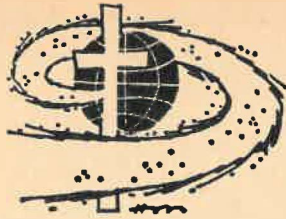


The Living Church



Around



& About

— With the Editor —

Notes to the Overworld

TO *George Bernard Shaw*: For many years I have quoted approvingly Lord Acton's dictum, "Power tends to corrupt and absolute power corrupts absolutely." Any decent mind tends to agree with it intuitively and uncritically, but I have recently been forced to conclude that Acton's noble sentiment is wrong. At this moment we are experiencing a grave political power crisis in our country, and that text is being widely and solemnly quoted as if it came straight from Sinai. But the word we need for our national and personal souls' health is rather your resounding contradiction of it: "Power does not corrupt men; fools, however, if they get into a position of power, corrupt power." You said "fools," and it could be argued that fools seldom get into positions of power. However, what matters is your main point. *Pace* Lord Acton, it's quite absurd, to anybody who gives any critical thought to it, to say that power corrupts anybody, any more than money does, or sex, or politics, or happiness, or religion. When there's corrupting to be done, it's people who do it to things, not things to people. But it's easy to see why we prefer Lord Acton's way of putting the case. If we can blame power for our corruption, instead of blaming ourselves for the corruption of power, how sweet it is!

To *Moses Maimonides*:

A few days ago I had an unpleasant encounter with a friend who had had one, possibly two, too many martinis at a dinner party where we were guests. He made an appalling harangue against what he called "obscurantism" in religion, and I foolishly argued with him. He pontificated that we should get rid of every "faith proposition" that doesn't make complete sense to ourselves and to anybody to whom we may try to communicate it. I fumbled my rejoinder very badly, partly because I was stupefied by the crassness of his argument and partly because I was trying to recall something that you said about this and I couldn't quite put my finger on it. Now I have found it and have sent it along to my friend. He's a man of good mind (when not in his cups and vexing me) and honest heart, and when he reads your statement I think he will repent his folly. You counselled: "If you find in the Holy Law or the Prophets or the Sages a hard

saying which you cannot understand, stand fast in your faith and attribute the fault to your own want of intelligence. Place it in a corner of your heart for future consideration. Do not despise your religion because you are unable to understand one difficult matter." I said to my friend: "So now it's between you and Maimonides. Include me out." That's my good turn for this day.

I want to write an appreciative note to the 46 black students who have just been graduated from Macalester College in St. Paul, but they are not yet in the Overworld so the best I can do is to tell you the refreshing story.

All of these 46 young blacks wore caps and gowns at their commencement, while only one of their 329 white classmates did.

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"After four years of struggling through school and making it, we're pretty proud of ourselves," explained 22-year-old Joseph Higgins. "We wanted to look as nice as possible for our folks, and present a united front for them."

Many of the black students came from city ghettos and entered Macalester as Expanded Educational Opportunity students, their education subsidized by college and government funds.

Another of them, Michael Congo, said, "Basically the idea of wearing caps and gowns is a nice one. It's something that's significant, something you can always remember and look back on and feel good about. You've been through a lot of things here, and you're going to graduate. And it's an important thing to me because we more or less have an obligation to people who were here ahead of us and did so much to make the program go."

What's so heartening about all this is that these young blacks see what their white classmates fail to see—that the ancient dignities and decencies, such as caps and gowns at commencement, are good and precious and worthy of perpetuation. As these students noted, they express respect and gratitude to those to whom respect and gratitude are due, and a recognition of the meaning of their achievement.

Our news source reports: "White students said they scorned the caps and gowns because they said they considered them unnecessary." It would be wrong to suppose that the black students had one idea about this because they are black and the whites another idea because they are white. The difference is economic-cultural. All sorts of things become "unnecessary" to people who have never had to struggle and sacrifice for anything. But some of these things that may seem at first glance to belong to the order of dispensable luxuries, such as caps and gowns, become "necessary" to those whose capacity for awareness and appreciation has not been asphyxiated by affluence.

If the 1970s see a general return to traditional dignities and decencies, typified by caps and gowns at commencement, don't be surprised if you see the rising children of poverty and deprivation leading the way.

Years ago, F. L. Lucas, in his masterful book called *Style*, spoke prophetically about the literature of our century as an expression of the life of our century. He said: "Modern democracy, in many ways admirable, has yet reached a stage where many think Pericles inferior to Cleon, the aristocratic to the vulgar. But I believe that the future will find two qualities fatally lacking in most 20th-century literature—dignity and grace."

Those black students at Macalester may be pioneers of a coming era of not less democracy but of more dignity and grace. They seem to be facing that way.

Letters to the Editor

Who May Preside?

Who am I to interpret rubrics to an older priest, editor of the only real church magazine we have left, and a man of much learning? No one, of course, but I presume!

I agree with the editorial "Correcting Christ's Work—Again?" [TLC, May 13]. I think its premise is sound—and that using the Eucharist as a banner or a placard is some sort of manipulation.

It was said, almost in passing, that the deaconess in Pennsylvania presided over the Lord's Supper so far as the rubrics allowed and then looked to the priest present to continue at the Offertory. I don't know where the idea came from that when a priest is present someone else may preside at the Ante-Communion or Service of the Word. A deacon may only preside at the Service of the Word when a priest is not present. I am personally not sure that the Prayer Book allows even that, depending on whether you include the sermon and the creed in the Service of the Word. The trial book makes it possible for the old Ante-Communion to be said in places where there is no priest, by a deacon or a lay reader so that those congregations will not be restricted to the constant use of Morning Prayer.

However, I cannot find anyplace in the rubrics or in our tradition where when a bishop or priest is present the proper function of the deacon is other than to read the gospel. In other words, if a priest is present he presides at the Liturgy.

Now, of course, I have discovered that there are places in the Episcopal Church where they change off—someone begins, someone else picks up, someone else consecrates, etc. I have seen that done at the consecration of a bishop. It does not fit the rubrics which seem to imply that the minister, bishop or priest, who presides at the service begins with the Collect for Purity (or the Acclamation in II). The rubrics say that he shall invariably read the Collect of the Day—a layman may read lessons and psalms—a deacon reads the gospel and may preach, etc. These fractured services do damage to our concept of celebrant or presiding minister.

(The Rev.) THOMAS DAVIS
Rector of Holy Trinity Parish

Clemson, S.C.

Bible — Big Business

"The less the Bible is read the more it is translated" [TLC, May 13]. The Bible is big business. If a men's clothier has a stock of pants that do not move, he sticks a half-price tag on them and advertises them glamorously. So, when interest in reading the Bible wanes, the publishers get out translations that are "understood of the people." Even paperbacks! The Bible is big business.

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

For the Record . . .

It has not been my style to fire off letters to the editor of TLC, as you and I have long enjoyed a brotherly association reaching

across at least five years of friendly, ideological struggling on the drafting committee of the Eucharist. As we have surely walked more than a mile in each other's moccasins, I am constrained to lift up three words in the news item, "Pennsylvania" [TLC, June 3]: "retire", "islands", and "Mary."

Bp. DeWitt, at the October 1972 convention of this diocese, announced his intention to resign no later than June of 1974.

The Philippines became a republic, a nation, July 4, 1946. "Islands" or "Philippine Islands" connotes a colonial, paternalistic bondage most Filipinos reject.

"Mary" is a lovely name filled with many wonderful associations for me, but it is not the name of the beautiful person I married on Nov. 4, 1953, in the Pro-Cathedral of St. Luke, Manila, before the Rt. Rev. Norman S. Binsted, third Bishop of the Philippines. Ruth Dale—a nurse, educator, mother of our three children—undoubtedly has had reason enough to do her "thing" for God and his people in his world apart from a peripatetic missionary bishop; but she hasn't!

Thank you, my brother.

(The Rt. Rev.) LYMAN C. OGILBY, D.D.
Bishop Coadjutor of Pennsylvania
Philadelphia

And thank you, Ed.

