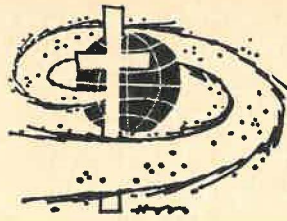


The Living Church

Christ Church
Lynbrook - New York

Around



& About

— With the Editor —

AN angry letter from one who signs himself "Father X" chides TLC for having incited, so he says, some of his parishioners to resist what he calls "liturgical renewal." (Will somebody, by the way, tell us in a few simple words just what "renewal" in church really is, other than a cruelly overworked word?) I plead not guilty on the specific count, to be discussed below, but am immensely pleased by the accusation. What his resisters are doing has my entire sympathy and endorsement, and it is now my pleasure to report it to the faithful from sea to shining sea.

What these people (all notorious readers of this magazine) do, when the Peace is passed, is to stand there with arms folded, eyes straight ahead, not responding to those who want to shake their hands or hug them and bid them peace.

I didn't invent this form of non-violent resistance but I propose for it a name: the CSI (Cigar Store Indian) technique. I hope there's no need for a CSI club in your parish, but if there is I see no reason why you shouldn't employ this tactic to assert your freedom in Christ—a freedom which no "liturgical renewer" has any right to override.

Father X thinks it is wrong for us to say things that may encourage people to resist the ordinances of their clergy. He invokes that blessed phrase, "the unity of the church." I must say that I hardly feel crushed by this appeal when it comes from people engaged in the present orgy of liturgical licentiousness that is alienating faithful Episcopalians beyond number. We should indeed have a prayerful regard for the unity of the church, and I try to have and to hold it. But if that unity requires of us meek obedience of the fads and whims of some clergy, the price for it is much too high, and I don't believe the Head of the church wants any of us to pay it.

The arbitrary imposition of this ritual upon worshippers is thoroughly unanglican. Its advocates make much of what they call the need to "free up" the church's corporate worship, which presumably means to inject more of personal freedom into the set forms and rituals. So they come at the worshiper with something like this, not asking him what he wants but telling him what he needs; he's "free" to shake hands and exchange greetings with his neighbors in the midst of the Eucharist whether he wants to or not! Thus, the church becomes "Liberty

Hall, where everybody does as I please."

If people are to be free to exchange the Peace, shouldn't they be equally free to refrain from exchanging the Peace? To those who choose the freedom to abstain I commend the CSI technique. It has dignity, is quiet and orderly, and does not interfere with others.

I anticipate the objection that it's a strange Christianity that doesn't want to join in the game. I reply that it's a strange Christianity that (a) considers it necessary, and (b) would force people to interrupt their communion with God for what is, to them, an interlude of banal fauity.

There used to be a device for getting people to mix, in which we sang "The more we get together, the happier we'll be!" and during the chorus ("Where your friends are my friends, and my friends are your friends") we shook hands with the people on each side of us. The Peace as normally done in churches today is about on that level of dignity. Many, I think most, Episcopalians find it a silly and offensive obtrusion. If you are of this mind and you resort to the CSI technique don't worry about the unity of the church; it isn't you who are violating it.

Nice to hear from you, Father X, and thanks for telling us about those blessed people.

This week's guest editorialist ("Watergate or Watershed?"), the Rev. Kenneth E. Clarke, is executive vice-president of the Memorial Homes Foundation, Cincinnati, Ohio.

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

The Living Church

Volume 167

Established 1878

Number 7

*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.

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August

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19. Pentecost X

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.

Letters to the Editor

Prayer Book in Maine

There has apparently been some misunderstanding by a member of the Society for the Preservation of the Book of Common Prayer, who is quoted in the society's bulletin as reported in TLC [June 10]. I did not "effective at the beginning of October (1972)" . . . allow . . . "our priests to use the Book of Common Prayer every Tuesday morning and two Sundays during any month."

While we in Maine continue to use *Services for Trial Use* as our norm in public worship until the General Convention in Louisville, several of our parishes and missions use services from the Book of Common Prayer from time to time. In some places, the Prayer Book services are used at early services on Sunday mornings. Others use Prayer Book services on weekdays, or on a random basis, or sometimes twice a month, or sometimes for a month or two at a time.

Decisions regarding the occasional use of services from the Book of Common Prayer were made at a clergy conference in February of 1972—some time before the ACU and the SPBCP became interested in liturgical practices in the Diocese of Maine. Neither organization has influenced our decisions with regard to the use of the Prayer Book and the trial use services.

(The Rt. Rev.) FREDERICK B. WOLF, D.D.
The Bishop of Maine

Portland, Me.

Sundays After Pentecost

One thing has bothered me for many months, and I have read TLC as carefully as possible without seeing the matter brought up. We are now into the "Sundays after Pentecost" and this disturbs me because it seems that we are focusing on one aspect of the total faith for an inordinate length of time. It seemed to me that one of the most creative contributions of Anglicanism was its Trinity season, where one was able to preach on the whole faith and all of its aspects. As "Key 73" seems to encourage a kind of Jesuolatry so this lengthened Pentecostal season seems to over-emphasize one aspect of God to the exclusion of the whole faith. I know that there are many competent people who can write on this subject much better than I, but I have been disturbed that no one, but me, seems to be confused about this issue.

