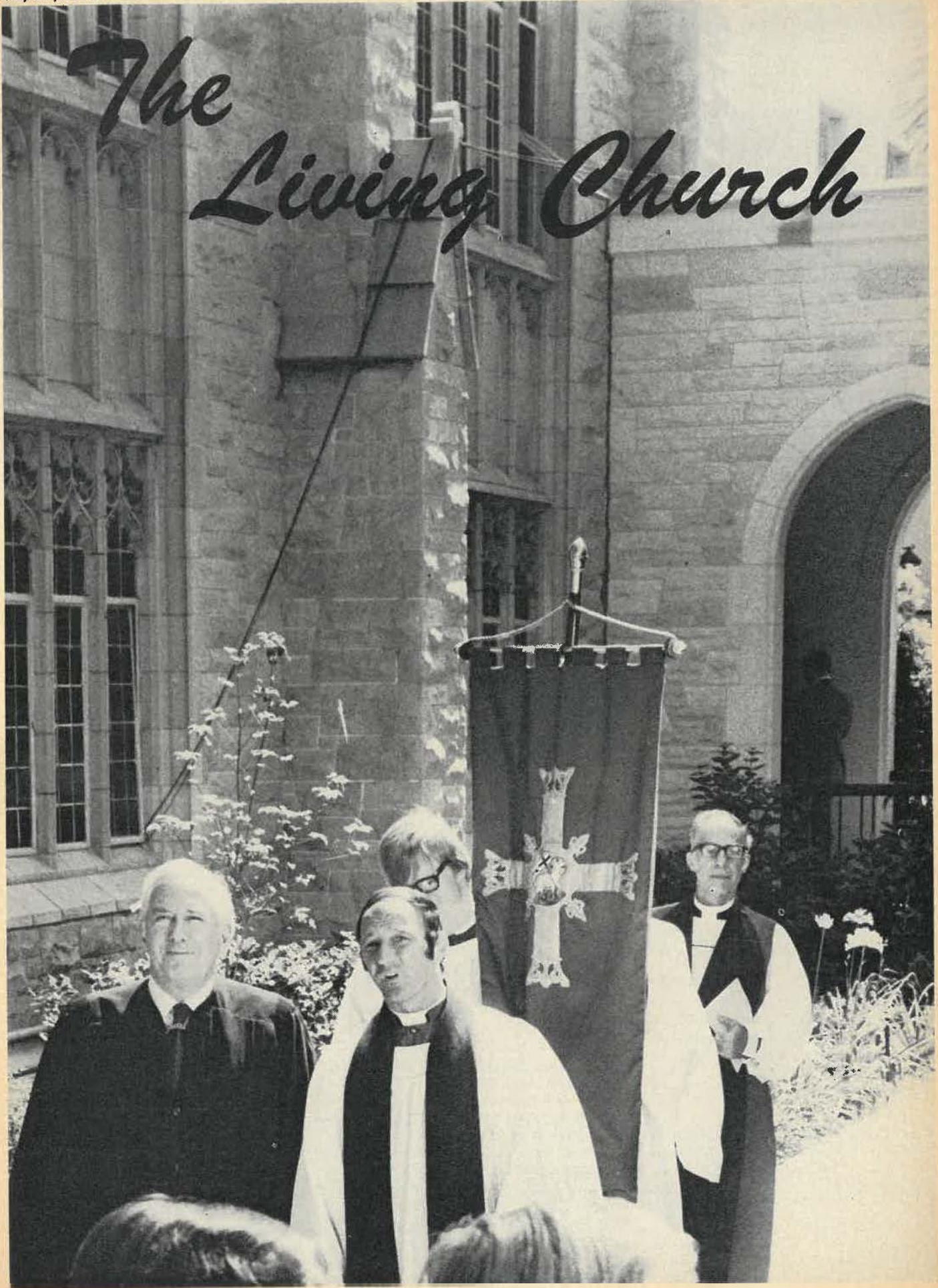
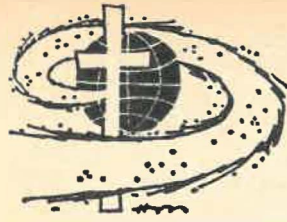


The Living Church





With the Editor

FROM time to time this editor is accused by his critics of being uncharitable toward those with whom he radically disagrees, and sometimes, as he examines his conscience after the event, he finds himself in reluctant agreement with the critic. Three centuries ago Robert Burton well reminded us, in his *Anatomy of Melancholy*, of how much more cruel the pen can be than the sword. We are never obligated to be uncharitable in controversy. But what is uncharitableness, as distinct from "speaking the truth in love" or "Christian candor"? It isn't always easy to distinguish the two things; but when I feel guilty of the offense it is usually because it seems to me, in retrospect, that I didn't give the other fellow a benefit of the doubt as to his motivation. It's one thing to say that somebody's view of capital punishment is atrocious, considered as a philosophical position. It's another thing to say that he holds that view because he's a butcher or sadist at heart. As I see it the latter is uncharitable, the former is not.

Discussing this question of capital punishment in *The Christian Century* of Apr. 25, the eminent English Christian journalist Trevor Beeson speaks of "the President Nixons of this world who believe that respect for life is best shown by depriving others of it." I offer this in evidence as a pure specimen of malice prepense. If you are writing a textbook on the subject and are looking for good, sharp, clearcut f'instances, you'll hardly find a better case of it than this one.

It's nice to hear somebody else say of us Anglicans that now and then in our odd fumbling way we hit upon the *mot juste*. The late great Roman Catholic ecumenist, Dom Lambert Beauduin OSB, one day passed the Protestant cemetery in Rome where Shelley is buried. An inscription over the gate caught his eye: *Resurrecturis* ("To those who will rise"). He reflected for a moment, then said to his companion with a sigh: "It takes the Anglicans to think of that. We would have put up a skeleton's head and two shin bones."

I don't know, and am almost afraid to inquire, how many people are left who are interested in what happened to Achilles and Hector in later legend; but it ought to be a matter of some devout imaginative concern to Christians. Many years ago, in *The Everlasting Man*, G. K. Chesterton noted that Achilles, the valiant

victor in the great fight, was regarded as a kind of demigod in pagan times. But with the dawn of the Christian era "Hector (the valiant loser) grows greater as the ages pass; and it is his name that is the name of a Knight of the Round Table and his sword that legend puts into the hand of Roland, laying about him with the weapon of the defeated Hector in the last ruin and splendor of his own defeat. The name anticipates all the defeats through which our race and religion were to pass; that survival of a hundred defeats that is its triumph."

If the Fourth Gospel records an historically authentic word of Jesus (Jn. 12: 32) it is to be understood that our Lord foresaw that his defeat at the moment would be his victory through the ages—that by being crucified he would draw all men to himself.

Why is it that the vanquished Hector becomes our hero, after our heart and imagination have been baptized into Christ, rather than the victorious Achilles? Partly, no doubt, because in Homer's story Hector is more attractively human than the sulking Achilles. It is hard to read the account of his saying goodbye to his wife, tossing his infant son up in the air and laughing at the babe's fear of his horsehair plume, without getting choked up. No story teller since Homer has surpassed him in his uncanny ability to evoke emotion by mere suggestion. But surely the primary reason for Hector's appeal to our hearts is something that is already in our hearts—the awareness that we, too, are losers in our joust with death. A man who can resist death as Achilles does, because he's immortal (except in his heel) and therefore virtually invulnerable, leaves us cold. It is Hector's vulnerability that endears him to our hearts; and also Christ's. Hector is a mythic prototype of Christ in this one respect.

And in another respect too. Hector and Christ are both soldier figures. Recently William F. Buckley, Jr., had as his guest on *Firing Line* the venerable Lord Soper, an English Methodist cleric who is a pacifist and a socialist. Bill let the old gentleman get away with saying that Jesus was a pacifist because he advocated turning the other cheek and he didn't let his followers draw the sword in his defense (as if, militarily, it would have done them any good!).

If Jesus had been a pacifist, he would never have praised a Roman officer's military obedience as a paradigm of sav-

ing faith (Mt. 8:9-10) and he would have ordered the man to quit his profession. But more importantly, Jesus spoke of himself as a warrior. Like Hector, he was a warrior whose momentary defeat would give him the eternal victory over all the ages. The difference is that Hector is fiction, Christ is fact.

Is all this that I've been saying about the Hector legend rather far-fetched as commentary on Christian theology? It may seem so, especially to the prosaically minded. But George Santayana was only one among many reputable philosophers who would say that this is how theology really ought to be "done." "In imagination, not in perception," said he, "lies the substance of experience, while knowledge and reason are but its chastened and ultimate form."

To J.D., who this spring will retire from a long career of teaching: In his *Proverbs of Hell*, William Blake has exactly the right counsel for you, and I've an idea you have been too busy to read Blake, so here it is. (Anybody else reading these lines is welcome to put on the same good shoe.) "In seed time learn, in harvest teach, in winter enjoy."