Priestesses

Surely the Rev. Geddes MacGregor's article, *Priestesses* [TLC, May 27], is the most delightful statement yet to appear in print on this subject! I roared with laughter while nodding my head in solemn approbation.

(The Very Rev.) A. HARRISON LEE
Rector of Christ Church
Dallas

Watergate

A most sincere thank you for the best, most profoundly Christian, commentary I have seen on the Watergate affair [TLC, May 27].

(The Rev.) J. ROBERT ZIMMERMAN
Rector of St. Andrew's Church
Lewishurg, Pa.

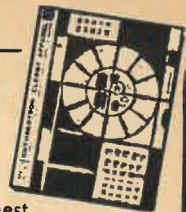
You say that any leader "has to be judged by . . . the kind of people who work for him and by what they do to advance his interests." I don't have to cite too many instances of religious wars, corrupt bishops, etc., to say that Christ himself would be a "lost leader" on this kind of testimony. Of course, the overwhelming majority of the followers of Christ give positive, good testimony to

The Cover

"John the Baptist" is a statue cast in bronze, which won the 48th annual honor for sculpture of the Allied Artists of America. The sculptor is Anthony de Francisci, and the photo is courtesy of the National Sculpture Society. The feast of St. John the Baptist falls on June 24.

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what it means to have Christ as a leader.

Let's be fair about this Watergate thing and look at Richard M. Nixon's entire administration before we start asking him to consider resigning because of the acts of a few of his top appointees.

This assumes, of course, that the President was unaware of the type and extent of the Watergate activities.

CHARLES W. LAUE

Atmore, Ala.

More Use for Stamps

It was most gracious of you to suggest other places [TLC, May 13] in addition to the fund for TLC to which one might well send used stamps or the proceeds of the sale of stamp collections.

As you did not mention one carried on by the Washington Council of Churches I assume you did not know of it. Used stamps, particularly U.S. commemorative or special issue or foreign stamps, may be sent to Stamp Project, 2005 Fifth Ave., Room 210, Seattle, Wash. 98121, where they will be sold for the benefit of Church World Service, the Inter-Church Relief and Rehabilitation Agency. I do not know how much the sale of stamps amounted to last year, but in one recent year about \$10,000 was given to CWS by virtue of the sale of used stamps.

(The Rev.) GARDINER M. DAY, D.D.
Amherst, N.H.

Christian Initiation

We wish to take exception with Bp. Mur-

ray's statement wherein he states that "out of a mistaken notion that we are somehow very close to the Eastern Orthodox churches, and ought therefore to imitate their strange understanding and practice of Christian initiation"—all in defense against changing the sacrament of confirmation as practiced within the Protestant Episcopal Church. Such a commentary is neither in the best interest of ecumenism nor a sign of respect for the Orthodox Church which represents that Christian tradition which has completely bypassed the Middle Ages and the reformation in her historical development.

Need it be said that the Greek Orthodox Church considers Christian initiation as involving Baptism, Confirmation and Holy Communion as an inseparable whole to be conferred on the neophyte of the Christian faith by either a bishop or a priest at one and at the same time, and not in stages as has become the practice of the western churches since the 13th century?

BISHOP JOHN OF THERMON

Greek Archdiocese of N. and S. America
Houston, Texas

Church Crisis

In the editorial, "Right and Wrong Church Crises" [TLC, May 13], substitute "The Episcopal Church" for "The Jesuits" and have really said what is wrong with us! *Mea culpa!*

(The Rev.) NELSON RIGHTMYER, Ed.D.

Rector of St. George's Parish
Baltimore County, Md.

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THE KALENDAR

June

- 24. Pentecost II
- 25. The Nativity of St. John Baptist
- 28. Irenaeus, B.
- 29. SS. Peter and Paul, Apostles

July

- 1. Pentecost III

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ANGLICAN COMMUNION

Lambeth Conferences Not "Obsolete"

The Archbishop of Canterbury emerged as a champion of the Lambeth Conference and as a critic of those who suggest that the decennial gathering of Anglican bishops is obsolete, when he addressed the Convocation of Canterbury in London.

The convocation was held simultaneously with the Convocation of York. Although these bodies have lost much of their power to the church's General Synod, they will meet occasionally to discuss doctrinal matters.

Dr. Ramsey said he believes the See of Canterbury is still "a symbolic focus of Anglican unity" if only because it has been impossible to define the Anglican Communion without it.

"Here," he said, "I have found a certain ambivalence of attitude. Inevitably there are Anglican churches overseas which are suspicious of the church and state relation in this country and do not want to feel themselves in any way an English-led communion. Yet I believe that, if an Archbishop of Canterbury will identify himself with the communion as a whole and try to be less an English prelate than a servant of the Anglican Communion as widely as he can, then the See of Canterbury will continue to have its symbolic role.

"I believe, however, that no bond of our Anglican union is stronger than the fellowship between the Anglican bishops; and rightly so, as it is the historic role of the bishop to represent unity between, as well as unity within, churches. Here I would deprecate the suggestion . . . that the role of the Lambeth Conference is obsolete. The present Anglican Consultative Council which meets every two years, is no substitute, and was never designed to be a substitute for the Lambeth Conference.

"There is nothing sacrosanct about the name Lambeth or about the locality where the bishops may meet. But I believe that, as a mode of association between the Anglican provinces, nothing is more characteristic or more necessary than the meeting from time to time of the bishops drawn from every province, together with bishops from sister churches in communion with us."

Earlier in his address, Dr. Ramsey reiterated his conviction that Anglicans and Free Churchmen are "meant to be one

church." He also commended for prayer the work of the Anglican-Orthodox International Theological Commission and the Anglican-Roman Catholic International Commission.

But none of this would end the Anglican Communion, he said. "If every proposal for a united church were to materialize there would still be a considerable Anglican Communion in existence."

During his address, the archbishop praised the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council, for services of "immense value" to the Anglican Communion. When he later suggested that willingness to serve the communion as a whole is one of the qualities needed by an Archbishop of Canterbury, some observers saw this as a hint that he favors Bp. Howe as his successor as primate.

A statement that it "sees no sufficient theological objection" to the ordination of women was adopted by the Convocation of Canterbury.

Adopting an amendment proposed by the Bishop of Winchester, the Rt. Rev. Falkner Allison, the convocation added that it "recognizes that there are a number of issues which have to be taken into

consideration before the Church of England decides upon its future policy on this."

One of the major opponents to women's ordination was the Rt. Rev. Robert Mortimer of Exeter. In his farewell speech before retirement, he declared that ordination of women to the priesthood would be "highly dangerous," and he urged the church to "stand firm" on scripture and tradition.

The Bishop of Peterborough, the Rt. Rev. Douglas Feaver, agreed that the church "dare not break with the tradition of the centuries," but Prof. Geoffrey Lampe of Cambridge maintained that there is nothing in the nature of God that would prevent the ordination of women.

MYSTICISM

Alan Watts Counsels "Let Go"

Westerners could come closer to God if they would "let go" and allow themselves to flow with the natural rhythm of the cosmos, said Alan Watts, philosopher and interpreter of eastern religions, during a recent talk in New York City.

Leading a conference on "the necessity



GRADUATION IN PUERTO RICO

The Episcopal Theological Seminary of the Caribbean (ETSC) and the Instituto Psicológico de Puerto Rico, the two charter member institutions of the Caribbean Center for Advanced Studies, held a joint commencement in Carolina, P.R., marking the successful completion of their first year of combined operation. Shown above are, (l. to r.) Dr. Carlos Albizu, chancellor of the center; the Rev. William P. Haugaard, dean of ETSC and vice-chancellor of the center; and the Rt. Rev. Francisco Reus-Froylán, Bishop of Puerto Rico and commencement speaker.

of mystical religion" at the Cathedral of St. John the Divine, Dr. Watts said his position is that Christianity is a religion "about" Jesus rather than the religion "of" Jesus. He holds that the religion originally taught by Jesus could be called mystical, dealing with the personal experiencing of the spirit of God, not with intellectualizing about dogma.

