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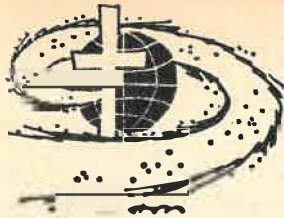
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**ETS-SW's New Dean**



# Around



# & About

— With the Editor —

MANY of our pastors and masters are telling us that we have no right to be comforted about anything (the Gospel is to "afflict the comfortable," etc.). But this morning I am unashamedly comforted by the reflection that our republic has not yet passed under the control of such morally advanced souls as Prof. Staughton Lynd of Chicago and Prof. Noam Chomsky of M.I.T. These sages of the New Left appeared as witnesses in the Canadian court where the extradition case of Karleton Armstrong, accused of arson and murder in Madison, Wis., was being adjudicated. They told the court that the bombing of the mathematics building at the University of Wisconsin, in which a man was killed, was not really arson and murder at all but simply a political act. Dr. Chomsky advised the court that "the state executive forfeited its right to prosecute individuals that try to stop its criminal acts." The state's criminal act, in this case, consisted of allowing to be carried on in a university building research that might have proved useful to national defense. Dr. Chomsky is a professor of linguistics and a wizard in his field. His wizardry is brilliantly manifest here: Murder and arson add up to a non-criminal political act when committed by somebody whose political philosophy is right (*i.e.*, the same as Dr. Chomsky's). Want a good flesh-creeper tonight? Dream that we have a President whose think-tank is made up of Lynds, Chomskys, and Haydens. Want some comfort? Reflect that it's still a dream.

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, is of course an Englishman, but something he wrote recently in his diocesan magazine expresses a feeling and a frustration shared by many Episcopalians here as well as there. I myself share it, and am not at all sure that this is a virtue.

Speaking of synodical government in the Church of England (which corresponds to government in PECUSA by General Convention and Executive Council), he calls it "a disaster, a playground for bureaucrats or bores." He complains, "Worse still is the time wasted upon endless chatter and the money wasted on cascades of memoranda and minutes, stamps, envelopes, and secretarial expenses. What have these to do with Pentecost and the Gospel?"

The bishop makes this astonishing con-

cession: "I cannot speak about canon law with authority as I do not possess a copy and have never read it." (That's what he says.) "I assume that my clergy behave in a sensible way and automatically do the sensible thing without any direction from me or a book." (I hope my bishop assumes that I automatically do the sensible thing, etc.) "The handful—and it is only a handful—who are 'cracked' will continue to do the stupid thing no matter what I or canon law direct or suggest. So I cut my losses and leave them to get on with it, realizing that while there is death there's hope." (I don't quite understand this sentence, but that's a good punchy epigram at the end—comparable to "Nothing recedes like success.")

Dr. Stockwood complains that Christians today, Anglicans at any rate, don't behave like the first Christians at Pentecost. We've all heard or preached sermons to this effect, and they are right and we are wrong and some of us wish to God we could do something to change this. But—the Lord didn't make us first-century Christians. Here we are in this time and place. Can he condemn us as harshly as we condemn ourselves for our trying to serve his kingdom with this cumbersome machinery?

Once, back in the days of Queen Victoria and Lord Disraeli and the very broad-church Dean of Westminster, Arthur P. Stanley, the dean was crying into his tea about the deplorable persistence of creeds and dogmas in the church. "Diz" tactfully reminded him: "Pray remember, Mr. Dean, no dogma—no dean." Perhaps he would say today: "Pray remember, my Lord Bishop, no Synod and Canon Law—no bishop." He might

even have a pertinent word for the editor of THE LIVING CHURCH on this subject.

"The older I get," said the bishop, "the less I find myself interested in ecclesiastical matters. . . . At the same time certain things become increasingly important, and to them I devote more and more of my time. Here they are: First, personal conversion—that is, the acceptance of Jesus Christ as Lord and Saviour. Second, the life of prayer with the hope that our lives will be transformed by the indwelling of the Holy Spirit. Third, the identification of ourselves with the Risen Lord in the Sacrament of his Body and Blood. Fourth, the endeavor to tackle every problem, personal, domestic, social, and political, from Christ's point of view so that we can further his kingdom."

The bishop has his priorities straight. But may it not be the Lord's will that we should all embrace these priorities and then see what we can do to clean out the bugs from the ecclesiastical system, rather than just damning the system while continuing to ride on it? The Bishop of Southwark, for example, really ought to have a copy of the canons—just in case one of his clergy fails automatically to do the sensible thing.

Ah, but that phrase "While there is death there is hope!" I must use it one day in a "living religion" sermon. I can hear it now. . . .

### To C. S. Lewis:

I wonder about one thing you say in a letter to Malcolm: "I think the 'low' church milieu that I grew up in did tend to be too cozily at ease in Zion. My grandfather, I'm told, used to say that he 'looked forward to having some very interesting conversations with St. Paul when he got to heaven.' Two clerical gentlemen talking at ease in a club! It never seemed to cross his mind that an encounter with St. Paul might be rather an overwhelming experience even for an Evangelical clergyman of good family." Well, should it have crossed his mind? Socrates never seems to me more truly a "Christian before Christ" than when, in that heartbreakingly beautiful ending of the *Apology*, he expresses his hope for the life to come: "What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight there would be in conversing with them! Surely, there they do not put a man to death for asking questions!" I have a deep feeling that you, and Socrates, and St. Paul, and your grandfather have talked this over since you joined the company of heaven and that you have found it not such an "overwhelming experience" after all. Of course, if I'm wrong about this I myself may well be in for an overwhelming experience of re-education on the point.

COMING

SEPTEMBER 10

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# The Living Church

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August 27, 1972

# Letters to the Editor

## The ARC Statement

I have been following with interest the recent discussions in TLC of the ARC statement on the Eucharist. However, two points brought out in those discussions disturb me. One is the confusing use of the word "evangelical." Fr. Bierlein's letter [TLC, July 9] suggests that Dr. Minifie's position [TLC, May 21] is "good old-fashioned broad church" but not evangelical. In the same issue, Fr. Porthan's letter also affirms that Dr. Minifie is "broad church," not evangelical. I am becoming more and more confused as to just what these men mean by these pigeon-holing labels. Since the Oxford Movement of almost 140 years ago, terms like "high church," "low church," "broad church," and "evangelical" have been used with varying degrees of precision; but the term which has been most maligned and misused, in my opinion, is "evangelical." Is not an evangelical one who preaches the Gospel? [*Gospel* derives from Old English *godspell* meaning "good news," which in turn derives from Late Latin *evangelium* meaning "good news."] Is it possible then to be a Christian and not be an evangelical?

If we are to align "evangelical" with one party in the church, or to exclude it from applying to one party—be the party low, high, broad, or anything else—we risk confusing the vocation of all Christians (to be "evangels" or bearers of the Good News) with the liturgical and theological preferences of certain parties. Christ called us to preach the good news and to feed his sheep, not to hassle over how literally or metaphorically we are to understand the words "this is my body" and "this is my blood." I applaud the ARC statement, not because I feel it is a final theological definition of God's action in the Eucharist (no human statement can be that), but because it is a step toward realizing that as Christians we must attempt to resolve (or transcend) theological differences if we are to present a strong united "evangel" to the world. If Roman Catholics and Anglicans are finally able to agree to a joint statement on the Eucharist, it will be when we can remember with some humility that God transcends all our attempts to confine him to statements and creeds. God help us when we forget that we are called to be evangels and feeders of sheep first and to be theologians, if at all, only if our theologizing leads us back to the community which needs to hear the good news and to be fed.

The second point that disturbs me is a problem the Rev. Sterling Rayburn raises in his rebuttal of Dr. Minifie's article. [TLC, July 9]. I agree with Fr. Rayburn's argument that the Eucharist is both a memorial and a sacrifice. He shows very clearly how a misunderstanding of words can lead us into unnecessary theological controversies. But I was disappointed when he made a serious historical error in order to support his argument. He said that "sometime in the last century someone in the Anglican Church came up with a compromise"—a compromise which says that the sacrifice of the Eucharist is the sacrifice of "ourselves, our

souls and bodies, along with bread, wine, praise, thanksgiving, and . . . money." The fact is that no one in the last century "came up with" that compromise at all; it is a "compromise" which is at least as old as the first English Book of Common Prayer in 1549.

Fr. Rayburn says that the "relatively recent" teaching implied in the Oblation in the Prayer of Consecration is nothing short of shocking doctrine. What, please, do I have to offer in addition to the perfect sacrifice of Christ? I think the prayer answers his question quite adequately. Of course we have something to offer—not in addition to Christ's sacrifice, but along with Christ's sacrifice. We are commanded to participate in that sacrifice even while humbly acknowledging we do it only because Christ enables us to do it and, indeed, commands us to do it. Christ's sacrifice is meaningful only if we freely choose to participate in the sacrifice. Christ, if he is indeed Love, will force no man to accept his sacrifice. We must freely offer ourselves; that does not seem to be such "shocking doctrine" and apparently was not "shocking" to Cranmer in 1549.

CONNIE J. GEFVERT, Ph.D.  
Assistant Professor of English  
Wayne State University

Detroit

## Response to "Perplexed"

In answer to "Perplexed" [TLC, July 9], may I say that the old established churches are reaping what they have sown? For the past 20 years we have gone through an era of breast-beating and self-criticism. All trumpet sounds have been very uncertain, and who will answer the call to battle?

This is not true of the pentecostal churches. For them there is no self-criticism. They not only have an answer to everything—simplicitic as it might be—they have the only answer.

Christianity, as well as the rest of the world, is in a transitional period. The times require people to think and make decisions for themselves. To many, this is a difficult and troubling thing. It is much easier to accept a packaged deal served up with all the answers.

As to prophecy, if "Perplexed" does any theological reading I believe she would find that we are deluged with prophets and prophecy. The problem is the same as it has always been: to separate the true from the false.

BETTY CARPENTER

Maxwell, Calif.

