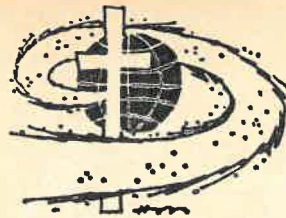


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"MY SERMON TODAY IS - WHAT IS WRONG WITH AMERICA,
ECONOMICALLY, POLITICALLY, AND SOCIALLY."



With the Editor

SOME very strange things are being said these days by people on both sides of the argument about the priesting of women. *The Church Times* of London reports a recent meeting in Surrey of "150 people who turned out to support some 30 women who desire the freedom to offer themselves for service in the Anglican Church as priests." Baroness Stocks reportedly "could not see why women—whom she called the 'more religious' of the two sexes—could become saints of the church but not curates." I offer two comments. First, isn't this a pretty whopping generalization about the comparative religiosities of the two sexes? Do we wonder what the baroness might say—and quite justly—if she heard a man say that men are the "stronger" or "wiser" or "more capable of leadership" of the two sexes? Her assertion that women are "more religious" is equally unsupported. Then, her assumption that priests ought to be "more religious" than laity: Who says so? Where in Holy Scripture or the Book of Common Prayer or Constitution and Canons do we find any such double standard, requiring that clergy be "more religious" than laity?

At the same meeting, Prof. G. W. H. Lampe dared to urge caution and circumspection on the part of the church before plunging ahead with the priesting of women. Both his courage and his prudence merit commendation. But he argued that "the good of the church should outweigh the needs of the individual." Now, if he meant the *wants* of the individual as over against the good of the church he was certainly right. But if he said *needs* of the individual he was saying something quite different. Nobody *needs* to be a priest for his own good. Or did Prof. Lampe have in mind some God-given *right* to be a priest or priestess? If he did, his assertion that there is some "good of the church" that can be served by denying to anybody the rights God has given to him, or her, becomes very untenable indeed. Nobody *needs* to be a priest. Nobody has an inalienable right to be a priest. Some people want to be priests. Do God and his church want them to be priests? That at any rate is the right question, it seems to me.

Have you often heard it said that blessed Pope John XXIII was a great liberal progressive pioneer of the future, a pontifical morning star of the 21st century? Of course you have. And it's pure baloney, according to Cardinal John

Wright, prefect of the Vatican's Congregation for the Clergy. He has recently written: "The Lord only knows how much rubbish has been written as alleged responses to the 'spirit' of Pope John, without reference to the 'letter' of anything he ever said, wrote, or did."

The cardinal said of the beloved pope's writings: "His devotion to the rosary, to penitential observances, to saints who were exemplars of a sacerdotal piety now sometimes labeled 'outmoded' and of orthodoxy now likely to be branded reactionary . . . his incessant references to the Blessed Mother and the angels, as well as to the most uncomplicated mysteries of the life of Christ and of the church—all these must appal many who praise him as a person and even claim in him the inspiration of their own totally contrary procedures and preachments."

The truth is that Pope John believed in, enjoined, and practiced, an austere asceticism. Some years ago there appeared in paperback a collection of his private devotions. As I read them I was astounded by the real John who so intimately revealed himself in these prayers, as distinct from the legendary John created by the press and by the mythopoetic fancy. The mind of the man of these devotions was that of an Italian peasant; or, if you prefer, of a late-medieval monk. Spiritually he was more of the late 15th century than of the late 20th. I believe this was part of the secret of his greatness; the spirituality characteristic of our century, being self-centered rather than God-centered, is debased. He who would be spiritually great must transcend it.

It is very doubtful that Pope John would ever have countenanced much of what the "reformers" of his church, since his death, have done to its doctrine, discipline, liturgy, and ethos.

What gave this man his power as a Christian leader was not his progressiveness or itch for relevance, for of these he had none. His secret weapon was simply his religion. He was that rare and wonderful creature—a fully practicing Christian. When he told his beads and said his Hail Marys his whole heart and soul was in it.

Christians of all persuasions do well to fix this truth in mind: The Lord does not ask us to be relevant. He asks us to be true and faithful. When we are, he gives us Whatever It Is that Pope John had.

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DEPARTMENTS

Around and About	2	Editorials	11
Books	14	Letters to the Editor	3
Church Directory	16	News of the Church	5
Conventions	6	The Cover	3
Things to Come	5		

FEATURES

When Will We Learn?	8
Female Priests: Another Opinion	10

THE KALENDAR

February

4. Epiphany V
5. The Martyrs of Japan
11. Epiphany VI
14. Cyril, Monk, and Methodius, B.
15. Thomas Bray, P.
18. Epiphany VII

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

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Letters to the Editor

Church Pension Fund

I recently received the annual report of the Church Pension Fund for 1972—interesting reading indeed. Two points I would note for every member of the church to ponder:

1: Page 16 of the report lists names and titles of the members of the board of trustees. All but 24 percent of the membership is composed of persons listing addresses in states along the Eastern Seaboard. This simply reinforces the idea that people whose experience represents the experience and outlook of one relatively small portion of the church, handle the interests of a church that lays claim to being the *American* Episcopal Church.

2: It is also noted on page 9, "To replace Dr. Butler, the board elected the Rev. James Lee Stillwell, Jr." Obviously the Board of the Church Pension Fund is self-perpetuating. In spite of the fact that this board makes decisions affecting the future and salary (pension fund payments are deferred income) of every clergyman in the Episcopal Church, none of us has any way of saying or even suggesting who will represent us or our interests on this board! This is rank paternalism and it more than implies an elitist mentality in the life of the church that relegates the majority of her clergy to second-class citizenship.

The Church Pension Fund is a narrow-minded institution, and it is about time we (the people of the church) changed that by throwing out its present leadership. In an age of changing economics, it continues to cleave to a position of stultifying conservatism and lack of concern for people—in spite of well-posed and very phony pictures of "satisfied customers" in its annual report. The Pension Fund could well be making low-interest loans to clergy wishing to get out of rectories and become home owners. And looking at the assets of the fund, with better and more creative leadership, this could be done, as well as a number of other creative things of help to the clergy who serve the church.

General Conventon 1973 draws near. If you want to change the pension fund for the better, now is the time to make plans.

(The Rev.) JOHN H. GOODROW
Rector of St. John's Church
Mount Pleasant, Mich.

Holy Spirit and "Liberals"

The Rev. S. Wesley Toal is disappointed that the Rev. Roy Pettway has not "mellowed." He finds him still Anglo-Catholic and conservative [TLC, Dec. 17]. In our

The Cover

This week's cover cartoon was drawn by Soto Warren, and appeared originally in *The Cincinnati Enquirer*. The drawing is © 1972 by the McNaught Syndicate, Inc., and appears in *THE LIVING CHURCH* by special permission.

day anyone who believes "the Faith" is "tagged" a conservative. So be it. Where "the Faith" is concerned it's a proud "label."

Though I am not much on labels I would rather be called a conservative (religiously speaking) than a "pseudo, modernistic, secular, humanistic, placatory, indifferent, naive, compromising, relativistic, revisionist, Heinz '57 variety-type-liberal."

As for the Holy Spirit working through liberals . . . never! How and why would he work through those who don't believe "the Faith?" The liberals in the Episcopal Church have all but destroyed it, in this generation and in the past. Some talk about the Episcopal Church not growing. It is a miracle that the Episcopal Church exists at all! And how much more time it has remains to be seen . . . for it is still in "their" hands.

(The Rev.) PETER F. WATTERSON
Rector of the Church of the Holy Spirit
West Palm Beach, Fla.

De-Sexing Deity

Do we now address the Deity "Dear Sir or Madam (as the case may be)?"

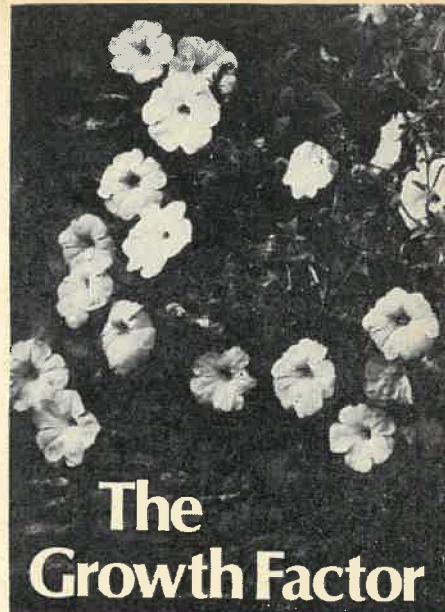
ELIZABETH TIMMONS
Carlsbad, N.M.