To Henry Carey:

I ponder the following facts about you and am mystified: You wrote *Sally in our alley*; may have written *God save the King*; may have been the bastard of that very clever aphorist George Savile, Earl of Halifax; and a contemporary said of you, "He led a life free from reproach and hanged himself Oct. 4, 1743." That you wrote the piece about Sally reveals your capacity for "heart-easing mirth—buxom, blithe, and debonaire." If, as reported, you lived free from reproach, you combined virtue with fun. So we come to what happened on Oct. 4, 1743. What was it that broke you, I wonder; too much of being George Savile's son, perhaps? Whatever your reason, I trust you now realize how deeply people like you hurt the rest of us when you take your own lives. One who could write *Sally* (and that marvelous parody of yours called *Namby-Pamby*) and also live a life without reproach is a living demonstration to us all that life, when lived rightly, is too rich in joy to be cut short by a minute. Whatever it was that convinced you otherwise, it must have seemed unbearable. God love you, and may you, with Lazarus once poor, have everlasting rest.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$3,912.29
Receipts Nos. 13,270-13,362, May 2-8 6,025.00

\$9,937.29

Letters to the Editor

Ordination of Women

I was saddened to read the editorial by the Rt. Rev. Frederick C. Lawrence [TLC, Apr. 29] responding to the question of the ordination of women to the priesthood. Saddened because he enjoyed his stature of being able to "vote a town dry, and then move out." This is for the most part to what Bp. Emrich directed himself, and Bp. Lawrence concurred.

What we need is some theological study, reporting, and discourse on the doctrine of ministry and priesthood. We might even need to reexamine definitions, and doctrines of ordination. As of yet, I have not read, or heard anything to these points. As a recent "Yale/Berkeley Divinity School" graduate, I met many women who, as the Rev. Dr. Miller points out in his letter [TLC, Apr. 29], were well qualified for ministry in the church, but he holds a different concept of "priestly role," and "qualifications" then the one taught to me in that same institution, and by the church. I have a feeling that even some of our bishops have lost touch with this definition of "priestly role," which I share in only by their leave.

There are many facets of the church that are not biblical, as well as many that are. The inclusion or exclusion of anything doesn't give us license to do what we want. If change is to come about then I for one feel that the burden of "proof" is on those who would declare the change to be necessary. To this date, I have not read or heard any swaying arguments on either side of this question, but I am waiting.

(The Rev.) RONALD S. GAUSS
Curate at St. Paul's Church

Lubbock, Texas

After Vietnam

It is surprising that TLC should publish, and thereby appear to endorse, the views expressed by the Rev. William W. Rankin II, in *After Vietnam* [TLC, Apr. 15]: views which are 75 percent wrong!

Fr. Rankin says in the antepenultimate paragraph of his article, "We don't need any more law, we need mercy; we don't need any more order, we need compassion; we don't need any more vengeance, we need forgiveness; we don't need any more honor, we need love." The words he contrasts so dramatically are not necessarily antithetical. True enough, we need mercy, but we also do need more law—not necessarily new laws, but better enforcement of the laws we have.

The Cover

In procession at St. John's Cathedral, Jacksonville, Fla., prior to the Law Day 1973 service at which Warren E. Burger, chief justice of the United States Supreme Court, spoke, are (l to r): Justice Burger, the Very Rev. Frank S. Cerveny, dean of the cathedral, and the Rt. Rev. E. Hamilton West, Bishop of Florida. A complete report on the event appears in this week's news section.

True enough, we need compassion, but we also do need more order, so that it will be safe to walk on our cities' streets. True enough on both counts, we don't need any more vengeance, we need forgiveness—for vengeance is the Lord's. True enough, we need love, and Fr. Rankin may not need honor, but most of us definitely do.

Fr. Rankin is, of course, entitled to his own views; but, if you did not wish to put TLC's *imprimatur* on them, they should have been in a letter to the editor, rather than in a page article.

WALTER K. BELT

Newport, Ore.

The views expressed in contributed articles in TLC are not necessarily those of the Creator—or of the editor. Ed.

Advent Color

Regarding a writer's characterization [TLC, Apr. 25] of the new trial calendar for Advent as "gloomy and depressing," and his plea for something other than funeral purple—two comments:

First, the historic church did not intend liturgical purple to be the blatant color which is now found in most vestments and paraments. A softer violet has historically been the norm until comparatively recent times.

Second, a simple means of escaping the violent purple seen today is to use blue. For one thing, purple is much too royal a color for penitential or semi-penitential seasons. For another, blue has always been an alternative to violet in the English use.

The earliest English color sequence is that of Lichfield, dating from the early 13th century. It provided for blue, violet, grey, or black (all taken to be variants of the same color) for both Advent and Lent. The color sequence of Wells, a century later, stipulated blue for Advent, and so have subsequent usages.

(The Rev.) DALE ELLIS AVERY
Lakeside, Conn.

Our Question Answered

Re: The editorial statement [TLC, Apr. 22]: ". . . and I wish somebody could persuade my moral sense that this was as it ought to be."

Since, philosophically at least, we hold life and thus a threat to life much dearer than a threat to property, the punishment for the one is greater than the punishment for the other.

(The Rev.) JOHN BLAKSLEE
Director of Development
Nashotah House

Nashotah, Wis.

Our original editorial reference was to the stiffer sentence given to some young robbers who had used the threat of violence than to an embezzler who had merely swindled people out of their money. We expressed the wish that somebody could persuade us that this was morally right. Fr. Blakslee has now done so. Ed.

Find Out About "NEW RESOURCES" Leading To SPIRITUAL GROWTH Spiritual Frontiers Fellowship

. . . a group of concerned Christians (laity and clergy) who believe in prayer and God's healing power . . . invite you to become acquainted with "New Resources" being used in the quest for inner development that leads to spiritual wholeness.

Write for information packet.

Spiritual Frontiers Fellowship
800 Custer Avenue
Evanston, Ill. 60202

World's most beautiful
HAND MADE

ALTAR
LINENS

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 20-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 20¢ a word for a single insertion; 18¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.00 for any insertion. See details on page 15 or contact *The Living Church Advertising Department*.

SPRING...

a time to introduce

parishioners to

The Bundle Plan



Spring is the ideal time to introduce THE LIVING CHURCH to your parishioners. And this spring is a particularly good time to do it. THE LIVING CHURCH is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

We are continuing our effort to make this magazine more helpful to more people. We believe that all Episcopalians and all parishes can be helped by the many useful features we have on our program for the coming months.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$5.20 a month for a four-week month and \$6.50 a month for a five-week month (26 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of THE LIVING CHURCH they will be even more effective in their ministry and in their help to you? If so, send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____

The Living Church

Volume 166

Established 1878

Number 21

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,†† vice president; The Rev. Carroll E. Simcox,†† secretary; Robert Hall,†† treasurer; Warren J. Debus,† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. G. Paul Reeves,† Bishop of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,†† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.†† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber.†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Leyer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Letters to the Editor	3
Book Reviews	14	News of the Church	6
Church Directory	16	People and Places	15
Editorials	13	The Cover	3
Things to Come	6		

FEATURES

Teilhard, the Gospel, and Ecology	5
Executive Council Report	6
Priestesses	10
Through Him (verse)	12

THE KALENDAR

May

- 27. Easter VI
- 28. Rogation Day
- 29. Rogation Day
- 30. Rogation Day
- 31. Ascension Day

June

- 1. The Visitation of the Blessed Virgin Mary
- 2. The Martyrs of Lyons
- 3. Easter 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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Teilhard, the Gospel, and Ecology

Hugh McCandless

TODAY we shall have heard and sung and said many hymns of creation. But one of them, Psalm 104, differs from the others. While they emphasize our gratitude for the fact that God seems to have made this all with mankind in mind, Psalm 104 points out that God too enjoys the universe. He made the great whales to play in the sea, and take their pastime therein. If we spoil this earth too much for him, he might well decide that he would enjoy it better without us!

Even when we are not exploiting and polluting and spoiling God's world, spoiling everything for ourselves as well as for others in the process, as the epistle points out, the world is still not a machine that operates itself without God. God rules the universe, even when parts of it do not suit us, like the darkness of the night, when the lions roar after their prey.

Teilhard de Chardin offers us a wonderfully hopeful point of view. He implies that all our struggles and false steps and self-corrections will not merely help us to survive, but to *supervive*. Every crisis, every crucial time, every crux of history, every cross mankind puts on itself, every crossroads of decision, will lift us up, and bring mankind together, in his view.

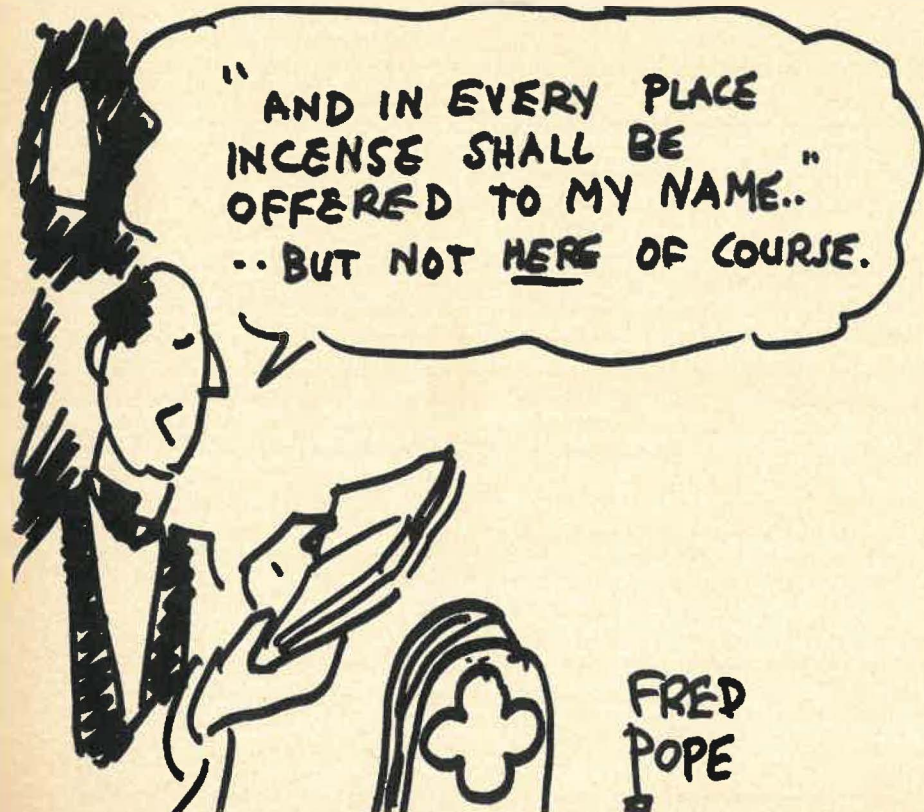
This means hope for the future, and is a most imaginative scientific theory. But

This sermonette was preached, on Rogation Sunday 1972, by the Rev. Hugh McCandless, D.D., retired rector of the Church of the Epiphany, New York City, in the garden of the church.

the gospels are even more hopeful; they are hopeful for the present, and what they say is a scientific fact. When Jesus told us, so clearly and completely, that we are the sons of God, the children of a heavenly Father, he told us something about ourselves. If God is our kinsman, then we bear an essential family resemblance to him. Therefore, if he is God the Creator, you and I are Man the creative. We are most ourselves when we are creative, least ourselves when we are selfish and destructive.