There is much evidence of anxiety in the letter of "Perplexed" and rightly so [TLC, July 9]. This person points out the sad fact that the Episcopal Church like many other bodies around the world has tended to gloss over lightly the fact that as Christians we have a divine commission to be Christ's body in the world, and in being his body we must work out our salvation and bring others to a knowledge of his love and care. It has been my experience that most of the clergy and



aware lay people of the Episcopal Church do not really subscribe to that divine commission except to give lip-service to it behind pulpits and vestries and various boards and committees. As a sinner I often find myself in this position, and I stand ashamed before my Saviour. What disturbs me about "Perplexed" and the thousands of Christians who feel the same way is that she has not realized this fact before now! Even a superficial glance at Christian and Anglican history is sufficient to reveal the corruption which has always existed in the church. What is amazing is that God has put up with us and our ways for so long! We must indeed wound his heart.

However, I am not at all convinced that the phenomenon of the neo-pentecostal, neo-evangelical "Jesus" Movement of the 1970s is the cure-all which its adherents seem to claim. There are some striking similarities about this movement in relation to the radical reformers of the 16th century. Our modern-day Pentecostals seem to want a "restored" church, a theology based so strongly in fervent emotionalism as to exclude reason as a pathway to God, religious experiences which occur within their "elect" group, and finally, leadership which rests within this "elect" group.

Over the past two years or so, I have spoken with quite a few persons within the Episcopal Church connected directly or indirectly with "the movement." Their sense of loyalty to Christ and the authority of scripture in matters of faith and doctrine cannot, for the most part, be questioned. Yet

I remain apprehensive about the *demonstration* of this loyalty. They tend to segregate themselves apart from congregations; others are referred to as "sympathizers" or "those not with us"; a friend of mine recently attended a weekend rally made up mostly of neo-Evangelicals. When this person was introduced to one of the leaders, the leader inquired: "Is she one of us?" Such statements and feelings seem not to heal and refresh the Body of Christ.

The "Jesus Movement," the neo-Evangelicals, and the neo-Pentecostals are serving to reawaken many of us in the Episcopal Church who are spiritually dead, dying, or indifferent to the reality of Jesus Christ and his work on earth here and now. They are saying: "Look, Jesus is who he said he was or he was a liar or a fool. Christianity and the Christian life are not primarily 1928 Prayer Books or Green Books or vestries, or needlepoint guilds or GCSP or vestments or sung masses or Morning Prayer parishes or pre-eucharistic fasting. But rather, the faith is that Jesus is Lord, that sin and death have been overcome, and that God is working out his holy will."

I would counter that speaking in tongues, getting the "baptism of the Holy Spirit," getting "high on Jesus," and attending "charismatic clinics" is not the full picture either. There seems to be a wild swing in the direction of the "personal" side of Christian living. What is to become of all those naked, hungry, thirsty people "out there"? These neo-Pentecostals give as much lip-service to social commitment and action as others give

to "living in the Spirit." The answer to this clash of emphases, I think, lies somewhere in the middle. Let us learn from each other. Both positions have much to be said for them. Why do we Episcopalians always seem to rush off helter-skelter with every new theological wind that blows? I can only hope that sane, cool heads on both sides prevail and that we Episcopalians in the waning years of the 20th century can get together the best of both worlds . . . for the glory of God.

JIM C. WOOLDRIDGE

Port Arthur, Texas

### Trial Rites

I feel compelled to reply to some of the letters which have appeared in TLC, criticizing and complaining about the *Services for Trial Use*. I am somewhat hesitant as to how to do so, since I believe that each worshipper has his or her own needs and personal tastes which are, of course, paramount to that individual. I shall reply, then, only from my own standpoint.

The furor over the language in the trial liturgies puzzles me very much. I love our language and its tremendous versatility and power. I am a voracious reader; I write stories and poetry myself. To me the language of the Cranmer Prayer Book is beautiful and moving. But so indeed is that in the new liturgies. I feel it is clean, straightforward, simple—it has integrity and honesty. Its strength to move me—in some cases to tears—is in those qualities. "Modern"? Well, the words themselves have been in use for a couple of hundred years; I find no slang or colloquialisms or "in" expressions which will become out of date.

The debate about the splendor of the language in the older compared to the trial liturgies is once again a matter of taste, I think. The analogy, which I have heard once or twice, of the splendor of music, is weak. Some of the most stunning music is unornamented, *i.e.*, plainsong, folk music, spirituals. I find the language in the new liturgies splendid, open and candid. Utilitarian it most certainly is not, if that means drab and pedestrian.

Apparently it is felt by some that we are experimenting with new language so that we may please others. This is not clear to me. Since I know the revision of the Prayer Book has been contemplated and in progress for many years, involving the work of hundreds of people in the Episcopal Church, I am most surprised to hear this. I thought it was for us. But I would most certainly hope also for others if it speaks to them.

The question of going to church for comfort is one which is too personal even to argue. Whether the words of the old or new liturgies are more comforting is, again, a matter of the response which they awaken in the user. I find comfort in both; also joy, contrition, exaltation, community, and concern. In the new language, perhaps because I haven't memorized and must read it more carefully, I experience discovery and delight.

A different creed? This opinion escapes me. I hear the beliefs expressed in a different way; the basics are very much still there. I would be astonished if the theologians and scholars who labored over this would write a new creed and call it the Nicene.

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The Peace? I love it, but I am a "touching" person. I am exceedingly moved by this expression of the warmth and the family-ness of us all. However, I can understand and sympathize with those who are not comfortable about embracing a neighbor or stranger and feel compelled to do so against their wills. Is the embrace really necessary, though? We shake hands as a matter of course in our culture. Can anyone object to taking the hand of that neighbor or stranger and wishing him peace?

I have accepted with ease and comfort the altered Lord's Prayer. I learned the old one just as far back as anyone else (I am middle-aged, by the way). Yet I have many times said it by rote, not meaning to, ashamed that I have, but by rote just the same. My point is that familiarity can breed if not contempt, then meaningless repetition, boredom, and inattention. Does that sound irreverent and disrespectful of this great prayer? I hope only human and fallible instead.

Emotion in language and language to express emotion—inseparable. This is our tool, whether we sing it, or write it, or say it, or shout it out . . . our tool for teaching, learning, ministering, working, worshiping. Words are what we make them, what we let them be. One word can shatter; a whole book can bore us to death. To me the language of the trial liturgies has opened some doors and windows. I feel a new warmth, a new sharing, an excitement, a forward movement. I think the liturgies can be an instrument of grace and power and outreach. I am concerned about the tone of voice that I hear in some of the criticisms—it is a tone of fearfulness, of being threatened. I do not mean to reject the old Prayer Book. I do urge that we open ourselves to the new one, accepting its difference, and recognizing it as the fruit of long, prayerful hours on the part of laymen, priests, scholars, and writers of our church. I think that is really all that we are being asked to do right now.

EUGENIA HULL

Berkeley, Calif.

It bothers me that Holy Eucharist Rite #2 has passed the critical scrutiny of several writers in your pages from whom I would have expected better liturgical judgment. After Will Rogers, I only know what I have read or been taught, but by all my lights the second communion rite is positively anti-sacramental on at least two occasions.

The first and worst of these occurs in the prayer of consecration during the Great Thanksgiving. "Sanctify us also that we may faithfully receive. . ." (italics mine) is the offending phrase. We would not need the sacraments if we could be sanctified — an operation normally associated with the Holy Spirit as he acts through the sacraments — simply by praying for the same prior to, and apart from, eating and drinking the bread and wine. Nor would we have needed Christ's "one oblation of himself once offered" on the cross if holiness and righteousness and all the gifts of grace were available to us only at our request.

"Grant us strength and courage to love and serve you. . ." in the first of the two alternative General Thanksgivings on page 75 of the Green Book is the other offender. It is just "repetitively redundant" to ask for what we have already received in boundless measure through our partaking of the body

and blood of the Supper of the Lord especially so soon after receiving the "Bread of heaven, the cup of Salvation."

If anyone can show me where I am wrong in my evaluation — other than by accusing me of being a nit-picker — I would welcome such enlightenment.

(The Rev.) DAVID CLEMONS  
Vicar of St. Andrew's Mission  
Broken Arrow, Okla.

May TLC be used as a means for stating some possible reasons for supporting *Services for Trial Use* as offering advantages over the 1928 Prayer Book?

(1) The Holy Eucharist is stated as "the principal act of worship on the Lord's Day." (2) More opportunities are given for active lay participation. (3) A variety of intercessions and eucharistic prayers are available. (4) Emphasis on our sinfulness or on the joy of salvation can be varied according to the occasion and season. (5) A far wider variety of Bible readings is offered through the three-year cycle, with Old Testament selections included. (6) A service of private sacramental confession and one of commitment to Christian service, neither in the 1928 Prayer Book, are available. (7) St. Joseph, St. James of Jerusalem, and the Blessed Virgin Mary have been given their due honor through new major feast days. (8) The baptismal vows are more meaningful for these times. (9) Modern language that doesn't necessitate previous study to understand is available. (10) Baptism is the only "garment" necessary for a person to receive Holy Communion according to the rubrics, as our Lord intended it to be.

LOUIS ROGAN

Moses Lake, Wash.

I have three points of criticism to make with reference to the trial services, which I do not recall having seen expressed in the various letters of criticism of the language of Rites II, Holy Eucharist and the Daily Office.

1. Rectors, vestries, and worship committees seem blithely happy in the thought that the overall criticism on questionnaires may be slight. How can they be so naive as not to realize that the empty pews are the strongest votes against this contemporary language?

2. We have been told that votes for or against the rites on evaluation forms will be accepted only from the churches which have used the rites in public worship. What a sad state of affairs when the church attempts to "bribe" worshippers into acceptance of the new forms of worship!

3. Language considered to be "relevant" today may well be completely out of fashion in 20 years. Many families have welcomed the Prayer Book as a common meeting ground of expression by all members of the family whatever age. (It has been pretty much proven a myth that the young want these changes in our services. Rite II has obviously been perpetrated by those of older years, but who remain immature.)

