the life of the national church and should support it.

Bp. Trelease plans to move the diocesan office to Albuquerque from Santa Fe, when space is found.

Priest Comments on Berets

The New Mexico chicano group in Albuquerque known as the Black Berets [TLC, Dec. 26] is using the \$5,000 grant from the Executive Council of the Episcopal Church for experimental meetings on "self-awareness and self-identification as chicanos." Describing the Black Berets' plans was the Rev. Luis Jaramillo, a Roman Catholic priest on leave of absence, who spoke at a public meeting in Albuquerque.

The grant to the organization aroused considerable opposition from New Mexicans, and three Episcopal parishes are withholding contributions to the national church budgets in protest [TLC, Dec. 26 and Jan. 2].

Fr. Jaramillo said awareness meetings have been held at a northern state ranch, with the sessions covering Chicano history and culture, their relationship to law, history of revolution, history of religion (primarily Roman Catholic), and brotherhood. He said that the Black Berets' meaning of revolution is change.

Attending the open meeting were a number of Episcopalians including the Rev. Charles Fish, rector of St. Mark's on the Mesa, one of the three parishes withholding money in protest.

The Roman Catholic priest said the meetings are needed "for our people so that we can begin to make the chicano people leaders in their communities and not like the American middle class." He claimed the white middle class is the most oppressed of all peoples in the world because "your public officials and political leaders lie and your press distorts."

Fr. Fish told the priest and the group: "We love you as we love all people but we were and are afraid of you because you are pictured as a strong militant organization. We were and are afraid you would be using these very means to teach people to understand that all whites are wrong."

Fr. Jaramillo received a negative reaction from the group when he said: "When a policeman kills a chicano or black it is

ruled in the line of duty, but when the three black men kill a policeman they have to hijack a plane to get justice. . . . When the avenues of the system are closed to us we have to set up our own system and control those avenues." (Apparently he was referring to the hijacking of a jet at Albuquerque International Airport by three men accused of killing a New Mexico state policeman who stopped their car. The state is now seeking extradition of the three men from Cuba.)

The chicanos' leader also claimed that Albuquerque police harass minority groups. He said the chicano is "outside the system because of the system."

The Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, objected to the \$5,000 grant on the basis that the Berets have announced their intention to use violence. The Berets' constitution allegedly states that "armed self-defense is the only way that we can be free."

NEWS FEATURE

One College Chaplain's Life and Work

"Berea College, because of its historic commitments, might just be that college on the American scene today where re-



BEREA'S CHAPLAIN MEETS INFORMALLY WITH STUDENTS
The Rev. Henry L. Parker (l), Elizabeth Tilley, and John Godby

vival and renewal can begin," says the Rev. Henry L. Parker, a New Jersey native who assumed the position of campus minister at Berea College last fall.

The Rev. Mr. Parker came to Berea College from Mississippi where he served as project director for the Brethren Volunteer Service, Mississippi Delta. This project was sponsored by the Church of the Brethren, World Ministries Commission, and the Rev. Mr. Parker's specific task was to work in the areas where tornados struck earlier this year, killing 119 and leaving countless others homeless. The Brethren Volunteer team headed by Berea's new campus minister worked in home reconstruction in the delta area.

In the months since assuming his post as campus minister, Mr. Parker has been acquainting himself with the campus and its people. "This college is on the right track—it doesn't claim to be perfect," the Rev. Mr. Parker said from his office alongside Danforth Chapel. "This school is trying to help students get an education who before would have been unable to do so. Berea is trying to put some flesh on some bones and make people live. The institution has some holes in it, and some faults, but who doesn't," he added. "The history and the commitments of Berea College, however, compel it to refuse to be mediocre."

The Rev. Mr. Parker earned an A.B. from Gordon College in Boston, Mass., in 1949. He received his basic education in the public schools of Plainfield, N.J., and also has studied at St. Augustine's College in Raleigh, N.C., the New School for Social Research in New York City, and the Harvard University Divinity School in Cambridge, Mass.

"I'm teaching a class here," Mr. Parker said, and I feel sorry for the kids in my class; they're not learning anything from me—I'm learning from them." (The campus minister is an instructor in an Issues and Values course, a study of selected contemporary topics within a context of value structures, at least one of which is Christian.) "I continually find myself blessed to be in this unique learning experience. Here I am 50 years old and I am the one doing the learning."

Berea College, today with an enrollment of 1,448, grew out of a non-sectarian religious community founded in 1855. The school is traditionally a Christian, non-denominational college.

"This is beautiful," Mr. Parker said, referring to the college's non-denominational policy. "This is the way it should be. To change this world, it's going to take all kinds, all creeds, all people, working together in the belief that Jesus Christ is Lord and that there is need for an inner change." Mr. Parker says that he has been "moved deeply since I have been here. Last week I attended a prayer meeting at the Wesleyan Foundation. There they told me 'Brother Parker, we don't want to be Wesleyans, we want to

be Christians.' That moved me deeply."

In addition to serving as the Episcopal chaplain at South Carolina State College, the Rev. Mr. Parker has been vicar of St. Paul's Church, Orangeburg, S.C.; of the Church of the Resurrection, Ecorse, Mich.; and of St. Philip's Church, Little Rock, Ark.; as well as a curate of St. Cyprian's Church, Detroit. He also was director of interpretation for the Delta Ministry, a commission of the National Council of Churches, in Greenville, Miss. He was editor of the *Delta Ministry Reports*.

In addition to teaching a class and helping to coordinate the religious life of the Berea College community, Mr. Parker is coach of the varsity cross-country team, sponsor of People Who Care, and advisor to pre-ministerial students in planning Sunday morning worship services in Danforth Chapel on the college campus.

People Who Care is an organization of young Bereans who weekly travel to a nearby mental hospital to help provide recreation activities for the patients, who help teachers at a local school for retarded children, and who babysit with other retarded children to allow their parents to leave the children for short periods of time. There are about 50 students in People Who Care.

Twelve Berea students have indicated a desire to go into the Christian ministry. The Rev. Mr. Parker works closely with them. "There are dedicated young men who feel they have been touched by the Lord," the Rev. Mr. Parker said. "They are a lot like I was at their age: they think they want to be preachers, but they don't know why."

The Rev. Mr. Parker is married to the former Jean Roslyn Jones of Somerville, Mass., and is the father of one son, Henry L. Parker III, who presently is a college student.

Berea College, while providing a low-cost, high-quality education to youth from the southern mountain states, also seeks to aid its students spiritually and to provide a Christian atmosphere. The preamble to the college's original constitution began with the words: "In order to promote the cause of Christ. . . ." It is the responsibility of dedicated Christian leaders like the Rev. Mr. Parker to continue this policy.

WALLY WARDEN

SEMINARIES

Warden to Establish New Community

The Rev. Enrico S. Molnar, warden of Bloy Episcopal School of Theology, has announced his intention to organize a new type of monastic and ashramic community to be called the Order of Agape and Reconciliation. The community will be Anglican sponsored and ecumenical in scope. The membership of OAR will con-

sist of clerical and lay, married and single persons, to be known as companions, who will take temporary and renewable vows.

Canon Molnar quoted the following statement: "The church is trying so hard to catch up with the world that she is losing her breath. You have become such busybodies that you have forgotten to pause for station identification. All this restlessness is like trying to rearrange furniture on the Titanic. The Lord of the Living is calling out for a new yeasty Remnant. Go out and launch into the deep. Establish a place where the church can catch her breath.

"This is precisely what we shall do, obedient to the five vows of agape, non-violence, joy, obedience, and simplicity; working through the power of prayer and faith in a transcendent world in which God's will is convergent with the needs of men; shaping our lives and the lives of like-minded persons for the sake of the Living Lord and with the help of 'angels and archangels and all the company of heaven,'" Canon Molnar said.

The new order will specialize in retreats and research, and will encourage the companions to assume individual study projects. Companions will also be required to make at least one pilgrimage to one of the great spiritual centres of the world.

Though Canon Molnar planned to leave Bloy at the end of the current term, the trustees asked him to stay until his successor has been named. He has accepted this proposal.

CHURCH AND STATE

IRS and the Church

At the May 1970 meeting of the Executive Council [TLC, June 14], resolutions adopted included those supporting the national student strike against "oppressive and unjust actions by the government"; supporting efforts of students and other young people "to renew the democratic process of this society by participating in the governance of all institutions in this country"; and recommending a special voluntary offering to be taken throughout the entire church on the third Sunday in September 1970, for the support of student strike activities including their political educational campaigns.

Before that third Sunday in September arrived, the U.S. Internal Revenue Service advised that the offering would "jeopardize" the church's tax-exempt status. It is also known that the National Council of Churches is under IRS examination because of involvement in "political" and "social" action.

A document, Church Tax Exemptions and Political Activities, released by the Guild of St. Ives, a group of Episcopal lawyers, has highlighted the issue of how "politically-involved" churches and religious agencies can become without losing their tax exemptions.

According to the study, current tax laws give most churches sufficient latitude for activities considered necessary to "social and prophetic witness." But the St. Ives Guild feels the IRS has, over the past two years, narrowly interpreted regulations and gone to excess in "threatening" religious organizations with loss of exemption.

The exemption involved is from the paying of income tax on contributions and other revenue used for basic religious functions. The taxation of property or income not related to religion is accepted by most U.S. churches.