If we are strong enough to spoil and destroy, we are strong enough to help create. This offers many huge and strange and almost frightening new vistas. We shall despair, we shall die many deaths of courage, as we move to the moon and the planets and the distant stars. Faith will be more and more necessary—creative faith like that of the astronauts. Those men had to believe in the unchangeability of truth; they had to believe in the enormous team of experts backing them up and down here; they had to believe in the worthwhileness of the human struggle to learn more.

God made all his works in wisdom, Psalm 104 says. He is still making them, as Teilhard says. St. John says: "Brethren, now are we the sons of God, and it doth not yet appear what we shall be, but we know we shall be like him" (I Jn. 3:2). But we do know it will be worth it; the struggle, the pains of growth, will be worth it.



CONFRATERNITY OF THE BLESSED SACRAMENT ANNUAL MASS and MEETING

Saturday, June 9, 1973, 11 A.M.

All Saints' Episcopal Church
625 Pennsylvania Ave.
San Diego, California 92103

Sermon: The Rt. Rev. James Winchester Montgomery
Bishop of Chicago, Vice-Superior, C.B.S.

For Luncheon (\$2) Reservations
Address The Rev. Canon Paul G. Satrang, Rector
Luncheon Speaker: The Rev. Sister Mariana, S.H.N.
Members and Non-Members are Welcome

Plan your next meeting, conference or retreat at

SEABURY HOUSE

Groups of various sizes can be accommodated. Information and details may be obtained from

Director, Seabury House, Box 372,
Round Hill, Greenwich, Conn. 06830

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350



Learn what the Church is doing, thinking, and saying. Let us enter your subscription to THE LIVING CHURCH now!

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Please enter my subscription for 1 year at \$12.95.

Bill me My payment is enclosed

Name _____

Street _____

City _____

State _____ Zip _____

The Living Church

May 27, 1973
Easter VI / Rogation Sunday

For 94 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL REPORT

AN unexpected bit of pleasure and relaxation enlivened the spring meeting of the Executive Council at Seabury House in Greenwich, Conn., when Seabury Press honored Clifford P. Morehouse at an autograph party.

Dr. Morehouse is the author of Seabury's new book *Trinity: Mother of Churches*. He is a member of the council. For many years (1933 to 1952) he edited *THE LIVING CHURCH*, and headed the publishing firm of Morehouse-Barlow. He was president of the House of Deputies for the General Conventions of 1964 and 1967.

Budget

At its last meeting, in February, the council adopted a proposed budget for 1974, subject to revision at this May meeting. Several items in the February budget were revised, some to a lower figure.

As it now stands, the budget that will be presented to General Convention for approval is \$13,793,300. The apportionment part of this amount (to be raised from apportionments to the dioceses) is \$11,500,000.

The council also proposed budgets for 1975 (\$14,111,000, with \$11.8 apportionment) and 1976 (\$14.4 million, with \$12.1 million apportionment).

The following items are now in the proposed budget for 1974: education—\$200,000; evangelism—\$60,000; communications—\$350,000; grant program—\$1,174,000; racial and ethnic minorities—\$1,386,000; ministry with black Episcopalians—\$131,000; Appalachian



DOCTOR MOREHOUSE
Honored by the Seabury Press

Peoples Service Organization (APSO)—\$95,000; lay ministries—\$60,000; special ministries (such as work with handicapped people)—\$50,000.

Presently operative programs will be continued at the following figures: overseas jurisdictions—\$4,670,000; ecumenical relations—\$245,000; U.S. jurisdictions—\$1,164,000; Indian work, Hispanic Work, and Young Generation—\$350,000.

At the February meeting the church's official publication, *The Episcopalian*, was dropped entirely from the national church budget. The council at this meeting put

into the proposed budget an item of \$50,000 for use in the event that the trustees of *The Episcopalian* should decide to cease publication. This sum would be used to honor any contracts, such as for rent and with printers, which might be in effect at the time of the magazine's demise.

Provision for the Armed Forces ministry of the church is made in the proposed budget, in the amount of \$150,000. Black colleges will receive support in the amount of \$850,000.

Other budget items: public affairs and social welfare—\$165,000; Executive Council staff—\$1,884,500; General Convention agencies—\$443,500; supportive costs (operation of the Episcopal Church Center)—\$928,500; Executive Council meetings—\$115,000; missionary pensions—\$376,000.

The Clergy Deployment Office (CDO) at the church center in New York is supported from the General Convention's assessment budget. It is expected that the office will be continued for the next triennium.

Tribute to Departed

The Presiding Bishop made a moving tribute to two bishops of the church who have died this year: The Rt. Rev. Albert R. Stuart, retired Bishop of Georgia [TLC, May 13], and the Rt. Rev. William Scarlett, retired Bishop of Missouri [TLC, Apr. 29].

(At the time of this writing the council was still in session. The rest of the report will be in next week's issue. G.M.S.)

GENERAL CONVENTION

Reading the Wind XI: To Wrap Up

If you turn right off the elevator on the seventh floor of the Episcopal Church Center in New York City, and walk toward the silver plumb-line which hovers over a stylized sculpture of the city, presented to John Hines, "with gratitude" by Christ Church, Cincinnati, Ohio, you

THINGS TO COME

May

29-31: Southwest Regional Evangelism Conference, St. Mark's Church, Glendale, Calif.

will be in the carpeted area known as the executive wing.

On the Second Avenue side of this wing, and separated by the office of the Presiding Bishop and the Executive Vice-President of the council, is the Dallas Room, a compact and comfortable board room, richly paneled with mahogany from the Missionary Diocese of the Philippines, and given in memory of the first Bishop of Dallas. It was in this board room that a small number of council and staff assembled 418 pages of information for the use of bishops and deputies to the General Convention.

The task of editing and collating these pages was in the hands of a special committee including Lueta Bailey, the Rt. Rev.

Roger Blanchard, Oscar Carr, Matthew Costigan, John Goodbody, Carman Hunter, the Rev. Charles Supin, and its two chairmen the Rev. John Coburn, rector of St. James Church, NYC, and president of the House of Deputies, and Walker Taylor, insurance executive and member of the council. Mr. Taylor is the man who directed the operations of MRI a few seasons ago.

The Executive Council is required by canon to do two fundamental things at each General Convention. They are (1) to render a full report to the convention concerning the work with which it has been charged, and (2) to submit to the convention a program and budget for the triennium. The convention cannot do

much about the first, but it can make all sorts of changes to the second. Knowing that it is the General Convention which will make the final determination regarding program and budget, the council prepared this voluminous workbook.

The workbook is in seven sections. The first is a general introduction. The second is devoted to a report of what the Executive Council has done on behalf of the church since the last convention. It includes not only a narrative history of actions but also, as supplemental information, items such as balance sheets for 1970-1973, a list of salaries for key staff, who and what is Coalition 14, and a detailed listing of all grants to minorities and the youth program.

The third section deals with the preparations the council made before writing its recommendations for program and budget. This section contains the summary of all the data collected from the diocesan visits as well as the requests for program support from the church's various agencies.

The fourth section, the heart of the matter, is the proposal for the General Church Program — those activities the church will decide to do together, as agreed upon at General Convention, as supported via diocesan pledges, and as administered by the Executive Council. The proposal is given in two ways, a narrative of what the objectives are and a detailed budget for its support. Also included in this section will be an explanation of the new apportionment formula, with a breakdown of what will be asked from each diocese for the years 1974 through 1976.

The fifth section, the appendix, is also for the convenience of the bishops and deputies who might otherwise have to scramble all over the place for this kind of information. It includes the names of those who serve on committees and program groups of the Executive Council and of General Convention, dealing with the program and budget. A complete listing of council staff and job title is included. The audit for 1972 as well as the General Convention Assessment Budgets for the years 1970-1973 are printed verbatim. The sixth section is a detailed index.

The last section is marked "Convention," to be filled during convention, which brings me back to that board room on the seventh floor of the Episcopal Church Center. Many of us spent many hours attempting to make the members of this forthcoming convention as informed as never before. The facts, with very few flourishes, are contained within the workbook. It is an effort to be responsive to the winds of change which keep a steady pressure on the very foundations of the church.

One last comment. The workbooks finally moved out of that board room and into the mails. We all had to pass that stylized sculpture of the city which stands

with its metallic elegance in the entrance to the executive wing at the Episcopal Church Center. The council feels it has done what was asked. It is now for the church in convention to decide if it likes what was done. It is hard to miss the inscription on the base of the sculpture. It is addressed to the likes of you and me. It asks, "Amos, What Seest Thou?" What indeed?