Most rectors will agree that the organist and choirmaster is, unhappily, the recipient of criticisms which parishioners will not express to the clergy. As an organist and choirmaster I hear these comments: "We are tired of having to adjust so frequently to a different service. We are sick of being told from the pulpit that we should look for the



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hidden beauties in these services, and of hearing an explanation of the service instead of an inspiring or challenging sermon. We are tired of being told that in a few weeks we will have an opportunity to express our opinions on evaluation forms. We would be happy, for a change, to be able to come to church to worship instead of attending a type of forum."

J. HARRISON WALKER  
Choirmaster and Organist  
St. Andrew's Church

Wilmington, Del.

### Clarification

Congratulations to Miss Catherine Cooper, who has earned the church award for Episcopal Girl Scouts [TLC, July 16]. She is to be commended for her devotion and diligence.

TLC, however, in stating that Miss Cooper plans to continue to "harass" the clergy of her parish church concerning girl acolytes, uses a most inappropriate form of expression. This young woman has proved that she is fully qualified to become an acolyte if she so desires.

Recognition for good work well done is of great importance to Episcopal women today. When women are accepted, in more than token representation, on vestries, as wardens, acolytes, lay readers, and in decision-making positions in diocesan organizations, perhaps we can go on to consider with more light and less heat the matter of ordination of women to the priesthood.

EVELYN S. PEYTON

Waterford, Conn.

"Harass" was the word used in the press release from Miss Cooper's parish, which was the original source for the story used in TLC. Ed.

### That Hideous Strength

The Rev. Urban T. Holmes III [TLC, July 9] compares Mr. Robert Monroe's *Journeys Out of the Body* with C. S. Lewis's *The Great Divorce*. I think he has the wrong title. Doesn't he mean *That Hideous Strength*? Of Monroe he says, "It is interesting that as an agnostic or atheist . . . he dismissed the Christian God. Then strangely this 'gift' of a second body occurred." Compare Dr. Wither in *That Hideous Strength*.

(The Rev.) WILLIAM E. TICKNOR

Rector of St. Luke's Church  
Church Hill, Md.

### TLC, July 16 & 23

I have enjoyed and learned much from TLC over the years that I have been reading it. One of the most timely and to-the-point articles that has been published is in TLC for July 16, *A Parishioner to His Rector*. It's a pity that every Episcopalian in the country doesn't have the opportunity to read it.

I often disagree with TLC's editorials, but never before enough to write about them. However, I do take exception to "Sin, Yes; But Crime?" [TLC, July 23]. I do not belong to the Moose and my only knowledge of the case comes from the newspapers and news magazines. In my opinion the Supreme Court was exactly right in permitting the group to keep its "lily white" rules that have been in effect right along. Why do you class it a sin to join together in an association, or club, or fraternity, or whatever, to socialize

with one's own kind, or class? Wouldn't you class it just as much a sin for the Knights of Columbus to bar a white Methodist from their organization?

The "sin," if you want to class it as such, seems to lie with the member who invited Mr. Irvis to the club. He must have been under certain obligations, probably sworn to on the Bible at his initiation, to uphold the constitutions and laws of the fraternity. If later he changed his mind and disagreed with those rules, he should have resigned his membership and joined some integrated group where both he and his guest would feel at home and be welcomed. In my opinion the whole play was set up as a *cause célèbre* with Mr. Irvis a willing stooge.

A. E. BARTHOLOMEW

Deltaville, Va.

Our reader has evidently misunderstood us. We agree that the Supreme Court's ruling was right. The Court should concern itself with *crime*—not with *sin*. We think the Knights of Columbus have a right to bar a "white Methodist" from their organization—*not* because he's white but because he's a Methodist. Ed.

### What About PBS IV?

With all the ferment now going on in the church about the relative merits of the Green Book rites for the Eucharist as opposed to that of the Book of Common Prayer, might it not be a good time for someone to suggest that possibly another look at the rite proposed in Prayer Book Studies IV be taken? It has seemed to me that that study went much more deeply into the whole subject than any since, and that it would be a dignified and reverent way of not throwing out the baby with the bath water. Since it is likely that an overwhelming majority of the laity, and possibly the clergy also, have never seen or heard that rite performed, maybe it should be given fair competition with the others, by authorization for trial use.

ALEXANDER S. MCEWEN

San Diego, Calif.

### TLC, July 9

Thanks very much for Fr. Holmes's *A Witness from the Gentiles*. Circumscribed as it is there is a lot the Episcopal Church cannot do or say, or at least will not, which can be experienced by any of us if we can get free enough.

About the editorial, the same issue. If the mainline churches ever had this conservative bent, why did they ever give it up?

For your own edification, try sometime changing a few names and places and see if you are also describing the rise of the Nazi Party. If people are desperate enough they will try anything. And they are desperate. Just stop thinking and repeat after me and I will give you the Promised Land or the Thousand Year Reich.

Standing fast is a great thing but it requires a meaning, a purpose, you say. So it does. You can stop thinking for Jesus saves or you can think something that makes sense in your head and in your heart. Either the church says something, does something, becomes something, that warms the heart and clears the mind, or it won't be growing. A cold heart and a cloudy mind are signs of death. No matter what dogma one recites about Christ's body, moribund is moribund.

Please add Urban Holmes to your thinking just to see what it will do for you — for us.

JOHN CLARK

Poughkeepsie, N.Y.

### Reaction to Dr. Morris

Again I would like to commend TLC for what I believe is a provocative editorial. We have again been enlightened, to some degree, by Dr. Morris, rector of a most distinguished parish in New York City. I tend to agree with much that he sets forth [TLC, July 2], although I do take issue with him in his reaction to the Green Book and the present direction of liturgical reform.

Dr. Morris states, "the reasons for the changes have been insufficiently set forth, if, indeed, there is any reason to be found." I think there has been a great deal of reason put forward by many publications, letters, clergy dedicated to sensible liturgical practices, and even some of the laity who are inwardly screaming for reform and change. I would not attempt to list all the reasons which I believe are valid, which indicate the need for a revision of our Prayer Book. I would, however, merely state that although basically superb, the present Prayer Book is in desperate need of revision if we are to properly minister as priests and churchmen (laity included) in the present age.

In any case, Dr. Morris has done us a service with his other comments and insights in the editorial which I deeply appreciate.

(The Rev.) JOHN R. NEILSON  
Rector of All Saints' Church

Scotch Plains, N.J.

### "Another South Bend"

I was stunned by a line in your editorial [TLC, July 16] and I would like to make a brief response. The line is: "This church cannot afford another South Bend." I can only speak for two people, a good bishop of the church and also myself. We went to South Bend knowing that the program begun at Seattle was to receive its acid test, and I for one had made up my mind that I could not continue in the ministry of this church if we turned our back on the direction we had taken there. The re-evaluation of Seattle which South Bend made restored my faith, and according to this bishop, did the same for him.

So I would say far from not affording "another South Bend" we must incorporate the insights and obligations assumed there in every parish and mission of our church if we are going to be responsible agents of the Lord Christ in this day and generation.

(The Rev.) ROBERT E. MERRY  
Coordinator of Communication  
The Diocese of Pittsburgh

Pittsburgh

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# The Living Church

August 27, 1972  
Pentecost XIV (Trinity XIII)

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## SEMINARIES

### Dr. L. L. Brown Elected Dean of ETS-SW

The board of trustees of the Episcopal Theological Seminary of the Southwest has elected the Rev. Lawrence Lord Brown, D.D., as dean, to succeed the late Dr. Thomas H. Harvey. Dr. Brown, professor of church history at the seminary since 1960, is a graduate of the University of Texas and Virginia Theological Seminary.

Except for service as a chaplain with the US Navy during WW II, Dean-elect Brown has spent his ministry in the state of Texas. He was in the parochial ministry from 1929 to 1942, and again following the war until 1950 when he was named professor of the Canterbury Bible Chair and director of Episcopal student work at Texas A & M. In 1951 he was named to the staff of the Seminary of the Southwest.

Dr. Brown is historiographer of the Diocese of Texas, editor of *The Historical Magazine of the Protestant Episcopal Church*, and author of *The Episcopal Church in Texas, 1838-1874*, and other works.

## SOUTH AFRICA

### Deported Anglican First Recipient of New Award

David deBeer, deported administrative secretary of the anti-apartheid Christian Institute of South Africa, has become the first recipient of the Order of Bernard Mizeki, a new Anglican award.

The award, established to honor Anglicans "who have shown outstanding courage," was made by the Rt. Rev. Colin Winter, who was expelled from South West Africa with Mr. DeBeer and the Rev. Stephen Hayes last February.

Mr. deBeer, 24, will receive a medal to be worn on church occasions. It commemorates Bernard Mizeki, an Anglican missionary to Rhodesia at the turn of the century who, Bp. Winter said, was "murdered by his own people."

Fr. Hayes, who is under a five-year ban with travel restrictions by the government, has been the subject of increased press comment. An article in *The Durban Tribune* suggested that the number 83 be placed after his name to signify that he is the 83rd church worker who has been punished by the government in the past five years.

"One churchman banned, deported, or refused a passport every three weeks, on average, for five years," the *Tribune* said. "And still (Prime Minister) Vorster denies that his government is waging a systematic campaign against dissenting churchmen." The article also criticized the government for not taking action against "radical, right-wing guerrillas" who, it said, "are now waging a third wave of terrorism on churchmen, social workers, and students."

### Country Described as Polecat of Christian World

An editorial in a recent *Capetown Sunday Times* charged the South African government with "naked authoritarianism" that has made the country the "polecat of the Christian world." It said that 12 people were banned (restricted to certain areas) under the Suppression of Communism Act during the past year, and "at least a hundred" have had their passports withdrawn in the last 18 months.

More than 180 people have been deported from South Africa or South West Africa (Namibia) since January 1971 the *Sunday Times* said, citing a significant proportion of clergymen and church workers.