Christianity as usually practiced today is not the religion taught by Jesus, he claimed. The former Episcopal priest said: "We're like people on a jet runway, going on and on. But we're not getting anywhere. And we wonder, isn't it about time we took off?"

"The way of God is effortlessness," Dr. Watts said, holding that Jesus most vividly described this principle in his Sermon on the Mount where he talks of the lilies: ". . . Consider the lilies, how they grow: they labor not. Neither do they spin. But I tell you that not even Solomon in all his glory was arrayed as one of these. . . . Seek ye therefore first the kingdom of God and his justice and all these things shall be added unto you." (Mt. 6: 28, 29, 33).

At the conclusion of the conference, Dr. Watts, who is known for his books on Zen Buddhism, appeared in a flowing white robe and led a "contemplative worship" service in a cathedral chapel.

"In contemplative worship one of the first things we have to do is understand what in Sanskrit is known as 'mantra,' the repeating of a word or group of words," he said.

As an illustration, Dr. Watts pointed out that if the name of Jesus is repeated over and over, the sound of the word eventually transcends the meaning of the word and becomes "pure sound."

He asked worshippers at the end of the meditation to visualize and feel the sound or keynote, which represented each one of them. "Now hum the sound, first softly and then louder," he said.

A low humming began throughout the room, growing stronger and stronger and larger, the different voices rising and falling at different times until it reached a certain keynote. At this point the separate voices all seemed to resonate with that keynote and blend together as one voice. The voices were sustained at this height for a time and then suddenly every voice stopped. The meditation continued in silence for a few more minutes.

VIETNAM

Churchmen Urged to Back Amnesty for All

Dr. Robert McAfee Brown of Stanford University urged religious communities of the U.S. to advocate "full amnesty" for all who, in whatever way, protested the Vietnam War.

Speaking at a meeting sponsored by the American Civil Liberties Union, the

National Council of Churches, the National Conference of Black Lawyers, the National Student Organization, and Vietnam Veterans Against the War, Dr. Brown said, "We have passed the time in our national history when anything can be gained by punishing people for taking a stand against the war. To continue a vendetta against them is damaging not just to them but to the entire national psyche."

Others speaking in favor of amnesty were former Attorney General Ramsey Clark and Henry Schwarzchild, director of the ACLU's Project on Amnesty.

According to Mr. Schwarzchild, five groups of men would benefit from amnesty. These would be draft resisters, deserters, exiles, court-martialed servicemen, military personnel with less-than-honorable discharges, and civilian protesters and resisters.

RHODESIA

Diocese Withheld Grant to WCC

The Rt. Rev. Paul Burrough, Bishop of Mashonaland in Rhodesia, admitted in London that he had acted "in a tyrannical way" when he withheld his diocese's grant to the World Council of Churches because of the council's support of "freedom fighters."

He defended his action by alleging that those who terrorized people in North-East Rhodesia — "every man of them trained in a communist country" — harmed not only farmers but also their loyal African labor forces.

"What I did (and this could be redressed if three or four parish church councils wanted to have the matter discussed in synod) caused hurt and grief among some Africans. When I put the money (a grant of \$72) into a suspense account, they thought I was tinkering with their chances because so many depend on the WCC for educational grants."

Bp. Burrough caused a stir at the first meeting of the Anglican Consultative Council at Limuru, Kenya, in 1971, by walking out of the council when it approved WCC grants to 19 anti-racialist organizations, including four militant liberation movements. He said then: "I must say that the council does support the program (of the WCC), including sending money to organizations pledged to making war in the country where I reside."

In London, Bp. Burrough also disputed a charge that most white churchmen in Rhodesia are not vigorous in speaking out about detainees and Rhodesia's Land Tenure Act, under which Africans can be removed from their homelands. He said no bishop has the right to speak for the church unless he speaks "out of synod."

"I have had major interviews with Rhodesian ministers, even with (Prime Minister) Ian Smith, and all of them on behalf of Africans," he added. "The Rho-

desian Front is prepared to do this, and occasionally it has done some good. I am grateful that the church can speak this way. It is tough and one gets sniped at from both sides."

Dean Bars Black from Pulpit

United Methodist Bishop Abel T. Muzorewa, a black leader of the opposition to the white government of Rhodesia, was banned from preaching in Salisbury's Anglican cathedral.

The Very Rev. Richard Cutts, cathedral dean, said he had refused a request from the city's Joint Action Committee (JAC) to invite the bishop to speak at a unity service. He gave as his reason a desire to prevent the cathedral from becoming a "political pulpit." He based his decision, he said, on repercussions that followed a pulpit appearance several months ago by the Rhodesian Minister of Justice, Law, and Order.

"I vowed I would not again have a political leader in the cathedral pulpit. The pulpit is not an arena for that sort of thing," the dean said.

He had invited the government official he said, "because he is an Anglican and a member of the cathedral congregation."

Bp. Muzorewa, chairman of the African National Council of Rhodesia, an organization opposing the Ian Smith regime, insists that the council is not a political organization.

In response to the ban, he said he did not accept the dean's explanation and expressed sorrow for "the man's shallow, narrow mindedness."

Several churchmen expressed fears that the dean's ban on the bishop would further divide churches along racial lines at a time when unity is needed.

PRESBYTERIANS

260 Churches Vote to Form New Group

Representatives of more than 260 Southern Presbyterian churches voted to form a new body, separate from the Presbyterian Church in the U.S.

Meeting in Atlanta, delegates to the Convocation of Sessions voted 349-16 to form the new group to be called the Continuing Presbyterian Church.

Delegates also approved an advisory convention, tentatively set for Aug. 7-9, to prepare constitutionally for the calling of a General Assembly later this year.

Only ordained ruling elders and teaching elders were allowed to vote on the issue. However, their churches were not bound by their votes.

Many ministers spoke on each side of the issue. Laymen had their "say," too. One, a lawyer and ruling elder, Jack Williamson of Greenville, Ala., said the conservative members' legal rights had "been taken away by liberals" in the

church. He urged dissident churches to ignore the church's courts and to take their property with them in seceding. "If they want to take us to court, let them. We are ready to fight," he said.

The convocation's decision to secede from the larger body was the church's first schism since the Civil War when northern and southern factions split over allegiance to the Union.

There were 30 churches, already separated from the Presbyterian Church in the U.S., who officially called the Convocation of Sessions in Atlanta. They were from Alabama, North and South Carolina, Tennessee, Florida, Kentucky, Louisiana, Mississippi, Texas, Virginia, and Georgia.

ABORTION

Bishop Condemns "Vultures on the Fetus"

"Vultures on the fetus" were attacked by the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, when he called for revision of Britain's liberalizing Abortion Act.

"There is only one solution," he said, writing in his diocesan paper. "All abortions must be performed in (state-run) National Health Service Clinics free of charge, and abortions in private clinics for monetary gain must be abolished.

"If this were to happen, the vultures on the fetus would disappear overnight, and the conditions laid down by Parliament would have some chance of being observed."

The working of the act is at present under review by a government committee. Passed in 1967, it provides that two doctors may recommend abortion by a surgeon for one of four reasons—danger of the death of the mother; mother's mental and physical health might be endangered; the rest of the family might suffer seriously by another child; the baby might be a victim of congenital abnormality.

"Unfortunately," wrote the bishop, "there are black sheep in every profession, including my own. Most doctors are men of exceptional integrity, but not all. What is wrong is not the four conditions but the coach-and-four which a few doctors can drive through them."

Bp. Stockwood says, "Not only must a civilized society try to safeguard the rights of an unborn child, but we need to remember that an abortion is not like having a tooth out; it is a bite at the personality."

He also refers to the difficulties some childless couples have in adopting a baby today. "The answer is not a pretty one—because whereas before the Abortion Act, there were sufficient babies to be adopted, now they are hard to come by, as in thousands of cases the fetus is thrown into an incinerator.