The document does not go into specific cases but it alludes to the IRS investigation of the NCC and the advice to the Episcopal Church concerning the 1970 scheduled offering to benefit student political education. The collection was cancelled, the Presiding Bishop said then, because it would "jeopardize" the tax-exempt status of the Domestic and Foreign Missionary Society, the official incorporated name of the church.

The paper also alleges that the IRS was attempting to "investigate" the use of space in a Massachusetts church by a student peace "group" and seeking to advise that "such use could endanger the church's tax-exempt status." [It has been learned that the church mentioned is St. Paul's Church in Newton.]

In addition, there is a case of IRS warnings, in 1969, to departments of the NCC and the United Church of Christ, that testimony before a congressional committee might lead to revocation of tax-exempt status. The St. Ives study said its drafters knew of no case in which the exemption of a "major religious institution" was suspended.

In 1969, Americans and Others United for Separation of Church and State did lose exemption for, among other things, "urging enactment or defeat of proposed legislation which you believe inimical to your principles." Americans United complained that the ruling was unfair in light of the fact that the NCC, the National Association of Evangelicals, and the U.S. Conference of Roman Catholic Bishops are allowed to voice opinions freely.

Also, the IRS sought to impose a tax on the parent organization of Evangelist Billy Hargis's Christian Crusade. After paying income tax for five years, Mr. Hargis won relief and a refund last June. The IRS has appealed to the Supreme Court.

In 1969 and 1970, the IRS established new administrative procedures and set out to check on the validity of tax-exemption claims. Congress has traditionally taken a dim view of political activity by any exempt group.

The St. Ives study states: "Since contributions to a church are deductible by the donor, the expenditure of such contributions by the church for political purposes effectively sidesteps the denial

of tax benefit to political activities and would give the church an unfair advantage over other non-exempt groups whose views may differ from the churches' and who must fund their activities with after-tax dollars." Under present provisions, exempt organizations are barred from engaging in "substantial" attempts to influence legislation or from supporting political candidates. The document also recognizes that increased awareness of social responsibility has led churches to "public positions on issues of considerable political significance."

Who determines whether a church statement, a program, or a fund drive represents "substantial" political activity: courts, the IRS, churches themselves? The U.S. judiciary has consistently held that it may not decide on the nature of religious expression.

Other questions are raised: Is the NCC lobbying in making statements on Vietnam, civil rights, China? Or do such concerns fall within the guarantee of freedom of religion without calling the tradition of tax exemption of churches into question? Is violation of separation of church and state involved when the IRS advises the Episcopal Church that a particular collection could "jeopardize" exemption?

In the instance of the Episcopal Church offering, originally set for September 1970, the IRS gave its opinion only after persons within the church made inquiries. The executive and finance committee of the Executive Council cancelled the offering. Clergy were informed by the Presiding Bishop who told newsmen in New York last month that he was unable to supply any details on the procedure by which the IRS warning was made. There was some opposition to the offering when it was announced, plus displeasure with the statement in which the call for the money was made.

While the IRS initiative apparently was not involved in the Episcopal Church case, the agency did take the first step in the 1969 warnings issued to the department of communication of the United Church of Christ and the broadcast and film division of the NCC. The two groups wished to testify against a U.S. Senate bill limiting public contests in the renewal of broadcast licenses by the Federal Communications Commission. The United Church agency earlier had won, in a court battle, the right of public challenge in relicensing procedures. As a result of the warning, the head of the United Church communications office testified as an individual against the bill proposed by Sen. John Pastore.

A bill now up for Senate consideration, sponsored by Sen. Edmund Muskie, would assure non-taxed organizations the right to present congressional testimony without the danger of losing exemption.

In the view of the St. Ives Guild, the

established principle of limiting the political activities of exempt groups is sound. "The problem," the document states, "does not lie primarily with the statute or the regulations but with the manner in which the law may have been administered recently by the Internal Revenue Service." It suggests that if churches wish to expand present legislative activities "the only alternative to the drastic, and presumably unbearable loss of tax exemption, would appear to be the formation of . . . separate organizations."

The St. Ives study was written by John M. Evans and Frank Patton, Jr., New York attorneys. Twenty-one of the guild's other 28 members concurred.

PITTSBURGH

Priests Lose Prison Suit

Two Roman Catholic priests have lost their court battle to regain visitation rights at Western Penitentiary, Pa. The Rev. John M. O'Malley and the Rev. Augustus Taylor had sued Warden Joseph R. Brierley of Western after he barred them from the prison last fall [TLC, Nov. 14].

Federal Judge John L. Miller refused to override the warden's decision and ruled that the warden "acted within his discretion as warden to maintain security at Western Penitentiary . . . and that he has in no way prevented the practice of the Roman Catholic religion by the inmates."

The judge also said: "We are not faced with a policy of deliberate discrimination and deprivation of First-Amendment freedoms, but instead are asked to review an administrative decision not to admit the plaintiffs to the penitentiary because they represent a threat to the security of the institution."

Judge Miller stated that it is not the function of federal courts to interfere with the reasonable discipline and administration of state detention facilities.

Judges Visit Prisoners

In another penal development, thirty-three Pennsylvania judges have visited Western State Penitentiary, Pa., on an inspection tour and one described the "hole" as "a horrible place."

"We went into the prison hole and there were several men there," said Criminal Court Judge H. R. Smith, coordinator of the visit by the judges who intend to issue a prison report in March. "It's a horrible place to think a man's caged there." He described it as a dungeon with small cells where prisoners sleep on the floor.

When the judges went to the larger maximum security area, they were greeted by a clamor of inmates shouting the names of judges who had sentenced them.

Judges and prisoners discussed through bars complaints about treatment in courtrooms and in prison, problems about probation, and maximum-security detention.

Judge Smith told reporters. Some judges were shocked to learn that one man had been in the maximum security section, where one hour of exercise is permitted each day, for more than 60 days. Two others had been there for more than 30 days.

Where possible, prisoners met with judges out of earshot of prison officials and guards.

A tour of five prisons had been planned for the judges, some of whom had never visited any kind of penitentiary.

CALIFORNIA

Bp. Crowther Installed

The Bishop of California, the Rt. Rev. C. Kilmer Myers, installed the Rt. Rev. C. Edward Crowther as an assistant bishop of the diocese, in a ceremony held in Grace Cathedral, San Francisco. The rite was a part of the youth vesper service, an annual gathering of young people from throughout the diocese, during which the bishops preached a dialogue sermon on the action of the Holy Spirit and today's youth.

Since his exile from the Republic of South Africa, Bp. Crowther has been in Europe, Australia, and New Zealand on speaking tours. In the latter two countries he was involved in the organizing of a national coalition of labor, student, and church movements directed against the increasing economic involvement of those two countries with the Republic of South Africa. In late November, he spoke in Dublin at the international conference on racism.

Shortly before his death, Walter Reuther, president of the United Auto Workers, appointed Bp. Crowther the national director of church and campus relations for the Alliance for Labor Action.

ENGLAND

Protests Abound Over "Hair" Service

A celebration of the third anniversary of the musical "Hair" on the London stage, held during a communion service in St. Paul's Cathedral, London, has touched off controversies among Anglican clergymen. The propriety of celebrating the anniversary of a show that, some critics say "feature drugs and immoral sexual practices," has been debated in the London press since plans to hold the service were first announced.

The London Times published a letter, signed by 38 rectors from the London area, asking the dean and chapter to cancel the service which they called, "a disgrace upon St. Paul's, the memory of which it will be difficult to erase." An editorial in *The Daily Telegraph* asserted that "a devout Christian, considering it in the context of any Christian church,

must regard the show as lewd, blasphemous, and immoral."

Despite these protests, the service was held as scheduled. Some members of the "Hair" cast participated in the Holy Eucharist. The Dean of St. Paul's, the Very Rev. Martin Sullivan, addressed a good portion of his sermon to the cast, saying that they had been granted a great privilege to come into the church for the service. However, he advised, "Don't try to shock us all the time. You may only succeed in hurting us and I know this is not your purpose. Jolt us, yes. Challenge us, but try to heal us."

Earlier on the day of the anniversary service, the precentor of St. Paul's, the Rev. L. John Collins, said that by approaching the dean and chapter to request the service, the "Hair" cast had asked to be taken seriously from a Christian point of view. He criticized the show as being "too shallow and offers no real hope, no will nor energy to combat the evils that oppress us all."

While the service was being held, a crowd of 500 persons picketed outside the cathedral.

RELIGIOUS ORDERS

Taizé Hails Celibacy Document

Bro. Roger Schutz, prior of the Protestant monastic community in Taizé, France, has thanked Pope Paul VI for confirming the principle of celibacy for priests in the Latin Rite of the Roman Catholic Church.

In a message to the pontiff, Bro. Schutz also expressed his appreciation for what he called the "irreplaceable" text on justice produced at the Synod of Bishops in Rome.

The official texts of the documents on world justice and the ministerial priesthood were released in December, with the pope's approval. They confirm synod recommendations for a continuation of mandatory priestly celibacy in the Latin Rite and the establishment of peace and justice centers around the world.

The Brothers of Taizé Community was founded in 1949 in a small village near Lino. At that time Bro. Schutz and six others took commitments of celibacy, community of goods, and acceptance of authority.

ARKANSAS

Bishop Named Chaplain

The Rt. Rev. William C. Frey, exiled Bishop of Guatemala, has accepted the position of chaplain to Episcopal students at the University of Arkansas at Fayetteville.