The Fraction

While it is admittedly true that the place of the Fraction in the trial rites in *Services for Trial Use* is different from that in the Prayer Book, it is certainly not true that its "new" location is a departure from "the faith and practice of the catholic church," as Fr. Craig suggests in his letter [TLC, Oct. 29]. In fact, it is the Prayer Book which offends in this instance; the eucharistic rites in *STU* restore the Fraction to its proper place. I can do no better than to commend to Fr. Craig the words of Dom Gregory Dix:

"[Cranmer] could not foresee that by including the non-scriptural word 'broken' in the words of institution over the bread he would give occasion to the revisers of 1662 to commit the blunder of transferring the fraction from its original and universal place before the communion to a point in the middle of the eucharistic prayer. By this not only is its proper purpose as a preparation for distribution (as at the last supper) obscured by a non-scriptural symbolism, but its original character as one of the great successive acts which have together made up the 'four-action' [offertory; prayer; fraction; communion] structure of the eucharist ever since sub-apostolic times (at the latest) has been partially destroyed in our rite. (The Shape of the Liturgy, p. 133.)"

I might add that the Standing Liturgical Commission were not the first to see the deficiency of the Prayer Book rite in this area. In placing the Fraction—or rather, replacing the Fraction—after the Consecration, has not the SLC sanctioned the practice of many priests who have long "satisfied" the rubric about breaking the bread by scoring or lightly creasing the host during the consecration prayer, saving the actual



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breaking of the bread until after, often during the sixth salutation ("The peace of the Lord be always with you") which introduces the proclamation of the Lamb of God as our sacrifice?

We all admire Cranmer's majestic cadences which contribute to the literary and liturgical beauty of the Prayer Book. But let us not make the Prayer Book into what it is not: an unerring record of what has been the faith and practice of the catholic church.

(The Rev.) HAROLD T. LEWIS
St. John's College

Cambridge, England

Real Reason to Celebrate

In the report on our diocesan convention [TLC, Dec. 10] you quote the figure of \$100,000 as the "reason to celebrate." The occasion for celebration is that we have refinanced \$1,200,000 of our congregation's debts and are no longer going in the hole at the rate of \$100,000 a year, which represented loss of capital and interest paid out.

PHILIP R. WADE
Treasurer of Southeast Florida

Miami

Correction

A technical but important correction needs to be made in your report of the proceedings of the Executive Council [TLC, Jan. 7].

The request from the Board of Theological Education for assistance to theological education was indeed \$4 million annually. Of this total, however, we proposed that \$1 million remain within, and be available to, the dioceses for such expenses as assistance to seminarians and continuing education of the clergy. Of the remaining \$3 million, 75% would be distributed to the seminaries by formula and assignment, to assist in their operating costs; the remaining 25% would be utilized for non-institutional programs in theological education.

It should be noted that since that presentation, certain modifications have been made in the proposal, although the total of \$3 million is still regarded as essential for support of theological education nationally. The financial plight of our seminaries continues to increase, and it is evident that the church has a major responsibility to provide greater stability to the resources for theological education on which it depends so heavily.

(The Rev.) RICHARD L. RISING
Associate Director of the BTE
Rochester, N.Y.

Demonstration Masses

The Rev. Nathaniel Pierce made some interesting points in his recent article concerning demonstration masses [TLC, Dec. 31]. However, several objections still remain.

I think it is significant that Jesus chose an upper room in order to gather his disciples to institute the Holy Eucharist, rather than doing so on the steps of the Temple or in the halls of the Sanhedrin. The early Christians assembled privately to offer the breaking of bread and did not use the Holy Communion as a means of beating the Roman government over the head. It is true that these Christians were not free to worship publicly, but it is also true that many died in refusal to reveal the holy mysteries to their captors.

Why didn't Mr. Pierce and his associates

ask permission to celebrate a Mass for peace according to the rite of the Episcopal Church? If they were then refused, they would have a serious cause of complaint and, perhaps, even court action as well. Since this course of action was not mentioned in the article, I can only conclude that it was completely bypassed.

Perhaps those of us who are troubled by this use of the Holy Eucharist can take comfort in the fact that the era of Peace Masses seems to be coming to an end. The shock value to the public of seeing vested priests carried off to patrol wagons clutching loaves of bread and bottles of wine has declined considerably with constant repetition. I do not desire to put myself in the position of judging Mr. Pierce's motives, but I must say that these demonstration Masses appear to come dangerously close to simply using the church's worship as a means of conveying a political protest. To me this represents a misuse of sacred things as I do not believe that anyone can seriously argue that Jesus instituted the Holy Communion for that purpose.

I am glad to see that Mr. Pierce is honest enough to say that he finds his theological sources in the court statements which support his particular point of view. However, I disagree with his contention that soon such sources will become the only source of theological reflection. Instead, I believe that most of us will continue to find the source of our doctrine in the holy scripture as well as base our liturgical usage on the tradition of the church.

(The Rev.) DAVID W. SIMONS
Rector of St. Marks' Church
Paw Paw, Mich.

Bishops and the Green Book

Congratulations on the excellent editorial, "Are Bishops Above the Law?" [TLC, Dec. 31]. There is one minor error, however, whose correction will make the point even stronger.

It is stated that "*The authorized trial rites may be used, as directed by the Bishop,* (italics mine) for the experimental purpose implied by the term 'trial use'."

The bishop has no special authority to give directions in this matter, although many are erroneously under the impression that they can control the time periods or occasions for such trial use. Any parish priest may use the new rites, subject to their rubrics, as often or as little as he wishes, and may revert to the Prayer Book whenever he chooses.

The Constitution provides (Article X) that "the Book of Common Prayer . . . shall be in use in all the Dioceses . . . of this Church." It also provides that a single General Convention may "Authorize for trial use throughout the Church, as an alternative at any time or times . . . a proposed revision of the whole Book or any portion thereof. . . ."

General Convention of 1970 authorized a three-year trial of various proposals (now available in the Green Book, etc.). Although the 1967 trial use was originally authorized only under the direction of the bishop, no such limitation was placed on the Green Book rites or even on the authorization to continue the 1967 trial.

(The Rev.) JOHN A. SCHULTZ
Rector of Trinity Church
Ambler, Pa.

The Living Church

February 4, 1973
Epiphany V

For 94 Years,
Its Worship, Witness, and Welfare

CHURCH PRESS

Seabury Has New President, Program

Werner Mark Linz, long associated with Herder and Herder, a one-time independent Roman Catholic publishing firm, is the new president of Seabury Press, the official publisher of the Episcopal Church.

He brings part of the Herder staff to Seabury. Mr. Linz succeeds John C. Goodbody, who has become the chief communication officer of the Episcopal Church.

In early 1972, Herder was purchased by McGraw-Hill. Mr. Linz became general manager of a separate Herder section within the general book division of McGraw-Hill.

Herder books in religion, sociology, philosophy, and psychology will form the nucleus of a new Continuum Book program at Seabury.

The name Herder and Herder will not be used for new books in North America, while some Herder titles in fiction and non-fiction will remain with McGraw-Hill.

Mr. Linz became president of Seabury on Jan. 2. He said that Seabury plans to continue Herder's commitment to "quality books" in religion, sociology, and education, as well as expand its own program and maintain its service to the Episcopal Church.

He called the developments "a great ecumenical move." Seabury and Continuum books will be distributed to the trade by Harper & Row, which has provided such service to Seabury in the past.

An expansion of Seabury's output for young people and in general interest and social and behavioral concerns is anticipated.

The name "Continuum" was chosen for the new Seabury line to stress the cross-disciplinary nature of the list and to indicate a future growing out of the Herder past.

WYOMING

Diocesan Donation to Indians Stirs Controversy

A donation of land and buildings to an Indian reservation in Ethete, Wyo., by the Diocese of Wyoming has stirred a smoldering controversy between two tribes living on the reservation.

In October, the diocese donated 50 acres of land, including a gymnasium and office building, to the Wind River Indian Reservation in Ethete, to be used for an Indian high school. The land had originally been donated to the church several years ago in the will of Michael Whitehawk, an Indian, for "as long as the church continues to educate Indian children."