Holding that many were convicted and sentenced without being heard in their own defense, the newspaper charged that they are "victims of administrative action, tried by bureaucrats behind closed doors, and, in their absence, convicted on undisclosed evidence and punished without recourse to the courts."

Describing these policies as "naked authoritarianism," the *Sunday Times* said this was one major reason why a leading nationalist newspaper described South Africa as the "polecat of the world." Because of its "vendetta" against outspoken clergymen, the newspaper added, the country is "now earning the even more damning title of 'polecat of the Christian world.'" The *Sunday Times* lashed the South African government for having "created an atmosphere of fear. . . ."

Paradoxically, it said, "people are now saying that a banned or deported person is certain to be innocent of any crime. With all the power at its disposal, they argue, the government would have charged these people in open court if they had done anything of any consequence." The paper suggested the trial of

the Very Rev. Gonville French-Beytagh, former dean of Johannesburg, "probably did more than anything else to create this skeptical view of the government's bona fides."

"In that case," it said, "the mountain had been in labor for so long that the ridiculous little mouse which was finally brought to birth opened people's eyes to the real position. These victims are tried and convicted behind closed doors because the government has nothing against them which would stand up in open court."

In conclusion, the newspaper noted Prime Minister John Vorster's statement that there is no question of a confrontation between church and state. "Very well, we can agree with him," the paper said. "There is a better word for what he is doing. It is persecution."

## NCC

### Statement on Abortion Not Ready

A task force on abortion named by the National Council of Churches has a hard assignment—it must draft a policy statement for the nation's large ecumenical organization in which church views run from approval of abortion on demand to assertions that termination of pregnancy is murder.

The 23 members of the statement group plus four NCC staff aides may decide to present a findings document rather than a policy statement. The latter would be an official NCC stand.

Authorized in February, the task force was to have had a draft statement ready for the NCC's summer meeting of the general board but none was ready. Members said they could not proceed hastily and be fair "to the women for whom this (abortion) is an urgent concern" or to "the proponents of divergent viewpoints."

The document is expected to be ready for the December General Assembly in Dallas.

## GOVERNMENT

### Court Petitioned on Death Penalty Ruling

Georgia, Texas, and the City of Philadelphia have filed petitions asking the U.S. Supreme Court to review and reverse its recent decision that the death penalty is unconstitutional as imposed under most existing laws. The petitions



were offered to demonstrate that a rational and consistent pattern of enforcement exists in Georgia, Texas, and Philadelphia. They said the court should have sustained death sentences except in cases of demonstrated unfairness.

In its June ruling, the Supreme Court held by a 5-4 vote that the imposition of the death penalty in three cases—two in Georgia, one in Texas—subjected the men to “cruel and unusual punishment.” The court, now in summer recess, will decide whether to re-hear the cases or stay its decision after it reconvenes Oct. 2.

According to observers, some constitutional lawyers in Washington, D.C., said the possibility of any reversal or modification is unlikely.

## “President Well Informed on Religious Opinion”

Interviewed in his White House office, the Rev. John McLaughlin, Jesuit aide to President Nixon, was asked how seriously Mr. Nixon views the criticism of Dr. Eugene Carson Blake and others about his war policy. Recently Dr. Blake demanded that the President “cease” the “intentional” U.S. bombing of dikes in North Vietnam.

“I think the President is concerned with the sentiments, feelings, and conscience problems of people in this country who are deeply concerned with this,” the priest responded. “I find myself that his world sensitivity, his awareness of the humanitarian dimensions of the war, is keen and thoroughly acute and sensitive. He is fully apprised of the costs involved.” He also said that the President is “extremely well informed” on all segments of society, particularly religious opinion, here at home and abroad.

“I think that the assumption that he is not aware of what certain religious leaders feel in this country is totally erroneous. I know he is, indeed, thoroughly aware of what they feel,” he said.

“He is also, however, thoroughly aware of what religious leaders in South Vietnam feel and what the price would be in moral and humanitarian terms if this act of aggression were to succeed.”

Asked about the President’s response to the contention of Dr. Blake, general secretary of the World Council of Churches, and others, that Mr. Nixon sees only religious leaders who agree with his policies, Dr. McLaughlin said: “I think here the assumption is false. The President, as can be seen from the list of clergymen (who have conducted religious services in the White House), sees the full spectrum of religious leaders who hold a wide variety of opinions on all the domestic and foreign issues in this country. But he can’t see everybody. . . . I’d say (he is) the best-informed President of this century. It’s part of my job, and that of others on the staff, to keep him informed so I can speak from experience

on this.” The priest said he would have to deny that the President is not made aware of the full spectrum of opinion regarding foreign and domestic matter.

Dr. McLaughlin said Dr. Blake’s request to see the President personally “remained under active consideration . . . but it is impossible to predict whether a meeting can be arranged.” He added however, that the President “does not need opinionation in this area. What he needs is informed judgment so those forces of judgment which indicate they are informed . . . that they’ve done their homework, having been either on the scene (themselves) or touched sources that are on the scene, and tell us something we don’t know. . . . Naturally, those forces are the ones that any government is hungry to seek out and establish contact with, and this is independently of Dr. Blake.”

“Nevertheless,” he said, “this government remains eager and concerned to engage the full gamut of information and spectrum of opinion and it does so.”

Dr. McLaughlin was a former associate editor of *America*, the Jesuit weekly journal of opinion.

### JUDAISM

## Ultra-Orthodox Measure Defeated

The Israeli Parliament, Knesset, rejected a motion that would have narrowed the definition of “Jewishness” by allowing only those immigrants converted under Orthodox rules to be considered Jews under law. The vote on the proposed amendment to the Law of Return for Jewish immigrants was 57-19, with nine abstentions.

The motion held that the present law, under which a “Jew” is defined as a person whose mother is Jewish, or a person converted to Judaism, might lead to a split among the Israeli people. The two ultra-Orthodox parties proposing the move wanted the second part changed so that only those persons converted according to the *Halacha*, the authorized Rabbinical commentary on the Bible, would be “Jews” under law. This would exclude most Reform conversions.

Prime Minister Golda Meir told the Knesset that the question was one for the rabbis to decide. At the same time, she rebuked the nation’s rabbis, many of whom supported the amendment proposals, declaring that “it is impossible to continue under the strictures of ancient customs.”

### MINNESOTA

## Senator Withdraws Name from MCLC

Sen. Walter F. Mondale has asked that his name be withdrawn as a sponsor of Minnesota Clergy and Laymen Concerned

(MCLC), an anti-war group. His decision was prompted by questioning of that role by Stanley Hubbard, president of KSTP-TV, St. Paul, which is the target of legal action by the anti-war organization.

MCLC sought action before the Federal Communications Commission under the so-called fairness doctrine when KSTP-TV refused to run some anti-war spot commercials.

In a conversation earlier in the summer about another matter, Mr. Hubbard asked Sen. Mondale about the FCC action and whether he knew about it. The senator replied that he did not.

The conversation, Sen. Mondale said, simply pointed out to him the difficulty of lending his name to a group and then “having to justify actions about which I have not been informed and whose merits I have not been able to study. The legal action that Minnesota Clergy and Laymen Concerned has taken against KSTP-TV is simply one example of this frequent occurrence.”

The executive committee of the MCLC, in a letter to the senator, asked him to reconsider his resignation. “We felt that you have resisted many pressures from less ethical forces in the past, and that you should resist this pressure also,” the letter stated.

Members of MCLC were reluctant to discuss the senator’s resignation, but one informant claimed that Mr. Mondale did not want the hassle of having a powerful communications medium against him during an election year.

Sen. Mondale said he looked forward to working with MCLC on future projects. He said he initially agreed to be a sponsor in 1970 during a period of intensity in the war despite a general policy of not lending his name to groups in which he does not have time to participate.

### CHURCH OF ENGLAND

## The Sex at 14 Controversy Continues

According to an editorial in *The Diocese of Leicester Journal*, many youngsters who experience sex at or by the age 14 do not turn out to be bent, warped, lecherous, or mentally afflicted. The editorial was in reaction to the recent suggestion by Dr. John Robinson, former Bishop of Woolwich and now dean of Trinity College, Cambridge, that the legal age of consent for sexual relations be reduced to 14 from its present 16.

The editorial said: “It is true that today youngsters are aware of the situation and able to consent with understanding at a much earlier age than when the (present) law was drafted. It does therefore seem bad law to prosecute a person for an offense on the ground that another has been involved below the age of consent, when in fact, generally speaking, the age



of such understanding has altered with the growing earlier development of youth.”

“Our contention,” the editorial stated, “is that young people should be taught the true psychology of human relationships in which sex has a part but is not the whole. Human beings are not dogs at street corners. At 14 years of age, at 16 years of age, or at 60 years of age, a responsible person will not use another for his or her own convenience. Blast and counter-blast will not offset the tremendous driving force of sex; only a new approach to educating the young will give them the ability to use it wisely.”

The Bishop of Leicester, the Rt. Rev. Ronald Williams, is one of the church's leading authorities on social issues.

## **ABORTION**

### **Congress Considers Right of Life Resolution**

A joint resolution has been introduced in the House of Representatives that would specifically include in the guarantee of the right to life (which appears in the First and Fourteenth Amendments to the U.S. Constitution) every child from the moment of conception. It was introduced by John G. Schmitz, a Roman Catholic and a U.S. Representative from California.

He said this guarantee needs to be specifically “restated and inserted into the Constitution now only because the courts have demonstrated on so many occasions that they will read that document according to their own ideas and current trends of thought, rather than according to the intention of those who wrote it.”

He held that the “persistent avoidance of the fundamental issue of when human life begins, by the defenders of widespread abortion in the United States today, is inexcusable.

“If the unborn child is a human being from the moment of conception, then all the oft-heard arguments about personal convenience and fetal condition and ‘forced pregnancy’ and a woman’s ‘right to her own body’ become not only indefensible but monstrous—for what decent man or woman would defend the killing of a human being on such grounds?”