As a university chaplain, the bishop is working with students and faculty members as part of the team ministry of St.

Paul's Parish. He remains the Bishop of Guatemala with certain duties pertaining to his continuing episcopate in exile.

A native of Texas, Bp. Frey had parochial experience in Colorado, New Mexico, and Costa Rica, before his election to the Guatemala jurisdiction in 1967.

MICHIGAN

Bishop Raps Critics of Busing

Rapping critics of school busing in a sermon, the Bishop of Michigan said he "tends to favor the idea of busing, not because it is all clear, simple, and without problems, but because the alternative is the tragedy of segregation."

The sermon, read in St. Paul's Cathedral, Detroit, the same Sunday that it was given by the Rt. Rev. Richard Emrich in St. Clement's Church, Inkster, a predominantly-black congregation, was sent to all parish clergy.

Bp. Emrich said, "If we back away from every move toward unity because some people are angry, we will never move, never change, never reform, never unify." He also said that those who oppose busing through violence are "the enemies of us all. They are the real enemies of the republic."

The bishop said he could agree with some critics of busing that it is expensive, time-consuming, inconvenient, "and, taken by itself, rather silly." He accused critics of busing with failing to face the issue of integrated schools. "If they are opposed to busing, what do they put in its place?" he asked.

"This is not the first time that people have been asked to go through inconveniences for a great purpose. . . . We should not fail to look upon busing positively. . . . If we retreat into our own racial, religious, or economic groups, we are not only divided, we are the poorer," Bp. Emrich stated.

CANADA

Delegate: Abandon Union Plan

The dream of Anglican and United Church merger should be abandoned, according to the Rev. D. R. G. Owen, provost of Trinity College and one of the Anglican members of the General Commission on Church Union. He made his views known in a letter released to the 70 persons attending a General Commission meeting in Windsor.

Dr. Owen said that after 20 years of work in union talks, he had made "a truly painful decision" reached "after long and agonizing deliberation." However, he said, the changed ecumenical and theological situation, and especially the nature of the union itself, has forced him to the conclusion that the kind of merger pro-

posed "represents an ineffectual, unacceptable, and . . . obsolete method of dealing with the problem." He called the plan "a lifeless, depressing, and heart-chilling document"—a merger of three church bodies rather than a new manifestation of the church.

A third party to the talks is the Christian Church which only recently joined the union program in Canada.

Dr. Owen was critical of "long, expensive, and time-consuming" efforts at organic union, and said the churches should recognize each other's ministries and sacraments, and get on with the job. "Having done this, let us devote our time, energies, and money to the real problem—renewal of the church of Christ in worship, life, and action."

In their report to the commission, the Rev. Ralph Latimer and the Rev. R. B. Craig, the two executive commissioners, said one effect of publishing the Plan of Union-First Draft has been to move union from the realm of abstract thought and speculation into the realm of possibility. They said it is always easier to discuss and be enthusiastic about Christian unity in the abstract and church unions which must remain, for the immediate future, in the realm of conjecture and theological dialogue. "It's an entirely different matter," they said, "to face a proposed plan of union in a study document on the premise that 'this could happen' and 'it could happen to me'."

Their report said also that during the past nine months when the Plan of Union-First Draft had been available to churches for study, the General Commission had received 238 submissions from individuals, study groups, and church bodies.

The 44 official members of the commission voted to continue their efforts toward organic union despite Dr. Owen's letter. They also recommended that the three church bodies recognize one another's ministries and authorize intercommunion.

Substantial opposition to the merger exists with both Anglicans and members of the United Church. But there has never been any United Church or Christian Church opposition to the sharing of ministries and communion.

Defeat of the resolution on ministries and communion would have been a "real setback" to the union scheme, said Dr. A. B. B. Moore, United Church moderator, before the final vote.

The resolution on mutual recognition of ministries and intercommunion cannot be made final until 1973 when the General Synod of the Anglican Church will meet. However, the Primate of Canada, the Most Rev. E. W. Scott, said the proposal will be placed before each of the 28 diocesan synods for approval and will be considered by the National Executive Council and the House of Bishops.

The archbishop said in an interview that there is a growing feeling that the

NEWS in BRIEF

■ A music storm is blowing in England over the announcement of the 1972 closing of Canterbury Cathedral Choir School which provides singers for the cathedral. The choristers will be transferred to nearby St. Edmund's School which is also an Anglican foundation. The move means that 25 boys instead of the present 68 will be subsidized to guarantee a maintenance of a choir of 18. Financing is a main reason although not the only one given for the closing of the choir school.

■ The Rev. Daniel Cyganowski, pastor of Good Shepherd Church, Chicago, was consecrated Bishop of the Polish National Catholic Diocese of Buffalo-Pittsburgh, on Nov. 30. The ceremony was held in All Saints Polish National Catholic Cathedral in Chicago, with the Most Rev. Thaddeus F. Zielinski, Prime Bishop of the PNC Church as chief consecrator.

■ Episcopalians and Roman Catholics took part in the institution of the Rev. Chester Talton as rector of St. Matthias', Seaside, Calif. Both the Rt. Rev. G. Richard Millard, Bishop of San Jose, and the Most Rev. Harry A. Clinch, Roman Catholic Bishop of Monterey, spoke at the service. St. Matthias is also used by a Roman Catholic congregation. Bp. Clinch said it is not unusual in the United States for two congregations to use one church, usually for financial reasons. "Thank God for those financial reasons. Sometimes the Holy Spirit pushes us where we are afraid to take the step," he said.

■ Archbishop Kosygin? Well, not really. It seems that the Rt. Rev. Walter Bagnall, Bishop of Niagara, had a very busy day what with three speeches to give, details of the meeting with the Archbishop of Canterbury to remember for the following day, and, like most of his countrymen, he was interested in the visit of Premier Kosygin to Canada. In the middle of the third speech, the bishop heard himself say: "And we welcome Archbishop Kosygin and Premier Ramsey to our country." Matters were straightened out with the archbishop but it is not known what the premier thought of his translation to the episcopate.

■ By saving cancelled postage stamps which in turn were sold to dealers, Episcopalians in the Diocese of Western New York sent more than \$700 to the Presiding Bishop's Fund for World Relief in 1971. The money was specified for transportation of food. In 1970, people in the diocese sent enough money to the fund to provide transportation for over 10 tons of food.

■ Recently the Rev. John H. Evans, rector of Union Church, West Claremont, N.H., was honored by the Actors Guild in New York City, marking a 20-year association with the guild and of his waterfront ministry sponsored by Chevrolet. His membership in the guild was through Prof. Percy Wycoff, a pianist, sightless in one eye, who worked with Fr. Evans in musical therapy.

more the apostolic succession is investigated the "less it can be proved." He added that some believe that clinging to the theory is "tying God's hands in a way that we have no right to do."

NORTH CAROLINA

Church and State Officials Meet

Clergy of the Diocese of North Carolina and state school officials met in Greensboro to seek ways in which they could help avert racial disruptions in the public schools. The session was arranged by the Bishop of North Carolina, the Rt. Rev. Thomas A. Fraser.

Dr. Craig Phillips of Raleigh, state superintendent of public schools, said the meeting marked the first time state school officials had been asked by leaders of a religious body to discuss racial adjustments in the public schools. "If you are winning in any one area in searching for the truth," he said, "let us all in on it. Truth is the key to our future. . . . I am convinced you will be able to help."

The assistant state schools superintendent for personnel and public affairs, Eugene Causby, said, "Get up a cadre of ministers and offer to help educators counsel with students who want to drop out, and help with discipline problems."

He said he could not tell the clergy what their role should be, but he suggested that they work at eliminating adversary relationships. "When you hear something good about the schools, call the principal and tell him so," Mr. Causby said. "You may hear a thud, because that just doesn't happen often these days, but it helps."

Among suggestions made by the Episcopalians were exchanges of pulpits between black and white priests; joint leadership of blacks and whites appearing in places of public discord to show their interest in peaceful solution; and the formation of clerical counseling groups to aid students, teachers, and principals.

Bp. Fraser, whose staff also attended the day-long meeting, said the meeting was called to offer "an opportunity to learn something of the problems facing public education in North Carolina" and what can be done to help.

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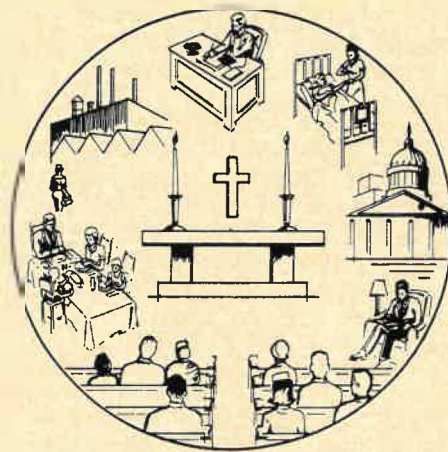
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LITURGY: Its Language and Theology

**Conservative Principles
and the Liturgy**

By Sterling Rayburn

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**In the Confidence
of a Certain Faith**

By Vallin D. Estes

Page 18

– A Special Section –

All worshipers are invited to comment on the services contained in this book, through their parish clergy and their diocesan liturgical committees or commissions. All comments will be given serious consideration, and will be taken into account in the preparation of such revisions of these services as may be necessary, in time for submission to the General Convention of 1973. To all who respond to this invitation, the Standing Liturgical Commission extends its sincere thanks.