CHARLES R. SUPIN

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

FLORIDA

Chief Justice Speaks at Cathedral

The Chief Justice of the Supreme Court of the United States, the Hon. Warren Earl Burger, proclaimed that "very often social explosions are brought on by rigid and unreasoning resistance to change. Long ago Disraeli said, 'We must choose to be managers of change, or we will be victims of change.' Mature, reasoning people elect to be the managers, and being mature, they know that change must be orderly to preserve continuity with the past. The rule of law permits us to be the managers of change and to maintain our links with the experience of the past."

Speaking from the pulpit of St. John's Cathedral in Jacksonville, Fla., the Chief Justice delivered his remarks, entitled "The Fragility of Freedom," as part of a Law Day observance sponsored by the cathedral and the Jacksonville and Florida Bar Associations.

Justice Burger contended that "the rule of law is the best way to establish the condition of order that is indispensable for improvement and change." Speaking of the relationship between religion and the law, the Chief Justice stated: "We can accept religion as a divine revelation, but in the whole scheme of human existence the rule of law is hardly less so."



AT THE CATHEDRAL

1 to R: Bp. West, Dean Cerveney, Justice Burger

Much of Justice Berger's remarks were devoted to comments on the unrest of the 60s which "experienced a rising scale of attacks on our institutions. It was a twin attack by the lawful means of free expression, which we must not change, and by the unlawful means of violence when universities, colleges, and public buildings were occupied, buildings were burned, great libraries and priceless manuscripts were destroyed. The country was disturbed and troubled, but with few exceptions the official reaction was calm as befits mature people."

He rejected as "spurious" the contention that the violent groups of the 60s were the 20th-century counterpart of the men who signed the Declaration of Independence. "The acceptance of the need for the rule of law by those who signed the Declaration of Independence was shown by the great pains they took in those historic lines that preceded the recital of grievances. You will recall they said that 'a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation.'"

A most encouraging sign, however, has emerged from the 60s, contended the Chief Justice, "with some of these protest leaders running for public office and some being elected, making clear that the system is indeed open to all. This has the added benefit of subjecting those who challenge the system to the chastening experience of bearing responsibility and being accountable at the ballot box. Accountability for stewardship is not simply a political mechanism but one closely related to our religious belief, and again we see the linkage between the law and religion." The protests of the 60s were not totally devoid of reason, he said, "except in their resort to violence.

"The hard truth is that there was and is much that needs change in our social, political, and economic institutions. However painful we find it, we should ask whether some of those who challenged the system in the 1960s have not intuitively perceived that we are in a period of great change and that what was good enough 50, 40, or even 30 years ago is not necessarily good enough for today and for the future," he said.

Concluding that improvement and change can be best accomplished through the "rule of law" and the "condition of order," Justice Burger stated, "Man was meant to be free, but that ideal can be realized only under the rule of law."

The Law Day service in Jacksonville was part of the nationwide observance sponsored by the American Bar Association in response to a proclamation by President Nixon, designating Tuesday, May 1, as Law Day, USA, 1973, under the theme "Help Your Courts—Assure Justice."

The Law Day observance is symbolic of the thrust of St. John's Cathedral into

the life of the Jacksonville metropolitan area. Through the Cathedral Foundation, it is now in the process of building its third highrise retirement apartment. It has constructed a 123-bed hospital which specializes in rehabilitation medicine. It has established the 700-student Jacksonville Episcopal High School, and in the ghetto it has rehabilitated over 200 houses and operates a neighborhood health center for the poor.

VIRGINIA

John Baden Elected Suffragan

The Rev. John A. Baden, rector of Frederick Parish in Winchester, Va., has been elected Suffragan Bishop of the Diocese of Virginia.

Election came on the fifth ballot, at a special election convention in Richmond. Among strong contenders in the balloting were the Rev. A. Theodore Eastman, rector of the Church of the Mediator in Allentown, Pa.; the Rev. John R. Frizzell, Jr., rector of St. Alban's Church in Annandale, Va., and the Rev. W. Holt Saunder, rector of St. Mary's Church in Richmond.

Mr. Baden had been elected Bishop of Northern Michigan in 1964 but declined to accept, saying that he "didn't feel a clear call from God to go."

The bishop-elect is a native of Washington, D.C., and received his higher education at the University of Maryland, George Washington University, and the Virginia Theological Seminary. He is 60 years old, married, and has three children.

PERSONALITIES

Jacques Maritain Dies at 90

Jacques Maritain, the renowned Roman Catholic philosopher, died Apr. 28 at the Dominican Community house in Toulouse where he had been living in retirement since the death of his wife in 1960. He was 90 years old.

Maritain, who came from a family of "liberal Protestants," was converted to Catholicism as a student. Not satisfied with the materialism, scientific skepticism, and relativism taught at the Sorbonne, he attended (at the urging of Charles Péguy) Henri Bergson's lectures at the College de France. Bergson's doctrine of "creative evolution" and his emphasis on man's freedom of the will and the power to intuit basic reality led Maritain into metaphysical speculation. He then came under the tutelage of the non-conformist Roman Catholic writer, Léon Bloy, and was baptized in 1906.

Following his conversion he began a serious study of the works of Thomas Aquinas, pursuing what he considered to be his "vocation"—to make the philosophy of Aquinas relevant to the modern world.

In numerous books, articles, and lectures, Maritain set forth his philosophy of Christian humanism. One of the first 20th-century philosophers to urge Christian involvement in civil affairs, Maritain maintained that secular culture cannot thrive without a genuine religious basis. True humanism, he affirmed, never forgets that God is the center of things. His writings were influential in popularizing the ideology of Christian democracy, and his philosophy inspired such diverse men as Pope Paul VI, Jean Cocteau, François Mauriac, and Georges Rouault.

In 1968 he produced one of his most controversial books, *The Peasant of the Garonne*, in which he criticized Teilhard de Chardin and attacked the consequences of Vatican II. His last book, *De l'Eglise du Christ (Concerning the Church of Christ)*, was published in France in 1970.

Considered one of this century's most influential thinkers, Maritain, according to the late Reinhold Niebuhr, belonged to "that small company of great spirits in any age from whom one may learn."

CANADA

Bishops Lean Toward Priesting of Women

A survey of Canadian bishops by *The Canadian Churchman*, the church's national newspaper, revealed that many bishops are swinging toward support of the ordination of women to the priesthood.

Of 35 bishops polled, 13 say they will support the ordination of women, 6 are opposed, 12 are undecided, and 4 failed to respond to the survey.

The 6 bishops who oppose a female priesthood cited sociological, psychological, and practical problems as their primary objections.

Some who declined to answer said they preferred not to comment before the issue comes before the House of Bishops. Others said they did not want to prejudice discussion of the ordination of women at the meeting of the church's General Synod.

If General Synod approves ordination of women in principle, that decision will go to the international Anglican Consultative Council in July to be considered by other member churches of the worldwide Anglican Communion. If approval is given there, then the way would be cleared for such ordinations in Canada at the discretion of bishops or dioceses.

WCC

Dr. Potter Comments on Watergate

The general secretary of the World Council of Churches said that President Nixon's address to the nation on Watergate was an "apologia" which amounted

to a claim that the U.S. represents the hope of the world.

The Rev. Philip Potter said the President's statement reminded him of the Nazi slogan, "Heaven for the sparrows and the Christians, but the earth for us."

"It is," Dr. Potter said, "the same kind of thing that went on in the building of the Tower of Babel in the Genesis account." The purpose of the tower was "to make a name for themselves," he said.

Dr. Potter made his remark in the course of a Bible study presentation at the annual meeting of the United States Conference for the WCC, in Madison, Wis.

Earlier, Dr. Potter told the conference that the WCC, which is approaching its 25th anniversary this year, represents "a growing and active fellowship."

He pointed out that most of the Orthodox churches are now in the council, besides such others as pentecostals and independent African churches. From 147 churches at the start, the WCC has grown to a federation of 265 bodies in over 90 countries. During the past 10 years, relationships with Roman Catholics have grown enormously, he reported.

Dr. Potter added that the WCC is in dialogue with diverse groups, including Jesus People, Children of God, hippies, lay centers, Hindus, Muslims, Buddhists, and Jews. It is in touch with governments and international bodies, with more than 20 union negotiations around the world, and is engaged in studies of baptism, the Eucharist, and the ministry.

He listed among other activities of the council: a peacemaking role in the Sudan; programs for combating racism; education and renewal; and studies of violence and non-violence in the struggle for justice.

The churches have not come to grips with issues of violence and revolution, he said: "It is all right to support our nation in wars abroad, but it is all wrong to fight fascism in Africa because the churches and nations have very profitable investments there."

EVANGELISM

"Key 73 Not Doing Terribly Well"

Dr. Kenneth Chafin, pastor of Houston's South Main Baptist Church, says American Jews shouldn't be concerned about Key 73 because it isn't much of a success.

Dr. Chafin, an official of the Billy Graham Evangelistic Association, made this remark during a panel discussion at a Houston synagogue. Other members of the panel included Dan Asher, executive director of the Houston Jewish Community Council; the Rev. Alfred Dorfler, minister of an American Lutheran congregation; and Rabbi Kenneth Hain of Houston's United Orthodox Synagogues.

"Key 73 is not doing terribly well," said Dr. Chafin. "A few months ago I tried to get a Houston meeting together on Key 73 and it was impossible for me to get people to assume leadership. The truth is that until there was expressed anxiety from the Jewish community (on a national level) over Key 73, it was almost impossible to get media publicity."