He also said that “no one has proved—and it is impossible for me to see how anyone can now prove—that the unborn child is not a human being. As a human being, the unborn child is a new American citizen, entitled to the full protection of the Constitution and the laws.”

## **CHURCH PRESS**

### **Nelson Bill Backed**

Three major religious press associations in the U.S. have endorsed legislation introduced by Sen. Gaylord Nelson aimed at providing substantial relief from

# **NEWS in BRIEF**

■ Greek Orthodox Metropolitan Augustinos of Florina, Greece, has condemned the Olympic flame ceremony as “sheer idolatry.” Although the games themselves are “irreproachable,” he declared, “to connect these athletics with the rites of ancient idolatry, to light a flame at the Temple of Zeus and say a prayer to this pagan god, is unacceptable to all Christians.” Writing in a diocesan journal he said, “There is no Olympic flame, no Delphic flame or Epidauric flame (all shrines and sites of athletic events in ancient Greece). There is only one flame: the spiritual one that was lit by Christ.” The object of the prelate’s attack was the torch lit from the permanent flame burning at Olympia and carried by relays of runners to Munich, West Germany, site of the 1972 games.

■ The Ghana Church Union Committee, representing Anglican, Lutheran, Mennonite, African Methodist Episcopal, United Methodist, and two Presbyterian groups, have set 1975-76 as the target date for a united church. A basis of union was adopted in 1967 and an initial draft

of a constitution has been approved in principle. Of the 8 million Ghanians, about 40% are Christians. The projected church, based on present statistics, would have about 660,000 members.

■ The Rev. David R. Cochran, of Moberge, S.D., has been appointed to the Episcopal Church’s Board for Theological Education. Director of the Dakota Leadership Program Training for both lay workers and candidates for ordination since 1970, Fr. Cochran has had a ministry that includes campus, armed forces chaplaincy, parochial, and mission work.

■ In a unanimous decision, the Minnesota Supreme Court has extended the scope of the state’s 61-year-old Dram Shop Law to those who “provide liquor gratuitously as an act of hospitality, if injury occurs to a third person as a result of the intoxication of the recipient who was furnished the liquor legally.” Two of the justices raised the prospect that the state legislature may amend the statute to require proof of negligence before damages can be collected.

scheduled postal rate increases affecting church publications.

Spokesmen for the Associated Church Press, the Roman Catholic Press Association, and the Evangelical Press Association urged executives of the U.S. religious publications to support the Nelson bill, which is designed “to encourage . . . the dissemination of news, opinion, scientific, cultural, and educational matter through the mails.”

One section of the bill would freeze second-class rates for the first 250,000 copies of a publication at levels of June 1, 1972. Another provision prohibits per-piece surcharges on top of pound rates. The per-piece surcharge has been the primary target of the press groups in their battle against increased rates recently approved by the board of governors of the U.S. Postal Service.

It has been suggested that letters be sent to key committee chairmen in Congress, asking support of Sen. Nelson’s bill.

These key people include Sen. Gale McGee of Wyoming, chairman of the Senate Post Office and Civil Service Committee; Rep. Thaddeus J. Dulski of New York, chairman of the House Post Office and Civil Service Committee; and Rep. Morris K. Udall of Arizona, chairman of the House Subcommittee on Postal Service.

The three press associations endorsing Sen. Nelson’s bill represent many hundreds of religious publications throughout the country. Many of the member publi-

cations have expressed the fear that increased postal rates may eventually put them out of business.

## **MILWAUKEE**

### **UMPE Funds Federation**

The United Ministries in Public Education (UMPE), in which the Episcopal Church is a participant, has announced the funding of an educational program which functions as an alternative system for public schooling at the elementary level in Milwaukee, Wis.

UMPE, an ecumenical group committed to work for equality and relevant public education, has allocated \$8,000, its largest grant so far, to the Milwaukee Federation of Independent Community Schools which coordinates six such schools. Each school represents a different educational strategy dependent upon the need and the distinctive subculture.

The schools, which are coordinated through the federation, emphasize a diversity of learning style and equal access to education for all, two features of UMPE’s concern for public education.

UMPE has also given the Milwaukee federation an additional \$3,000 to prepare legal pleadings which could become the basis for a lawsuit whereby independent public schools could be declared “public” and thus become eligible for regular state and local financial support which public schools receive.



# THE EMPEROR'S NEW CHASUBLE

By THOMAS G. PETERSON

IT seems only yesterday that those packages finally arrived, each filled with 25 copies of the new *Services for Trial Use*. They were not simply books, delivered from a parcel truck. My own reading of the texts, and the assurances of my catholic friends, told me that this was New Jerusalem, coming down from heaven as a somewhat greenish bride adorned for her husband. The catholic movement had arrived.

"It is the Mass that matters." So I had learned, and so I believed through all those years when much of the church around me vowed that it was not, first of all, a Mass, and did not, secondly, matter. Catholics knew that it was and that it did. Be it done in a Geneva gown at the north end of the altar, or in surplice and stole, be it done in stark simplicity or with smells and bells, it was the Mass, and it mattered. Oh, the rejoicing as St. Primus parish moved to first and third Sundays for Holy Communion; for the sacrament itself had the power to change hearts and enlighten minds. Let only the Mass come in, under whatever dress: the rest of the catholic faith and practice could not help but follow.

Here it was. We had a trial liturgy which, whatever else, affirmed that the Mass (carefully referred to as the Holy Eucharist) did indeed matter. More than that, there was a four-fold daily office, at once attesting to the function of daily "common prayer" and rebutting the idea that a morning office can ever be a legitimate substitute for the Eucharist.

There were problems, to be sure. The revision showed a tin ear to the beauties of the English language, but it could be argued that a healthy dollop of mediocrity served as a balance to the élitism of the old "incomparable liturgy." Whatever our liturgy or liturgies might be from now on, it (they) would be decidedly comparable.

But there it was, twice (pp. 38 and 64): "The Holy Eucharist is the principal act of Christian worship on the Lord's Day." As if that were not enough, there was even a reference to receiving Holy Communion from the reserved sacrament, on page 350, repeated on page 518. And, oh joy delicious, there was even a pro-



vision for the hearing of confessions (p. 345), together with rubrical assurances about the inviolability of the seal.

**E**VENTUALLY, after this trip to the moon on gossamer wings, reality returned. Has the catholic movement in fact carried the day?

With a closer reading of the rubrics around the Reconciliation of a Penitent, one finds the provision that "under extreme circumstances" a deacon or layman may hear a confession in the absence of a priest. This is surely no news: a dying person could always confess to the nearest Christian, in the absence of a priest, and gladly hear his fellow Christian pray for forgiveness. The proposed rite does not, however, spell out what "extreme circumstances" constitute — that could simply mean that the friendly local prayer group could decide to invest one member with the capacity to hear confessions (no priest being present), and repeat the excesses of the absolutions by lay confessors in the early church. Moreover, the form of absolution prescribed for a deacon or lay person leaves some doubt as to whether the "confessor" is praying or declaring. Does a deacon or lay person require a "form of absolution" or a "prayer for absolution"? Happily, the revised liturgy will so thoroughly extirpate our morbid, medieval sense of sinfulness that a flood of improper confessions is not likely.

Again, the liturgical role of the deacon is admirably spelled out (pp. 38, 64). The Anglican affirmation of the historic three-fold ministry is given a bolder expression

than in our past rubrics. But then, at a time when the perpetual diaconate might be restored to its logical place, we have a canon (III.25.5) which enables specially licensed layreaders to administer the chalice. The pastoral benefits of involving more persons in the service are undeniable, and the rapidity of the service may now provide a new Anglican *stupor mundi*. It is unlikely, however, that many laymen will undergo the long and difficult training required of a perpetual deacon, merely to qualify for a deacon's last remaining liturgical prerogative, the reading of the gospel. The traditional Anglican affirmation about the historic, three-fold ministry of apostolic orders cannot but be vitiated. At a time when the Roman Church is trying to re-establish the diaconate, we are acting to make it again the "inferior office," a steppingstone to the priesthood.

Moreover a layreader now has the capacity, in the absence of a priest or deacon, to bless the palms on Palm Sunday (p. 505). While this may serve a good purpose in small missions, for example, which like to have at least the palm liturgy on the Sunday of the Passion, it does great violence to the concept that the priest's blessing is something more than a liturgically correct expression of good will. Anybody who says, "God bless you," to someone who has sneezed, has done as much; and one begins to understand the desire to do away with the sacerdotal or episcopal *Gesundheit* at the end of the Eucharist.

**T**HERE are other, less obvious theological changes afoot in the *Services for Trial Use*. The points about the ICET versions of the ordinary have frequently been made, especially the distinction about "visible and invisible" as opposed to "seen and unseen," not to mention the disappearance of the *filioque*, the common western affirmation that the Holy Spirit proceeds from both the Father and the Son.

Clearly, the medieval preoccupation with our sins is gone. Episcopalians, who bore up manfully under the intolerable burden of their sins in ages past, now scarcely deem it worth a mention. In fact, the new confessions on pages 45, 69, and 345 do not even include a statement that we are sorry for our sins. Man Come of Age simply lays out the simple facts and

*The Rev. Thomas G. Peterson is rector of St. Andrew's Church, Stamford, Conn.*



# Confessions of an Un-Reconstructed Anglo-Catholic

bids the Almighty get on with his business of forgiving. So much for the classic dispute as to whether one must feel contrition, or whether mere attrition will do. Anything will do.

The canon of consecration in Rite II also contains the questionable assertion that when we fell into sin we "became subject to evil and death." Evil, presumably, includes both natural and moral evil, cancer cells and earthquake-producing fissures, as well as sloth and avarice. There is a theological tradition, to be sure, that sees human sin as the reason why the whole creation groaneth and travaileth; but I for one find it quite incredible. Does the text refer to all evil, or to sin?