"'Thousands of cases'—I choose my

words carefully. Look at figures. In 1967, before the act came into operation, there were just 6,000 notified abortions; in 1971, the number rose to no less than 126,774. Of course nobody knows the number of illegal abortions and I am ready to believe they have dropped but doubt whether it is of much significance."

The bishop said there are two extremes of thought on the abortion issue. At one end are those who believe abortion is murder and should be treated as a crime. At the other end, he said, are representatives of Women's Lib who, as they walk in procession, carry banners which say "It's my body—my life—my child." They would be content with nothing less than abortion on demand, he wrote.

"I disagree with both," the bishop said. "There are occasions when it seems to me that there has to be a choice between a mother and a fetus. Refusal to terminate the pregnancy might have disastrous results for the mother and the home. But I am utterly opposed to abortion on demand."

ANGLICANS AND LUTHERANS

Report Calls for Increased Intercommunion

A "greatly increased measure of intercommunion" between the Anglican and Lutheran Churches is recommended in an official report published in London. At the same time, the report says a substantial measure of agreement has already been reached in talks between representatives of the two communions but singles out the issue of bishops and the apostolic succession as an outstanding point of difference blocking closer unity.

The report, "Anglican-Lutheran International Conversations," covers talks between representatives of the two churches (1970 and 1972) as authorized by the last Lambeth Conference in 1968 and the Lutheran World Federation.

Presiding over the respective delegations were the Rt. Rev. Ronald R. Williams, Bishop of Leicester, England, and the Archbishop-emeritus of Uppsala, Sweden, the Most Rev. Gunnar Hultgren.

In a key passage in the report, the Anglican participants say that though they maintain their "adherence to the importance of the historic episcopate," they "wish to declare that they see in the Lutheran Communion true proclamation of the Word and celebration of the Sacrament."

They add: "The Anglican Communion has been much influenced and blessed by God through the Lutheran Communion's faithfulness to the apostolic gospel. We, therefore, gladly recognize in the Lutheran Churches a true communion of Christ's body, possessing a truly apostolic ministry."

In light of this conviction, the Anglican

participants said they are able to join with their Lutheran colleagues in proposing that "the degree of mutual recognition of the apostolicity and catholicity of our two churches indicated in the report justifies a greatly increased measure of intercommunion between them.

"Both Anglican and Lutheran Churches should welcome communicants from the other church, and should encourage their own communicants to receive Holy Communion in churches of the other tradition where appropriate and subject to the claims of individual conscience and respect for the discipline of each church."

C of E Should Remove "Distinctions"

The report also proposes that the Church of England should no longer make a distinction in the intercommunion arrangements made for various Lutheran Churches, but should extend the arrangements for Sweden and Finland to include all Lutheran Churches in Europe. "The many years of contact with Sweden and Finland have made a useful introduction to the communion and fellowship which would thus be extended and which should be reciprocal."

The report suggests that, in places where local conditions make this desirable, there should be mutual participation from time to time by entire congregations in the worship and eucharistic celebrations of the other church. "Anniversaries and other special occasions provide opportunity for members of the two traditions to share symbolic and ecumenical worship together," it says.

The report endorses the need for "more rapid movement towards organic union" in countries (such as in Asia or Africa) where Anglicans and Lutherans are working side by side in spreading the Gospel or where there are churches with closer relationships with either of the two communions.

"It is our hope," say the signatories of the report, "that our report, with its encouragement of intercommunion and its recognition of the apostolicity of both churches and their ministries, might facilitate progress toward a true integration of ministries. Whatever steps may be taken towards such integration nothing should call in question the status of existing ministries as true ministries of Word and Sacrament."

Regular contacts between staff members of the Anglican Consultative Council and the Lutheran World Federation are proposed in the report; as are pastoral provisions for tourists and travelers. The sharing of buildings is suggested for areas wherever possible.

In commending the report to the worldwide Anglican Communion, Bp. Williams says in a personal note that while Anglicans may not altogether agree on the exact nature of the apostolic succession, they will remain firmly attached to it.

BEFORE THE WATER GATE

By JOHN B. COBURN

IN the year 445 B.C. the Jews rebuilt the wall around the city of Jerusalem. They had recently returned from their exile in captivity in Babylonia, and while they were gone the city had been destroyed, the walls torn down, and that holy hill became a rubble.

When they returned from exile they were determined that the Holy City and the Holy Temple would be rebuilt and would become the center for the national and religious life of the nation. They were determined that they would gather together those members of the nation that had been scattered, that they would restore the Temple to its former glory, that the capital city would be rebuilt, that their religion would be re-formed with absolute loyalty to God. That absolute loyalty was to be determined by their obedience to his laws—and therefore they would disengage themselves from all foreign and corrupting influences. Everything that tended to diminish that primary loyalty to the One who had brought them now back from exile would be cut off. They were determined to rebuild a nation *under God*; to be loyal to him alone, and in obedience to him to attain prosperity as his people. That obedience was determined by their loyalty to the laws of the land—to God.

So they rebuilt the Temple, they rebuilt the city, they rebuilt the wall—the wall which was not only a defense against the physical attacks of the enemy but also the symbol of their gathering together in a peculiar relationship to one another because they were a peculiar people of God's—that is, a particular people—enclosing themselves apart from foreign influences, from anything that would tend to weaken that sense of a conscious, special relationship to the One who had delivered them from slavery and now had restored to them their capital city.

But to pass in and out of the city, which was necessary if they were to survive economically and if they were to be able to draw to themselves those other Jews who were scattered throughout the countryside, they built certain gates into the wall. The names of the gates describe them: the Valley Gate, to the south, open-

ing upon the Valley of Hinnom; the Fountain Gate, which led to a spring outside the wall; the Sheep Gate, near the market, where sheep were bought and sold for sacrifice as well as for eating; the Fish Gate, where fish were brought from the coast and sold; the East Gate; the Horse Gate near the royal stables; the Damascus Gate, opening onto the road to Damascus; the Old Gate, restored; the Inspection Gate, the customs; the Dung Gate, also known as the Refuse Gate (we would probably call it the gate near the town dump).

There was also the Water Gate. That gate gave access to the Gihon Spring outside the wall and it was near the Temple area. In about 445 B.C., after the wall had been completed, all the people of Jerusalem gathered together in the square before the Water Gate. At one end there was a platform, and on the platform was the governor, Nehemiah, and the priest, Ezra, and the leading officials of the city. The purpose of their gathering was to be reminded once again of what the law of God was that they were to obey. So, in the presence of the governor, the head of the state, Ezra the priest read the word of God. It was to remind them that God was their God; God was their king; their loyalty to their country could be expressed only in loyalty to God, and that meant that obedience to the law of the land was obedience to God's law of righteousness and justice. On that particular occasion there was elaborated an explanation of the origin of a festival that came to be known as the Feast of the Tabernacles, or Booths, a celebration which the Jewish people have continued to this day.

WE stand as a nation in the square before our Water Gate. We search to hear the Word of God spoken to this nation, a nation which claims to be "under God." Perhaps we can get our bearings from that first Water Gate hearing. After the law had been read in such a way that the people could make sense of it and understand its meaning, they very naturally had a sense of judgment from God because they had not obeyed his will and they were therefore overwhelmed with guilt, which they all shared. The first word, then, that Nehemiah and Ezra spoke together to the people (that is, the head of the state and the representative of religion) was this: They said, "This day is

holy to the Lord your God; do not mourn or weep; go share what you have with those who have nothing; do not be grieved, for the joy of the Lord is your strength." Extraordinary! The day is holy!