In donating the land, the diocese legally turned it over to the Wind River Education Association, which is composed of representatives of both the Arapaho and Shoshone tribes, which share the reservation.

Despite this dual representation, however, Elizabeth Holmgren, interagency coordinator for the Bureau of Indian Affairs Office of Education Programs in Washington, D.C., says that the association "predominantly represents the Arapahoes." The donation thus stirred controversy over whether both tribes would have equal use of the land and buildings.

According to Ms. Holmgren, the Arapahoes and Shoshones are "arch enemies from I guess centuries back; certainly since the federal government made the perhaps (*sic*) error of deciding to implant two separate, ancient-feuding tribes on one reservation."

She added that "they are not compatible, haven't been, and it doesn't look (as though) it's apt to get much better too soon."

Another aspect of the controversy as it affects the donation is whether the school should be controlled by the Indians themselves or be run as part of the public school system, controlled by the government.

Several Shoshones have expressed a desire to have the high school "included in the general education pattern of the county," which is still being formulated by the state of Wyoming. On the other side, Jim Large, Jr., chairman of the American Indian Movement (AIM) on the reservation, says that he and others "feel that we are not only ready to assume this responsibility but we're also ready to assume full control (of the) political and economic destiny of our people."

By the first week in January the county which includes the reservation was scheduled to have a reorganization plan drawn up for its school system, thus determining whether the high school will be controlled by the government or by the Indians. It was still unclear, however, whether the Arapahoes and Shoshones

would be able to agree on a mutually acceptable arrangement if the county decided to allow the Indians to control the school.

SEMINARIES

New Dean Elected for ETS-SW

The Rev. Gordon T. Charlton, Jr., has accepted his election as dean of the Episcopal Theological Seminary of the Southwest in Austin, Texas.

Mr. Charlton, 49, a native of Texas, is a graduate of the Virginia Seminary where for the past six years he has been professor of field education. His parochial ministry includes work in Houston, Alaska, Mexico City, and Wilmington, Del. He also spent several years on the staff of the Executive Council.

It is expected that Mr. Charlton will take office in June upon the retirement of the present dean, the Very Rev. Lawrence L. Brown.

The seminary, which is now in its 21st year, has students from the Dioceses of Arkansas, New Mexico and Southwest Texas, West Texas, Texas, Wyoming, and Montana.

UGANDA

Resettlement Program Underway

The first phase of the U.S. resettlement program for 1,000 "stateless" Ugandan Asians ordered out of their homeland by President Idi Amin is nearly complete, officials of several immigration and refugee services in New York reported.

Religious and voluntary agencies cooperating in the U.S. resettlement program are now attempting to re-unite families separated as they fled from the east African nation last fall. It is estimated that as many as 400 persons may be brought to the U.S. to be reunited with their families.

The U.S. Attorney General agreed to admit to this country 1,000 of the state-

THINGS TO COME

March

9-10: Annual Married Couples Conference, for couples considering seminary and the ministry, at Virginia Theological Seminary, Alexandria, Va. For information write to Mr. Skip Israel, 706 N. Ripley St., Alexandria, Va. 22304.

less Asians. An estimated 50,000 persons were affected by President Amin's expulsion order. Some fled to European countries, many held British passports and were entitled to go to Great Britain. About 4,500 were "stateless" and held no travel documents valid for any nation.

Among the agencies assisting in the resettlement is Church World Service, an agency of the National Council of Churches, with which the Episcopal Church is affiliated. This agency has urged the government to admit more of the expellees, and several of the resettlement agencies have indicated a willingness to help settle more Ugandans.

Meanwhile Uganda's President Amin told a Vatican delegation that, in pursuit of his policies, he was "being led by God" and that he has "never mishandled or harmed anyone."

Referring to some of the steps he has taken to make Uganda "the first genuinely black African state" he told his visitors that "Uganda plans to rely entirely on her own resources and will train Ugandans for every post and job, including religious offices." "Thus," he emphasized, "Uganda will be able to stand out as an example for other African countries."

Measures taken by "Big Daddy," as the Ugandan chief of state is known, include the following:

(☞) Expulsion of 26,000 non-citizen Asians;

(☞) Ordering the remaining 1,100 Asians, who are Ugandan citizens, to

abandon their homes and businesses and become farmers in the bush country;

(☞) Decreasing that national sports teams be "Africanized," which means that star Asian players will be dropped from the Uganda cricket team;

(☞) Taking over "foreign-owned businesses," including 20 British-owned tea plantations, with the intention of placing them in the hands of black Ugandans;

(☞) Taking over the country's only English-language daily.

Pursuit of his policies brought Gen. Amin in conflict with Uganda's Roman Catholic Church, and led to his agreement to receive a delegation from the Vatican.

When the president, a Muslim, first received the Vatican delegation he assured them that foreign missionaries "were welcome to stay and work in Uganda, provided they get documents to enable them to do so." He said he has no objection to any country "giving assistance to any religion in Uganda, so long as this assistance is handled through the Religious Affairs department."

PITTSBURGH

Cathedral Site of Clemente Memorial Service

Following the accidental death of Pittsburgh Pirate Roberto Walker Clemente, the people of the Pittsburgh community overflowed Trinity Episcopal Cathedral for a memorial, inter-faith service.



PRESIDENT TRUMAN HONORED AT CATHEDRAL

The Very Rev. Francis B. Sayre, dean of the National Cathedral in Washington, D.C., conducted a memorial service for the late President Harry S. Truman, in the cathedral. The service provided an opportunity for official Washington to pay tribute to Mr. Truman who had been buried earlier in a simple funeral in Independence, Mo. Seated at left center are the late President's daughter, Margaret Daniel, her husband, Clifton Daniel, and Vice President and Mrs. Spiro T. Agnew. Across the aisle from them are Secretary of State William Rogers and his wife, with diplomatic dignitaries seated in the rows behind them. At the far right is the Rt. Rev. William Creighton, Bishop of Washington, and Dean Sayre is in the pulpit. (Photo from RNS.)

The 1,300 persons, including many children, heard the noontime welcome by the Rt. Rev. Robert B. Appleyard, Bishop of Pittsburgh. He said, "This cathedral is crowded this day. And as we do when we go to see a baseball game, we stand or sit in the aisles. So may we do in this cathedral today. God so loved that he gave. In Roberto Clemente, he gave us a strong and beautiful person, one who so lived that he gave, too. Welcome in the name of God."

Rabbi Walter Jacob read the Old Testament Lesson. Dr. William Grove, Methodist, read from I Corinthians 9, "Every athlete in training submits to strict discipline. . .," and from I Corinthians 13. The Most Rev. William Connare, Roman Catholic Bishop of Greensburg, Pa., offered words of thanksgiving for Clemente as a superb athlete, loving father, and concerned neighbor. Bishop Roy Nichols of the Methodist Church gave a prayer of thanksgiving for Clemente's example for children and friendship for mankind. The Most Rev. Anthony Bosco, of Pittsburgh's Roman Catholic diocese, concluded the service. The clergy of the Diocese of Pittsburgh served as the choir.

The great love of Pittsburgh for Clemente has moved the metropolitan area into many overt marks of sorrow. One significant action is a \$100,000 grant from the Richard King Mellon Foundation, headed by Episcopalian Joseph Hughes, to the Nicaraguan Relief Fund, to which President Richard Nixon made the initial \$1,000 donation earlier in the week. Donations may be sent c/o Three Rivers Stadium, Pittsburgh 15219, as well as for Clemente's own work in Puerto Rico for youths, in the Youth City Memorial Fund.

Clemente, a Roman Catholic, was killed, with four associates, in a cargo plane crash on New Year's Eve, taking relief supplies from Puerto Rico to Nicaragua.

EXECUTIVE COUNCIL

Grant Supports Film on Campus-Congregation Encounter

Can a "religious experience" that can be captured on film result from an encounter between college campus attitudes and the traditional views of a congregation in rural New England?

A group of students and professors at Adelphi University, Garden City, N.Y., intending to find out, went to Adams, Mass., in January. The assignment: to put on film and tape the process of their interaction with the members of St. Mark's Church and their neighbors.