As one who has gone back to the Book of Common Prayer with a somewhat modified but traditional catholic ritual, after obediently using the trial liturgies for three years, I, for one, feel that while I received insights from these trial liturgies, the picking and choosing will result in total confusion in the

The Cover

On this week's cover is a picture of Christ Church, Lynbrook, N.Y., where the Rev. Gilbert S. Larsen is rector. The schedule of services for this parish may be found on page 16 of the magazine.

church. I would like to see a whole new group of scholars start over from the beginning and evolve something that answers our need for *some* changes that are more in line with the traditions many of us have found so successful for many years. The fantastic amount of scholarship that went into the "invitation to the general confession" really should be replaced by some people with common sense.

(The Rev.) ROY B. DAVIS, JR.
Rector of St. Paul's Church

Pekin, Ill.

A Chaplain Replies

Re: "AF Crews Urged to Resist" [TLC, July 1].

As one of those priests involved in the "great evil" I suppose that I should answer the letter by the 14 church leaders.

First, we should note that the letter was not really intended for the military chaplains in Southeast Asia. We finally received a copy of it several weeks after reading about it in the press. I hate to see priests involved in such a cheap publicity gimmick.

Secondly, I resent the implication that I am a "servant of the state" rather than a "man of God." Never having met them, I would not presume to judge the validity of the ministry of the good bishop and cathedral dean, but it would appear that they have no such reservations.

However, the most amazing part of their letter (*sic*) is the expectation of large numbers of pilots refusing to man their planes. Do they really expect mass defections? The military does not decide questions of war and peace in our republic; such decisions are made by the government. The action the letter advocates smacks of military takeover. Thank God our pilots have better sense than that!

If you don't like the bombing of Cambodia then take your case to Washington, not us.

(The Rev.) JOHN K. DEMPSEY,
Chap., USAF

Korat RTAFB, Thailand

Lester Kinsolving Replies

The detailed and thoroughly stimulating rebuttal [TLC, June 17] to my column on "Prayer Book Butchery" arrived just as the Bekins Moving and Storage people had impounded all my books in cartons for our forthcoming move to the Washington, D.C. area. While this coincidence may well be angelical (with the angels, quite naturally, on the side of the Sixteenth Centuarian) I shall venture a hazardous attempt to rebut your rebuttal by memory instead of with library:

1) You contend that the idea that all people are children of God is "thoroughly unbiblical." Then how could universalism be held by such giants of Christian theology as Origen and William Temple? I seem to recall a statement attributed to the late Cyril Garbett of York, that Socrates never heard the name of Jesus—yet he was of the Holy Spirit. Certainly Socrates was never baptized (nor were, for that matter, any of the Twelve

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Apostles (except by fire?—which rite I hope will not be revived along with the Holy Babbling of glossolalia). But one of our hymns seems to regard Socrates as being of the Holy Spirit, as it does Plato.

2) Eating Jesus's flesh and drinking his blood is, as you say, mentioned in the Gospel of St. John. Also in this Gospel are other statements attributed to our Lord, to the effect that he is: (a) A door (b) A vine (c) A way (highway) and (d) A shepherd—none of which we take literally.

As for your advocating that skeptical youth who use such terminology as "swallow the leader" should be "soundly birched," I am astounded. You are slipping! They should be *lashed* with a cat-of-nine-tails! On the public square! And perhaps drawn and quartered! This terminology "swallow the leader" is admittedly blasphemous—although partially disinfected with wit. If one were charitable it might even be interpreted as a simplified version of what St. Thomas Aquinas attempted in the doctrine of transubstantiation: a counteracting of the ancient pagan belief that wisdom and strength could be acquired by eating one's God.

3. You have completely missed my point in your conclusion that I object to the Collect for Purity—which I do not, most assuredly. I simply noted that there is a contradiction when the Order for Holy Matrimony affirms that secrets shall be disclosed at (the dreadful) Judgment Day—while the Collect for Purity affirms that said secrets are all known to God right now.

May I say, however, that your rebuttal not only had substance instead of mere epithets, but also a good measure of the sublime ability to agree to disagree agreeably.

(The Rev.) LESTER KINSOLVING

Vienna, Va.

Tertium Quid

This letter is written to express total agreement with and approval of the editorial by Harold Brumbaum [TLC, July 1]. We are grateful to the writer for having expressed so well our own feelings in the matter of the Book of Common Prayer vs. the Green Book.

The final paragraph of this editorial implies that a communication such as this, addressed to TLC, might somehow, together with others, be of some value in tipping the scales at Louisville. In that hope we send it.

ELIZABETH P. HART

HENRY HART

Tryon, N.C.

Letters to NASA

The reference to "One Person Can Do Something" [TLC, July 8] was read by me with much pleasure. Our vestry approved that "action be taken on this matter" when the letter was presented at its April meeting. What made me very proud of them beyond this, however, was a suggested change to delete "... an overwhelming defeat for Mrs. O'Hair," and print the letter to read, "This would be a great triumph for religious faith."

Our task is not to *defeat* people but to war against the evil they do as God seeks to correct wickedness. The process of redemption is truly in God's hands and he saves people—even Madalyn.

(The Rev.) JEAN CLARK

Rector of St. Stephen's Church

Orinda, Calif.

A most praiseworthy emendation. Ed.

The Living Church

August 12, 1973
Pentecost IX / Trinity VIII

For 94 Years,
Its Worship, Witness, and Welfare

EDUCATION

Malcolm X Is Closed

The short-lived institution of learning, Malcolm X Liberation University, Greensboro, N.C., was closed at the end of June. The experiment in black separatist education ceased because, its founder said, the school was short of funds and was hampered by its over-emphasis on the importance of Africa.