Rabbi Jack Segal, whose synagogue sponsored the discussion, asked Dr. Chafin where Christians would stand if Jews organized a counter effort in the future to "convert America to Judaism."

"I would like it," said Dr. Chafin. "It has always bothered me that Jews haven't been as evangelistic as they ought to be. If one has an understanding of life and happiness and does not share it with others, one stands judged before God."

JAPAN

Christians Increase in Number

The number of Christians in Japan increased during 1971 and 1972 but at the lowest rate since 1965, according to statistics in the 1972 *Kirisutokyo Nenkan* (Christian Yearbook).

The total of 1,094,730 reported for the 118 churches and sects shows an increase of 640 over the previous year. (The statistical period varies with the individual church body but the tabulation is made of current figures each fall.)

Churches classified as Protestant registered 723,410 members; Roman Catholics, 346,818; and Orthodox, 24,502. In the first group is the Holy Catholic Church in Japan (Anglicans), with 50,046 members.

The fragmentation of Christians is evident both in the total number of church bodies—120—and the fact that only 13 of these have more than 10,000 members and only 33 have more than 2,500 members.

Official groups have a variance in figures, such as the Agency for Cultural Affairs, which shows Christians numbering 825,991. Its figures are for groups registering as religious juridical bodies. Thus smaller, not clearly defined groups are not included in the total.

The Ministry of Education shows the following statistics: Shinto, 83,074,688 members; Buddhist, 81,762,636; Christian, 825,991; others, 10,007,196. (The fact that these total more than 175 million is a reminder of the pluralistic nature of the Japanese religious sense.)

SOVIET UNION

Orthodox Celebrate Easter Despite Officialdom

Churches in Russia were crowded by the faithful and the curious for the colorful and dramatic rituals of Russian Orthodox Easter.

Patriarch Pimen, spiritual leader of the church, presided at the service at Yelovsky Cathedral in Moscow. Worship began on the evening of Holy Saturday and at midnight Easter was proclaimed with shouts of "Christ is risen." The Patriarch's Easter message appealed for "peace, freedom, and justice" for all people, and he praised Soviet initiatives in planning a world peace conference in Moscow for next fall.

In the city of Vladimir, east of Moscow, a crowd of 3,000 to 4,000 young people surged against police lines at the Cathedral of the Assumption. Several hundred broke through the lines and entered the church where some joined the worshippers in lighting candles.

In previous years there have been many reports of youthful jeering outside Orthodox churches, but this year observers noted a great deal of interest and curiosity among young people.

Although the communist press editorializes against Easter, the festival continues to be celebrated in a variety of ways, particularly in rural areas. "Everyone celebrates Easter in one way or another," a woman in Vladimir told *New York Times* correspondent Hedrick Smith. Mr. Smith noted that most churchgoers continue to be old women but remarked that at Vladimir on Easter there was a "solid sprinkling of men and women in their thirties and forties, as well as a young army officer or two and some teenagers."

ENGLAND

Churchmen Crusade for "National Decency"

The Rt. Rev. Ronald Williams, Bishop of Leicester and one of the Church of England's main spokesmen for social responsibility, was one of 17 people who carried bundles of petitions to Prime Minister Edward Heath. The petitions, calling for a campaign for national decency and signed by 1,350,000 people throughout the country, had been collected by the Festival of Light (a nationwide anti-pornography movement) and the National Viewers' and Listeners' Association (NVLA), a group which acts as a watchdog over television and radio programs.

The petitions demanded the reform of the current obscenity laws and greater protection for children from the inroads of public indecency. Mrs. Mary Whitehouse, General Secretary of the NVLA, said, "We are fighting for freedom and against that tiny minority who are fouling the country." She estimated that 85% of the country supports the campaign.

The Rev. Eddie Stride, a member of the Festival of Light organizing committee and a noted Anglican evangelical who accompanied the delegation, said, "Sex is for loving, not for having. That is the motto of the festival."

An "open letter" handed to Prime Minister Heath said the organizers were

sending telegrams to the governments of the other eight members of the European community, asking common action in the fight against indecency.

CHURCH AND CORPORATION

Church Loses IBM Proxy Project

The Episcopal Church, in a shareholder action at a meeting of IBM corporation stockholders in Seattle, failed in an attempt to force disclosure of details on IBM's operations in South Africa.

A proxy resolution requesting data on salaries, hiring practices, and steps to oppose racial discrimination in South Africa was overwhelmingly defeated by the corporation's stockholders.

The challenge received 2,636,000 favorable votes—but 96,848,000 shares of IBM were voted against it.

Official sponsor of the move was the Domestic and Foreign Missionary Society, which is the legal corporate entity of the Episcopal Church. It was voting 8,496 shares, worth about \$3,666,000.

The resolution was seconded by New York City's Union Theological Seminary, holding 5,080 shares. Several churches voted small blocks of shares for the resolution.

Debate on South Africa lasted about one hour at the meeting attended by 1,200 stockholders or their proxies. Dr. Paul Neuhauser, a law professor at the University of Iowa, spoke for the Episcopal Church.

The Episcopal resolution was one of a number asking disclosures on South Africa operations developed by a group known as Church Project on U.S. Investments in Southern Africa—1973.

Leaders of church agencies in the project have expressed fear that American business may be indirectly or directly supporting the white minority government in South Africa and an *apartheid* system which requires rigid separation of races.

Sponsors of proxy resolutions claim that detailed data are necessary to determine whether churches should invest in firms having South African operations.

IBM agreed to furnish limited information to religious groups. Spokesmen admitted at the annual stockholders' meeting that the company would not agree to be an "equal opportunity employer" in South Africa as "equal opportunity" is defined by civil-rights forces in American churches.

Frank T. Cary, IBM's board chairman, said the company is making progress toward equal opportunities for blacks in South Africa. Responding to the church challenges he said:

"What you're really suggesting is that we leave (South Africa)—either take steps to be thrown out or leave. We don't think that is a way to bring about constructive change." Mr. Cary said 7.4 percent of IBM's South African employees are black.

PRIESTESSES

By GEDDES MacGREGOR

SINCE I have for long held the view that Ashley Montagu's thesis on the natural superiority of women is a gross understatement, I might well be petulant enough to complain at the sadistic arrangements whereby a woman is not only pitted against one mere man but also given the last word. (The address was one of two delivered on the same occasion: the speaker on the other side was a woman. She was pleasant, though misguided, and she tried not to matronize me.) I might make a case for having at least *five* of us all speaking after *her*. You will have noticed, however, my use of the subjunctive: I *might* be; I *might* make a case. I do not in fact propose to make it. For the inequity of which I am complaining is balanced by the advantage graciously accorded to me of having a case that requires less forensic skill.

There is a considerable literature on the subject before us, including a brief paper of my own, providing *theological* considerations. I shall be glad to offer such bibliographical suggestions to anybody who really wants them. The ground has been covered over and over again, and it becomes rather tedious, like proving to a 20th-century audience that the earth is not flat. That is, it *can* be done; but if you have a general notion of the way in which the universe is disposed you don't need such proof, and if you haven't, you need such a basic course in science that 20 minutes wouldn't do much for you.

I am going to be very *non-theological* this evening, at least in my vocabulary; but as the theologically instructed will be quick to observe as we proceed, I shall be trying to get at the subject through indirect communication. That enterprise will involve me in exposing some of the secrets of my personal life, a subject that I find not uncongenial to myself (provided that the secrets are chosen with discrimination) and capable of arousing undisguised curiosity on the part of others.

I shall make a few observations now, however, to adumbrate what I'm going to try to get over. First of all, the question

before us has nothing to do with modernity, as everybody would know if only we had Sunday-school training in our faith half as good as Orthodox Jewish synagogues give in theirs. You can have a church in the form of a boat floating down the river and the *Venite* with mouth organ accompaniment if that is how your liturgical taste runs; but a Christian priestess is an ecclesiological impossibility.

The Principle of Cohesion

It does have something to do with the principle of cohesion, and you might find at least a feeble analogue in the following image. Imagine a Shakespearian actor saying "Prithee, lend me your ears," only to get the response "We're listening, kid." Only the *combo* is wrong. There's nothing wrong with the response, so long as you are bent on the destruction of our literary and humanistic heritage, or if you are dealing with savages, as is often the church's missionary duty as the unique instrument of God. In such circumstances we should revise the liturgy, and I personally much favor such a thoroughgoing revision, in which the priestly greeting would be rendered, "The Lord bless you real good," with the appropriate response "And you, too, buddy." For the counter-culture, which has both lost the robust language of savages and failed to acquire civilized speech, there would be a generous spattering by both priest and people of "you-know . . . like . . . you-know," and the other customary expressions of inarticulateness. The purpose would be to make the riches of our Anglican heritage relevant to that particular form of life. All *that* is possible when we are dealing with a *book*, because as soon as the church has sufficiently accomplished her civilizing and redemptive task to justify her return to her former association with the forces of literacy, we have only to turn a page.

The case is otherwise with the living organism, the body of Christ, in which our Lord presides as the only true head of the church. Then every change affects the whole. You can fit date palms into Quebec only when you have changed the climate, and then you don't have Quebec. You *can* have an institution served by priestesses. Indeed, in a little book of mine published 18 years ago and purporting to be written in the 25th century, I

suggested that the Christian church in Saturn is served by priestesses; but that piece of Saturnine wit was based upon the postulate that things are *so* differently arranged there that our Lord was born of Joseph, the blessed Virgin Father. In the church on earth you can no more introduce women to the priesthood than you can make St. Francis of Assisi into a Dominican or John Wesley into a Mahayana Buddhist. Women would look just as silly in a chasuble as would their husbands in a maternity dress. I would feel rather silly dressed in the habit of a professed *nun*, and I really would boggle at having a bishop as my mother superior. For the sake of any theological babes-in-the-wood who may be present I would add that of course all this has nothing whatsoever to do with equality. There is no reason at all why talented and trained women should not become, for instance, theological professors teaching priests in our seminaries. The theologically-minded will see at once, however, that trying to priest them would be like trying to make me a mother. The futility of that should be obvious to anybody who has had an elementary course in sex education, which in my day was called biology.