The project, which has received a \$3,000 grant from the Episcopal Church's Executive Council, was developed by Dr. Stephen Greenfield, chairman of Adel-

CONVENTIONS

Oregon

Simultaneously with the announcement of his retirement by the Rt. Rev. James W. F. Carman, Bishop of Oregon, at the diocesan convention held at St. Bartholomew's, Beaverton, the search committee appointed last year recommended its own dissolution. Dec. 31, 1973, is the retirement date which the bishop has set for himself.

The search committee in its report pointed out that the traditional use of search and nominating committees tends to introduce rather than prevent bias and political maneuvering. The committee recommended that all nominations (for bishop) be made 60 days prior to the convention and, to eliminate favorite-son gestures, that nominations must be seconded by delegates from two parishes other than the nominee's own. No additional nominations may be made from the floor until after the sixth ballot and, even then, the re-opening of nominations must be by a two-thirds vote and the nominators shall have prepared a brochure on the candidate including his picture. This is a requirement for all nominees.

This recommendation of procedure was accepted by the convention.

In his charge to the convention, Bp. Carman referred to a letter in *THE LIVING CHURCH* signed by 30 prominent clergy calling on the bishops of the church to assert their role "as custodians of catholic truth," saying that he felt that all members of the church, bishops, other clergy, and laity should see themselves as custodians of the faith, and to evidence this in their lives.

On other subjects, the bishop declared that he feels that the new moralism is "the blame game" but that Christ has not required us to be right; that the glory of the gospel of forgiveness is that we do not have to be right. Clergy, he said, have been criticized as "holier than thou" whereas in truth they are not holy enough. He said that he would like to see a sign, "Our Business is Forgiveness," over every church.

The clergy, he said, "are no earthly use" in today's world which values men for what they can do rather than for what they are. Because of this modern attitude, he declared that we are headed toward a "cut flower" society in which charity is cut off from its religious roots. People ask: "What does modern man require of the church?" Bp. Carman said that this is the wrong question. It must always be: "What does the church have to say to man?"

In business sessions, convention adopted a budget of \$511,416, a substantial increase over last year's budget of \$463,636.

within their dioceses to determine requirements for membership.

Replying to a question raised by the National Executive Council, the bishops also issued a statement which officially enables a prelate, in special circumstances, to appoint a minister of another church to serve an Anglican community for an agreed period. This practice is already in effect in some isolated areas. Each bishop is free to decide whether such a ministry should include administration of the sacraments.

GENERAL CONVENTION

Reading the Wind VII: To Scan

As you read this, five members of the Summary Committee of the Executive Council are poring over the 295 pages of raw data collected from all but one of the 92 dioceses during the last weeks of 1972. The data are in sections: statements about mission, program priorities, new programs, and, finally, methods of funding. They deal with what is officially known as the General Church Program, that is, those activities agreed upon by General Convention and supported by the dioceses.

In the next series of reports, I will attempt to give you a synopsis of these data so you can read it at the same time that your diocesan does. By the way, at the end of January, each diocese will receive a copy of the data, unedited and placed in a folder according to an alphabetical listing of dioceses. This will be available from your bishop.

First, something about the section on mission. This is, as you might expect, the most subjective of the three. The participants at the diocesan meetings were asked to reflect on a number of statements about mission prepared by church leaders at various times, to see a film about how mass media saw the work of the church historically and, via discussion and individual insights, were asked to do what some felt was a few inches this side of impossible: namely, offer a statement about mission. Here are some examples, excerpted from the full text:

● **Connecticut** (First Province): "In our culture, the church's influence in the public sector requires visibility, as teacher and judge, so that government at all levels can deliver responsibly essential services to those in want. In our church, a strong lay apostolate must be well trained to witness effectively in parish and community. At the same time, this apostolate wants to be nourished in Word and Sacrament by a well-informed, pastorally-oriented, committed priesthood that can mutually uphold and sustain each other. To this end, new programs in evangelism, Christian education, stewardship, and parish training are urgently needed, national-

Continued on page 12

phi's religion department, and Paul Pitcoff, a film maker, who directs the university's motion picture department.

Several ideas formed in group discussions were to be tested during filming of encounters at St. Mark's: "It doesn't matter if you come together in communion over Wonder Bread, if the people around the table all feel the same about it, it's religion. . . . Film making can be a religious experience, if we all feel the same about the film. That's what religious feeling is all about. . . . Religious experience is more than one person doing something, or feeling something. People have to be related to each other at the same moment in time."

Mr. Pitcoff said, "The very presence of cameras, lights, and microphones changes the emotional environment not only for those before the lens but also for those behind it. . . . They can be transformed and film is both the agent of this change and the record of it."

It was explained that St. Mark's Church was chosen for the experiment because the traditional New England views of the communicants contrast with the religious activism of the rector, the Rev. Rob Cummings.

The resulting 16-mm film, tentatively called, "My Religion, Your Church," is intended for distribution through church channels.

CANADA

Policy on Intercommunion Stressed

Bishops of the Anglican Church of Canada warned that a recent statement welcoming baptized members of other bodies to Holy Communion does not commit their church to intercommunion.

Intercommunion is a sticky point in negotiations among the Anglican, the United Church of Canada, and the Christian Church toward possible organic union.

Clarification of the statement welcoming baptized non-Anglicans to communion was felt necessary partly because it raises the question of mutual recognition of ministers between the churches.

Several prelates said no such recognition was implied and that no provision was made in which clergy of different churches may celebrate in each other's parishes. The bishops decided that any comment from them on mutual ministries might improperly anticipate or circumvent proposals on the subject in the anticipated plan for union of the negotiating churches.

On opening communion to non-Anglicans, the House of Bishops declined to insert a clause which would have encouraged communicants of other churches who receive at Anglican altars regularly to seek confirmation in the Anglican Church. Bishops are left relatively free

WHEN WILL WE LEARN?

LITURGICAL uniformity has been a shibboleth in western Catholicism, and yet there are still advocates of one rite for all, regardless of circumstances. While it is true that the conduct of the liturgy in a parish needs perhaps to be familiar, for the sake of better participation, nevertheless, to plump for rigid uniformity is to fly in the face of church history. Today, in the Episcopal Church, despite the realistic attitude of the Liturgical Commission in providing three types of liturgy for trial use, lines are being drawn by clergy and laity who seem to want to polarize by declaring themselves able to worship in only one fashion.

The history of both Anglicanism and Romanism demonstrates that the superimposition of one rite has failed. In the Anglican Communion the principle of ritual uniformity broke down earlier; in the Roman Church it took longer because of rigidity. The Church of England tried to establish a monochrome liturgy at the time of the Reformation as shown in the preface of the 1549 Prayer Book: "And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: Now from henceforth, all the whole realm shall have but one use." At the time of the Counter-Reformation, the Latin Church also imposed one standard rite on its members, except that in the monastic orders and in some dioceses, exceptions were allowed. With both there were good reasons for this, but the principle broke down in Anglicanism in the middle of the last century and has recently been both officially and informally abrogated in the Roman Communion.

THE idea of liturgical uniformity contradicts both the ancient ethos of the Church Catholic and modern circumstances. Liturgy, rite, and ceremonial evolve: they cannot be fabricated overnight. If patterns of worship are changed from on high, populist revolt results, and extremism and overbalance emerge. In our own church we are in a state of liturgical chaos, just as the Roman Catholic body is: we range from fixed positions on



Should we worship in only one fashion?

the Prayer Book rite to the first, second, and third trial services. In some places, while, e.g., the Second Service is held to be the *ultra qua non*, the old form of the Creed and Lord's Prayer have had to be substituted by popular demand and the Prayer of Humble Access restored. The Third Service, meant for small, informal gatherings, is often used for large congregations. Extremist advocates of the Prayer Book rite fulminate that the trial services are a betrayal of Anglicanism and even of catholic order—ignoring two facts: one, that the First Service is the logical development the Prayer Book would have taken normally in its next revision, as influenced by common practice and the principle of return to the 1549 rite; two, that the creation of the Second and Third Services does not imply superimposition from on high, to the abolition of the old rite (the latter, even though at least one bishop has decreed that only the Second Service can be used in his diocese).

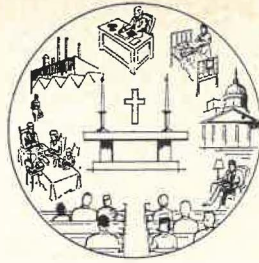
Those who decry the newly-devised Eucharists do not allow that local circumstances may call for variation; they are, in fact, out of step with both ancient practice and modern needs. On the other hand, those who believe that modern English and/or a less-structured rite are the answer want to leave church history behind; and in the case of the Second Service they ignore esthetic considera-

tions of the old English by raising shibboleth cries of "relevance" and "progress," which is to abrogate the principle of liturgical evolution and to ignore the possibility that contemporary English can become outmoded more quickly than classical language which endures.