Director-founder Owusu Sadaukai, who set out in the spring of 1969 to train blacks as leaders of a new nation in Africa, said the school had accomplished two goals: to teach the history and cultural background and situation of black people and to offer technical training to Negroes.

Mr. Sadaukai said money probably could have been found "somewhere, but our priorities now lie elsewhere—on developing new forms of struggles to meet the needs of the masses of black people in the United States." He said blacks should move to defeat the "totalitarianism in American government that continues to oppress us."

The liberation university leader said the school was encouraged to close because of a "major weakness . . . in the area of theory—the over-emphasis in Africa as a major determinant in the future welfare of the masses of black working people in this country. This error led to a second weakness which was in our practice. This showed itself in our tendency toward isolation from the local black community and, consequently, our loss of contact with the masses of our people," he said.

Mr. Sadaukai, then using the name of Howard Fuller, founded the school at Durham after a student protest over the lack of a black studies program at Duke University. It moved into a converted warehouse in Durham in the fall of 1969 and to Greensboro the next year.

Malcolm X University was funded initially by a \$45,000 grant from the Episcopal Church, but a protest by North Carolina Episcopalians blocked additional support. The university's budget was reduced from \$500,000 the first year to \$82,000 due to a lack of funds.

CHINA

Bishop Huang Dies

The Rt. Rev. Quentin K. Y. Huang, 71, known as the Bishop of the Burma Road, died July 2. He had served as director of the Oriental Center in Gibsonsia, Pa.,

since 1962. He was the retired vicar of Kunming, China.

He served in the province nearest Burma, and during WW II was bishop of the area at the end of the Burma Road—lifeline of the Chinese resistance to Japanese aggression.

After the war, when Communists overran the region, he was captured and held prisoner for 79 days because he declined a communist offer to be religious director of the entire southwest China.

Bp. Huang escaped over 800 miles of hostile lands under cover of the Presbyterian mission in China and reached the United States—and freedom.

He was a graduate of St. John's University, Shanghai, and received his M.A. and Ph.D. degrees from the University of Pennsylvania.

He was founder of the Social Welfare Association in Nanchung, China, and the Pure in Heart Church there. He was a professor and later head of the philosophy department at the Great China University.

Services were held in Trinity Cathedral, Pittsburgh, and following cremation, the ashes were placed in St. Thomas Church Columbarium, Gibsonsia.

MISSIONS

Loneliest Anglican Outpost Observes Anniversary

Tristan da Cunha, sometimes called the world's loneliest island and certainly the most remote outpost of the worldwide Anglican Communion, recently celebrated the 50th anniversary of the completion of its one and only church.

The official observance was held in the Church of St. Mary the Virgin, a long, narrow, whitewashed building constructed by volunteer labor including that of Roman Catholics. It was dedicated July 9, 1923. A wooden bell tower was added later.

Tristan is a volcanic peak 1,600 miles from Cape Town and 2,300 miles from Rio de Janeiro. Only 289 islanders live and work on it, their radio link and an occasional supply ship or visiting frigate being their only touch with the outside world.

The island was discovered by the Portuguese navigator Tristan da Cunha in 1506 but he did not land on it. The British government sent a small garrison there in 1816 when it feared the French might use the island to launch an attempt to rescue Napoleon from the British col-

ony of St. Helena, of which Tristan is a dependency.

The British troops were soon withdrawn, but three men elected to stay. Two later left but Corp. William Glass and his family remained and later were joined by others. He instituted daily prayer and Sunday public worship.

In 1835, a missionary en route to India stopped at the island and baptized the 29 babies who had been born on Tristan.

In 1848, the United Society for the Propagation of the Gospel (USPG), an Anglican missionary group known then as the Society for the Propagation of the Gospel, sent the Rev. W. F. Taylor, as the first of a long line of chaplains to the islanders.

His successor, the Rev. Edwin Heron Dodgson, tried to build a church but the island had its fourth chaplain before St. Mary's was completed.

The present chaplain is the Rev. Charles J. Jewell, who has twice served on the island. In 1961, he had the task of aiding the islanders in leaving because of a volcanic eruption and later ministered to them in Britain. With his wife and four of his children, he returned to the island in 1971.

Fr. Jewell is also the official meteorologist for Tristan and radios weather reports to London. He has begun a church maintenance fund, using money received as gifts from outside sources.

The church on Tristan, through a USPG scholarship, is helping a child polio sufferer in Tanzania, East Africa.

PRESBYTERIANS

Southern Group Votes to Leave Parent Body

One of the well-known congregations of the Presbyterian Church in the U.S. (Southern), Atlanta's Westminster Presbyterian Church, has voted to leave the parent body. Members of the congregation voted 395-0 to declare the church "autonomous and independent." It became the 143rd congregation to leave the PCUS within less than one year.

Unlike many of the other dissident con-

THINGS TO COME

October

19-22: Annual conference of the Association for Clinical Pastoral Education, St. Louis.

gregations, Westminster was not encouraged to leave by a pastor. It has had no full-time minister for nine months, and according to Dr. James H. Hinson, Jr., clerk of its session, the church is looking for a "man who would accept without qualification the Bible as God's infallible rule of faith and practice and the Westminster Confession of Faith and the Larger and Shorter Catechisms."