Services for Trial Use, page ix.

Conservative Principles and the Church's Liturgy

By STERLING RAYBURN

THERE are conservatives, and then there are conservatives. I have long thought it useful to distinguish between the two major varieties. This, if for no other reason, because I think I am myself one kind of conservative and not the other.

There are, then, *status quo* (neither *post* nor *ante bellum*, just *status quo* like it is *now*) conservatives. These are the conservatives who don't like change in any way, shape, or form, and that's that. Period. Anything different is suspect, and very likely pink, if not red. I am not that kind of conservative, and while I grieve with their agonies as the world changes out from under them, and while I fre-

quently sympathize with various of their positions (though for different reasons), I am still not one of them.

But, really, I'm afraid (or glad—I'm not sure which) the description "conservative" does apply to me, and to a number of my friends—some of whom are under 30! (I slipped over the line in '69).

I am, then, a conservative: but I don't believe in capital punishment, the draft, the war in Vietnam, or racism. And I do believe that capitalism is, in principle, a good economic system, that police are not by definition bad guys, and that Jesus is Lord. And, furthermore, I would emphasize that in taking this apparently jumbled set of positions I am not "moderate" or "middle road" or a "mugwump." My mug and my wump are both firmly entrenched in the camp of conservative principle.

This kind of conservatism is not at all of the *status quo* variety. Indeed, this sort of conservatism, far from fearing change

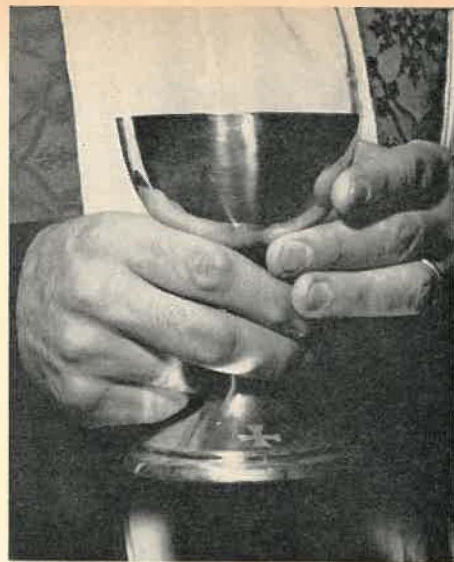
in the way things are done today, would on the contrary often *demand* change in the *status quo*!

This conservatism I am talking about is a conservation of principles. It is a conservatism which sees in the wisdom of certain ancient principles (a very good example being Christian Tradition) the starting point for modern decision-making. It is a conservatism which, popularly speaking, sometimes lands one in the left wing, and sometimes in the right. Thus, this conservative's stand against capital punishment, the draft, the war, and racism, is based on the conservative and Gospel Christian principles of the dignity of human life, forgiveness, redemption, the fallibility of sinful man and of human justice, to name a few, applying them where they should be applied.

But my point is not to defend these specific views, but rather to demonstrate that there exists a real conservatism which fears not change itself, but which deplors the neglect and/or negation of fundamental principles. It should be noted that the Christian religion is unalterably conservative (in terms of the above) in that its fundamental principles were laid down almost 2,000 years ago. We believe that Jesus is the ultimate in divine revelation, and that we are permitted only to work out the implications of that revelation, applying it to each succeeding generation's challenges. We are forbidden to teach or hold anything contrary to that revelation—at least, if we wish to call ourselves Christians. We are limited to the narrow way that leads to eternal freedom.

So, having set down the above presuppositions, and principles, I want to say some words about the "new liturgies."

LIKE all who (used to) call ourselves "Anglo-Catholic," I have for years desired a number of changes in the Prayer Book. And this for *very* conservative reasons (some of them pre-Nicene!). Most



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Guitar in Church

The guitar does not soar,
Does not call me from home
To my Home who is God.

It sings of him in each man,
In me and in my brother.
It tells of his existence.

It asks for hands to labor;
And makes the day persuasive,
Enabling and commanding.

The guitar is of earth.
It will urge us to work
With our God-bestowed love.

Mary Carman Rose

of us who had any say just went right ahead and made the desired changes anyway. Right or wrong in so doing, we certainly rejoice today in seeing almost all of our desires granted in the trial liturgies.

One of the most conservative principles honored in these rites is the rearrangement of the order of doing things. No longer are we satisfied with that puritan innovation which made the liturgy just one damned thing after another. We have returned to an (objectively) meaningful series of actions which combine into one flowing whole.

As for linguistic change, we have assumed, as Anglicans, that it is an ancient principle that the language used in the worship of the church must be understood by the worshippers. And, whether we like it or not (I regret it myself), much 1928 Prayer Book language is just not generally understood. And this certainly applies in even greater measure to the flowing cadences of the King James Bible. I'm not talking about "thee" and "thou." That shouldn't give anyone any trouble. But "vouchsafe," "whole state," "comfortable," and some other words either have no modern meaning, or have changed their meaning in the course of the years. Such words need to be replaced by others which express today the meanings of yesterday. Conservative principle, again, demands that this aspect of the liturgy be altered.

But there are other conservative principles which militate against a certain faddism often implicit in the "Green Book," especially in the proposed "contemporary" rites. There is something to be said for having a more "contemporary" English rite—there is little to be said for a great number of elements in what we have before us in the Houston proposal. For example, "and also with you" sticks in the craw of many—as one priest remarked to me, this reply to "the Lord be with you" is "coy, flippant, empty, graceless, parasitic, insipid, noncommittal, mean, jejune, irresponsible, thoughtless, mechanical, impersonal, picayune, casual, flaccid, cursory, impotent, repugnant, vile, meritless, and profane—or at least *one* of the above!" Such can be said of other portions of these proposed rites. But, in all fairness, there are some passages of great beauty, such as, "The Body of Christ, the Bread of Heaven," and, "The Blood of Christ, the Cup of Salvation," and (p. 86) "Lord God of our Fathers, God of Abraham, Isaac, and Jacob, God and Father of our Lord Jesus Christ, open our eyes to see your hand at work in the world about us."

If we wish a "contemporary" English rite, this is not to say that such a rite must be in street English. The above examples from *Services for Trial Use* manifest that dignity with which we naturally wish to phrase our most cherished documents—witness marriage invitations,



THE LITURGY TODAY:
"Conservative principles demand liturgical change."

diplomas, law, and resolutions. And, no matter how much defense can be mustered for modern English as a liturgical language, what we speak on the streets and read in most newspapers is not intrinsically as beautiful as Prayer Book English—which is certainly not the street English of 1549. Do you suppose that an ordinary man, say, renting a horse in that year would have said, "Most noble sir, I would most heartily desire that thou shouldst grant unto me the use of yon grand and glorious nag, which thing having been done, I will most assuredly pay unto thee thy just and due reward"? Mayhap they did (how glorious) but I doubt it. I suggest horses were rented with such words only on the stage.

What I mean is that our English liturgy was not first written in street English, but rather in the grand style of the im-

portant documents of the day. This style is, in the main, still quite understandable today, especially when it is constantly repeated in church.

But if we wish a "contemporary" form, let it be the grand style of the important documents of our day, not (subjectively) meaningful street English. This vernacular tends in its timeliness not to bear the timely, and in its ephemerality towards triteness.

SO, in a word, conservative principles demand liturgical change. I'm sorry for our *status quo* brethren who grieve that their beloved 1928 edition of the Prayer Book might change. But I join with them in their grief that what we are given in turn is, in large measure, not nearly what it should be in line with other conservative and valid liturgical principles.

The Organ in Church

The organ speaks to me,
According to my want
It is rain or my harvest or sun.
It gives me what I need
To go out from this place
From the altar to God who is known
To worship him and serve
My God who serves with us
And eternally gives of himself.

Mary Carman Rose

In the Confidence of a Certain Faith

By VALLIN D. ESTES

SOME time may elapse before the full implications of differences between the *Services for Trial Use* (hereafter referred to as STU) and the 1928 Book of Common Prayer (BCP) become apparent to most laity and perhaps a goodly portion of PECUSA clergy. Fears and predictions that laity would open up a second front against PECUSA as a result of the STU have so far failed to materialize. Although some sniper fire has become audible through scattered letters to the editor in the various church periodicals, the General Convention Special Program still seems to continue to enjoy the limelight of disaffection.

Criticism of the STU has to this point been leveled chiefly against the International Commission on English Texts version of the Lord's Prayer, *you* and *your* of the Second Service, and the lower case *c* in ICET spellings of "catholic" (the STU otherwise has "Catholic"). Further complaints are that the English is plebeian and hardly comparable to that of a high-school composition class, and a person "has to flip back and forth too much," etc. However, with two exceptions (one an editorial, the other a letter to the editor of *THE LIVING CHURCH*), not one single protest, it seems to me, has been directed against even the first substantial change in the STU. This article does not intend to be a detailed analysis of the STU. It does, however, list a few of the casual changes which, if eventually accepted by the church, may be indicative of the direction this branch of Anglicanism is taking.