Like the proverbial curate's egg, the STU are very good in parts. The initiatory rite was well thought out in trying to restore the basic unity of baptism and confirmation. While this would deprive later generations of the amusement value in watching theologians trying to justify the separation of the two, the STU proposal marks a genuine improvement over recent tradition. Whether immediate reception of the Holy Communion by infants is wise may be debated; but early reception of Holy Communion was obviously intended, and a subsequent and optional "Form of Commitment to Christian Service" offers an opportunity for a personal affirmation which is not mixed up with a sacramental action. No longer could people say that they "made their confirmation," any more than they "made their baptism." One is baptized, one is confirmed, both being sacraments through which God bestows the gifts of grace.

Alas, the House of Bishops rose to the occasion. Forbidding confirmation by chrismation at baptism, they have issued a statement (Oct. 29, 1971) praising the traditional use of confirmation as an opportunity for baptized Christians "to make the confirmation commitment and to receive episcopal laying on of hands." Any catholic notion of confirmation as a sacrament is effectively soft-pedalled. The Holy Spirit is invoked, as he is at every vestry meeting, but the emphasis is on the personal commitment: a human action, not a divine means of grace, rounded off with the episcopal *Gesundheit*.

**W**ELL, isn't it the Mass that matters? Yes, of course; but it is not *all* that mat-

ters. The *Services for Trial Use* have not quite thrown the baby out with the bath; on the contrary, the baby is very much with us. But a catholic cannot be too euphoric about the serious doctrinal lapses in this proposed group of rites, for the lapses are serious ones. Anglicanism possesses no body of theology which is distinctively its own. It has survived because the studied ambiguities of the Book of Common Prayer only soften a masterful and reasonably clear exposition of the historic catholic faith, expressed

in its most appropriate way as ascetic. With Anglicans as perhaps with no other Christian body, *lex orandi* has indeed been *lex credendi*. Our doctrine of the church, of the sacred ministry, of the sacraments was easy to behold, even if not laid out in the clear-cut propositions which have delighted our brethren of Rome and Geneva. When liturgical revision varies that teaching, churchmen may be excused if they temper their euphoria with caution.

Thank you and *Gesundheit*.



## "Easy Rider" — A Movie Review

**N**ow I begin to see what MacLeish meant about Rimbaud.  
And now I can see the common ground between poet and pothead  
And the wall.  
Both find time and newborn eyes  
To focus the here-and-now:  
The silhouette of a cliff against the sky,  
The slashing rhythm of girders  
Arching the roar of a thousand cars,  
The flash of sun on the water . . .  
The poet, stripping off clutter of habit,  
Opens window after window to the whole  
And sees the suchness.  
The pothead crawls into a murky bottle  
That admits sensations but not their sense  
And becomes as wide-eyed  
As a dog howling at the moon.

Pat King



# A LETTER TO THE EDITOR

By LEROY K. YOUNG

I HAVE been revolted and outraged by the advertisements of Planned Parenthood of Ithaca, appearing daily in *The Ithaca Journal*, soliciting teenagers to come to their clinic for birth-control advice, contraceptive drugs, and devices, with the promise of "complete confidentiality" (i.e., parents will not be informed, nor their permission requested).

I have no quarrel with the basic philosophy of the worldwide Planned Parenthood movement that advocates the restriction of family size and the proper spacing of children in families by the use of birth-control techniques. After all, we know that the custom of having excessively large families, and having children in rapid succession, in many countries of the world, has been a prime factor responsible for the poverty, overcrowding, ill-health, lack of education, and many other personal and social ills in those countries. However, it seems to me that the local chapter of Planned Parenthood is not concerned with the laudable objectives implied by its name, but is more actively engaged in the facilitation of fornication without fear of pregnancy.

Again, I have no quarrel with premarital and casual sex, if engaged in by mature, adult persons, free to choose their ways of life and able to bear the responsibility for any consequences of their choices. But I do object to the aggressive solicitation of our teenage children, who are not yet emotionally or biologically mature, and not responsible for the consequences of their actions. Enticing them into early sexual activity, with the false promise of freedom from complications, can only lead to personal and social disaster.

What are the objections to birth control for young teenagers?

**INEFFECTIVENESS:** The chief ar-

gument in favor of birth control for young people is the cynical feeling that they are going to engage in sexual activity regardless of the advice and warnings of their elders, so we might as well protect the girls from pregnancy. This sounds simple and logical, but actual experience in several countries (Sweden, Denmark), where an energetic birth-control program for young people has been carried on for many years, indicates that the rate of unwanted pregnancies has not decreased, but has actually increased, under conditions of easy and cheap accessibility to birth-control information and contraceptives. There are many reasons for this. Briefly stated, teenagers as a group have not been found to use contraceptives intelligently and consistently, because of emotional immaturity, impulsiveness, and forgetfulness.

**DANGERS:** The use of the pill in women of all ages has been associated with numerous side-reactions, some trivial, some dangerous. Among the dangerous reactions are abnormal blood clotting, cancer of the breast, cancer of the cervix, infertility, and others. Not only are young girls subject to the same hazards as older women, but they are exposed to additional perils because of their biological immaturity. The Food and Drug Administration has warned of interference with bone growth in the young, and with the development of the proper endocrine balance, since the pill acts not only on the ovary to suppress ovulation, but also on the adrenals, the thyroid, the pituitary, and the other glands that control the functions of the body. Experts have as yet no statistics on the effects of birth-control pills in the very young age groups, because they have not yet been used extensively in these age groups. Shall we let our children be the guinea pigs to provide these statistics?

Another danger is venereal disease. We know that syphilis and gonorrhea are on the rise, especially among teenagers. These diseases are spread almost always by sexual intercourse. The luring of young teenagers into early sexual activity can only increase the incidence of these diseases. Besides syphilis and gonorrhea, sexual intercourse spreads infections of the vagina and bladder due to fungi (yeasts), numerous bacteria, and trichomonads (a protozoon).

Another danger is psychological. In the early teens, boys and girls are not ready for alliance with a lifetime sexual partner. Early sexual activity will inevitably lead to a succession of partners, with all the psychological harm associated with serious love affairs, one after another, during the years of emotional immaturity.

**ILLEGALITY:** Is it legal to provide actually or potentially dangerous drugs and devices to young persons, without the knowledge or consent of their parents? It used to be considered that 21 years was the age at which young people

could begin to assume responsibility for their own acts. It is being advocated widely that this be dropped to 18 years, but this lower age is not yet recognized by the law. What about 13, 14, or 15 years? Who is responsible for serious reactions occurring in children of these ages, who have been given dangerous medications or devices without the knowledge or consent of their parents? We need clarification on this point from our legal authorities.

**AVAILABILITY OF AN ALTERNATIVE:** The advertisement of Planned Parenthood mentions abstinence as the other way to prevent unwanted pregnancies, but apparently does not recommend it. Nowadays, it is considered hopelessly old fashioned to talk about abstinence and continence and chastity. Yet, when we consider all the objections I have listed above, we are led to the inevitable conclusion that the choice must lie with abstinence and continence and chastity, if our young people are to grow up to be physically and emotionally healthy adults.

Even a prominent official of Planned Parenthood has made this choice. Dr. C. Van Emde Boas, a past president of the International Planned Parenthood Federation, said in June 1964: "It is not contraceptives that they need, but a complete emotional re-education, to protect them against cheap and unsatisfactory adventures, and against the self-punishment of pregnancy."

Therefore, I call upon the parents of this community to strengthen their family ties and their communication channels with their children, so that the children will not be tempted to visit clinics such as Planned Parenthood to discuss their sexuality problems. I call upon the physicians of the community to develop a greater rapport with their teenager patients, and to join the parents in providing balanced counseling to teenagers in matters of sex. I call upon the school system to provide better courses in sex hygiene, so that our teenagers will not have to go to outside clinics, where the information and advice may be unbalanced. I call upon the public health department to take firm steps against an activity that could aggravate our already serious venereal disease situation. I call upon the county attorney to rule upon the legality of actually or potentially dangerous medical treatment given to underage children without the knowledge or consent of their parents.

Finally, I call upon the young people of this community, many of whom I have grown to love and respect during my years of living and working here. I know they will make the right choices, if they are presented with the advantages and disadvantages of temporary pleasures versus long-term happiness, especially if we adults, who seek to advise and counsel them, will live and act as if we believed our own advice and counsel.

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*Leroy K. Young, M.D., is a member of St. John's Church, Ithaca, N.Y. This article is a reprint of a letter which Dr. Young wrote to The Ithaca Journal.*



# EDITORIALS

## Ownership Under God

WILLIAM JAMES once said something worth thinking about, concerning "having, being, and doing," and in *Future Shock* Alvin Toffler comments interestingly on James's dictum.

Said James: "Lives based on having are less free than lives based on either doing or on being."

Comments Toffler: "The rise of rentalism is a move away from lives based on having and it reflects the increase in doing and being. If the people of the future live faster than the people of the past, they must also be more flexible. They are like broken field runners—and it is hard to sidestep a tackle when loaded down with possessions. They want the advantage of affluence and the latest that technology has to offer, but not the responsibility that has, until now, accompanied the accumulation of possessions. They recognize that to survive among the uncertainties of rapid change they must learn to travel light."

We have no argument with James's observation. He doesn't say that men are happier or more virtuous when being and doing than when they are having; only that they are more free. The hobo is certainly more free than Howard Hughes. James said, precisely, that lives *based on* "having" are less free. This holds up in any court of reason. Well, in ours at any rate, such as it is.

Mr. Toffler speaks as a perceptive observer of present trends, who dares to make what we now call projections and we used to call predictions. It takes some courage to do this. It takes some intelligence to do it as convincingly as, on the whole, Mr. Toffler does. He notes that people are renting more and buying less because they are more migratory than they used to be. But his inference from this fact—that this is a move away from lives based on having toward lives based on doing and being—seems questionable. Are people really "doing" more and "being" more because they are renting more and buying less?

If it seems so to Mr. Toffler we must assume that this is what he sees. We're not sure that it's what we see. Perhaps we aren't looking at the same set of not-having, not-buying people.