Dr. Hinson reported that members of the congregation have been "concerned for more than two decades" about what they feel is the liberal direction the PCUS has been taking. Among the congregation's criticisms of the larger body, he said, are its failure to accept the Bible as "the divinely inspired Word of God," and its failure to teach the virgin birth of Jesus or his death and resurrection as a "living member of the Trinity."

Dr. J. McDowell Richards, moderator of the newly created Georgia-South Carolina Synod of the Southeast, said these charges are "in error and should be contradicted."

He declared that "there is a great deal of controversy at the present as to whether the church should believe that literally every word of the Bible is without error or that the Bible as a whole is the Word of God and an infallible guide to faith and practice."

Dr. Richards asserted that most Presbyterians "do not accept the literal infallibility of every word of scripture but an overwhelming majority accepts the general authority of the Bible."

With regard to the charges about teaching the virgin birth of Christ and Christ's membership in the Trinity, Dr. Richards said it was hard for him to understand how Dr. Hinson could say what he did. "Certainly this is in error," the moderator said.

Continuing, he said: "The church teaches the virgin birth of Christ and only last year the Atlanta Presbytery voted unanimously to reaffirm its belief in the virgin birth. The church certainly holds that Christ was and is a member of the Trinity and that he died as a sacrifice for the sins of men and that he had a bodily resurrection."

So far, 10 Georgia congregations have voted to withdraw from the PCUS.

CHURCH OF ENGLAND

Dioceses to Be Polled on Female Priests

All 43 jurisdictions of the Church of England are to be canvassed for their opinions on whether—or when—women should be ordained to the priesthood.

The General Synod agreed on this action following a two-hour debate when it approved, by a large majority, a proposition moved by the Archbishop of York. It stated that before the church gives its final answer on the ordination of women

there should be an opportunity for the diocese to discuss the issue in principle.

The Most Rev. Donald Coggan said that it is likely 18 months to two years will pass before the issue is returned for discussion at the national level. At the same time, observers saw the controversy over women priests now being joined at the diocesan level and also as another cautious step towards the ordination of women.

In a speech which leaned towards ordaining women, Dr. Coggan asked for a recognition that prejudice is a powerful factor on both sides. Quotation from scripture, he said, is a peril to be avoided.

"The circumstances which obtained in the first century and in the Near East are wholly different from those which obtain in the late 20th century in the west," he said. "Before we produce yet again the argument that because Jesus did not include a woman in the apostolic band, therefore it is impossible to conceive of women priests, ought we not to give consideration to the wholly impossible situation in which the Lord would have found himself if he had thus flouted the convention of his day?"

Dr. Coggan and several other speakers referred to a familiar objection to the ordination of women in the Church of England—that it would prejudice the progress towards reunion with Rome—but seemed to agree that it would not.

One such speaker, Miss Christian Howard, whose recent background report on women and ordination had previously been circulated among synod members as a blueprint for discussion, said: "My own belief is that one day there will be reunion with Rome. But the changes that have to happen in both our communions are far greater than we recognize."

EPISCOPATE

Bishop to Return to Africa

The present vicar of Trinity Church, Marshall, Mo., who was Bishop of Damaraland and later Bishop in charge of Botswana, has decided to return to the African continent.

The Rt. Rev. Robert H. Mize, 66, who was consecrated Bishop of Damaraland in November 1960, and left Africa in 1970, will not be allowed to visit in his former diocese by a ruling of the South African government. (His successor, the Rt. Rev. Colin Winter, was expelled by the same government some time ago.)

In his new work, the bishop will assist his former Archdeacon of Ovamboland, the Rt. Rev. Shannon Mallory, now Bishop of Botswana.

Bp. Mize reports that needs in primitive Botswana are "many and immediate" and that his own immediate responsibility is "to try to find" \$30,000 to build three rectories there. Donations toward this project may be sent to the Domestic and

Foreign Missionary Society, at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The bishop plans to leave for Africa some time after General Convention ends in October.

NEW YORK

"Death Blow" Dealt to Ecumenical Relations?

The Rev. Walter Dennis told a congregation at the Cathedral of St. John the Divine, New York City, that the Vatican's reaffirmation of papal infallibility has placed Roman Catholic conversations with other churches in "dire jeopardy." He said he believes the reaffirmation will "probably be the death blow to Anglican-Roman Catholic dialogue."

The dogma of infallibility, promulgated in 1870, teaches that the pontiff cannot err when he speaks *ex cathedra* (from the chair of St. Peter) on issues of faith and morals.

While the new document issued earlier this summer by the Vatican's Sacred Congregation for the Doctrine of the Faith recognizes that "many elements of sanctification and truth" are found in other churches, it said that "through Christ's Catholic Church alone" can "the fullness of the means of salvation" be obtained.

Canon Dennis was of the opinion that the appearance of the document at this time may mean that the Roman Curia is signalling an end to interest in "serious ecumenical encounter."

Canon Dennis's criticism was aimed chiefly at what he called "the faulty logic of the theory of infallibility, not the institution of the papacy as such."

"The value of the papal office cannot be comprehended exhaustively under the heading of infallibility," he said. "Thus John XXIII, almost certainly the greatest pope for many centuries, who in a few swift years brought the papacy to a height of prestige perhaps unknown since the days of Innocent III in the 13th century, never put forth any infallible utterances whatsoever. This didn't stop him from being universally acknowledged as a supremely great pope. Evidently the pope is armed with better and more effective weapons than infallibility."