FIRST among the changes between the

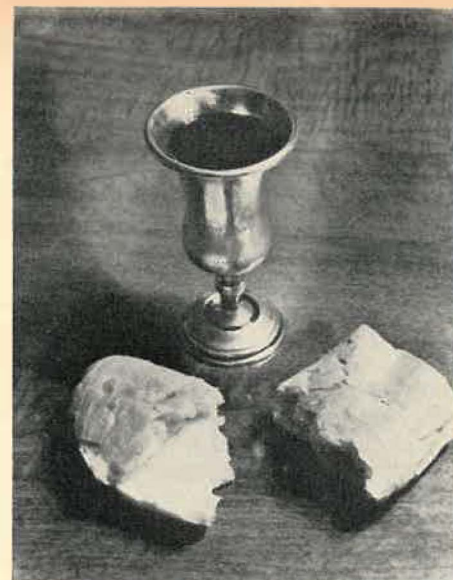
Vallin D. Estes, Jr., Ph.D., is assistant professor of German at Pfeiffer College, Misenheimer, N.C., and a communicant of Christ Church, Albemarle, N.C.

BCP and the STU is that a Tract 90 mentality is no longer needed to interpret the services or rubrics. For example, while a parish priest might interpret ". . . and all others who shall be partakers of this Holy Communion . . ." (BCP, p. 81), to be a reference to the sick and therefore justification for reservation of the sacrament, this reasoning has never had any effect on a bishop who interpreted the rubric on page 54 of the BCP as forbidding reservation.

Reservation is *de facto* assumed by the STU, e.g., page 350, page 129. This in itself shows a radical change in official Anglican eucharistic theology. Moreover, the rubric in the service for Good Friday (the traditional Mass of the Pre-Sanctified) directs the ending of the service with an anthem or a dismissal, but, "In places where Holy Communion is to be administered from the Reserved Sacrament, the following order is observed before the dismissal of the People" (STU, p. 518), and the service continues.

Another subtle legalization of general practice, though very important in the evolution of Anglican theology, is the use of "Altar" and "Holy Table" interchangeably in the rubrics of the Eucharist. We used to search in vain for one single mention of a sacrificial table in the 1928 Communion Service, though this word, "altar," was to be found in the service of the Institution of Ministers (BCP, p. 570). Incidentally, "altar" is used specifically in the rubric at the offertory in the STU (p. 47 and p. 71). This, as well as the wording of the post-consecration prayers, not only implies but expresses the church's doctrine of the eucharistic sacrifice, it seems, quite adequately.

Some changes, though apparently unimportant, are indeed expressive of the direction the Standing Liturgical Commission was taking in the STU: the retention of the traditional position of the *Gloria in excelsis* (as in *The Liturgy of*



the Lord's Supper in 1967), inclusion of the Peace (as in 1967), and the restoration of the *Benedictus qui venit* to its traditional position after the *Sanctus*. Though these changes are (with exception of the *Gloria*) minor as far as the average PECUSA congregation is concerned, they will be, if the STU are accepted as *the* Prayer Book, an indication that the church as a whole is no longer looking backward with nostalgia to the Reformation, but is anticipating the coming fellowship of all Christians.

The rubric (STU, p. 70) bidding ". . . intercession for . . . the departed (with commemoration of a saint when appropriate)" looks back quite admirably but innocently to the Church of the Martyrs, third and fourth centuries, when the martyrs quite literally kept the faith alive. However, the revisers apparently felt that "canonization," the ancient practice of mentioning people particularly near and dear to the local body of Christians within the most holy section of the Eucharist, the Canon of the Mass, is not feasible in the impersonal hustle and bustle of this age. Perhaps reinstating this ancient practice of "canonization" might stand the church's doctrine of the Communion of Saints in good stead and make All Souls' Day a superfluous and unnecessary appendage to All Saints'. (See *Prayer Book Studies* #19, *The Church Year*, p. 34.)

There are three minor points in STU which I feel may need some clarification or perhaps some revision: (1) The use of *be* in the eucharistic prayer: "Sanctify them [these Gifts] by your Holy Spirit to be for your people the Body and Blood of your Son . . ." (STU, p. 73; see also p. 86). The critical eye of a foreign language teacher reads *be* as *become*, and this is, indeed, one of the idiomatic uses of English *be* (cf., "When I grow up, I'm going to be [= become] a doctor"; and the confession, ". . . amend what we are, direct what we shall be [= become] . . .")

on page 69, STU). This prayer brings to mind the "*Quam oblationem tu, Deus . . . quaesumus . . . acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi*" of the Roman Mass.

(2) The Baptismal Office: One of the oldest documents appearing in any of the European vernaculars is the *Abrenuntio*. We have the Latin version from the treatise *de Sacramentis* by St. Ambrose who died in 397 A.D., and it is surely much older. As a layman, I'm not sure that it is wise or even justifiable to remove the devil from the myth of Christianity. In any case, I do not feel that this province of the church should feel itself empowered to make such a bold move. Therefore, I would like to see "Dost thou renounce the devil and all his works . . ." (BCP, p. 277) revised and incorporated into the STU.

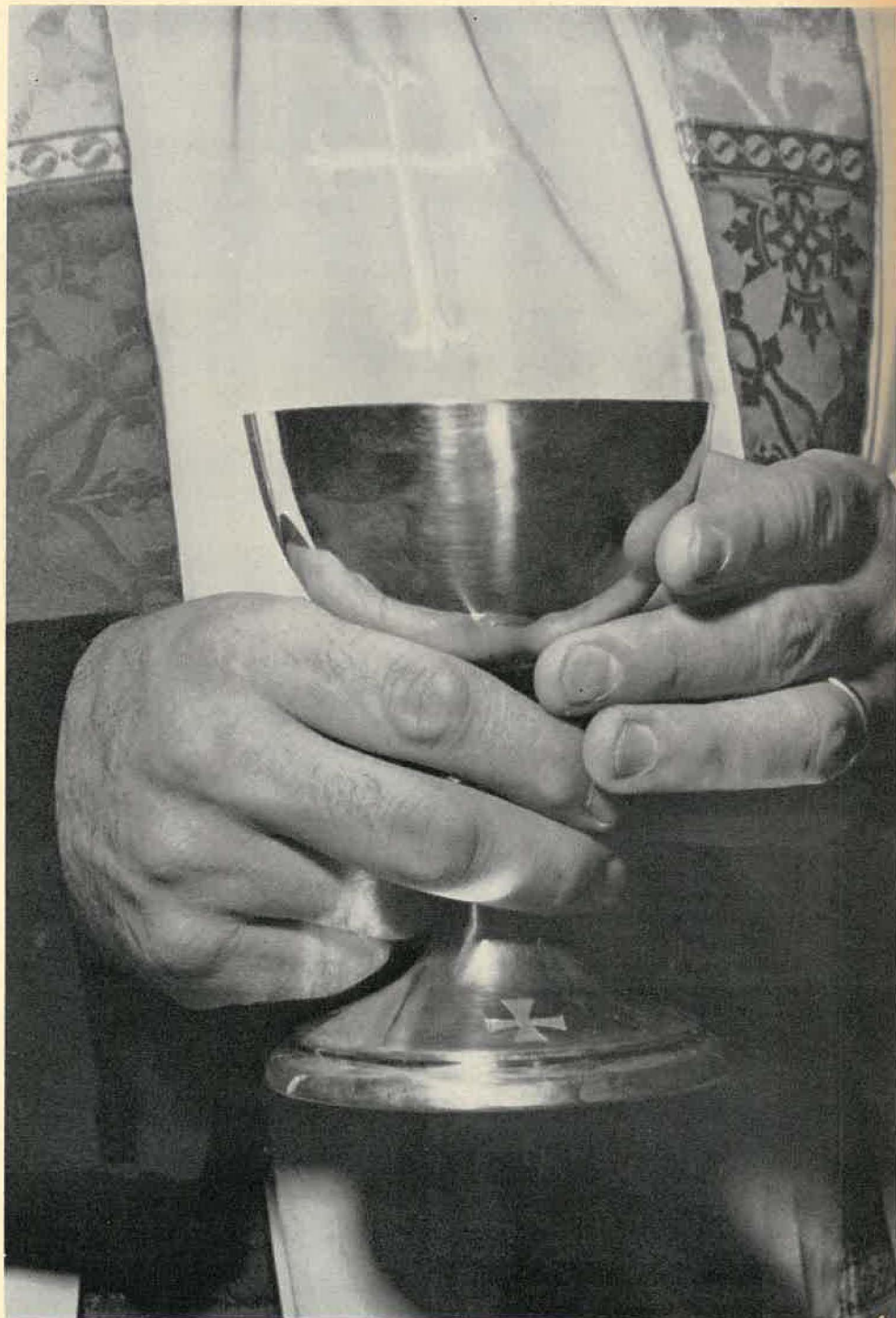
(3) This point is merely a technicality, yet this technicality has caused one major problem in the past. The office of bishop is not mentioned in the ordination prayer (*cf.*, ordination prayer, STU, p. 429). The intention of the STU (as demonstrated by the subsequent prayer) is clearly to ordain a bishop; yet, I wonder if we have learned nothing from the past with regard to assaults on the validity of Anglican orders. Will we leave ourselves open in the future for another charge that we lacked intention because the word *bishop* is not mentioned in the prayer of consecration? (For example, the First and Second Prayer Books of Edward VI.) As regards the services of ordination, one might otherwise regret the omission of the preface to ordinations in the BCP, page 529: "It is evident unto all men, diligently reading Holy Scripture. . . ."