The Need for Sex Education

By the way, the need for sex-education in Los Angeles seems to be urgent, since I gather from an announcement in the Times that there are people who have an image of God as sexually male. Now I, having led a sheltered life, always refused to believe there could be people who actually wore clothes and thought God sat on a throne in the sky with Jesus Christ on an adjacent pedestal. Bp. Robinson showed me how wrong I was. I find my imagination is to be further strained: I am now asked to believe that there are people who, being unable to make the distinction between grammatical gender and biological sex, are in the lamentable position of being, therefore, compelled to assume that God has genitalia. I am not an anthropologist; but I don't think there was ever any tribe of Aztecs or American Indians (was there?) whose conception of deity was as primitive as all that. Perhaps sometime you can have Margaret Mead over to tell you whether I'm right.

Now I know you are all straining at the bit for the redemption of my promise to

The Rev. Geddes MacGregor, D.Phil., is canon theologian of St. Paul's Cathedral, Los Angeles, and a professor of philosophy at the University of Southern California. This address, in his own words, "was conceived as indirect theological communication and delivered to an audience predominantly hostile to those canons of the Episcopal Church that discountenance priestesses."

Some Thoughts regarding the need for Sex Education

tell you the murky facts about myself with which I am to exhibit the case for the defense of truth.

Due to circumstances outside of my control, I seem to have somewhat suddenly acquired an image as an arch-enemy of what the more theologically-minded of Christians call the *attempted* priesting of women. I cannot understand why the burden should have been laid upon me. I am by no means alone in that opposition to futility, as will be shown at the next General Convention. What grieves me is that among the theologically insensitive I should be on that account taken for a misogynist.

Apologia Pro Vita Sua

I would only ask you to take into consideration the facts of my past life. When I was originally invited to the United States in 1949 as the first holder of the Rufus Jones Chair at Bryn Mawr, I had to consult a reference work to discover what sort of institution it was. (I should perhaps mention that I was at that time not *as I am now* a full-blooded American.) I learned from my British reference source that it might be accounted "the American Girton." A colleague of mine who had been a visiting fellow at Harvard tried to aggravate my terror by telling me that the Bryn Mawr ladies were so formidable that none of them would dream of going after a man unless he had a Ph.D. Since I happened to have *two* doctorates at the time, and one wife, my face blanched, my knees wobbled, and my very kilt trembled at the wobbling thereof. The ladies of Bryn Mawr, with characteristic guile, invited me over on the first day of May, which is practically the only day of the year on which the Atlantic Seaboard is fit for human habitation. They so bamboozled me with the sheer beauty of the scenery that I said "I will," and a few months later I set sail for Bryn Mawr, in terror, with my unsuspecting wife. When we were well out to sea I explained to her the nature of the college. Then when she had sufficiently recovered from her immediately ensuing attack of seasickness, I tried to explain that I saw my future as somewhat like working in a candy factory: after the first three months you'd never want to look at the stuff again. Her condition, however, seemed to be unimproved by that reflection.

Ten years with a thousand women! The

very thought convulses the mind. I can assure you that it cured me and cleansed me most thoroughly of any of that attitude which those who have lately discovered Webster's dictionary are calling male chauvinism.

Women are Human Too

Not that there was anything much to cure! I was once unofficial chaplain to the Society of Women Engineers—surely a most inappropriate appointment for a male chauvinist pig, even one who took ten years with a thousand women to learn that women are just human beings like men—perhaps sometimes even a little more so.

It did not really take me ten years to learn that. I knew it long before, because I come from a land in which women's lib was practiced about 90 years before California began to hear of it. Two of my great-aunts were in the first vintage year of those women who were admitted to a degree at the ancient University of St. Andrews about the time that Garfield was President of these United States. They were fabulously and ferociously learned. I understand they thought nothing of waking up their husbands bright and early with a nicely turned ode in Attic Greek. I happen to be the child of elderly parents, and my mother, though she was mercifully less learned, was a vigorous worker for the cause of women's rights when she was still a girl, before the end of last century. She even gave speeches about it at public meetings and was heckled on one occasion by a rather weedy looking cleric who shouted: "Girlie, don't you wish you were a man?" To which I understand she replied smilingly: "No, do you?" So you see, all this talk about women's rights is such old hat to me that it almost needs a hairpin.

Soldiers Yes, Priests No

Nevertheless, although all these circumstances and others accustomed me from a very early age to see no reason why women should not be doctors or engineers, or even soldiers or sailors, not even the most vehement of my suffragette forbears would have toyed for an instant with the bizarre and futile notion of trying to priest a woman. I well remember an incident that occurred when I was about seven. A female representative of an obscure, off-beat sect had

called, and in accordance with our custom of hospitality to all who claim to love the Lord, had been invited in. Things went well enough till she proposed, in the presence of my uncle (a clergyman with a magnificent beard, an adornment which at that time invited some degree of the veneration one then accorded to the elderly), to offer prayer.

Even at the age of seven I was so horrified that I fully expected the earth to open and swallow us all up. I glanced furtively at my great-aunt, one of the two so devoted to the cause of advanced learning for women, just in time to catch her withering dart of disgust at the female monster in our midst, while my mother, pioneering vocal champion of women's rights though she was, and indeed for that very reason, flashed a glance of utter contempt at her. My father, a layman, was only looking pained. *He* would no sooner have thought of offering prayer in the presence of a clergyman than of ascending the papal balcony in Rome to give the blessing (*urbi et orbi*) with the pope at his side looking on. The only person present who looked sphinx-like was my uncle. To my horror, he actually knelt down. The others all followed suit except me. I thought my gesture might do something to mitigate the thunderbolt from heaven that I naturally expected to follow the public outrage. After the ordeal was over I asked him why nothing had happened by way of divine reprisal: no thunderbolt. Gently but impressively he explained that the woman was not to blame: she did not know any better. That was my first introduction to theological illiteracy, a phenomenon with which I have since become abundantly accustomed.

Please don't assume I am *wedded* to that unimaginative kind of conservatism that I call ideophobia. But what appears to be conservative sometimes happens to be right. I notice, by the way, that we older people are not the only victims of ideophobia. Bertrand Russell is reported to have said that if the child about to be weaned from his mother's breasts could speak, he would look up and complain: "Surely you can't expect me to change the habits of a lifetime at my age."

A Wicked Lie

Behind the notion that the non-priesting of women restricts or diminishes

**Through Him,
With Him,
In Him**

LORD JESUS, we have looked
for the truth,
for the discovery of the meaning of our life and of the world,
for the happiness which would fill the emptiness of our days and
of our hearts,
and we have not found . . .

Lord, we have knocked
at the door of our friends, to beg there some comfort, some joy,
at the door of others, to enter into their houses with our gifts
and our advice, with your message,
and they did not open . . .

Lord, we have asked,
we have said so many prayers
for us,
for our families,
for all mankind;
we have begged so often,
and we have not received. . . .

Yet, O Lord, you promised:
your Father, you said, would give us
a response,
a welcome,
a grace.

Why did we remain on the road
alone and helpless?
It is because we have forgotten the condition of all prayer.
We have not asked in your name,
we have not come to you,
we have wanted to obtain everything by our own means.

Yet, it is only through you that one finds,
for you are the Truth,
and the Light of our world.
It is through you alone that one enters,
for you are the Door
and the way which leads to the hearts of others.
And it is only in you that one receives,
for you are the Bread and the Water of life.
You are Life.

Lord Jesus, help me to place yourself at the center of my life,
to think with you,
to act with you,
to pray with you!
Help me to look for you
who are in me,
and in others,
and in the Father.
Then I shall find you everywhere.

— Robert Miller —

women in some way or other lurks an outrageously wicked lie, namely, that the priesthood in some way makes you a fuller Christian. The priesthood is not like that at all. The priest is simply the functionary and focus and servant of the Christian community when it is engaged in *doing the Eucharist*. The Eucharist is the work of the whole people of God. The priest stands in the midst. His are the words and gestures; theirs is the action. It is they who lift up their hearts. Symbolically he enjoins them: "Lift up your hearts." They do not reply with a promise to obey. They respond with the bare statement of accomplishment and action: "We are lifting them up to the Lord." In the older forms, the point is made clearer still: "We *have* lifted them up to the Lord": that is, if you like, "We are way ahead of you."

So much needs to be done to restructure the church in such a way as to provide adequate scope for the ministry of women! I am enthusiastically in favor of everything that can possibly advance that cause. The possibilities are innumerable and exciting. That is one reason why I especially deplore talk about priesting women, which is the sure way to block progress in this most urgent task of developing official channels for the service of women in the church. It would surely be sad indeed for our church if any man or woman helped General Convention to introduce a measure that would certainly at least decimate the peace of the church in our time. Is our suicide really necessary?

The Church's Enemies

I am afraid that church people have often very little idea of the bitter hostility to the church that permeates intellectual society. Don't be duped by those who would love to see the church's destruction, many of whom know enough about the very complex history and nature of Christianity to see how their aims would be helped by a resolution by General Convention purporting to approve attempting the impossible task of priesting women.