Those of us who read our Bibles already know, if we believe what Christ tells us, that a man cumbered with great possessions is handicapped. He who possesses "much goods," or even little, must master them if he is not to be mastered by them, and the more things he has the more these things tend to have him. This is well established and well known. But to argue that the man who has not is necessarily richer in "doing and being" than he who has is not only to go beyond the warrant of that which is to be found in Holy Writ, it is to flout quite plainly observable facts.

In his statement, Toffler recognizes that in the past the accumulation of possessions has commonly been accompanied by growth in the sense of responsibility. This very important truth can easily drop out of sight when we are singing along with James and Toffler about the joy of emancipation from bondage to possessions.

(Want a good erudite phrase for this to spring on your friends? *Libido habendi.*)

It is an observable fact that the ownership of a little chunk of land, with either a stately mansion or a modest bungalow thereon, commonly gives the owner two things that nobody in his right mind should cavil at. One is a sense of having a stake in the community, of being responsible for and to the community as a whole. The other is harder to define, and it is to be found only in the person who has a religious sense of "ownership under God." This owner feels that here is a little nook of earth where, if he does his job, every human being, every living creature, every blade of grass, even every brick and beam and bush, has cause to rejoice that he is God's man here—the agent of the true and ultimate Owner of all.

All this is one of several reasons why we believe that, to say the least, a person can believe in both Christianity and the moral right to own property without contradicting himself. We even dare to suggest that if God's will were to be fully done on earth, as it one day shall be, everybody would have a little chunk of land. We have read somewhere in the Bible that a day will come when every man shall sit under *his own* fig tree, and under *his own* vine, and none shall make them afraid (italics ours). This is, to us, one of the most plausible of prophecies in the Bible; and one of the most cheering. God speed the day—not when nobody owns anything but when everybody owns something—under God.



## John 1:34

Tell me of this Saviour.  
Tell me not  
What he made you do  
What work you have done  
Because you have known the Christ.  
Rather, tell me of this Christ who brings you  
To do such things.

No, do not tell me of your works  
You say Christ made you do  
Or which you think done on his behalf.  
Tell me now of him  
For whom you do these things  
And then perchance,  
Knowing the Saviour,  
I may find the works he calls me to do.

Robert A. Shackles



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

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**THE LIVING CHURCH**

## Parochial Appointments

The Rev. Kenneth E. Anderson, former assistant, St. Matthew's, San Mateo, Calif., is rector of St. Mary's, Lakewood-Tacoma, Wash.

The Rev. Douglass M. Bailey III, former rector of Good Shepherd, Parkersburg, W.Va., is rector of St. John's, 101 S. Prospect St., Hagerstown, Md. 21740.

The Rev. William P. Barrett, former vicar of Emmanuel Church, Farmville, N.C., is rector of Trinity Church, Scotland Neck, N.C. Address: Box 372.

The Rev. Eldon A. Bayard, former vicar of Incarnation, Gaffney, S.C., is vicar of Epiphany, Liberty St., Spartanburg, S.C. 29301.

The Rev. David E. Bridgeforth, former vicar of Ascension, Seneca, S.C., is vicar of St. Matthew's, Spartanburg, S.C. Address: Box 5496 (29302).

The Rev. Joseph W. Buchanan, former assistant, St. Matthew's, Wheeling, W.Va., is assistant, St. Andrew's, 45 Main St., Newport News, Va. 23601.

The Rev. Robert E. Burgreen, former assistant, Church of the Advent, Spartanburg, S.C., is rector of Grace Church, Anderson, S.C. Address: Box 641.

The Rev. Carington R. Cariss, former member of the staff, Grace Church, Merchantville, N.J., is in charge of Holy Comforter, Lecompte; Trinity, Cheneyville; Calvary, Bunkie; and St. John's, Oakdale, La. Address: Box 397, Lecompte, La. 71346.

The Rev. Frank S. Cerveny, former rector of St. John's, Knoxville, Tenn., is rector of St. John's Cathedral, Jacksonville, Fla., and dean of the Diocese of Florida. Address: 256 Church St., Jacksonville (32202).

The Rev. Herbert R. Clark, former rector of Holy Communion, St. Peter, Minn., is rector of Trinity Church, Excelsior, Minn.

The Rev. Robert D. Cook, former rector of St. John's, Huntington, W.Va., is rector of St. James', 25 S. 3rd St., Wilmington, N.C. 28401.

The Rev. R. Randolph Cooper, former rector of St. Christopher's, Tampa, Fla., is rector of Trinity Church, Baytown, Texas.

The Rev. Maurice Cotter, former vicar of St. Stephen's Mission, Lubbock, Texas, is doing special work at St. Nicholas', Midland, Texas. Address: Box 5121 (79701).

The Rev. Robert W. Fowkes, former rector of St. Andrew's, Scottsbluff, Neb., is rector of St. Joseph's, Lakewood, Colo. Address: Box 26134 (80226).

The Rev. Zane W. Gordy is associate rector of Emmanuel Church, Webster Groves, Mo. Address: 9 S. Bompert (63119).

The Rev. Alexander M. Greene, former assistant, St. Mary's, Tampa, Fla., is vicar of St. Augustine's, St. Petersburg, Fla.

The Rev. Ronald Hallett, former vicar of St. Christopher's, Rantoul, Ill., is rector of St. Andrew's, 406 W. Mill St., Carbondale, Ill.

The Rev. Hobart H. Heistand, former rector of St. Stephen's, Clifton Heights, Pa., is rector of Christ Church, 611 E. Jackson, Springfield, Ill. 62704.

The Rev. Robert B. Hibbs, former sub-dean of St. Andrew's Seminary, Manila, Philippines, is vicar of St. Peter's Mission, Borger, Texas. Address: Box 988 (79007).

The Rev. Chester Howe, vicar of St. Bartholomew's, Livermore, Calif., is rector-elect of St. Matthias', Whittier, Calif., to succeed the rector at the time of his retirement next year.

The Rev. Joseph John Jones, Jr., former vicar of Christ and Grace Church, Petersburg, Va., is vicar of St. Thomas', Great Bridge, Chesapeake, Va. 23320.

The Rev. John D. Lane, deacon, is assistant to the rector of Holy Comforter, 2701 Park Rd., Charlotte, N.C. 28215.

The Rev. Theodore W. Lewis, former chaplain, University of Maine, Orono, is assistant, Church of Our Redeemer, Lexington, Mass., and doing advanced graduate work at Boston University. Address: 47 Newport St., Arlington, Mass. 02173.

The Rev. B. Anderson McCarthy, former assistant, Samuel Memorial Mission, Naytahwausch, Minn., is in charge of St. Peter's, Cass Lake, Minn.

## Correction

The Rev. Stephen Jay Waller (not Walker), deacon, is curate, Church of the Redeemer, Ruston, La., and assistant chaplain at Louisiana Tech University, and St. Luke's Chapel, Grambling, La. Address: 502 Tech Dr., Ruston (71270).

## Deaths

The Rev. Bengt Olaf Georg Almo, 69, retired priest of the Diocese of Southern Ohio, died in Sun City, Ariz., his home for some time. He spent many years working with the deaf and handicapped in the U.S. and abroad and was president-emeritus of Delta Delta Kappa, a fraternal order for the deaf, Stockholm. Services were held in St. Christopher's, Sun City.

The Rev. Robert Martin Allen, 69, retired priest of the Diocese of Mississippi, died Feb. 11, in Green Valley, Ariz., from pneumonia. He is survived by his widow, Helen. Services were held in Holy Trinity Church, Vicksburg, where he was rector for 22 years.

The Rev. James Woodbury Tripp, 92, retired priest of the Diocese of Long Island, died Apr. 24. Services were held in St. Jude's Church, Wantagh, L.I., and burial was in Pinelawn National Cemetery.

The Rev. Benjamin Franklin Williams III, 61, vicar of St. John's Church, Durant, Okla., since 1965, and father of the Rev. B. Franklin Williams IV, died June 11, of cancer. He is also survived by his widow, Almeda, three daughters, and six grandchildren. Requiems were held at St. John's, Trinity Church, Tulsa, and St. Paul's Cathedral, Oklahoma City. Memorial gifts may be made to St. John's Church, Durant.

The Rev. Harris Jenkes Mowry, Jr., 62, rector of Emmanuel Church, Champaign, Ill., died suddenly July 3, in Traverse City, Mich. He is survived by his widow, Elizabeth, and three children. A memorial service was held at Emmanuel Church and burial was in Kalamazoo, Mich., following a Requiem Mass.

Louise Owen Baur, wife of the Rev. Robert Mattheu Baur, rector of St. Stephen's, McKeesport, Pa., died suddenly July 13. Services were held in the parish church.

Alice Preston Clapp, 92, widow of the Rev. Walter N. Clapp, and mother of the Rev. L. Russell Clapp, rector of St. Paul's, Gainesville, Texas, died July 14, in Temple, Texas. She was known for her portrait work and religious paintings. Other survivors include two daughters, another son, twelve grandchildren, and five great-grandchildren.

The Rev. Kline d'Aurandt Engle, 63, non-parochial priest of the Diocese of Newark, died July 11, in Phoenix, Ariz. He was a chaplain, USNR, during WW II. He is survived by his widow, Caroline, and a brother. Services were held at All Saints', Phoenix, and burial was in Greenwood Cemetery.

Lee T. Bivins, 56, trustee of the Diocese of Northwest Texas, died July 18, while swimming near Lima, Peru. He is survived by his widow, Betty, four sons, his mother, Mrs. E. O. Thompson, and one sister, all of Amarillo.

The Rev. William Henry Albert Schneider VI, Ph.D., 62, rector of the Church of the Epiphany, Urbana, Ohio, since 1961, died suddenly June 16. He was also on the faculty of Urbana College and the Ohio Academy of Science. A former minister of the Evangelical Reformed Church, he was ordained to the priesthood in 1955. He is survived by his widow, Laura. Services were held in the parish church.