THE STU otherwise confront Episcopalians with a clear and precise form for practices and services, justification for which has heretofore been (sometimes erroneously) sought in rubrics, by reading interpretations into a text, and by seeking authority in extraneous western or eastern traditions: (1) Private confession to a priest (STU, p. 344; and STU, p. 60: "And if in your own preparation, you cannot quiet your conscience, but need help and counsel, then go to a discreet and understanding Priest, and open your grief to him: that you may receive the benefit of Absolution. . . ." But *cf.*, BCP homily, p. 88: ". . . to me, or to some other Minister of God's Word, and open his grief . . ."; and BCP, p. 313: "Then shall the sick person be moved to make a special confession of his sins. . . .") (2) Moreover, whereas we have been telling God for all these years about our bounden duty (BCP, p. 81), the STU state it quite clearly in the preface to the Eucharist, page 38: "The Holy Eucharist is the principal act of Christian worship on the Lord's Day." The very change of names from Holy Com-

munion to Holy Eucharist is indicative of growth. (3) Anointing the sick (together with a form for the blessing of oil): the STU, pages 348-9.

One harmless but clever juggling of words to outfit the STU for PECUSA is our "Rejoicing in the fellowship of [the ever-blessed Virgin Mary . . .]" (STU, p. 103) rather than the traditional "Blessed Mary Ever-Virgin." More daring, however, and expressive of the church's doctrine of the Communion of Saints, is the Litany of Penitence (STU, p. 496): "Most holy and merciful Father: We confess to you and to one another, and to the whole communion of saints in heaven and earth. . . ."

Perhaps the objections which have been so far raised against the language of the STU have been made in areas of the country where the church is rather secure. There are, however, areas where practices of the church are often determined and colored by secular and provincial morality, but more often by forms of Christianity diametrically opposed and hostile to the catholic faith. While the Edwardian English of the BCP is beautiful and expressive of man's faith in God not only in the past but also in the present, we need a more positive and clear expression of the faith once for all delivered to the saints, and the STU seem to be a step in the right direction.





Priest to People



— *John I. Kilby* —

I like to serve you at communion.
There are strong hands claspng their Lord.
There are old hands waiting.
Sometimes there is a teenage twinkle of joy.
Tiny hands struggle with warm arms
As a mother and baby reach out.
Then there is that
“I am doing what I ought to do” look.
Some are just bored.

SOMETIMES I am bored too, or tense, or distracted,
But when He and you break through to me,
There is awe and wonder—
An intensity of the power of love
That shakes me.

THEN I see you and recognize you
Even if I don't know your name,
For you are the image of God,
You are the living, vital body of Christ.
Your hands are his hands,
Your face, his face.

PEACE comes then
And fulfilment;
Quiet words
Proclaiming a hidden reality.
He and you and I are there.
That is enough,
And that is very good news.

EDITORIALS

People Starving — Act Now!

NOW that Christmas is over with all its personal giving and getting, and a new year is under way, it is in order for American Christians to get on with what their Lord asks them to do—to feed him in the hungry, clothe him in the naked, shelter him in the homeless of the world.

The Presiding Bishop's Fund for World Relief is the official channel through which Episcopalians can give direct aid to the desperately needy in all parts of the world. The number of people in dire distress is swelling in Vietnam, East Pakistan, and the Near East (Palestinian refugees).

The P.B.'s Fund did not do too well in 1971. We don't have very recent figures at hand, but we know that contributions to the Fund through October 1971 were off by 6 per cent from the previous year. This fall-off in giving for world relief should concern every Episcopalian who recognizes the urgency and primacy of the Lord's call to action on this front. We hope that 1972 will be a year of better performance by us all, and we urge us all—beginning with ourselves—to make it so. Since there is no time to waste, why not act now? Send your check to:

**The Presiding Bishop's Fund
Episcopal Church Center
815 Second Avenue
New York, New York 10017**

Up the Miff Tree

MRS. BROWN is up the Miff Tree. And she won't come down. She is mad at the rector, or was it the curate? She is through with her parish. Forever! Everyone has tried to reason with her, but she is adamant. "I'll never receive communion from that man. . . . I'll never go in that building again—and I've cancelled my pledge. There!"

That is the story that floats to the bishop now and then from a parish. What, even in our diocese? Yes, you'd better believe it. Why is she so hurt? Nobody can quite be sure. Her best friend knows, however, that it is because the altar candles were moved, or somebody forgot to thank her for making cookies for the choir, or because her husband's name was misspelled in the listing of memorial flowers, or the rector was seen on the street walking with his child eating an ice cream cone and wearing shorts. Why should she tell the reason when she can get so much more attention by being difficult? The tragedy lies deeper. She then picks up the telephone, amplifies every minor incident to her friends, and with a little bit of luck she can convince three of them to resign.

As a Christian, answer this question: What does it tell about the persons who get miffed and leave the parish over some disagreement with the rector, the altar guild, or the parish treasurer? What does it say about the depth of their faith if their relationship to God can be severed over something the rector said or didn't say? What does it say of their relationship to Jesus Christ

if a disagreement with a choir member or altar guild can sever their commitment to him? Guess they never did hear his words about love and forgiveness. What does it say of their loyalty to the Episcopal Church and their parish if a mistake on their pledge statement or a mistake by our national church can cause them to leave? Guess they never really loved this great old church as much as they claimed.

From one sin we all ought to beg for deliverance:
From pettiness and meanness, good Lord, deliver me.

✠ALEXANDER STEWART

Thanks, M. P.; Cheers, L. T.

READERS who have done business with the advertising department of THE LIVING CHURCH over the past quarter century ago will "miss Marie" henceforth—as we all shall, she being Mrs. Marie Pfeifer, long-time advertising manager of the magazine and retired as of Jan. 1, 1972. One reason why TLC has escaped the mortal fate which has befallen so many church-related periodicals of this sort is that Mrs. Pfeifer, working single-handedly and relying solely upon letters and telephone as her media, has got enough people to advertise their goods and services in the magazine—and has kept them at it. As all of us who have worked with her in any way can testify, when Marie decides to go after something she wants for THE LIVING CHURCH it is often simpler just to accommodate her without an argument. As an advertising manager she has set some kind of standard of tactful persistence, gracious persuasion, and practical helpfulness which could hardly be excelled. All who value this magazine owe her a large debt of appreciation, and join us in wishing for her many years of retirement.

It is our good fortune to have available as her successor Mrs. Lila Thurber, who has also had considerable and varied experience as a member of our staff and who has most recently served as Mrs. Pfeifer's assistant in the advertising department. She knows the intramural ropes and the extramural market and public. From now on, when you want to advertise anything in this magazine (as of course you will whenever you have the right thing to sell to the right people), Mrs. Thurber is your contact at 407 E. Michigan, Milwaukee.

Thanks for everything, Marie. We're glad you're here, Lila.

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Book Reviews

FIRST CHRISTMAS. By Paul L. Maier. Harper & Row. Pp. 125. \$4.95. An Episcopal Book Club Selection.

Try *First Christmas* for the man who has everything. The subtitle tells exactly what one will find: "The True and Unfamiliar Story in Words and Pictures." Into this fascinating little volume Paul Maier has packed an amazing amount of fact, to fill out and inform the New Testament stories of our Lord's birth and early life, in the light of history and present events. A splendid selection of photographs, ranging from Palestinian shepherds tending their sheep today to the astronauts' shots of the entire Holy Land and the route into Egypt, bring the exquisite legend-like story to life.

Examining the politics and the land, the author turns to the historical record on Caesar Augustus (Julius Caesar's nephew, who defeated Mark Antony and chased him back to Egypt to die in Cleopatra's arms). Proud of building up the population of his empire, Augustus had censuses taken from time to time, just as Luke describes. A portrait-bust of Caesar Augustus, and sketches of some coins minted by his intimate friend, King Herod, show them as vitally real as John Kennedy or President Eisenhower on our coins. First-century Palestine, at the crossroads between Asia and Africa, was on the way to everywhere; every power wanted to control it, a situation which two millennia have altered not at all.

Taking the beautiful words of the Bible as his starting place, Prof. Maier looks at the time, the place, and the people: he explains why Jesus was *not* born in 1 A.D., makes the marriage customs and family life of those days live, and illustrates with beautiful detailed photographs the sites of the annunciation in Nazareth, the manger in Bethlehem, and the Temple in Jerusalem, as they look today. He tells who the Magi probably were, and shows by star maps alternative explanations of "the star which they had seen in the East."

Prof. Maier has succeeded, through his easy conversational style which never condescends, in making a remarkably informative volume into a story one can scarcely put down; the book grew out of a series of newspaper articles and never does it fail to hold one's interest. *Christmas* would be an ideal gift to any thoughtful Christian, yourself included, at any season of the year.

DOREEN ANDERSON WOOD
St. Matthew's, Sand Springs, Okla.

LEAVE IT TO THE SPIRIT. By John Killinger. Harper & Row. Pp. 224. \$6.95.

There can be little doubt that behind the tensions in the church over liturgical

reform there is something of greater intellectual depth and spiritual legitimacy than simply a boorish conservatism that clings with the rigor of death to an archaic form. It is at least in part the failure of reformers to break the mind set of locked-in thinking which results in the production of horrendous rewrites when what is called for is a complete break with the past and the introduction of both idiom and thought form which speak to the mind and heart of modern man. The outdated buggy whip, albeit solid state, stereophonic, eight track, automatic transmission, with power brakes and air conditioning, is still a buggy whip—is still outdated.