In a divided Christianity, Canon Dennis said, "union is less important than carrying on Christian worship, less important than evangelism, less important than the church's fulfillment of its pastoral task . . . less important than the purity and completeness of the Gospel and the integrity of the catholic faith."

SPECIALIZED MINISTRIES

Deaf Episcopalians Meet

The annual convention of the Conference of the Deaf was held at Snow

Mountain Ranch on the edge of Rocky Mountain Park Colo., with members of All Souls' Mission, Denver, the hosts.

President of the conference is the Rev. Roger A. Pickering, vicar of All Souls for the Deaf, Philadelphia, who is deaf himself. One observer at the conference called Fr. Pickering's style of signing (communicating by sign language) a form of acting and was "spell-bound" by it.

After the initial session, the conference was divided into work groups on Christian education, resolutions, Christian social relations, public relations, worship, and ways and means.

Conference guests included the Rt. Rev. William C. Frey, Bishop of Colorado, and Mrs. Ailene Rucker, who represented the United Thank Offering—the UTO had helped subsidize the meeting.

It was reported to convention that there are 63 deaf congregations in the Episcopal Church, plus some work in schools and colleges. One of the largest congregations is St. Ann's for the Deaf in New York City. Another one with approximately 100 members is St. Thomas Mission to the Deaf, St. Louis.

Most congregations are small groups meeting together more or less regularly, with services read by lay readers or visiting missionaries. The number of deaf priests is very small and the number of hearing priests who can sign is scarcely larger.

Among resolutions adopted by the deaf were:

(✓) A memorial to General Convention asking for funds to provide for a full-time chaplain at Gallaudet College, Washington, D.C., the only college for the deaf in the U.S.;

(✓) A memorial to General Convention asking that a serious study be made of the requirements for deaf people to enter the ministry.

On the lighter side, those attending the meeting enjoyed a bus trip through the Rockies, a chuckwagon dinner, and entertainment at a dude ranch.

The 1974 conference will be held in St. Louis with St. Thomas Mission the host. The Rev. A. Flint Hubbard, Capt. USCG, ret., vicar, is a hearing priest.

ECUMENICAL RELATIONS

"Some Phenomenal Advances" Made

A report prepared by the Episcopal Church's Joint Commission on Ecumenical Relations (JCER), which will be presented to General Convention this fall, states that there have been "some phenomenal advances in a Christian response to the ecumenical imperative." These advances have been made in spite of "certain apparent retreats on the ecumenical front" during the past few years.

These retreats are not of the ecumenical movement as a whole, according to Dr.

NEWS in BRIEF

■ As part of the outreach mission in the northeast section of Orange County, Fla., the Rev. J. R. Pollitt is testing a variety of approaches to people of the area, which is packed with apartments, mobile home parks, condominiums, and shopping centers. It was to one of the latter that Fr. Pollitt recently took a motor home with a banner proclaiming "The Episcopal Church Welcomes You." Shoppers were invited into the home for coffee and to visit. The mission priest is following up their visits with letters and is calling on the people, especially those who have no church affiliation. Sponsoring parishes of Fr. Pollitt's work are Emmanuel, Orlando; All Saints' and St. Richard's, both in Winter Park; Good Shepherd, Maitland; and Christ Church, Longwood.

■ St. Mark's Church, Glendale, Calif., was host to the southwest regional conference on evangelism sponsored by the Episcopal Center for Evangelism, Miami, Fla. Approximately 250 people attended at least some part of the program, which was concentrated upon the individual's relationship with God. Speakers included the Rev. Bryan Green, evangelist; the Rev. Robert B. Hall, director of the Miami center; Harry Griffith, director of the Bible Reading Fellowship, based in Orlando; and Capt. Charles Howe. The latter was coordinator of a "sample" Faith Alive Weekend.

■ Those who have been helped and institutions that have been supported are sometimes in a position of being able to help in return. Such is the case with the Episcopal Theological Seminary in Kentucky when it sent \$1,000 to St. John's Church, Fort Worth, Texas, after it had been destroyed by fire. The rector, the Rev. John R. Leatherbury, and St. John's have been faithful supporters of the seminary for several years.

Peter Day, ecumenical officer for the Episcopal Church and staff officer of JCER. "We had assumed that the ecumenical issue was one of church government whereas actually it's an issue of church life," he said.

The report consists of a summary of the work of JCER since the 1970 General Convention, and several resolutions concerning the Episcopal Church's part in the ecumenical movement.

Dr. Day said that "in all our relationships" with Roman Catholics, with the Orthodox, with churches in the Consultation on Church Union, with the Lutherans, "we face the fact that things are happening locally that in some ways are ahead of what's being proposed by the commission."

Because of this, he explained, JCER is requesting the House of Bishops at its

■ Dr. Jacob A. O. Preus, 53, was re-elected to a second four-year term as president of the Lutheran Church-Missouri Synod. Considered a victory for conservatives in the 2.8-million-member church, the re-election also indicates that Dr. Preus will continue to be the major spokesman for a literal interpretation of scripture. Before the balloting, he told delegates meeting in New Orleans not to vote for him if they did not expect him to continue to stand for biblical inerrancy.

■ The Rt. Rev. Edward L. Barham, 72, Bishop of Rwanda and Burundi (East Africa), 1964-66, died in London last month. He had served with the Church Missionary Society's Rwanda Mission in Uganda, Rwanda, and Burundi from 1928 through 1959, then returned to London to become general secretary of the agency for five years. Following his episcopate, he again returned to London and was an assistant Bishop of Southwark, 1967-1971. He was also chairman of the Evangelical Missionary Alliance, which is the missionary "arm" of the Evangelical Alliance which, in turn, embraces more than 700 churches, societies, and fellowships throughout Britain.