This day in our nation's history may be holy; it will be holy if we make it so. The day of the Feast of the Tabernacles became holy because the Jewish people made it holy by obedience to God's laws. God did not make it holy by himself; it was made holy by their loyalty to his laws of righteousness and justice, and truth and sharing. God did not bless America; we bless *God*. We bless God by obedience to his laws of justice. This is how we obey his righteous will. And then he blesses America. He does not bless an America that violates his laws any more than he ever has blessed mankind who has violated justice. There is no other way for America to be blessed, and there never has been.

Ezra and Nehemiah may have limited, as they did, the sharing of material things to the Jewish nation alone — which was perfectly understandable in the historical period in which they dwelt and in which it was necessary to draw together the Jews who had been scattered — but their innate sense of how God deals with a nation was absolutely sound: justice among men is God's will. When you bring justice, you bring his blessing; when you bring injustice, you bring his judgment. When you obey him in a day of judgment and guilt, you make that day holy.

Therefore, when any of us attend the trial at Watergate, we are first of all judged — every one of us — and who among us does not have some sense of judgment when truth is revealed, for the whole world to see, about how human beings act, when we all share memories of how we have acted and violated truth, or corrupted truth, or slanted the truth; on the basis of what we see that men have done out of self-interest, and of what we have done out of self-interest; when we recall the cutting of corners of honesty, the watering down of our integrity, the failure to stand up for the right when we know perfectly well what is right, joining in the conspiracy of silence, crossing to the other side of the road to avoid involvement — when all this takes place on this day before the Water Gate we know we all stand under judgment. When

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Some Thoughts Stemming from Antiquity and the Present

righteousness and truth judge wickedness and sin, there is enough wickedness and sin — though perhaps of a different kind — in us for us first of all to confess our sins.

SO the first word spoken to us in our Watergate trial is *judgment*, judgment upon every one of us. You can look into your heart, as I try to look into mine, to search out where the temper of self-will has tempered the righteousness and the justice of which we are all perfectly capable. We will come to no greater national health if we continue to stand aside and point our fingers at those “over there” who are now being exposed, and say they are guilty. We are guilty — and we can, in our own way, confess our sins against truth, against our own integrity, and against our own sense of justice and our own honesty. That is the first word.

But there is another word which follows directly upon this. It was spoken by Nehemiah and Ezra at that first Water Gate trial when they said: “This day is holy to the Lord your God; do not mourn or weep.”

To say that this day may become a holy day in our national life is to say that the laws of God are *eternal* laws. Obey them and you flourish as a nation; disobey them and you will decay as every other nation has decayed. It has always been an inward decay: the gate has been opened and decay comes in from outside and finds a welcome there within the city walls, within the walls of one's own heart. The laws of God are terribly simple: Be just to one another; be fair to other people; if you give your word, keep it — even if it may be against your own advantage, keep it — you will be better off in the long run if you keep it, you will find a dimension to life you did not know when you violated it. Share what you have with those who have nothing — it is not yours, you are a steward of what you have been given. Put yourself in your neighbor's place; be concerned about yourself when you are in his place, whether it is the neighbor who has the same coloring or a different coloring, the same education or a different education, the same position or a different position.

There is in the laws of God nothing beyond the reach of any of us. We have all at times obeyed those laws as well as disobeyed them. When we obey them the

day is made holy. Very simple. Then our strength comes in the joy of the Lord. That is an inward strength more powerful than any inward decay; the inward corruption is destroyed by inner integrity. That is what happens, if that is what we want in our personal lives and in our national life. It is inevitable.

In *The New York Times* James Reston wrote this paragraph: “What the Watergate has done is to make a great many people around here realize that a whole lifetime of hard work and even good intentions can quickly be destroyed simply by failure to tell the truth or by obstructing justice by silence, or by taking money that they know they should not have taken.”

We are not going through, it seems to me, a constitutional crisis as much as we are a day of moral crisis. And because morality in the long run rises from religion, it is also a time of religious crisis. We are called to be moral not simply by our country — although that seems so obvious today it is hardly worth mentioning — but by our God. The laws of morality are his, built into the structure and the life of every nation of mankind, and it is in our allegiance to them — the laws of morality and justice — in our nation that we show forth the measure of our allegiance to him.

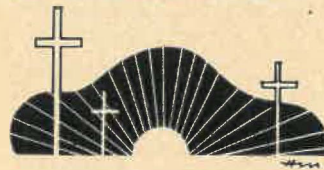
We cannot call men back to God. Only God can do that. We can, however, call men back to themselves, as we call ourselves back to ourselves, our deepest and best natures. We can bring new health to our nation only if we show forth the integrity of a new life where we are: in our

families, in our communities, our business, our city, our country. Where we are honest, where we keep our word, where we act with integrity, we make every day a holy day—and all the citizens of America will be able to make this day a holy day in our nation.

SO what can we do about Watergate? This is what we can do. It is a moral responsibility, inescapable. It falls upon everyone in the square before the Water Gate — all people, everyone who belongs to the nation.

For those who have a religious understanding of what history is about — the descendants of Abraham, Isaac, Jacob, Nehemiah and Ezra, followers of the law of Moses, for those who view that law of the Jews as the schoolmaster bringing them to the law of perfect liberty in Christ; all of those who would enter into the joy of the Lord to make this day a holy day — there is one thing more they can do: they can pray. They can pray day by day, by name, as the Jews in the fifth century did before their Water Gate: Nehemiah, Ezra, Mitchell, McCord, Haldeman, Erlichman, Dean, Caulfield, Kalmbach, Magruder—all names named, and all the others.

Our prayer is that as we, where we are, try to obey the righteous will of God, as he gives us to understand it, with our own inner integrity so that justice may prevail in this land, so may they — and so may this day of judgment in our land become a holy day. And together then may they and we enter into the joy of our Lord who becomes our strength.



Forgiveness

When the thief pleaded
Christ, forgiving,
Felt not the nails
Of his cross.

Margretta Scott Lawler

OBSESSION WITH EPHEMERAL ISSUES

By FREDERICK M. MORRIS

AN article in the Apr. 22, 1973, issue of *The London Sunday Telegraph* states that "in the past decade alone, almost a quarter of the total of Easter communicants in the Church of England has disappeared. Only about four percent of the population will attend Anglican communion this Easter, and there is no apparent reason why the decline should stop now." The writer, J. W. M. Thompson, blames "a fussing obsession with ephemeral issues" for this state of affairs. He goes on to say: "There is no evading the fact that the truths about God, which Christianity claims to offer, are either nonsense or they dwarf all else. The C. of E. can fiddle with the Prayer Book for as long as it likes without adding a cubit to its stature; it can waffle on indefinitely about pornography or drugs or South Africa without notably distinguishing itself from any of the numerous secular pressure-groups which share these concerns. All such things are trivial in the conspectus of eternity."

The Episcopal Church leadership can well ponder these comments about our British parent, and to very good advantage. The substantial decline in church attendance and financial support among Episcopalians is not by any means unrelated to what appears to them as a fussing obsession with ephemeral or peripheral issues at the expense of emphasis upon the unique message of the classic Christian faith.

This obsession, which seems to so many bewildered members to have the church's official stamp of approval, leaves unsatisfied and unfed the hunger of the soul for the Bread of Life. When they give expression to their unhappiness and their feeling of abandonment, they are accused by the highest authorities of "pious claptrap" and "conviction fatigue." It isn't that these people want to reject or disavow the ephemeral or peripheral issues; it is only that they want to keep matters in the right perspective and to have the things that are unseen given at least as much emphasis as is given to the things that are seen.

These troubled people do disavow and even resent the implication, so vocal among the young clergy and the bureau-



DOCTOR MORRIS

crats, that the church, until now, has been altogether apathetic, complacent, and indifferent in the face of society's ills. Such an accusation flies in the face of history which reveals all manner of instances when the church has been the initiator and pioneer in social, educational, and eleemosynary projects to meet human need according to the lights of the times. The "Social Gospel," which occupied so prominent a place in church consciousness and action in the early part of the century, is vividly recalled by older churchpeople who cannot concede that the present-day freneticism is any more effective or enduring. In fact, the contemporary conviction that every social ill can be cured, or at least substantially alleviated, by throwing money at it is rejected out of hand by many mature and perceptive churchpeople. Modern history is making increasingly plain the bankruptcy of such an idea.