John Killinger implies in his introduction to *Leave It to the Spirit* both an awareness of these reasons for past failure and his own ability to break the mind-set sending our minds and spirits soaring into uncharted realms of the numinous charged spiritual ether. What follows is something that is frighteningly beyond a simple tiresome rehearsing of the now-hackneyed Coxian exhortation to celebrate life with joy unbounded.

As with all radical thinkers, either political or otherwise, there is both narrowness and rigidity coupled with a dearth of meaningful content or sound thinking, cloaked by a fervor of presentation that seeks to sweep the reader along on a tidal wave of ersatz enthusiasm. Unfounded generalizations build like a crescendo to unwarranted and untenable conclusions, as when the author speaks of the failure of adults to dance with the abandon of children. Stating that with age there is a demonstrable loss of feeling for one's own body, and buttressing the claim with a couple of glib aphorisms relating to the gracelessness of workers as opposed to the grace of God's playful people, Killinger becomes increasingly enamored of his thought, never apparently considering that with age and arthritis men learn to use their bodies in subtler and physically less demanding ways though the roots of physical expression may run far deeper than in youth.

Again, with the tactic of using unashamedly that which is useful today though yesterday was anathema, he discovers anew that the traditional and accepted musical forms in the church today have secular origins and in centuries past were met with resistance at their introduction into divine service. Arguing quixotically Killinger pleads on behalf of contemporary musical forms which suggests a level of resistance that is nowhere in evidence. This becomes a significant case in point when one realizes that men of Killinger's convictions are those who, for example, have consistently

and vehemently rejected the use of the profane Lohengrin despite the pleading of brides. The point is simply that we see evidenced here a willingness to use an argument selectively so that some music is suitable *because* it is secular and other music is unsuitable for the very same reason. It does not seem unreasonable to demand consistency in either endorsing or condemning the intrusion of the profane into the sacred precincts.

One needs but a short memory to recall that those who are presently in the forefront of a mindless liturgical revolt are the very same men who a few short years ago clung with equal mindlessness to archaic practices, employing these very same tactics for the perpetuation of the precious minutiae of priestcraft which consumed their days. Now having divested themselves of birettas and monstrances like so many hot potatoes they have seized balloons and guitars as the new instruments of redemption, in an unblushing 180 degree change of direction. Killinger becomes a clear and present danger only in that he is a source of encouragement and a means of legitimatizing both their action and the theology which underlies it. That is, a theology built upon a concept of God as he who loves us more than urinating into the baptismal font or committing other obscenities. The reader should understand clearly that what Killinger's theology requires is not a mere shift in emphasis from Mt. Sinai to Calvary—from wrath to love—but the creation of a deity who gambols and cavorts with saints and sinners as each does his thing; a non-judgmental, ever-jolly buddy and companion who sounds for all the world more like a psychiatrist than a god.

One cannot help but remark at the temerity of such men who typically arrogate to themselves the responsibility for telling the man in the pew how he must think, act, and feel. It is just such arrogance and insensitivity which speaks and never listens which is responsible for the increasing defections from the pew. Urinating into the baptismal font may commend itself to Killinger as both a source of spiritual uplift and a means of demonstrating "a true confidence in God's being and in his good will toward men," but it is doubtful that the average churchman who has a sounder understanding of the proper ordering of things will share his view. All of which leads us to shout: "Power to the People!"

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

BRIGHT ESSENCE: Studies in Milton's Theology. By W. B. Hunter, C. A. Patrides, and J. H. Adamson. University of Utah Press. Pp. ix, 181. \$7.95.

Bright Essence is of importance to a theologian, whether or not he is interested in *Paradise Lost*, because it shows an attempt to formulate dogmatic concep-

tions at a particularly crucial period of Western Christianity. The book is even more important to any reader of the epic because it gives decisive illumination about the substance of *Paradise Lost*, its theology.

Many years ago upon the discovery of Milton's theological treatise, *De Doctrina Christiana*, the translators and commentators were convinced that Milton had taken an Arian position. W. B. Hunter, C. A. Patrides, and J. H. Adamson argue that Milton expressed trinitarian ideas in the treatise, that this fact was obscured because the poet, affected by interest in the early church, a dominating concern in his time, went back to a vocabulary used in the early Patristic period before certain key theological terms had reached their present accepted distinctions.

For the past three decades, there has been continuing debate over the theology of *De Doctrina Christiana* and *Paradise Lost*. These scholars ably argue for Milton's orthodoxy, stating that his apparent heterodoxy came from his vocabulary. This matter of the use of terms is of topical interest now that the Eastern Orthodox and the Oriental Churches are conferring about the removal of anathema from certain figures. As in the eastern matter, what is really at stake in the debate over Milton, which is summed up by his work, is the determination of Milton's intention, which has been largely argued in the past from his *De Doctrina*. It seems that he intended to rely only on the sacred scriptures, but it seems equally evident that he was affected by presuppositions obtained from the early Fathers, whom he honored as close to the source of the faith.

While a convincing case is made for the trinitarian intention of *De Doctrina*, an equally impressive effect is the defence of the orthodoxy of *Paradise Lost*; in the epic, the poet turned to the use of images to get across his ideas. They are shown to be in the mainstream of Christian thought and establish his orthodoxy on the Trinity more firmly than does the close reading of the treatise.

CARTER SUTHERLAND, Ph.D.
Georgia State University

A PASTORAL COUNSELING GUIDE BOOK. By Charles F. Kemp. Abingdon Press. Pp. 200. \$3.50.

Charles Kemp states that in the original form, this guide book was a kind of handbook prepared for use by a specific group. The outlined topics in the book are based on the pastoral counseling which resulted from discussions by the counseling and supervisory staff of the Pastoral Care and Training Center of Brite Divinity School, Texas Christian University.

Each topic contained in the guide was originally a "memo" to be read by the individual and then used as the basis of a discussion at a weekly seminar. The



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topics were first presented in a looseleaf form to be placed in a notebook so that each one serving on the staff could add his own conclusions.

The topics are many and varied, from those of the pastor's attitude, to the search for meaning. No one of the topics is extensive in its examination and study, but would be helpful to the pastor for reference. For example, the topic which is entitled "Legal Matters" speaks of the laws which vary from state to state, and how careful one must be in the giving of legal advice or counsel. It also gives material concerning what the American Bar Association does in order to provide legal

help in civil cases and in defender cases for the poor, or for those unable to secure legal counsel.

One of the best and most complete sections of the book is called "An Annotated Bibliography" and is arranged by areas of study. Most of the books suggested have been prepared by pastors, although there are some from the secular disciplines included.

A Pastoral Counseling Guide Book will be helpful, therefore, to the pastor who is beginning to do more counseling as part of his ministry than he had been prepared academically to do, and it is the basis for a starting point. However, the

pastor should be warned not to expect the kind of information which would appear in a more academic or technical orientation, or which would help him in an in-depth situation. The author suggests that the important thing is for the pastor to recognize that there are many people who will come to him for help for whom he will be unable to do much. Therefore, he is urged to refer the parishioner or client to one who is better prepared to deal with the problem. The author states that this guide book should be used with an earlier workbook, *Learning About Pastoral Care*, published by Abingdon Press in 1970, which covers the broad sweep of pastoral care.

(The Rev.) O. R. LITTLEFORD, D.D.
St. Michael and All Angels, Baltimore

TO BELIEVE IN THINGS. By Joseph Pintauro and Corita Kent. Harper & Row. Pp. not numbered. \$3.95.

To Believe in Things is the logical conclusion to a trilogy which began with *To Believe in God* and *To Believe in Man*. Joseph Pintauro has expressed in poetry, and Corita Kent in art, a belief in the things of this world.

Pintauro writes of life and death and creation and nature, and of things surrounding mankind and childkind. The idea of his book is provocative, and he has some lovely imagery—as, "Snow is rain's wedding day," or "To believe in the wind/ is to understand/ why flowers tremble/ and why trees seem/ sometimes more alive/ than they really are." Unfortunately, both his subjects and his treatment are uneven, and he drops to such trivia as "Eat the worm yourself and become your own fish you catch," or, "Your bellybutton is trying to tell you something."

Corita Kent's art work is similarly uneven. The photography is excellent, and suggestive; but some of the painted backgrounds look more like blobs than symbols to this over-30 reviewer. Further, the form of the book makes it difficult to read. Few of the poems are printed in standard type; most are handwritten, some in childish scrawl. Some pages must be turned on the side to be read. Probably most of these pages, individually, would make striking posters; but one presumes that a book is intended primarily to be read rather than gazed upon, and the constantly changing form is distracting.

ELLEN SUE POLITELLA
Kent State University

THE WAY OF WISDOM IN THE OLD TESTAMENT. By R. B. Y. Scott. Macmillan. Pp. xv, 238. \$7.95.

In *The Way of Wisdom in the Old Testament*, R. B. Y. Scott presents a comprehensive and highly readable summary of the many aspects of the Wisdom tradition found in the Old Testament and Apocrypha. The professor-emeritus of Princeton surveys the historical back-

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ground and theological significance of this little-understood biblical tradition, and examines the literary forms and international context of the writings which make up the Wisdom literature. He also gives an exposition of the major works in this tradition, namely, Proverbs, Job, Ecclesiastes, certain Wisdom Psalms (Scott counts 12 in number), Ecclesiasticus, and the Wisdom of Solomon, the latter two being found in the Apocrypha. Prof. Scott also attempts to deal with the contemporary significance of the Wisdom point of view in the brief epilogue which concludes his book. Without question *The Way of Wisdom in the Old Testament* is destined to become a standard text in this subject, as Scott's previous effort, *The Relevance of the Prophets*, has already become.