The Rev. Elmer Elieck Johnson, 68, rector-emeritus of St. Luke's, Des Moines, Ia., died of cancer June 17, in Des Moines. He is survived by his widow, Esther, and three children. Services were held in the parish church.

The Rev. Henry Matrau Eller, Ph.D., 68, retired priest of the Diocese of New York, died June 30, in San Diego, Calif. He is survived by his daughter, Ruth. A Requiem was held in St. Andrew's, San Diego, where he was a communicant.

Sr. Constance Anna, C.T., 88, died at the Mother House of the Community of the Transfiguration, Glendale, Ohio, May 30, in the 55th year of her profession. A trained nurse, she worked China for many years beginning in 1919. She retired from overseas work in 1947 but remained active until two years ago.





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

**LA JOLLA, CALIF.**  
**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
 The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bortlett  
 Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. John D. Barker, r  
 Sun Masses 8, 9 & 11

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 The Rev. J. T. Golder, r  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

**SANTA BARBARA, CALIF.**  
**TRINITY** State & Micheltorena Sts.  
 The Rev. Richard Flagg Ayres, D.D.  
 Sun Masses 7:30, 9 (1S & 3S), 11

**DENVER, COLO.**  
**ST. MARY'S** 2290 S. Clayton  
 Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30 Mon, Wed, Fri, Sat; Wed 5:30

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

**NEW LONDON, CONN.**  
**ST. JAMES'** 121 Huntington St.  
 The Rev. H. Kilworth Maybury, r; the Rev. John F. Flora III, c  
 Sun HC 8, 9:15 (Sung), 11 (Choral)  
 Seat and Burial Place of Bishop Seabury

**WASHINGTON, D.C.**  
**ALL SAINTS'** Chevy Chase Circle  
 The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r  
 Sun HC 7 & 8, Service and Ser 10:30; Daily 10 HC, Wed, HD, 1S & 3S 10:30

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

**COCONUT GROVE, MIAMI, FLA.**  
**ST. STEPHEN'S** 2750 McFarlane Road  
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

**FORT MYERS, FLA.**  
**ST. LUKE'S** 2635 Cleveland Ave. — U.S. 41  
 The Rev. E. Paul Haynes, r  
 Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

**PUNTA GORDA, FLA.**  
**GOOD SHEPHERD** 322 Cross St.  
 The Rev. Robert Caldwell, r  
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

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

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

**CHICAGO, ILL.**  
**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
 The Rev. Wm. D. McLean III, r  
 Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & HD

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

**FLOSSMOOR, ILL.**  
**ST. JOHN THE EVANGELIST** Park & Leavitt  
 The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6



**ST. LUKE'S CHURCH RICHMOND, VA.**

**SPRINGFIELD, ILL.**  
**CATHEDRAL CHURCH OF ST. PAUL**  
 Second and Lawrence (Near the Capitol)  
 The Very Rev. Eckford J. de Kay, Dean  
 Sun Masses 8 & 10; Daily as announced

**DANVILLE, KY.**  
**TRINITY** 320 West Main St.  
 The Very Rev. Edgar C. Newlin, r  
 Sun HC 8:30, MP 11; 1st Sun HC 11

**BOSTON, MASS.**  
**ALL SAINTS'** At Ashmont Station, Dorchester  
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

**LOWELL, MASS.**  
**ST. ANNE'S** Merrimack and Kirk Sts.  
 Fr. Marshall Hunt, r; Fr. K. Gordon White, c  
 Sun 8 & 10; Wed 12:10 & 7. Consecrated in 1825

**SPRINGFIELD, MASS.**  
**ST. PETER'S PARISH** 45 Buckingham St.  
 Sun Mass 7:30, 9:30; Mon, Tues, Thurs 6:15; Wed, Fri 12 noon; Sat 9, 5:30; C Sat 4:30

**GRAND RAPIDS, MICH.**  
**ST. MARK'S** 134 N. Division (Downtown)  
 The Rev. Joseph A. Howell, r  
 Sun 8, 10; Tues 12 noon; Fri 7:30

**HINCKLEY, MINN.**  
**TRINITY**  
 Sun 10:30

**INTERNATIONAL FALLS, MINN.**  
**HOLY TRINITY** Highways 11 & 71 at 9th Ave.  
 The Rev. Frederick K. Smyithe, r  
 Sun HC 8, 10 (MP 2S, 4S), 12 (1S), Thurs 7:30

**BRANSON, MO. (Lakes Table Rock, Taneycoma SHEPHERD OF THE HILLS & Bull Shoals) Walnut & Highland (1 blk. N. of Hwy. 76)**  
 Sun Services 8 & 10

**KANSAS CITY, MO.**  
**ALL SAINTS'** 9201 Wornall Road  
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

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

**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk N.  
 The Rev. James Brice Clark, r  
 Sun Masses 8, 9:15, 10:45 (High)

**BOULDER CITY, NEV.**  
**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
 Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
 Mass: Sun 10; Weekdays 8

*(Continued on next page)*

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy 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.

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



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## LAS VEGAS, NEV.

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

## RENO, NEV.

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

## BEACH HAVEN, N.J.

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

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
(Serving Neptune & Ocean Grove)  
The Rev. D. Stewart Alexy, r  
Sunday H Eu 8 & 10; Wed 10 & Healing; HD 5:30

## HOPE, N.J.

**ST. LUKE'S** High St.  
Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8;  
Thurs HC 9:30

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

## SEA GIRT, N.J.

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

## VENTNOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 2

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
The Rev. M. Bowman, v; the Rev. D. Riley, ass't  
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

## NEW YORK, N.Y.

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

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. Donald R. Goodness, r  
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, 11 MP & Ser (HC 15); Week-  
days HC Tues 12:10, Wed 8 & 5:15; Thurs 12:10  
& Healing; Saints' Days HC 8; EP Tues & Thurs  
5:15; Church open daily 8 to 6

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8. Cho Eu 11

## ST. MARY THE VIRGIN

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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 10:30-11

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

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank  
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WATKINS GLEN, N.Y.

**ST. JAMES'** U.S. Grand Prix Town  
The Rev. Alton H. Stivers, r  
July-Aug. Sun HC 9; Wed HC 9:30

## YONKERS, N.Y.

**ST. JOHN'S, TUCKAHOE** 100 Underhill St.  
The Rev. Osborne Budd, r  
Sun Ser 8 & 10

## SYLVA, N.C.

**ST. JOHN'S** Jackson St.  
The Rev. Reginald Mallett, II  
Sun HC 8, MP & HC 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
Mt. Resurrection Monastery (Soc. of St. Paul)  
Off U.S. Highway 26 near Mt. Hood  
Sun HC 9:30 Daily Office, HC 6:30

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun HC 9, MP 11 1S HC

## PHILADELPHIA, PA. (Cont'd)

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isoaksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## VALLEY FORGE, PA.

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

## WESTERLY, R.I.

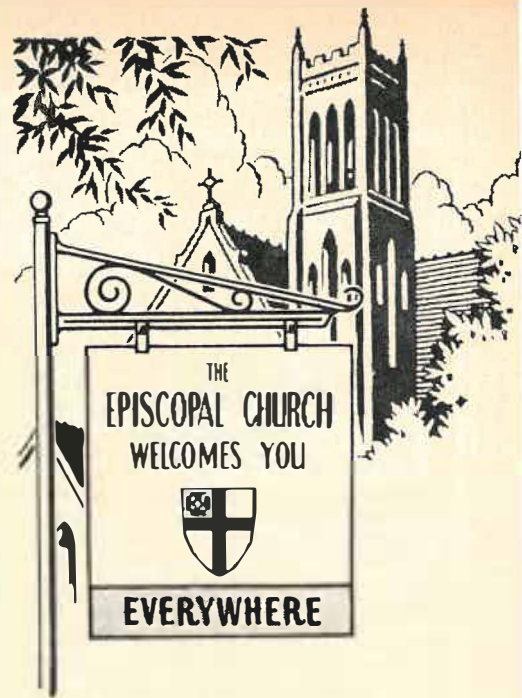
**CHRIST CHURCH** 7 Elm St.  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## CHARLESTON, S.C.

**ST. PHILIP'S** 142 Church St.  
The Rev. Canon Samuel T. Cobb, r  
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat  
8:30



## FORT WORTH, TEX.

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

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## RICHMOND, VA.

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

## STAUNTON, VA.

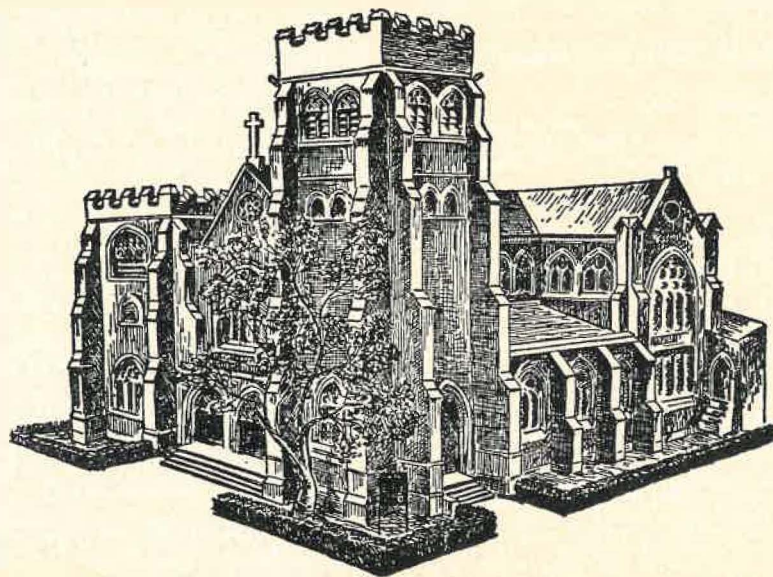
**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

## ASHIPPUN, WIS.

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

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Hermon St.  
The Episcopal Church in Bay View  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



ST. PAUL'S CHURCH, FLATBUSH  
BROOKLYN, N.Y.