Advocates of the Third Service and/or other informal adaptations abrogate principles of congregational worship: what is possible and even desirable in small groups becomes confusion when applied to liturgy celebrated by large congregations. Little rules and regulations regarding the use of the sacred vessels, traffic flow in the administration of the sacrament can, when disregarded, cause confusion and accident. Emotionalism is more apparent in small groups using the Third Service; when this emerges in a larger congregation, liturgical practices devised to control the situation are not present. While in intimate groups, emotionalism is good and even desirable for some people, when it is vented in larger groups the effect becomes almost ceremonial and is therefore lost. A communicant receiving the sacrament with tears in his or her eyes, looking deeply into the eyes of the minister and involved in relationship and feeling, can neglect the objectivity of the sacrament being administered. The subjectivity of the intimate and warm small group cannot be transferred to the larger congregational celebration without awkwardness and some inappropriateness.

A principle of liturgical worship is that it disciplines—it controls and channels individualism for the sake of the common action of the Eucharist; while liturgy does not stultify feeling, it directs it into objective worship. The ethos of the Third Service cannot therefore be reproduced on the level of the larger congregation. It becomes a violation of liturgical principle to attempt it. Individuals who cherish the relevance to them of the informal liturgical atmosphere should not seek to impose this as standard, universal practice, any more than proponents of ritual or stately ceremonial should disallow informal celebration of liturgy; each has its applicability. The wisdom of the Liturgical Commission in providing diversity in liturgy should not be thwarted by members of the church. "Trial liturgy" does not mean cleaving to one form, but using each in its proper setting. If we do not

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By ROBERTS E. EHRGOTT

follow ritual principles, we shall polarize ourselves and we shall stifle liturgical variety and adaptability. We might even subvert that love which is the essence of the Eucharist, if standpatters and progressives deny each other their rights.

THE Anglican position is based primarily on the "appeal to history," and in liturgies we can appeal to that part of the church's continuous past, present, and future. Liturgical uniformity is not a catholic principle, but a Reformation and Counter-Reformation practice. Until late medieval times, each province of the church and many of the monastic orders had their own adaptations or evolvments of the liturgy. While in apostolic days the liturgical ethos was most likely much like that of the Third Service, this did not last: extempore liturgizing died out as abuses emerged and were corrected; the familiar extempore ritual of one successor to the apostles became the more standardized, inherited rite of his successors in office, and liturgical change evolved constantly. Anglican Prayer Book revision was radical at first: translating and paraphrasing the Latin Eucharist into English was a bitter pill for many to swallow, just as it is today in the Roman Church, for many. The total liturgical life of the church cannot be frozen in any one form, whether it be the primitive rite or the evolved, uniform medieval rite, nor can a modern liturgy comprise all the elements of either.

The Liturgical Commission has presented the church with three alternative services. These are not meant as standards for us to rally round, but as opportunities for spiritual experience and growth. The variety and adaptability of these three modes of celebration ought to be used in the church; we cannot polarize ourselves as we did between Missal Masses and Prayer Book Communion Services or between Eucharist and Morning Prayer. Not only ideals of liturgical practice will be lost, but Christian love, in any such process. Proponents of ritual uniformity—seeking to impose standardization on the church on the basis of individual preference—at either extreme are counter to the ecumenical spirit which not only countenances variety, richness, and adaptability but presses for it in tolerance and in understanding of the historic Catholic Church.

Despite our attempts at ritual conformity we have in Anglicanism for the past 125 years had a variety of liturgical practice. While many of these practices are no longer "in," the principle of variety still obtains. Every parish has had its "early service": a said Eucharist without sermon, for those who want to worship in a manner they think is more quiet, hence "devout." This mode of celebration is in contrast to that of the later hour, which is usually "choral," with sermon and a larger congregation. Then too we have had daily Morning Prayer, universally conducted as a Sunday Morning Prayer, with the "unauthorized additions" of collection of alms, anthem, sermon, final prayers, and blessing. (By a curious twist, Morning Prayer on Sundays has informally evolved into a more universally standardized service than the rubricized Eucharist!) We would then do well to ask ourselves when we will learn—from our own past and present.

Why cannot a parish offer to God and to its people a variety of liturgical format consisting of all the modes of celebration available? Perhaps the Third Service could be used occasionally at the early hour for the smaller groups who attend then. The Prayer Book rite and the First and Second Services could be celebrated on alternating Sundays. If we cling to only one of these rites we are also losing

the opportunity to contrast the elements of each. "Trial" which involves concentrating on only one mode of eucharistic celebration does not necessarily do this—we can easily forget what the other rites are like. To impose only one rite on a congregation—even if by popular request they ask for it—is to fall into the old error of standardization, and the opportunity afforded by trial use is lost.

We have had great variety among our parishes in the past: why cannot we have this in each parish? The time has gone when our people remained in one parish for most of their lives: churchmen are among the most transient of our constantly moving population. They have become inured, in their moves from one part of the country to another, to all manner of modes of celebration. In fact, for 10 years the old question, "Is your parish High or Low Church?" has seldom been asked by newcomers.

For too long we deplored our lack of uniformity in services: what was actually our richness and strength, on the national church level. Now it is time to apply the time-tested principle of variety within each parish. We are likely to wind up with two rites in any event, as an application of typical Anglican "compromise"; the time is now, in this trial period, to become relevant both to historical continuity and current relevance.



Can the intimacy and warmth of the small group be transferred to a larger setting?

FEMALE PRIESTS: *Another Opinion*

By RICHARD S. M. EMRICH

SINCE I voted affirmatively in the House of Bishops on the ordination of women as priests and bishops, it may be of interest if I share with my fellow Episcopalians why I did so, and invite your comments.

My first thought, by the way, is that we ought to relax and defuse the issue, because none of us will, I am convinced, live to see a woman bishop (even if the matter is passed at the next General Convention), and because I doubt that any present reader of this will see a woman rector. I predict this because some Lutheran bodies, and Methodists, have ordained women for some time, and their women clergy are not in evidence. I predict this because 61 bishops voted no, which means they do not approve of the idea; and of the 74 who voted yes many will hesitate to accept women postulants because they would not be able to place them.

No revolution is going to take place; but, rather, a few bishops will test the matter while others watch. It is good to be realistic and free from illusions.

I voted for the ordination of women, and in so doing changed my mind, because I could not bring myself to vote no. It is no small thing to change a long tradition, and my feelings were sometimes with those who voted in the negative. My reasons for voting "yes" are as follows:

People should be treated as individuals, and we ought to stop our silly generalizing. Much nonsense is talked by some women's liberation groups, but a far greater nonsense is talked by arrogant men. People should be treated as individuals, and we ought to stop our sweeping statements about women as we ought to stop them about race. Dorothy Sayers says that when the debate was raging about the admission of women to Oxford, arrogant men asked, "Why do women want to learn about Aristotle?" The answer to that should have been, said Dorothy Sayers, "Women don't want to know about Aristotle—I want to know about Aristotle." In other words, treat

each person as an individual, and do not crush out dreams, hopes, and obvious abilities with sweeping generalizations.

When Bp. Wetmore was asked what women would be first ordained, he replied that it would be natural to ordain first the heads of our religious orders and our trained women theologians. And I would say, "Why not ordain a woman priest for work in a children's or a women's hospital?" Why not?

II

Christian theology has developed in two ways: First, guided by the Holy Spirit, there has been the growth in the church of the understanding of some great biblical truth—e.g., "In Christ Jesus there is neither male nor female." And, second, there have been discoveries and events in the outside world which the church has studied, and then rejected, or absorbed into her own life. An understanding of the creation story of Genesis was, for example, altered by Charles Darwin. After all, it is God's world; the Holy Spirit comes to whom he wills; and if something is true in the world, I doubt that it can be false in the church.