If, on the one hand, you want to help them, you should by all means vote against the constitution and canons of the church and have a go at that spiritual impossibility. If, on the other hand, you want to hinder the delight of the church's enemies, vote with *us* who will be voting to maintain that constitution and those canons, not because of obduracy or misogyny or ideophobia or any other such disease, but because we know that here we are concerned with the very lifeblood of the Church of God, whose treasure we carry in earthen vessels, for the special purpose of showing all people that the nature and value of the treasure lie not in women or in men, and certainly not in priests, but in God, to whom be ascribed glory in the church, now and forever.

EDITORIALS

Richard Nixon: "Lost Leader"?

THE true leader is he who brings out the best in those whom he leads. That is the ultimate definition. It requires that the leader be an exemplar of high morality, since only by showing us in his own life and work that goodness which challenges us to emulation can he bring out our best.

The question of whether Richard M. Nixon has irretrievably lost his opportunity to be a true and helpful leader of this nation now has to be squarely faced. His painful public confession of "responsibility" for the Watergate scandal left this question unanswered, along with other questions which are of less importance.

As he spoke of how his loyal and trusted subordinates let their zeal run away with their discretion (he might have added their morals) in the 1972 election campaign, we found ourselves asking: What kind of leader is he who, to begin with, attracts such morally sleazy characters to his service? And what kind of leader is he who gives his servants the impression that anything goes in his service, however base and despicable—as long as he doesn't have to know about it? It seems sadly certain that Mr. Nixon did give them that impression. They would never have behaved as they did without having received such an impression.

Any leader has to be judged not only by his own performance but by the kind of people who work for him and by what they do to advance his interests. By that criterion, President Nixon stands under a terrible indictment.

The President of the United States, willy nilly, sets the moral tone for the whole government of the country on every level; and government sets the tone for the whole society, for everybody and everything in it. We think the President, to his credit, is appalled by the disclosures of what has been going on: shall we say "under his nose" or "behind his back"? In either case, it has been done in his name and presumably in his service, by men whom he praises for their loyalty. In his address to the nation he asked for our prayers. We offer ours wholeheartedly, in full assurance that great miracles are often wrought through prayer. But can even a miracle undo the damage to the soul of the nation that has already been done by the President's hatchet men?

Browning says of the "lost leader" in his great poem of that title, that after the betrayal there could be "never glad confident morning again." It may be so in the case of President Nixon. If in the months immediately ahead it becomes clear that the nation as a whole cannot follow its elected leader, because it cannot trust his administration, he should consider resigning his office. A situation may now be developing in which his voluntary resignation would be an act of true patriotism, and moral heroism.

For his sake, and for the nation's, we pray that it may not have to come to that. But we hope Mr. Nixon understands that in this "seventh crisis" of his career he must

display a moral integrity that transcends the highest and best he has shown thus far, and whether even that will restore the confidence of the American people must remain to be seen.

Watergate: How Many Care?

A PAGE in *U.S. News & World Report* dated Apr. 30 makes very disturbing reading. It is the weekly newsgram in which that excellent weekly newsmagazine takes a somewhat interpretative look at what's going on.

"Politicians won't be surprised if Richard Nixon comes out of the Watergate bugging affair with little real damage to his prestige," the newsgram begins. "Revelations have been coming fast. But Americans expect strange things from politicians — and they're not especially amazed when some get caught at devious doings."

That statement about Americans in general and what they expect from politicians is probably true. We don't feel called, or justified by the facts as we see them, to challenge its truth, much as we wish that we could. But if, as we fear, the statement is true, ill fares the land. A citizenry that "expects strange things from politicians" — strange things of the Watergate sort — is a corrupt citizenry, not an uncorrupt citizenry with corrupt politicians. To "expect" (read "accept") such things without being "especially amazed" (read "especially outraged") is to partake of the corruption. It is axiomatic that a people gets the politicians they deserve; we may judge a people by its politicians, especially in a democracy.

At this writing no evidence has been adduced, at least publicly, that would incriminate President Nixon himself, and for the moment, and unless and until such evidence is established, we raise no question about the President's own connection with the sordid business. So our present concern is not with one politician in particular, the occupant of the White House, but with American politicians in general.

"From the record," the newsgram continues, "here's what else has been going on:

"In Illinois, Federal Judge Otto Kerner, a former governor, has just been sentenced for taking bribes in return for favors to race-track operators." Indictments and convictions of prominent public officials in New York City, New Jersey, Miami, Chicago, and Maryland are cited. "Congress itself is not immune from corruption. Within recent months: A former senator was sentenced to prison for taking money from a mail-order firm in return for his vote on postal legislation. One representative was convicted of income-tax evasion. Another was convicted of perjury."

The newsgram concludes its report on this nationwide political corruption thus: "This sort of thing has been going on for years. Small wonder that most people were slow getting excited about Watergate bugging."

Isn't it high time for most people to get excited? Righteousness alone exalts a nation; and where there is no vision—where nobody really gives a damn—the people perish.

Book Reviews

THE POEMS OF ST. JOHN OF THE CROSS. English versions and introduction by Willis Barnstone. New Directions. Pp. 124. \$2.45.

St. John of the Cross was a Spanish mystic, priest, and poet of the 16th century, unfortunately better known to most of us by name than by actual acquaintance with his poetry. Willis Barnstone, a poet in his own right, has made felicitous translations of these poems, beautiful and full of meaning as English poetry, and quite faithful to the Spanish originals (as well as I can perceive with my limited Spanish).

The special excellence of this edition (the paperback presentation of a work published in cloth by Indiana University Press in 1968) is its presentation of the Spanish and English versions of the poems side by side. Barnstone's splendid introduction includes a fairly detailed life of the poet, with a most perceptive explanation and analysis of his work.

Despite its slim size, this volume represents almost the entire *corpus* of San Juan de la Cruz. For the specialist in language or literature or someone who just enjoys reading, this would be a valuable addition to the library.

DOREEN ANDERSON WOOD
St. Mark's, Jonesboro, Ark.

◆
COLD COMFORT CONFRONTED. By Guy and Moly Clutton-Brock. Mowbrays. Pp. 201. \$2.50.

As I read Guy Clutton-Brock's autobiography I was often struck by a certain deficiency in myself that the book occasioned. At first, as I read of his reminiscences and criticisms of his school days, I put my feelings down to mere anglophobic prejudice. Later, as he described his early career working in settlement houses in London, I felt that my irritation with the author was pure ignorance—ignorance of living in slums (particularly British slums) or, more likely, ignorance of a dedication to the poor sufficient to allow myself to be identified with them.

With that reaction, I began to take the author much more seriously and lost the "reverse snobbery" of anglophobia. In many ways, he is probably the most radical person I have ever read: radical because he questions all of the assumptions of our culture—ever increasing technology, business, profits, comfort, bigness, progress, success.

His radicalness, moreover, comes directly from his experience of living and working in East Africa. For over 20 years he lived and worked in a biracial, community-operated farm in what is now known as Rhodesia. The very existence

(and startling success) of this farm—Cold Comfort Farm (the name chosen whimsically after the famous novel)—was an implicit challenge to the whole knotted and festering heart of economic, social, and political colonialism that has expressed itself so clearly and unambiguously in *apartheid*. That the government of Rhodesia, both the colonial government of Great Britain and the illegal usurping "independent" regime of Ian Smith, recognized this from the beginning was manifest by the constant police surveillance, harassment, and ultimate closing and seizure of the farm and the ousting of Guy and Moly Clutton-Brock from Rhodesia.

Fascinating as the book is to read both as a revealing portrait of a great modern Christian man (it is a bit unnerving for a priest to read that although he began to study for orders, he found that it interfered with his Christianity) and study, from the inside, of the birth of African nationalism, I found the book's chief impact to be something else.

Cold Comfort Confronted refers to the confrontation of an oppressive and violent minority regime by a group consciously attempting to live by what they believed to be the practical implications of the Gospel. However, it is almost impossible to read the book without a similar and parallel confrontation taking place in one's own life. One finds oneself asking questions like: How much of my life is really consonant with the Gospel? How much of what I am passionately interested in is faithful to Christ? What would I be willing to jettison when it conflicts with the claims of Christ: security? comfort? approval by my peers?

The answers to questions like these honestly and painfully sought may not lead us to Rhodesia, but whatever strange odyssey they may set us on, they surely lead both to Christ and *Cold Comfort Confronted*.

(The Rev.) GEORGE C. L. ROSS
St. Mark's, Milwaukee

◆
THE REVOLUTIONARY YEAR. By Jay C. Rochelle. Fortress Press. Pp. 108. \$2.95 paper.

The Revolutionary Year is a real find for anyone looking for source material for planning a Eucharist appropriate for *The Order Of Celebration* (sometimes mistakenly referred to as "the third order"). It provides outlines for six seasonal celebrations, some prayers and other materials in detail, and many notes and helpful suggestions for other parts of the services.

An effective liturgist must be two things (at least): a practicing theologian

and a sensitive pastor. Jay Rochelle not only has done his theological homework; he takes it seriously and actively uses it. The opening and closing chapters, as well as the brief introductions to each of the major liturgical seasons, are reason enough for anyone to read his book, even if the several suggestions for doing the liturgy were never used. I do not know the author personally and have no way of assessing his pastoral work, but there seems to be ample evidence in this slim volume of sensitivity as well as skill. Jay Rochelle is an effective liturgist.

Incidentally, this would make an excellent and unusual text or teacher's resource for any class (church school, confirmation, or adult study group) studying the church year and its meanings.

(The Rev.) DAVID E. BABIN
Seabury-Western Theological Seminary

◆
KING JESUS' MANUAL OF ARMS FOR THE ARMLESS: War and Peace from Genesis to Revelation. By Vernard Eller. Abingdon Press. Pp. 205. \$4.95.