The ultimate significance of this book is that it brings together the many strands that make up the Wisdom affirmation of divine order in nature and human society, and sets them forth for scholar and beginning student alike, in a clear and coherent manner. Scott, along with Gerhard vonRad (now in *Weisheit in Israel*), provide the synthesis necessary for biblical scholarship to deal with that point of view which sees God as Lord of Creation more than as Lord of History, and concerns itself more with man's behavior in society than with God's intervention into history via his mighty acts. Among the particularly helpful insights offered in this book are the recognition that wise man and prophet alike depend upon the power of the human word, and each in his own way affirms the reality of God in life, plus the fact that the wisdom doctrine of divine retribution is grounded in the faith in divine order as given in nature and society. If there is a fault in Scott's presentation, it is that too little space is given to relating this biblical faith's message to our age which focuses so much upon man's role within creation.

(The Rev.) ROBERT A. BENNETT, JR.
The Episcopal Theological School

WHISPERS FROM THE DUST. By George F. Tittmann. The T. Didymus Press. Pp. 140. \$2.

Whispers from the Dust is a series of "Inquiries of an Agnostic Believer," to quote the subtitle of the book, and the substance of the volume formed the George Craig Stewart Memorial Lectures on Preaching given in February of 1969 at the Seabury-Western Theological Seminary. It is intended for anyone who wants company in trying to think about faith.

It is divided into two sections. First, George Tittmann begins with "some current confusions of religion and then proceeds to explore elements in the human condition for connections with Christian faith." In the second part, the author starts with "a summary and translation of Christian faith and, after admitting certain vexing problems, attempts to ascertain how that faith gets its grip in the

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bury

PENNSYLVANIA

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WISCONSIN

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MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

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conversion of thinking men." The author admits the limited nature of the inquiries yet sees some value in their shortcomings should they encourage "other average agnostic believers to a bit more creative openness to match the penetrating challenges in the increasingly religious contemporary scene."

The undertaking is a very ambitious one and there are some flashes of deep insight, but at best the author can only introduce such profound questions as God and the Transcendent. His method in treating subjects is a very practical one, however, that of "query" and "reply." It could be helpful in group discussions.

(The Very Rev.) MALCOLM W. ECKEL
Christ Church Cathedral, Springfield, Mass.

THE FOOLISHNESS OF GOD. By J. A. Baker.
Morehouse-Barlow. Pp. 409. \$9.95.

No major issue in theology is overlooked in this important book by J. A. Baker, of Corpus Christi College, Oxford. The Anglican journal *Theology* selected *The Foolishness of God* as the outstanding theological book for 1970 and, in this reviewer's opinion, nothing of like calibre has appeared yet on the scene. Review comment will focus on Baker's style, method, and scope.

The style of this extended essay embracing the central affirmations of Christian faith is rough and discursive rather than smooth and systematic. Here is a lively mind at work and still working, thinking out the meaning of the Gospel. The reader is carried along, at times inspired by moving prose and at other times prodded and even provoked by Baker's dialogue with himself and with tradition. An eloquent postscript called "The Simple Truth" is almost worth the price of the whole book. Yet getting at the truth is not simple and the book makes severe demands on the reader.

Baker's method is that of mainline Anglicanism — scripture, tradition, and reason — alert to the insights and over-sights of contemporary theological discussion. Baker does not knock down straw men nor does he fit neatly any label. He criticizes both ancient and modern thinkers. The early chapters are in the tradition of natural theology, or better (in William Temple's happy phrase), general revelation. Thus in chapter six ("Love and the Nature of God") Baker anchors fast his argument that faith in God is logically preceded by knowledge of the highest good as sacrificial love. "Only if we first believe that here is goodness to be found can we rightly believe also in a God whom we can call good" (p. 127). Admitting readily that experience grounds and forms our faith, he refuses to limit knowledge of God to any cultural or theological forms. Our knowledge of God is authentic and yet at the same time subject to radical criticism. Baker, in Anglican fashion (perhaps now sadly out of fashion), is at once catholic, evangelical, and liberal.

The scope of *The Foolishness of God* is the entire range of basic Christian faith in a synthetic or unified vision. Like a mountain range, the high peaks stand out clearly and the foothills are left nameless. It is necessarily a selective view and the major themes are naturally those which are in the minds of many thoughtful Christians today. Even though some major doctrines (Incarnation, Atonement) are critically argued, we have here neither apologetics nor dogmatics; it is rather an extended intense reflection on the meaning of God, the place and purpose of Jesus, and the marvelous possibilities for Christian life and thought.

Yet this volume does not give an unclouded vision of all the peaks and in the range of faith. Some chapters are foggy (notably chapters 8 and 9 on "The Recovery of Jesus") but the fog clings to the right peaks. The treatment of the Resurrection (chapter 10, "The Lord's Doing") is beautifully done and will start arguments on the right lines. Here Baker shows himself at his best—a rationalist able to see the limits of reason, thinking the unthinkable, and perceiving the kingdom and power of God. This is just the right book to kindle theological reflection in seminarians, clergy, and all who take the Gospel of Christ seriously enough to wrestle with its truth.

(The Rev.) WILLIAM A. EDDY, JR.
All Saints, East Lansing, Mich.

Booknotes

Karl G. Layer

EPISCOPAL CHURCH CALENDAR 1972. Morehouse-Barlow. \$3.95. This new calendar is something of an expanded version of the old Episcopal Church Lesson Calendar which M-B published for many years, and which enjoyed wide circulation among the clergy of the church. For those who are unfamiliar with the Lesson Calendar, it was a convenient print-out of the lectionary of the Book of Common Prayer, together with suggested appropriate hymns from the Hymnal 1940 and various other aids both for saying the daily office and for planning public worship services. The new Episcopal Church Calendar is all that the Lesson Calendar was, and more. It contains the Prayer Book Calendar and the trial-use ("Green Book" Cycle A) calendar, new hymns for trial use, a new color guide, and space for notes, appointments, schedules, and so on. It is considerably larger in size and scope than was the old Lesson Calendar, and will prove to be of use not only to the clergy and laypeople who say the daily office, but to altar guilds, other church personnel, and all serious churchpeople as well. This reviewer has been using the calendar since the beginning of Advent and has yet to find any major faults with it.

FOUNDATIONS OF FAITH. By F. Nugent Cox. Available from 600 Fairmont St., Greensboro, N.C. 27401. Pp. 102. \$3 paper. A series of well-written meditations in the classic orthodox tradition, by a retired priest of the church. Topics covered include civilization, truth, the Three Temptations, the Kingdom, and the Four Certainties (Four Last Things). Fr. Cox obviously has a thorough knowledge and command of the Bible and its implications for Christian living.

COMMUNITY ON CAMPUS. Edit. by Myron B. Bloy, Jr. Seabury. Pp. 153. \$3.50 paper. In an effort to explore the possibilities for community in higher education and to assess the participation of campus ministries in that quest, 15 faculty members, students, and campus pastors met at the Chapel and Cultural Center at Rensselaer Polytechnic Institute in Troy, N.Y. They discussed the need and theoretical basis for community today, evaluated the strong campus ministry at Rensselaer, and received reports on some alternative approaches. This volume consists of their evaluations and analyses; it is illustrated generously with excellent photographs.

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FOUNDATIONS OF FAITH. The book that continues to bring spiritual fulfillment and guidance to troubled and confused people. \$3.00 postpaid. Reverend F. Nugent Cox, author, 600 Fairmont Street, Greensboro, North Carolina 27401.

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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ST. STEPHEN'S 2750 McFarlane Road
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Wed; Wed 6; C Sat 4:30

FORT MYERS, FLA.

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The Rev. E. Paul Haynes, r
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C Fri 5:30, Sat 4:30

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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; MW, Morning Worship; 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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The Rev. John M. Crothers, c
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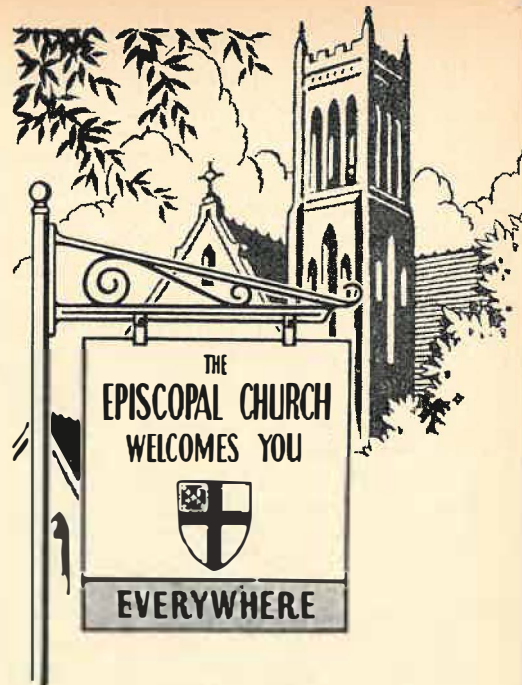
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