Now, when we look at the world, we see women as heads of state in India, Israel, and Britain. We see them as senators, representatives, college presidents, lawyers, doctors, and scholars. Does this new position of women in the world mean nothing to their position in the church? Is truth divided? If a woman can be an able head of state do I want to be bishop of a diocese which flatly refuses a woman, no matter what her abilities, a certain position simply because she is a woman? You begin to see why, even with my deep love of tradition, I could not vote "no."

III

I listened carefully in group and plenary discussion for the theological argument that would support the negative position. I heard only one that seemed to me to have power—that Christ chose 12 apostles, all men, and appointed no women apostles. When we add to Christ's action the long tradition of the church, I would agree that the weight of evidence should be heavy if we are to change. But surely I am not being casual when I see

chiefly a practical meaning, a commonsense, in Christ's appointment of male apostles—and not a profound theological meaning. Jesus of Nazareth was part of a patriarchal culture in which men were the public leaders, and from within that community he wanted to appoint the most effective leadership. And, further, in that day when travel meant hardship and danger, could a woman have traveled as did Peter? I think I see why God Incarnate chose men, and, considering the culture and the nature of the work, the reasons are practical. I believe also that a divine commonsense is required of us. Does the fact that he chose men mean that he would never have chosen women in different circumstances? Do we make a hard rule out of the omission when no negative word accompanies the omission? Do we make an everlasting law from his silence on the matter?

IV

It is, of course, possible that my position is wrong and my vote a mistake. After all, 61 bishops voted "no"; there is hidden wisdom in old traditions; and five good men reflected our uncertainty when they refuse to vote at all. On this earth we see through a glass darkly; we are men, not angels; and we do the right as God gives us to see it. There is always on both sides the possibility of mistake. But the mistake is sincere. It is said by some that the ordination of women would hurt our relationship with Rome. Why? Has Rome made no mistakes (assuming this is a mistake)? We believe that Rome in the last 150 years has made three massive theological mistakes, and most Anglicans disagree strongly with the papal position on birth control. And yet our friendship and understanding grows, and is one of the happier marks of the ecumenical scene. We know that Rome will in due course grow out of her mistakes and bury them. We grow together because we share essentials. So, assuming the possibility of a mistake in my vote, I would say, "If Rome can make sincere mistakes, so can we. If we are right, we will have provided leadership in the catholic tradition. If we are wrong, we will in due course correct ourselves. But if we are afraid to make any decisions after full debate and prayer, then we will never move at all."

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EDITORIALS

The New Thanatology

WE can give at least a qualified approval, but it has to be qualified, to a new academic discipline called "thanatology." Its object presumably is to teach people how to die sensibly.

At the University of Cincinnati students have been visiting funeral homes and cemeteries in order to get the feel of these places which one day they shall visit as active (but no, that can't be right) participants in the drama of death.

In Minneapolis, students have been trying on coffins for size and planning their own funerals. Says one of their teachers: "To them death is not morbid but exciting, dynamic."

The point of this new study, says University of Minnesota sociologist Robert Fulton, "is to bring a new perspective to death; to show that it is natural and to counter some of the euphemistic devices our society uses to hide death and dying."

We heartily approve of this war on those silly euphemisms, and to the crusading thanatologists we say, *Right on!* When our friend Jones dies and the mortician informs us that "Mr. Jones is now ready to receive visitors in the Slumber Room" we don't believe that Mr. Jones is anything of the sort. What used to be a part of Mr. Jones is now a corpse.

But some things that are being said by these new thanatologists are far from reassuring. It's easy to say, as they are saying, that death is perfectly natural, a part of life. All sorts of things are perfectly natural—or would be, if only we were perfectly natural ourselves, which we are not. We all need some instruction in the fine and exceedingly difficult art of being natural.

It is as natural to die as it is to breathe. No truism was ever more true, or less helpful to somebody in a sweat about his or somebody else's mortality. We breathe without anguish. We do not die without anguish. Any experienced doctor or nurse or pastor can tell the thanatologists that very few people die "naturally" in the sense they mean: relaxed, the opposite of up-tight, casual. If dying in that way is natural, it is also very rare.

If, as the teacher in Minneapolis says, these students are finding death "exciting" and "dynamic" it may just be that they are somehow getting hooked on as unnatural and phoney a set of euphemisms about it as those euphemisms they are trying to rout. We recall here the old story about an old chap attending a revival meeting. The preacher asked everybody who wanted to go to heaven to stand up. All did except this brother. There was consternation and questioning. Under cross examination he confessed that he wanted to go to heaven, and added: "But the way you put the question, I figured you was gettin' up a bus load for this evening." His failure to find the prospect of death "exciting" and "dynamic" was not only human, but wise and right.

Now that we have mentioned God we have tipped our own hand. The thanatologists in tax-supported institutions cannot teach a theology of dying. They must deal with the phenomenon as a purely natural one fully contained by purely natural dimensions. This is a

diriment impediment to doing anything like justice to the reality.

From the great Deep to the great Deep we go, and our dying is our return. Ultimately, our view of death will be determined by what we believe about the character of that great Deep. And so one must have a theology of dying even if it is an atheistic theology.

We wish the thanatologists well in their desire to help us get rid of the ghastly cosmetology of prevailing funeral practices. But we hope they will not simply replace that set of mendacious euphemisms with another.

The last act of the human drama is always tragic, as Pascal remarked. It is no less so for believers in the risen Christ, for whom, however, there is the comfort of his promise that beyond this "last" act there is another one.

How Do You Lose Your Exemption?

THE Rev. Billy James Hargis's Christian Echoes National Ministry, commonly known as the Christian Crusade, has lost its tax-exempt status, by the ruling of an appeals court which reversed an earlier decision by a federal district court upholding the tax exemption. It was ruled that this group's activities are sufficiently directed toward influencing legislation and supporting candidates to warrant classifying it as a political organization.

Christian Echoes is an ultra-right-wing group which frequently urges people to support its militantly anti-liberal positions by writing their Congressmen on various public issues.

We have no tears to shed for it in this adversity. For one thing, the blow will not leave the Rev. Billy & Co. helpless on the ropes. They can get all the money they need. For another thing, this group is most unchristianly anti-Semitic. For this and other reasons we find it hard to love.

But we call attention to a fact of the case which, according to our liberal contemporaries, just can't happen under the Nixon Administration: The revenue's axe has fallen, not upon a liberal outfit but upon a right-wing one. Henceforth let no man say that this cannot happen under King Richard. It has happened.

And we invite further attention to the fact that no court has told us yet just where is that line that a tax-exempt religious body must cross to become a taxable political body. A year ago we raised this question with the Internal Revenue Service concerning the Cathedral of St. John the Divine in New York. It had been the scene of a Dump Nixon Concert for which admission was charged. (So it was labelled before the event, to the consternation of the consenting Bishop of New York who, after the event, insisted that it was absolutely non-partisan.) The answer we got from the Commissioner of I.R.S. was pretty hazy. What it amounted to was that the cathedral hadn't been political enough. Presumably Billy James Hargis went a bit further than the Nixon-dumping cathedralites.

We're still not clear, so we ask again: What does a religious body have to do to become taxably political?

ly, and locally, including the training of diocesan leaders. To feed the church, a major priority is the spiritual and intellectual formation of persons for the priesthood and financial support for the church's seminaries."

● **Maine** (First Province): "In response to the longing search of people of all ages for good news, the church needs to present the Gospel of Christ with the most effective possible means. This must begin with the church's own life, placing the primary emphasis in the renewal of commitment, and the understanding of the faith by church members. Organizational and material interests must be subordinated to church renewal, using the most effective contemporary educational methods and materials. . . . A deliberately planned central emphasis of evangelism is suggested. All this includes the realization that the lay ministry (95% of the church) is the best means of one-to-one evangelism."

● **Atlanta** (Fourth Province): "To further the mission of the church and to increase its effective strength the church must put its own house in order by spiritual renewal: by reconciliation within the church as to its recently asserted and continuing role in society; and by establishing a new and better commitment to Christian stewardship. . . . The church must exercise its prophetic role in relation to society with respect to its greatest needs. Some examples: family breakdown, poverty, crime and violence, public education, and the quality of life in the environment."

● **East Carolina** (Fourth Province): "As strengthened by the philosophy of self-determination, not only for minority groups but same applied to middle America, so that they can also find their own mission. There should be more emphasis in the church on an intensive personal response to the Gospel of Jesus, as a necessary empowerment to witness to society as a servant church."