THE Christian message concerns events in history which are so awesome and so stupendous that they tower above every other affirmation or claim ever made about the nature of this creation. The Gospel affirms conclusions, based upon these events, which, if accepted in faith, transfigure the appearance and meaning of life. So transcendent and eternal are the basic claims of the Christian faith that they must be preached and insisted upon with unwavering, stubborn persistence against well-nigh overwhelming odds of worldly skepticism and cynical indif-

ference. Such has always been the role of the church. All her resources must be mobilized and concentrated first of all upon the affirmation, by every possible means, of the unparalleled claims of the Gospel.

From such mobilization and concentration there flows inevitably a wide and powerful stream of concern and action in regard to the bitter ills of society. To attempt to deal with those ills ahead of, or apart from, the primary and unique mission of the church concerning religion, results inevitably in fussy, superficial activism and in an anemic church which becomes obsessively (and often humorlessly) preoccupied with aspects of its inner affairs which don't matter very much.

It is certainly apparent by now, even to the most sanguine of optimists, that such attention-absorbing matters as moving altars away from the east walls of chancels and experimenting with a new Prayer Book, are not going to bring back the lost sheep to worship God in adoring gratitude for what the Gospel has to say to this wayward world. The free-standing altar craze has indeed altered (pun intended) the appearance of chancels, and fiddling with the Prayer Book has certainly altered the atmosphere of services.

But neither pursuit has altered the appearance of the empty pews nor brought the errant youth flocking back to worship in delighted response to the presumably long-sought "popular idiom" in religion. Only in the conservative, evangelical churches has there been an undiminished vitality in these apostate days. And youth in large numbers, instead of welcoming the prospect of the new Prayer Book and the contemporary permissiveness of the Episcopal Church, turn to sectarian "Jesus groups" and bizarre oriental cults, in a wistful search for some assurance of transcendental values.

The time will come, of course, when the Holy Spirit will have succeeded in bringing back to "the paths of righteousness for His name's sake," his perverse and foolish church. Let our heartfelt prayer be that the coming convention will mark a discernible step toward restoration of true priorities and a right perspective so that our beloved church may begin again to move forward with increasing strength and effectiveness in the service of the Lord.

The Rev. Frederick M. Morris, D.D., retired rector of St. Thomas Church, New York City, now makes his home in Larchmont, N.Y.

EDITORIALS

Open Letter to Norman V. Peale

DEAR DR. PEALE: I've just read a report of the interview in which you apply your famous positive-thinking to Watergate. I must say—you die hard! "Those who say the country can't survive aren't philosophers or historians, but negative thinkers," you said. By the way: Who are "those"? I haven't heard any.

You suggested: "We ought to start talking up the country, the political leaders, the President." I respectfully ask: If this is positive thinking, and if it is the duty of all good Christians always, was it not the duty of Christians under Hitler to say "We ought to start talking up the country, the political leaders, the *Führer!*"?

You went on to say: "There's nothing wrong with the political leaders of this country. They are doing a good job. The country is safe in their hands. People just have to start having faith in them. Nervous, jittery people who think the country is going to pieces don't understand the essence of the situation." I take it, then, that in your opinion all this talk about wiretaps and burglaries and coverups and payoffs is just a lot of propaganda by the President's foreign and domestic foes.

"I've known President Nixon for more than 30 years," you said. "He wants to do a great historical job for the United States." No doubt. But in Tom Lehrer's ditty about the Old Dope Peddler there's a line about "doing well while doing good." It irrepressibly comes to my mind as I think of what you say about Mr. Nixon. You will remember that one of his first official acts as President was to get his salary doubled. There have been innumerable evidences since then that he is doing well while doing good. "Poor" Richard has become a millionaire in public service.

"He has confidence in people," you explain, "and while trying to do some of the big things (visiting Communist China and ending U.S. involvement in the Vietnam war) his confidence was apparently misplaced. When you're working on the world stage trying to develop generations of peace for all the world, you can't always keep your finger on every local administrative detail. Any one of us can make mistakes in the people we trust."

So that's it: Two of Mr. Nixon's appointed Cabinet members turn out to be men now under criminal indictment, all as a result of a mistake in "local administrative detail" that took place when the President was visiting China and winding down the war in Vietnam.

Dr. Peale, many of us are heartsick about all this, and I suppose that makes us negative-thinkers in your books. We are in an anguish of anxiety about our country—and our President. Almost nobody wants to deny his past achievements for peace and his present aspirations for it. If our judgment of Mr. Nixon could be purely and unambiguously negative we should suffer less anguish, or none at all. For his many good works we do not wish to see him stoned.

But I must say that your cheery shrug-off of the whole sordid and frightening business (which you call "very

regrettable," no worse) strikes me as trifling with the kind of truth that we should be praying about, with fear and trembling for our beloved land. I must frankly say that I think it ill becomes you, as an influential spiritual leader, to speak as one of those of whom Jeremiah said: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 8:11).

I'm sure you are very weary of Adlai Stevenson's witticism that he found Paul appealing and Peale appalling. I don't find you appalling, as a person; but I am appalled by your application of "positive thinking" to what, I'm afraid, is the gravest moral crisis of this nation since the Civil War.

Carron E. Simcox

It's We, It's We, O Lord!

NONE of them should be allowed to get away with it, these people who are saying that what's wrong is The System. President Nixon said it in his self-exculpatory address to the nation: that "both our great parties have been guilty of such tactics . . . the campaign excesses have occurred on all sides." In other words, everybody does it—it's The System.

In its issue of May 21 *Time* aptly notes that thus Mr. Nixon and other conservatives who are now taking this line thus join the Far Leftists who want to destroy The System on the ground that it is hopelessly corrupt and corrupting.

They are all and altogether wrong. There is no crooked system. There are only crooked people. If changes in The System can be made, through legislation and other means, which will reduce malfeasance by making harder the way of the transgressor, by all means let them be made. But the fact that we must never lose sight of for a moment is that the source of all evil doing is never in The System itself, always in The People—beginning with ourselves, whoever we may be.

And if American churchmen want to contribute to the reform of their nation they may well consider that perhaps their most valuable contribution can be precisely this truth about people and systems, from the Gospel they have received and in which they profess to stand.

Prayers

In the dim-lit chapel
The prayers from the crowded hearts of men
Jostled each other towards God.
There were those
That bartered like old women in the market place;
And those that whimpered
Like beaten dogs before the whip.
And there were little formless prayers
As wistful as a lonely child.

Margretta Scott Lawler

Book Reviews

REFLECTIONS ON THE HUMAN CONDITION. By Eric Hoffer. Harper & Row. Pp. 182. \$4.95.

Eric Hoffer is a usually stimulating philosophical free-wheeler who writes pithily, a mercy to the reader. At his best, he is a very original observer, if not thinker. E.g., "We hear a lot about the dehumanizing effects of the machine. Actually, the large-scale dehumanization of the Stalin-Hitler era was the work of ideological machines. In Russia the doctrinaire appliances work better than the mechanical."

Another example: "There is a spoiled-brat quality about the self-consciously alienated. Life must have a meaning, history must have a goal, and everything must be in apple-pie order if they are to cease being alienated. Actually, there is no alienation that a little power will not cure."

Hoffer has so much of good salty wisdom in *Reflections on the Human Condition* that it's a pity he doesn't examine some of his premises more critically than he does. Thus he says that "the savior who wants to turn men into angels is as much a hater of human nature as the totalitarian despot who wants to turn them into pulpits." What savior ever known to man has wanted to "turn men into angels"? If he has the Christian Savior in mind, he ought to read the New Testament again. And he states as an unquestionable truism that "Man made God in his own image." What man? What God?

◆
PRAYER: A New Encounter. By Martin Thornton. Morehouse-Barlow. Pp. 179. \$5.95.