■ A survey of some 100 black ministers of the Christian Church shows that nearly 70% earn less than \$5,000 per year, although two-thirds of them have college or seminary degrees. It appears that 58% of them must hold second jobs. The study conducted by C.L. Johnson, Jr., director of black ministries for the church, also showed that 90% of the ministers would devote full time to their pastorates if they received from \$5,000 to \$8,500. Mr. Johnson said the reason the men are paid so little is traditional attitudes toward black preachers and their "fundamental liturgical practices and primitive theological perspectives."

interim meeting in 1974 "to set aside a substantial period of time" to consider matters relating to the "expansion of the ecumenical movement into the local life of the church in diocese and parish."

The recommended budget of \$225,000 for the ecumenical office for 1974 is not adequate, Dr. Day said. The budgetary situation is "really very bad. . . . We've had to cut our own staff and many of our programs in the past triennium. . . . At the same time, I feel there's a lack of realism in our commitment to these bodies such as the National Council of Churches and the World Council of Churches. We ought to do our fair share," he said.

The Episcopal Church is spending about 1.4% of its budget on these major agencies this year and proposing that it spend 1.3% next year. "That doesn't seem right," Dr. Day said.

CONCERNING THE ORDINATION OF WOMEN

By JOHN M. SCOTT

SOME kind of legislative action with regard to the matter of admitting women to ordination to the priesthood and episcopate will be one of the major items on the agenda of the General Convention when it meets in Louisville in October 1973. Judging by the number of articles already published and by the even greater number of "letters to the editor" in every church publication, Episcopalians are expending a great deal of energy in meeting a challenge to custom and mores that extend back into the earliest glimpses of human history, let alone Christian history. Everyone does sense the importance of the step to make possible the ordination of women; half of the human race are women; perhaps more than half of the membership of the Episcopal church are women. No woman, or man for that matter, has not thought or felt strongly pro or con on this issue.

I keep finding myself slightly uncomfortable about being identified in the either/or situation of having to be *for* or *against*; I feel much more comfortable in the position of Gamaliel: ". . . for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow it. You might even be found opposing God!" (Acts 5: 38b-39). At least, the posture and advice of Gamaliel argues to remain open and not to shut off the debate without study; *but* the implications of being open to considering a new proposal imply some willingness to understand it and be persuaded of its merits. Therefore, it is hard for me to accept the statement of an organization supporting the ordination of women, "Priests for the Ministry of the Church," who declare, "We believe the debate is over," even if I am inclined to agree that for them, and even myself, the essential theological questions have been resolved in favor of removing the sexual restriction to ordination. A counterpart organization, "The Committee for the Apostolic Ministry," states that, ". . . the ordination of women to the priesthood or

episcopate is a question to be decided only after study, consultation, and debate." A credibility gap arises when the quotations of virtually all of their supporters clearly state in advance their opposition to the ordination of women. The dimensions of the gap grow greater when one reflects on the fact that "study, consultation, and debate" have been going on within the whole Christian fold and within the Anglican Communion itself for better than two generations now! Where have some people been?

For instance, taking the ten-volume systematic theology published by Francis J. Hall between 1908 and 1920, there are some 120 pages among the volumes devoted to the matter of priesthood, but no discussion of the ordination of women at all—only a taken-for-granted assumption that female sex was an "impediment" to ordination. The subject reached the horizon, however, in the post-World War I triumphs of women's suffrage and other new opportunities for the place of women in western society. However, the tone of C. B. Moss's *The Christian Faith*, first published in 1943 and a favorite one-volume primer on dogmatic theology among the clergy, is decidedly opposed to the ordination of women. When I was a graduate student at General Seminary, I wrote a paper which (happily in retrospect) avoided some gross male/female stereotyping, but still came out against the ordination of women on the grounds that there were, after all, only male apostles, and somehow male initiative and female receptivity reflected God's relationship to humanity—his initiative (male priests) and our human response.

I only cite these few examples to indicate that study and debate have been going on all this time—it did not suddenly arise at Houston in 1970! Consultation, I presume, with non-Anglican Christians as well as our sister churches in the Anglican Communion has certainly been taking place; the ecumenical dimension of institutional church decisions is a *sina qua non* in any action today, but, given the context of institutional diversity, Episcopalians must act responsively on our own for themselves. The wishes of one Christian communion are not the legislation of another. Finally, legislation is only a tool, a method of regularizing the understanding and practice of the

Christian faith in a particular time and context.

There are four brief points I would like to underscore—all of which have been dealt with by scholars and the person-in-the-pew at length or in brief. What I present is only the "handy outline." First is priesthood and ministry; second is sexuality; third is the theological/sociological axis; and fourth is the matter of politics.

Priesthood and Ministry

Episcopalians have always argued that everyone can be a minister, but that ordination to the priesthood confers the authority of the church to celebrate the Eucharist, pronounce absolutions, and give blessings. We have understood that act of ordination as being continuous with the apostolic tradition and, *per se*, greater than the act of a single congregation; it is very largely on this point that we have differed from our Protestant brethren and agreed with our Roman Catholic and Orthodox brethren. Because, however, we are accustomed to discussion in that context, we accept, but are tempted to gloss over the prior principle which is that priesthood is not a caste within or above the church, but that all Christians share in the priesthood of Christ (II Pet. 2:9f). We have the ministry of Christ to carry out, "bring in the Kingdom" as it were, but in *him*, as the letter to the Hebrews convincingly argues, all priesthood is fulfilled, and the notion of endless, sacrificial acts by a caste priesthood is ended; he is the only Priest.