Vernard Eller, a professor at LaVerne College near Los Angeles (United Brethren Church), writes in a style that would keep a lecture hall filled with laughter while he makes very compelling points, giving a "biblical theology" survey of war, holy war, and pacifism, with unexpected conclusions.

Man, in the image of God, was intended by his Creator to be like a ballerina duplicating the motions of the divine Choreographer. But in the Garden of Eden, man decided he did not need to follow the Lord of the Dance, but could choreograph for himself. This is the beginning of wars.

The holy wars in the Old Testament were won when God led a ridiculous army against an overwhelming enemy and won: trumpets blew down the walls of Jericho, the torches and trumpets of Gideon defeated the Midianites. The ban was placed on the booty, so that soldiers fought strictly for God's cause, not for plunder. (At least, that is how the Bible tells it!)

Isaiah asserted a new element to warfare, or tried to, in advising the king: "It's His war, so let Him fight it!" Deutero-Isaiah carried this further with God's method of "reverse fighting": The Suffering Servant will absorb all that the kings of the earth can throw at him. After he is dead, they will see that he died because of their sins, and they will yield up to God. Throughout the Old Testament the major and minor prophets held essentially this view of war and looked forward to the culmination in the New Jerusalem. The Suffering-Servant-Nation was seen as God's human instrument, but unfortunately the Jewish nation did not rise to fulfill the role.

So in the person of Jesus, the Suffering-Servant-Individual did just what the prophets had expected. He won "the Victory of Skull Hill." Prophecy now becomes

accomplished history in terms of the battle "against principalities and powers, against spiritual darkness," and so on. The New Testament is filled with the imagery of a Holy War beginning with Paul's epistles (the earliest part of the NT) right through the Revelation. In the final battle of the Revelation, when the kings of the earth see the Lamb clothed in blood-drenched robes, they realize all the truth in Deuteronomy and cease fighting the Lamb, because the victory has already been won.

The teachings of Jesus about non-violence, etc., must always be understood in the context of God's "reverse fighting" and the Suffering Servant. The Suffering Servant was not snatched from the jaws of death—he died and then God played his ace of trumps. Those who would be servants of King Jesus are drafted into God's holy war, to fight it God's way, like a ballerina duplicating step by step the pattern of the Choreographer.

"There is but *one* war, the Lamb's war. There is but *one* King Jesus, the Rider who is, always has been, and always will be the Lamb. There is but *one* victory, that of Skull Hill. There is but *one* way of fighting, that of giving one's blood for shedding rather than shedding the blood of one's enemies. . . . How tragic that Christians . . . should lose faith in the Lamb's way and resort to means of fighting that actually give aid and comfort to the enemy!"

Eller concludes with an emphasis on "Noticing the Absence of What Wasn't There." At no point did Jesus urge his followers to save or reform society or economies. Yet the Christian cannot abstain from his responsibilities. Therefore, in these matters he should take on *limited* objectives, recognizing that other devout

Christians might have an equally strong opinion on the opposite side, and by this refraining from identifying his *limited objective* with God's plan. "Those who take it upon themselves to grapple with the U.S. government . . . run the danger of taking on the likeness of the very thing they thought to oppose." *Societal engineering* is no more Christian than *electrical engineering*! Defenseless love never has and never will work politically where "the name of the game is 'power'—most frequently 'over-others power'."

King Jesus' Manual of Arms for the Armless is a good book for everyone, and especially Christian pacifists and protest marchers.

(The Rev.) JOHN W. ELLISON, Th.D.
St. Paul's, Bakersfield, Calif.

◆
HOW ABOUT A DRINK. By Robert R. Robinson. Ill. by Derek A. Robinson. Westminster Press. Pp. 128. \$2.45 paper.

With "alcoholism" authoritatively recognized as the number-one drug problem in America today, *How About a Drink* is a welcome light-hearted contribution to the subject, and it packs a powerful punch. It provides a safe and sensible approach to a profoundly disturbing problem.

Robert Robinson was a reporter for many years and director for education for the Addiction Research Foundation of Toronto. His book draws upon many years of experience in dealing with drinking people and problems, and it could be used as an excellent resource in studying or discussing drinking in the home or in the church.

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

PEOPLE and places

Ordinations

Priests

Bethlehem—The Rev. Frederick S. Conine, assistant, Trinity Church, Easton, Pa., address, 16 Old Orchard Dr. (18042); and the Rev. James K. Robinson, assistant, North Parish, Schuylkill County, Pa., address, 54 N. Center St., Frackville (17931).

Central Pennsylvania—The Rev. Frederick G. Stevenson (son of Bp. Stevenson), curate, St. John's, York, address, 14 Hill St., York (17403).

Newark—The Rev. Curtis W. Hart, clinical pastoral studies, East Islip State Hospital, Long Island, N.Y.

Northwest Texas—The Rev. Ronald S. Gauss, St. Paul's, Lubbock, address, Box 3086 (79410).

Oregon—The Rev. Renne L. Harris, and the Rev. David L. Olsen.

Southwest Florida—The Rev. George Gentry, assistant, Church of the Redeemer, 222 S. Palm Ave., Sarasota (33577).

Southwestern Virginia—The Rev. William R. Shiflet, Jr., assistant, Christ Church, Franklin Rd. & Washington Ave., Roanoke, Va. 24009.

Vermont—The Rev. Gary Kriss, curate, St. Paul's Cathedral, Burlington, Vt.

West Virginia—The Rev. Messrs. Howard Gene Backus, in charge of Ascension Church, Hinton,

and assistant rector of St. Stephen's, Beckley; Thomas Laughlin Dobbs, in charge of Grace Church, 317 Riverside Dr., St. Mary's (26170); Glenn Edward Druce, in charge of St. Andrew's, 930 Guyandotte Ave., Mullens (25883); and Esber Naif Tweel, in charge of St. Stephen's, 310 E. Main St., Romney (26757).

Seminaries

Nashotah House—The Rev. Richard F. Grein, rector of St. David's, Minnetonka, Minn., has been named professor of pastoral theology at the seminary. He leaves his parish July 1.

Degrees

The Rev. Richard T. Nolan, assistant professor of philosophy and history at Mattatuck Community College, Waterbury, Conn., and lecturer in theology at St. Joseph (R.C.) College, West Hartford, Conn., received a Ph.D. degree from New York University in February.

Libraries

Episcopal churches which desire help with parish libraries may write for information to: Mrs. Paul Hannaford, Diocese of Erie Library, 145 W. Sixth St., Erie, Pa. 16501.

CLASSIFIED

advertising in *The Living Church* gets results.

INSTRUCTION

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

ANESTHESIOLOGIST and CRNA — small eastern Kentucky university town. Work with anesthesiologist and CRNA in 100 bed hospital with expanding multi-specialty surgical group. Satisfying and challenging medical practice — rewarding, professional dialogue. Write or call E. H. Penrose, M.D. Cave Run Clinic, Morehead, Ky. 40351. 606-784-7554.

POSITIONS WANTED

AMERICAN organist and choirmaster, currently working and studying at Canterbury Cathedral, seeks full-time church position. Write for "vita" and references. Ritter Werner, 35 Blackfriars, Canterbury, Kent, England.

EXPERIENCED CHURCH ORGANIST (B.A. in Religion) desires full-time position immediately. Tapes available. Write Box S-965.*

YOUNG organist/director, 8 years experience in liturgical worship, desires opportunity with active parish interested in experimental and traditional worship. Resumé, excellent references available. Reply Box H-968.*

WANTED

CHOIR EDITIONS of 1916 Hymnal. If you have any no longer used copies, please write to: St. Andrew's Church, 4604 Lanier Drive, Savannah, Ga. 31405.

PARISH wanting to buy six office lights, brass or bronze, about 17 inches high. Reply Box J-966.*

WANTED to buy or copy: Trinity Sermons by Dr. Ferris for years before fall 1967. Reply Box S-967.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

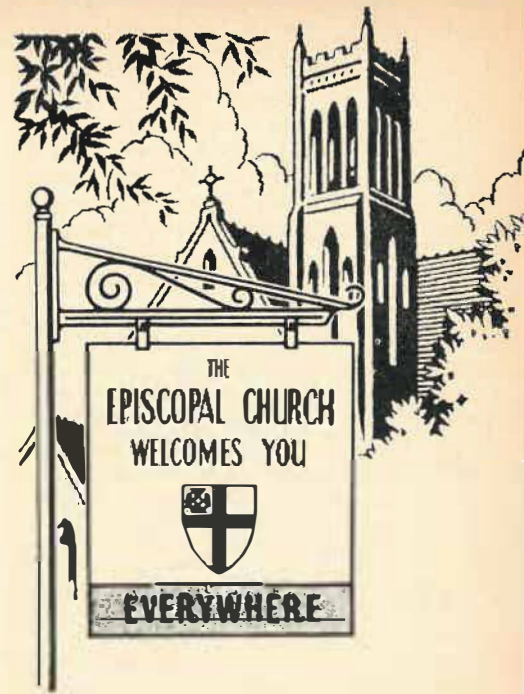
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

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

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

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

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

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, 1st 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.

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
The 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

OMAHA, NEB.

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

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

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun Cho HC, Ser, ChS 9; Wed HC, Ser, HS, LOH 10; Sat HC, Ser 6:30; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

ST. BARTHOLOMEW'S

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

EPIPHANY

1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S (HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Thurs 12 HC

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
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. Church open daily to 11:30

PHILADELPHIA, PA.

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

ST. STEPHEN'S

19 S. 10th Street
Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

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

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

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

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.