In 1959 Dr. Martin Thornton published his *Christian Proficiency*, which was an attempt to bring out the implications of Dr. Eric Mascall's *Christ, the Christian, and the Church* in terms of the spiritual life and pilgrimage. Now he is an admirer of John Macquarrie and his kind of existentialism, and he has attempted to do for Macquarrie's *Principles of Christian Theology* what he did for Mascall earlier. *Prayer: A New Encounter* represents a stage in Thornton's own spiritual and intellectual journey.

For whom did he write it? I suspect that there may be a clue on page 142, where he says that the crux (conflicting claims of the theologian and the contemplative) ". . . itself part of existential culture, is that the modern scientific intellectual, especially in theology, is so frequently a poet-lover as well." The book sounds as if he had written for existentialist theologians.

How well did he succeed? Perhaps only existentialist theologians can answer this.

The average reader, thirsty for some verities concerning the spiritual life, will find this book hard going. Thornton tells us that this enterprise needs ". . . not the style of the pedagogue, but of the conversationalist or letter-writer." Perhaps he wrote those words before he wrote the book. He can hardly have written them after reading his book.

He divides his work into three parts, corresponding to the three parts of the proposition on which the whole is founded: "I live in this world; and I believe in the Creed: What do I do next?"

In the first part he deals with the "old maps" of the spiritual journey, tells why he thinks them inadequate, and proposes his new maps. He ends this part with a chapter on personality and "growth." The paragraph that begins at the foot of page 60 sums it all up. We cannot "make our souls," by cleaning and polishing them. This phrase now means exactly what it says (but there is a misprint somewhere in the line)—"construction out of potential, the attaining of unified existence, the creative movement towards authentic selfhood."

Part two takes us on an existential tour of the creed, and Thornton shows us how he "cuts clean through the theological jungle" of prayer and meditation related to the Son. He finds the old *Gloria Patri* important to devotion and to liturgy, but suggests that it should be supplemented by two alternatives, "Holy-Holy-Holy," and "Let-be, Let-be, Let-be." This last phrase is a distillation of his pages on the Triune God and his nature. "The essence of God is Being, and Being, in turn, is letting-be. . . . He does not, as it were, hoard Being within himself, and if he did, could we speak at all of God?" So one can simply "sink into Being," which is no esoteric technique, and no forced devotional exercise, but a concentrate of life which is trinitarian.

The third section, "What do I do next?", has six chapters. He argues for a "simplification" of prayer in both senses of simplification—common and technical. He believes that he can show us a plan which is not concerned with a rule of life based on God the Holy Trinity, but with trinitarian life in its fullness and depth. This he maps out for us on pages 131 and 132, and deals with it in his remaining chapters, on contemplation, empathy, and silence. To summarize these chapters would be unjust: they should be read carefully.

Thornton has very little to say about the Word of God revealed in the scriptures. He quotes, but doesn't do much more than quote, from an old document which may or may not be relevant to today. The blessed light that emanates

from the Word, and is the light and life of the loving soul, is never mentioned. Indeed, he goes out of his way to claim no knowledge of what he calls "mystical" prayer. Then what is he talking about, and why is he writing this book? He is writing to establish a philosophical position and to vindicate it as a legitimate basis for spiritual and ascetical practice. He has updated Tanquerey. That is a great achievement, but its importance must not be exaggerated.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

◆
PRIEST AND PRIESTESS. By George William Rutler. Trinity Press. Pp. 91. \$1.95.

On the subject of the ordination of women, many believe that everything possible has been said, and said often, and even more often than necessary. So how splendid it is to come across so enlivening and exuberant a production as this!

Beginning with the remark of C. S. Lewis: "The point is that unless 'equal' means 'interchangeable,' equality makes nothing for the priesthood of women," Fr. George Rutler leads us through the paths and arguments and discussions at a merry pace, an incisive wit, and the happiest of literary allusion. And throughout all, there is a steely sanity in this moment of time when women are achieving many of their rightful claims to a full share of professional and economic markets and often assuming that priesthood is one of these rights. He speaks fully of the "obliteration" which results when one identifies equality and sameness. Even Margaret Mead, with whom all of us do by no means always agree, has deplored this "obliteration," and has said we still need the contrast, the sweet and the sour! The "obliteration" has continued through the women's liberation movement into unisex and the sexual wilderness in which we find ourselves today. On a higher plane, the point is, writes E. L. Mascall, that "in no woman has human nature been raised to the dignity which it possesses in Jesus of Nazareth, but in no male human person has there been given the dignity comparable to that which Mary enjoys as the Mother of God." The author makes it clear that the gravest anti-feminist operation in the history of Christendom has been the alienation of the Virgin Mary from Christian devotion. And there follow brief and exciting chapters on the Bible, Lambeth, and the role of the priestess in history.

One thing which alarms the author, and may well alarm us, is that so deep a matter should be a decision not by "*consensus fidelium*" but by majority vote. I am reminded of the Baptist convention many years ago, when the burning issue was the destiny of the souls of unbaptized infants. The issue was resolved and the papers recorded: "Infants Saved from Damnation by One Vote"! It is Dr. Macquarrie who writes: "One must wait

for a development of a consensus on this matter within the church as a whole, in all its major branches. It would be a divisive step for one diocese, one regional church, or even one communion to act unilaterally in this matter." He makes it clear we have a responsibility to other areas of Christendom beyond the confines of our own ecclesiastical body.

The concluding chapters achieve a high degree of eloquence. "God has singled out him (the priest) to be Christ for the people, the summation of the naked man before his mother on Golgotha and the whitely-robed man before the harlot in the Garden. Sex and Eucharist are together; the priest with an 'identity crisis' will be the priest who does not understand that his central job is to be a man at the altar." We may say that the priest is the icon of Christ; the priest is Christ with us. When we see the great Pantocrator in the church at Daphne, we begin to understand that the priest is in an awful way the reality of the Incarnation confronting us at the altar.

Priest and Priestess is a strong and merry-hearted and graceful book, and even the most ardent proponents of the station of priestess will find it both enjoyable and illuminating.

(The Rev.) DARWIN KIRBY, JR.
St. George's, Schenectady, N.Y.

THE MAN WHO SAW THROUGH TIME. By Loren Eiseley. Charles Scribner's Sons. Pp. 125. \$2.45 paper.

The Man Who Saw Through Time is a very slim volume which can be read easily in two hours. At first sight, it appears to be an essay, or a series of essays, whose main purpose is to cause us to think again of Francis Bacon and his dream of the *New Atlantis*. In actual fact, the work, life, and learning of Francis Bacon are used to show that the world which we have created is false and evil, far from what Bacon envisioned. The book tells us a great deal about Loren Eiseley, all of it good; it tells us little about Francis Bacon, a man at the dawn of the modern world who hoped to do something about the future. If we are to learn about Bacon, we will have to look elsewhere.

(The Rev.) ROY E. LEMOINE, Ph.D.
Chaplain, USN (Ret.)

TRINITY: MOTHER OF CHURCHES. By Clifford P. Morehouse. Seabury Press. Pp. 338. \$8.95.

Although this is the fourth history of Trinity Church, New York, to appear in print, *Trinity: Mother of Churches* is by no means a work of supererogation. Clifford Morehouse has something of his own to say about that history, and something that is worth saying. As he candidly states in his preface, this is not a piece of original research. Here, however, Dr. Morehouse is over modest. While the earlier chapters are obviously based on

Morgan Dix's massive work, in the later sections Dr. Morehouse's own intimate knowledge of the workings of Trinity and the personalities involved adds greatly to the life of the narrative. The book is popularization, but good popularization is not to be despised, and this is good popularization.

Most of our older church histories, especially on the local level, make the grave mistake of treating the church as if it existed and functioned in a vacuum. One of the great merits of this book is the way in which the author has consistently related the church to the secular history of its day. The American Revolution, the Civil War, World War I, the Great Depression, World War II—all have their place in these pages and in the life of the parish. The chapter entitled "The Revolutionary Years" is notable for its skillful interweaving of political and parish history.