● **Chicago** (Fifth Province): "The need of the church is to define what it means to be a Christian in the Anglican tradition in today's world. To accomplish this end, the General Church Program can provide for the education and training of all Episcopal churchpeople at all levels, that they may come to know themselves and their heritage; and can provide the tools of communication necessary to proclaim the uniqueness of the Christian message through the behavior of its believers in words, action, and sacrament."

● **Eau Claire** (Fifth Province): "We see the need for a national program of

education that will produce informed and motivated Episcopalians. . . . We are concerned about the personal evangelism of members of our church, as well as the need for a program of evangelism directed from the national church."

● **Colorado** (Sixth Province): "The General Church Program should place first things first, and an informed and inspired clergy and laity will better serve the church in its work in the world. . . . The GCSP has relegated the church to a social service agency, omitting the vital function of helping those it has aided financially toward salvation through Jesus Christ. There has been too much emphasis on ministering to obvious needs, without providing the proper coordination of this ministry with a much-needed training and spiritual renewal of clergy and laity at the same time."

● **Minnesota** (Sixth Province): "The national church must reorient its programs so that its primary goal shall be to promote conversion of the people within, so that they in turn may execute the mission of the church in the world."

● **North Dakota** (Sixth Province): "Measures should be taken to keep the parishes in contact with what the national church does and why it does it. An aid in this project would be more contact people in the field and more representation of small parishes on the Executive Council. . . . A greater effort should be made to develop the role of the lay person so he sees himself as a partner with the clergy in the responsibilities of proclaiming the message of Jesus Christ."

● **New Mexico & Southwest Texas** (Seventh Province): "The mission of the church is to feed the spiritual need of the man in the pew. . . . An understanding of mission suggests that the primary response of the church is not the doing of moral and just deeds in the social, political, or economic spheres of life (though such deeds are or may be the proper response in faith of the renewed and recommitted man). Rather, the church's first response ought to be one of thankful acceptance of God's loving, redemptive acts in a community which makes possible individual and corporate renewal and recommitment to the cause of Christ. We see this as *the* basic question of emphasis or priority, not couched in terms of either/or but in terms of what comes first in faith."

● **Alaska** (Eighth Province): "The mission of the church is to present to each person, in his situation, the Gospel of Jesus Christ; and that the mandate to do this is given to every Christian; we believe that the General Church Program must meet the following needs: the training of clergy and laity in evangelism . . . training of lay people to enable them to fulfill their ministry . . . continuing edu-

cation of ordained clergy . . . to be engaged in such social action as is not compartmentalized into physical, or mental, and spiritual, but ministers to the whole man."

These have been excerpts only. Only some might reflect your feelings, but all opinions are being considered.

CHARLES R. SUPIN

Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.

NCC

Government Asked to Admit More Ugandans

The National Council of Churches has asked the federal government to allow a second thousand Asians expelled from Uganda to be resettled in the U.S.

The Rev. John Schauer, director of the immigration and refugee program of the NCC's Church World Service, said protestant families have offered to take more of the refugees than his agency has people to place.

Of an initial 1,000 Ugandan Asians certified for resettlement in the U.S., Church World Service placed 251. The Lutheran Immigration and Refugee Service placed 326. The other half of the group was handled by five other religious and humanitarian agencies, including the U.S. Roman Catholic Conference and United HIAS, a Jewish organization.

Mr. Schauer said there is "no question" of the ability of protestant refugee agencies to place another thousand. He added that the increase would mean about 250 to 300 families.

The appeal was sent to President Nixon, Secretary of State William Rogers, and Attorney General Richard Kleindienst. The National Council said that more than 2,000 Ugandan Asians are in European resettlement camps but that there is no assurance they will be allowed permanent residence there.

ANGLICAN COMMUNION

"International Election" of Leader Urged

"International election" by the worldwide Anglican Communion of the next Archbishop of Canterbury has been suggested by a prominent theologian in *The Churchman*, Church of England theological journal.

He is the Rt. Rev. Stephen Neill, professor of religious studies at Nairobi University in Kenya, who was formerly a bishop in the Church of South India.

In his article he asks whether the time has come when the leadership of the Anglican Communion should be filled by some process involving international election.

Dr. Neill writes: "It might seem odd

if an American were to become the first subject of the Crown under the royal dukes, but the Church of England has found solutions to much more difficult problems than this. And if the Anglican Communion is to become genuinely a worldwide communion, surely some provision must be made, as in the Church of Rome, for international election."

(In the official State Order of Precedence in England the Archbishop of Canterbury comes immediately after Queen Elizabeth, Prince Philip, and royal children and dukes.)

Dr. Neill contrasts the influence recent Popes have had on world history with the "relative impotence" of successive Archbishops of Canterbury, which, he claims, has happened in spite of the Church of England having had the better leaders.

"To an astonishing extent the (two) English provinces seem to think and act as though they were the Anglican Communion, and have failed to realize that the Provinces of Canterbury and York are the most provincial and backward of all the Anglican provinces," he says.

If the present Archbishop of Canterbury were to decide tomorrow that the time had come to take his well-earned rest, Dr. Neill adds, it would be possible to name seven or eight non-English Anglican prelates with at least as good a claim to election as any incumbents of English dioceses.

ABORTION

Planned Parenthood Aide Makes Charges

An official of Planned Parenthood in New York charged that President Nixon is leading the New York State anti-abortion campaign by "virtually" requesting Terence Cardinal Cooke to head the move for abortion law repeal.

Alfred E. Moran, executive director of New York City's Planned Parenthood office, also declared that abortion supporters this year are going to make their defense of the current liberalized law "a clear-cut religious issue."

Two spokesmen for the New York Roman Catholic Archdiocese responded to remarks made by Mr. Moran during a press conference he called to announce a coalition campaign to "educate" people in the state and the legislators (who last year voted to repeal the law) "on how the law is actually working."

Msgr. Eugene V. Clark denied that the President or the White House has anything to do with church opposition to abortion. "It is a matter of Christian principle that antedates any American President's administration. It is also a moral issue, but it is also a constitutional question of the protection of human life."

The Rev. Timothy A. McDonnell said that Mr. Moran's intention to make abor-

tion simply a religious issue is a "smoke-screen" aimed at confusing the entire question. He indicated that abortion supporters, by attempting to confine the issue to religious arguments, are trying to get away from the legal issues of right to life and the recourse of the unborn to the protection of the law.

In a letter to Cardinal Cooke written last May, President Nixon said he wished to ally himself "personally" with the cardinal's opposition to the New York abortion law and agreed with the Roman Catholic position calling for repeal of the law.

In launching what it claimed was a "massive, statewide" campaign to preserve the liberal abortion law, Planned Parenthood indicated that it might accept some minor changes in the law such as reducing the 24-week limit (present law allows abortions up to the 24th week of pregnancy) to 20 weeks.

Fr. McDonnell said: "The question is still one of taking human life."

SOUTH DAKOTA

Two Cathedrals - One Goal

Two Sioux Falls, S.D., cathedrals presented a service for Christian unity at Calvary Episcopal Cathedral. All in the community were invited to attend.

The time chosen for the service marked the anniversary of the consecration on Jan. 11, 1972, of the Rt. Rev. Harold S. Jones, Suffragan of South Dakota, in a ceremony held in St. Joseph's Roman Catholic Cathedral, Sioux Falls.

Clergy from both cathedrals took part in this year's service, with the format based on "Lord, Teach Us to Pray." The cathedral was filled with the familiar strains of "The Church's One Foundation," "How Bright the Morning Star," and "Now Thank We All Our God."

The welcome was given by Calvary's dean, the Very Rev. Paul J. Davis, who expressed the hope that the service would become an annual one. The dean also read a letter from the Rt. Rev. Walter Jones, Bishop of South Dakota, who was unable to be present for the service. Bp. Jones endorses and encourages such gatherings of Christians from the two churches "so that we may begin to know and care for one another more deeply."

The homily was given by Msgr. John J. McEaney of St. Joseph's, who pointed out some "great strides" taken along the road to Christian unity. When he was ordained 30 years ago, he said it was unthinkable that he would enter any non-Roman church; that he would serve as the preacher for a joint service was inconceivable. He, too, endorsed all local efforts to observe the Week of Prayer for Christian Unity.

The Most Rev. Lambert Hoch, Roman Catholic Bishop in Sioux Falls, also expressed a desire to participate in any future joint service.