Priesthood becomes symbolic of the one High Priest, Jesus Christ—that's why one is ordained priest "after the order of Melchizedek." Jesus had nothing to say about priests (other than to admonish the man cured of leprosy to "go show himself to the priest, after the manner of the law"); Jesus had a great deal to say about the Kingdom of God and what kind of human interrelationships it called for as well as human relationships with God. Ordaining priests as symbols of the atonement and redemption given in Christ must be understood in the context of the Kingdom. Priests lead and perform symbolic actions within the Christian community.

Sexuality

If all Christians, male and female, share in the redemption of Christ and are part of his priesthood, then why

The Rev. John M. Scott is rector of St. Mary's Church, Hamilton Village, Philadelphia (University of Pennsylvania campus), and guardian of the American Province, Third Order of the Society of St. Francis.

“... for if this plan
or this undertaking is of
men, it will fail; but
if it is of God, you
will not be able to over-
throw it. You might even
be found opposing God!”

should we go on ordaining only males and prohibiting females from ordination? If one reads the questions addressed by the bishop to the ordinand in either the Book of Common Prayer or in *Services for Trial Use*, is there any question or response that a woman cannot make? As the priesthood is Christ's and is given to the whole church, his body, the answers are indicated. Prof. Robert Wright of the General Seminary has put it this way: “In Christ, God redeemed humanity, not just masculinity. Humanity was of the essence in becoming human, masculinity was not. He was ‘Son of the Father’ by nature, so that we all may become ‘sons of God’ by grace; but this kind of sonship does not require masculinity” (address to the convention of the Diocese of New York, May 9, 1972). I would only add that Christ's masculinity was truly “accidental” in the traditional Aristotelian sense which has long informed our theological thinking.

“To object to the ordination of women on the grounds that men as priests can represent both men and women but that women as priests could represent neither, is to give a distorted view of the Christian doctrines of priesthood and sexuality” (Wright, *op. cit.*)—priesthood because the caste of priests ended in Christ, and sexuality because St. Paul correctly identified the principle of the Incarnate Saviour in the words, “For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:27-8).

Theological/Sociological Axis

The theological principles are stated above, but Paul, like many others at different places and points in time, dealt *ad hoc* with crises and local problems, thus the counsel about women being silent to the Corinthians. But as Carol Craft asks (letter to TLC, Mar. 4, 1973), “Why are his rubrics concerning a local situation taken as Christian doctrine while his basic principles are ignored?” The history of differing social customs through the ages reveals how difficult it has been to make the theological principles in *any* matter, not just the ordination of women, come to the fore in the face of long-standing custom and social tradition.

The burning of heretics and witches,

the continuance of slavery, race and class conflicts—all are illustrative of the task of realizing the Kingdom. The sociology of the matter remains very strong for continuing to oppose the ordination of women, whereas the theology of the matter points strongly toward the ending of this prohibition. The very first test of the Christian church was a social one—can any but Jews become Christians? After all, Jesus was a Jew. Now that the matter of the ordination of women has risen in the past two generations to such a point of importance, the clue has been given us.

Politics

We generally believe that morality cannot be legislated because our behavior and beliefs must be deeply our own if they are to be effective. Legislation can only deal with justice, the removal of injustices and barriers that prevent some persons or groups from full participation in society and, in this instance, the church. All that General Convention can do is remove the canonical barriers; it cannot make any church member love

or welcome women priests any more than, legislatively, it could make any white church member love and welcome a black neighbor, or get a vestry to call a black priest as rector. It could, and did, pass resolutions affirming that all mankind are one in Christ; it could, and did, make acts of restitution in lieu of previous legislative wrongs. Removing the barriers is the necessary step.

When that happens, we already possess considerable rubrics and structures for judging the claim of any Christian to have a vocation to the ordained priesthood. That will come into play for male and female alike, and bishop and candidate will wrestle the matter out in prayer as they have always done.

There are other changes with regard to the ordained priesthood going on; it is no longer axiomatic that “ordained priest” = “paid pastor of a congregation” (noting the long-accepted exception of the priest employed as teacher). Ordination to the priesthood is a vocation in itself regardless of how one earns a living. There is a need for more priests which has nothing to do with how many paid pastors there are now or will be. In any event, vestries will call whom they will, with or without benefit of any planning process; women priests will be making a living at many different kinds of jobs and developing some new ministries as well; some may offer themselves for parish ministry. We will all be confronted with questions of dress (remembering that the clerical collar is of comparatively recent social usage), and of address—perhaps we may return to the custom of the earliest Christian communities, using “brother” and “sister.”

Schism is always threatening the fabric of the church. Jesus did not promise us less (Mt. 10:34-39). Our rest is not in the comfort of old liturgies or familiar, unquestioned habits, but our rest is in Christ, a new creation on the Sabbath of the Lord where tensions exist but may be resolved as we eat of that bread and drink of that cup. The legislation of the General Convention is not in itself the Word of God; at its best, it is our corporate effort to respond to the Word and keep the way clear. At its worst, the legislation of General Convention can express our human sin and failure. The Holy Spirit is not bound by its acts, although *we* may be until another day.