Certain themes run steadily through this book. One is implicit in the subtitle—"Mother of Churches." Dr. Morehouse rightly emphasizes the fact that Trinity has consistently used its great wealth to further causes outside its own parish limits. Columbia University might never have come into being without the help of Trinity. General Theological Seminary was a beneficiary. All the other Episcopal parishes in New York City in the late 18th and early 19th centuries received help from the mother parish. In the period immediately after the American Revolution, when upstate New York was being rapidly settled, Trinity, as the author points out, almost bankrupted itself by its aid to new parishes in new communities, but the result was one of the most remarkable bits of missionary expansion in the history of American Christianity.

Trinity has always—and this is another of Dr. Morehouse's leading themes—cared for the underdog. It began backing Christian work among the Negroes in 1705, when it partially supported Elias Neau, and without its steady financial aid Kilmer Myers in the 1950s would never have accomplished his magnificent work on the lower East Side.

To find flaws in this book is not easy. I do think Dr. Morehouse has been over-kind to Bishop Provoost, and his remark, "he was not a great missionary," is a masterpiece of understatement. But this is a small matter. *Trinity: Mother of Churches* is an inspiring story, well told.

(The Rev.) GEORGE S. DE MILLE, D.D.
Canon of Albany

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The Rev. **Warwick Aiken, Jr.**, former rector of St. Peter's, Charleston, S.C., is rector of St. Luke's and in charge of St. Mary's, both in Eden, N.C. Address: 904 Morgan Rd. (27288).

The Rev. **Stephen G. Alexander** is assistant, St. Martin's, Columbia, S.C. Address: 4444 Winthrop Ave.

The Rev. **John P. Bartholomew**, former rector of St. Thomas, Garden City, and vicar of St. Luke's, Scott City, Kan., is dean of St. Mark's Pro-Cathedral, Box 181, Hastings, Neb. 68901.

The Rev. **Edward S. Brightman**, former rector of St. Philip the Deacon, Omaha, Neb., is rector of St. Titus', 400 Moline St., Durham, N.C. 27707.

The Rev. **Samuel H. Caldwell**, former vicar of St. Luke's Mission, Chardon, Ohio, is rector of St. Paul's, 798 Coy Rd., Oregon, Ohio 43616.

The Rev. **George R. Clark**, former vicar of Our Saviour, Trenton, and Trinity, Edgefield, S.C., is vicar of St. Mark's, Chester, and St. Peter's, Great Falls, S.C. Address: Box 41, Chester.

The Rev. **J. Grafton Cockrell**, former interim rector of Christ Church, Charlotte, N.C., is rector of Our Saviour, 144 Caldwell, Rock Hill, S.C.

The Rev. **Theodore P. Devlin**, former rector of Trinity Parish, Pine Bluff, Ark., is rector of St. Paul's, Box 459, Batesville, Ark. 72501.

The Rev. **Albert R. Dreisbach** is rector of Incarnation, 2407 Cascade, Atlanta, Ga. 30311.

The Rev. **Martin J. Goshgarian**, former assistant, St. Cyprian's, Roxbury, Mass., has been rector of St. James, 1170 Broadway, Somerville, Mass. 02144 for some time.

The Rev. **Charles I. Granger**, former rector of St. Andrew's, Cleveland, Ohio, has been rector of St. Bartholomew's, 6720 S. Stewart, Chicago, Ill. 60621, for some time.

The Rev. **Cornelius DeW. Hastie**, former director of St. James Educational Center, Roxbury, Mass., has been rector of St. John's, Charlestown, Mass.,

for some time. He continues as chaplain of Deer Island House of Correction, Winthrop, Mass. Address: 7 Akron St., Roxbury (02119).

The Rev. **Douglas Hiza**, rector of St. Peter's, New Ulm, Minn., is also chaplain to Episcopal students, Mankato State College, Mankato, Minn.

The Rev. **V. James Jeffery**, former associate to the rector of St. Paul's, Akron, Ohio, has been rector of Trinity Church, Reno, Nev., for some time.

The Rev. **Troy A. Keeling**, former member of the Trinity Cathedral staff, Cleveland, Ohio, is rector of St. Paul's, East Cleveland, Ohio.

The Rev. **Robert F. Kirkpatrick**, rector of St. Paul's, Foley, Ala., is also part-time director of Beckwith Lodge Conference Center, Baldwin County, Ala.

The Rev. **W. James Marnier**, former vicar of Trinity, Lone Pine, Calif., is curate and organist, Church of the Holy Faith, Santa Fe, N.M. Address: Box 1848 (87501).

The Rev. **Frederick J. Spulnik**, former assistant, Ascension Church, Ipswich, Mass., is rector of St. Andrew's, 169 Belleville Rd., New Bedford, Mass. 02740.

The Rev. **Roger Tilden**, former canon residentiary, Holy Trinity Pro-Cathedral, Paris, is co-minister of Holy Trinity (Church of England), Nice, France.

The Rev. **Edwin G. Wappler**, rector of St. Paul's, Louisburg, and in charge of St. John the Baptist, Wake Forest, and St. Matthias, Louisburg, N.C., is also in charge of St. James', Kittrell, N.C. No change of address.

The Rev. **Thomas Wile**, former assistant, Trinity Church, Newport, R.I., is canon residentiary, Holy Trinity Pro-Cathedral, Paris, France.

The Rev. **Allan M. Wright** has been rector of St. George's, Valley Lee, Md. 20692 for some time.

The Rev. **George D. Young**, former rector of Our Saviour, Mandarin, Fla., is assistant chaplain and chairman of the English department, Episcopal High School, 4455 Atlantic Blvd., Jacksonville, Fla. 32207.



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ST. MARK'S 10354 Downey Ave.
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
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The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (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
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Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

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Mon, Wed, Fri & Sat

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Sun 9:30 MP; 9:45 Sung Eu; daily as anno

DANBURY, CONN.

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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 5-6

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.

COCONUT GROVE, MIAMI, FLA.

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

DUNEDIN, FLA.

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Sun 7:30, 9, 11; Wed 10

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FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

HARRODSBURG, KY.

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10, Thurs & Sat 9

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Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
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The Rev. George G. Greenway, r; the Rev. Neal J.
Harris, the Rev. Ralph C. Young, the Rev. H. Ben
McCoy
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7;
Thurs 10 & 7

MILES CITY, MONT.

EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8:30; Wed HC & Healing 9

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Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. V. James Jeffery, r
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
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(Continued on next page)

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(Continued from preceding page)

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Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

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

VENTNOR CITY, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;
Tues, Thurs 10

SANTA FE, N.M.

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Sun 8 & 10; Thurs 10; Fri 12:10

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 & 10; Thurs 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Loin, r
Sun HC 8, 9:30, 11:15

HIGHLAND FALLS, N.Y.

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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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Clergy: Marlin Bowman, v; Dan Riley, ass't
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat
Eu 5

LYNBROOK, N.Y.

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The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
by appt

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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
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5th Ave. at 10th St.
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Sun 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
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8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

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(HC 25 & 45); 11 MP (HC 15); 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.

The Living Church

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

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

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (15), MP 11; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 10

UTICA, N.Y.

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

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Very Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (15 & 35); MP other Sundays

ST. STEPHEN'S

19 S. 10th Street
Sun HC 9 (15 & 35), MP other Sun; Wed EP 12:30,
HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30.
Tel. (215) 922-3807

VALLEY FORGE, PA.

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

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

ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (15 & 35); Wed 7:30 HC;
HD 10

DALLAS, TEX.

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



FORT WORTH, TEX.

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

ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL

4141 Tanglewood
Sun 9

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (15, 35, 55), 11 MP (25, 45);
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 (15 HC)

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 MP (15 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

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, v
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rawson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Loyer, assoc.
Sun Masses 8 & 10; Weekdays as anno