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Book Reviews

THE RENEWAL OF AMERICAN CATHOLICISM. By David J. O'Brien. Oxford University Press. Pp. 302. \$7.95.

David O'Brien thinks that Christianity does not mean the worship of the Holy Trinity and the preaching of the Gospel of Jesus, but that Christianity is radical left-wing political activity. Yet, unlike the savage "liberal crusaders" in 1964, David O'Brien is not trying to chase conservative Christians off the face of the earth. He might even be willing to dialogue with them, noting certain "eschatological" aspects in common. O'Brien is in no way vicious towards those who do not hold his point of view, yet in an amazingly calm way he becomes absolutely irrational almost every time he mentions Vietnam.

It is especially gratifying to note an O'Brien giving credit to the English Roman Catholics of the early republic for having plotted the successful future course of their church. Although, and perhaps justly, he criticizes his church, Dr. O'Brien does not directly attack his religion. Yet he often implies that the continued existence of Roman Catholicism in America is something of very questionable necessity. Evidently the "movement" is meant to take the church's place. O'Brien is obviously convinced that the "elitists" of the "movement" are the heralds of the "Kingdom of God" on earth. What the "elitist" minority thinks, wants, and feels is presented too often as everybody's "think, want, and feel." In a sense isn't the new "elitism" of the "movement" just another form of something very old—something which smacks of "The-One-True-Church," the ghetto, the siege-mentality?

Some questions concerning *The Renewal of American Catholicism*: Is Dr. O'Brien a Christian or a humanist? If he defines "Christian" as meaning "humanist," further clarification and more precision would seem called for. Can the meaning of the expression "live the faith" be narrowly defined as "political activity," nothing more, nothing less? Does O'Brien confuse "Kingdom of God" with "Kingdom of Man" or with "Kingdom of This World"? What exactly is his full theology of the "Kingdom of God"? I think David O'Brien might study Gnosticism and Pelagianism in order to understand better what the Kingdom is *not*.

(The Rev.) DAVID G. KENNEDY
Roman Catholic Diocese of Burlington (Vt.)

RICHELIEU. By Louis Auchincloss. Viking. Pp. 263. \$16.95.

Louis Auchincloss is as versatile as he is talented. Only a writer with an extraor-

dinary range of talent could write such a novel as *The Rector of Justin* and such a biography as this one is. Unlike most historians who deal with the crafty cardinal, Auchincloss sees him as neither heroic saint nor arch villain but as he was—a richly gifted human being who hungered for power, got it, then knew how to use it and keep it.

If the price staggers you, be advised that this is an elegant product of printer's craftsmanship illustrated with many superb pictures. *Richelieu* is the kind of book you want to return to, either to re-read, or to look at the pictures again; or both.

DICTIONARY OF AMERICAN PHILOSOPHY. Edit. by St. Elmo Nauman, Jr. Philosophical Library. Pp. 273. \$10.

This *Dictionary of American Philosophy* is a very useful book for the student of philosophy: actually a biographical dictionary including sketches of American philosophers (including some very minor ones) from William Ames (1576-1663) to Noam Chomsky (1928-). The sketches are necessarily brief, for there are in all 147 entries; but enough is said about each person to indicate his philosophical significance and contribution. The term "philosophy" is broadly interpreted, since among the "philosophers" here dealt with are such figures as Lincoln, John Woolman, and Mark Twain.

WHITE ROBE, BLACK ROBE: Pope Leo X—Martin Luther and the Birth of the Reformation. By Charles L. Mee, Jr. Putnam's. Pp. 316. \$7.95.

No one who is even vaguely interested in the Reformation can afford to pass up this book. Basically it is dual biography developing alternately, chapter by chapter, first the life of Leo then that of Luther. The book, though, is much more than merely biography; it is the very life and breath of one of the great eras in the history of man.

In terms of important new information or insights about the life of Luther, the causes of the Reformation, or the machinations of princes (including those of the church), the book offers very little. The material on Leo will probably be new to all but the specialist, mainly because history loves a winner. So it is the winners who are most frequently written about, and, contrary to his own thoughts at the time of his death, Leo was definitely no winner.

In the eyes of history, Luther is the dominating personality of the first quarter of the 16th century and as *White Robe, Black Robe* progresses toward the inevi-

table clash between Luther and Leo the personality of the monk gradually begins to dominate the book. If it were otherwise the book would have failed. It is to Charles Mee's credit that he allows Luther to squeeze Leo out of his position as the central figure in the book. Mee obviously knows his cast of characters well (and they are legion: Medici, Borgia, Hohenzollern, Fugger, Raphael, Michelangelo, Erasmus) and it is primarily his sensitivity to them that makes the book such a solid piece of work.

Mee also has a sensitivity for his readers. His style is lucid and direct, though he has a glorious capacity for understatement which, coupled with an excellent sense of timing, makes the book frequently uproariously humorous. The book is well endowed with figures, dates, events, names, places—the mortar of history. Yet like any mortar skillfully used, it binds together; it does not obtrude.

White Robe, Black Robe will be to Reformation studies what Garret Mattingly's *The Armada* is to Elizabethan studies: you can know the period, but you can't have lived in it until you have read the book.

ROBERT J. SCHWARTZ, JR., Ph.D.
Central Missouri State College

◆
THE WAY THEY SHOULD GO. By D. Bruce Lockerbie. Oxford University Press. Pp. 169. \$5.95.

The Way They Should Go is the story of Stony Brook School from its inception to the present. It is the parable of the mustard seed in the guise of a 20th-century secondary school. Like many church schools, Stony Brook's impact has greatly exceeded its humble beginning and annual size.

This is no mere recounting of the founding and the trials of a boy's college-preparatory boarding school, but rather the carefully woven account of a love, a reverence, and a commitment—Bruce Lockerbie's love for Stony Brook, his reverence for its first headmaster, Dr. Frank E. Gaebelein, and both men's unswerving commitment to Jesus Christ.

The basic premise of this work is that there must be a Christian alternative to secular-based education. Mr. Lockerbie makes a strong case for the church school. With Stony Brook as the example, the author examines various aspects of the ongoing life of the school as well as the action, reaction, and interaction of the headmaster, the faculty, and the student body. This is done with candor, humor, and yet a reverence for the seriousness and importance of the work of the school centered in Christ.

It was in John Dewey's day that Stony Brook was founded—1921. Both the school and its first headmaster appear to be in the long line of prophets provided by God as correcting agents to a people gone astray.

For those who are either iconoclastic or irreverent concerning education in general or church schools in particular, I commend this study for your pondering. You may be brought up short when you consider the point made over and over again by the author that all aspects of education—curriculum to pedagogy to faculty selection—should be centered in Jesus Christ. Why, with that as a center, one may even begin to ponder anew that the sustaining factor may be the efficacy of prayer instead of the latest pedagogical method. *Heavens!*

(The Rev.) LOUIS H. HAYDEN, JR.
St. Stephen's School, Bradenton, Fla.

◆
THE SPIRITUALITY OF TEILHARD DE CHARDIN. By Thomas Corbishley. Paulist Press. Pp. 126. \$1.45 paper.

This nice little book does not present Teilhard as particularly exciting. Almost all the Rev. Thomas Corbishley says is already on tap in Anglican theology—for example, the stress laid on the cosmic significance of Christ: we know that this is not a novel approach. It is said that the Ignatian *Spiritual Exercises* contain the root of Teilhard's thinking; yet there is no explicit emphasis on the will, which is dominant in Ignatius.

However, *The Spirituality of Teilhard de Chardin* is well written and will be of value to those who cannot grasp the traditional ways of mysticism, or if they are sated with them and need another prospect. It is notable for its emphasis on a spirituality with which most Christian mystics are familiar—"what Christ is doing in and through the church is to unite the personal and the universal."

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

◆
TWENTIETH CENTURY FAITH. By Margaret Mead. Harper & Row. Pp. 172. \$6.95.

Sub-titled "*Hope and Survival*," this volume's chief value is that it brings together under one cover various lectures, articles, and essays Dr. Margaret Mead has written over a period of the past 20 years, underlining her own deep vision of a better world social order, implemented through our great scientific and technological progress. *Twentieth Century Faith* is volume 25 in the "*Religious Perspectives*" series planned and edited by philosopher Ruth Nanda Anshen.

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Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.

Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

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; Mass Daily; Sat C 4-5

STAUNTON, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

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.