Thought at Twilight

After God made the day
setting the fiery orb upon its arc
with its life-giving light
He knew there would be need
for shadows too
for the quietude of dusk
with silver stars
spangling a deepening sky
for the frail moon
the tenderness of darkness
and so He made the night
to curve above the world
and give it rest

Kay Wissinger

RICHARD HOOKER AND THE TRIAL SERVICES

By NEAL F. DOUBLEDAY

IT occurred to me the other day to go back and see what my favorite Anglican, Richard Hooker, had to say that might be pertinent to our troubles about the Book of Common Prayer. Hooker had to defend the Book of Common Prayer as revised under Elizabeth in 1559 against the strictures of the Puritan party in the church and even against rival books—16th-century proposed trial services framed by Puritans. I hardly know whether to be comforted or to be dismayed to find that his problem is at some points analogous to that of those of us who dislike the trial services.

The extreme Puritan position was that any set form of public or common prayer was superstitious; but apparently what Hooker had to contend with seriously was a position that admitted a set form of public prayer if it were according to the notions of the objectors to the Book of Common Prayer, and if it were not to be strictly or always adhered to.

As Hooker states one of the objections by Puritans he must oppose, it is that the Book of Common Prayer not only "hath in their eye too great affinity with the form of the Church of Rome; it differeth too much from that which churches else-

where reformed allow and observe"—a kind of protestant ecumenicism. Now apparently at the beginning of Prayer Book rewriting in our time, one motive was to make a book acceptable to other Christian bodies who, it was thought, might be uniting with the Episcopal Church. I suspect that the motive has become less important to the proponents of the Green Book, but it seems to account for some of the changes of emphasis and some of the omissions of traditional material.

Another likeness to our present problem may be more disturbing. The rival prayer books—"agreeable to God's word and to the use of the reformed churches," as one of them said—were not to be adhered to quite; they were designed for diversity and to allow the minister to follow his whims. Hooker quotes one of them (the italics, I take it, are Hooker's): "It shall not, (they say) be necessary for the minister daily to repeat all these things before-mentioned, but beginning with *some like* confession to proceed to the sermon, which ended, he *either* useth the prayer for all states before-mentioned, *or else prayeth as the Spirit of God shall move his heart.*"

But it is better, Hooker thinks, "to appoint a prescript form which every man shall be bound to observe" than "a form for men to use if they list, or otherwise

to change as pleaseth themselves." Our rewriters today talk about "flexibility," and it requires little prescience to see where the adoption of the Green Book would ultimately lead. Indeed, even now anyone who travels about encounters ministers who conduct their services pretty much as they list. The most frightening thing about the Green Book services may be that if they are adopted the layman will be without the protection from the vagaries of the clergy that the Book of Common Prayer has always given him.

Our rewriters say that they are giving the services "contemporaneity." Now in all that Hooker says there is the conviction that the Book of Common Prayer of course will be in form and diction different from our ordinary parlance. All things pertaining to common or public prayer, he says, "have been ever thought convenient to be done with the most solemnity and majesty that the wisest could devise." He would not have supposed that the Book of Common Prayer of 1559 had "contemporaneity" in 1559—quite the contrary.

"The public prayers of the people of God in churches thoroughly settled," Hooker says, "did never use to be voluntary dictates proceeding from any man's extemporal wit." What the Puritan rewriters wanted, he thinks, was something "always new, according to the exigence of present occasions." And he could see—I hope we can—that since exigencies will always seem new exigencies, endless rewriting is implied in any effort to make the Prayer Book conform to them.

HOOKER, in his great work on the faith and practice of the Church of England, had much to do, and he does not get specifically to the consideration of the Puritan objections to the Book of Common Prayer until his fifth book; but clearly that does not mean he thought it an unimportant part of his task. Indeed, he says: "The best strategem that Satan hath, who knoweth his kingdom to be no one way more shaken than by the public devout prayers of God's church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all men's devotion towards them."

(The quotations are drawn from *Of the Laws of Ecclesiastical Polity*, Book V [1597], sections xxv-xxviii.)

Mr. Neal Frank Doubleday is a churchman who makes his home in Decatur, Ill.

Near

I hope she knows her roses grow
Beside the garden wall,
That maples flare, though on her grave
The brown leaves slowly fall.

When springtime comes to bloom once more
The pain will ease, they say.
I cannot look with confidence,
I only hope it may.

Do they look back? Are they with us?
I cannot ask to know,
But in the newness of my grief
I hope that it is so.

Irma Dovey

EDITORIALS

Scripture and Women Priests

DISPUTANTS on the subject of the ordination of women ought to refrain from quoting texts from holy scripture, in the opinion of the Most Rev. Donald Coggan, Archbishop of York (story in this week's news section). This appeal by an Anglican leader to leave the Bible entirely out of the discussion of a major church issue seems strange, even anomalous. We thought ours was "the most biblical church in Christendom"!

Dr. Coggan contends that the circumstances in which the New Testament generation lived and those in which we live are so different that things that seemed necessary to Jesus and his contemporaries—*e.g.*, restriction of the apostolic ministry to males—may not be necessary for us. This principle is sound on a purely sociological interpretation of the biblical injunctions and institutions. But if everything that Jesus said and did is subjected to this principle, what becomes of some of the more difficult precepts of the Gospel, such as "Love your enemies"? It could be sociologically argued that the circumstances of life at that time made it a good rule, but that in today's totally different circumstances it needs to be revised or replaced.

Undoubtedly Dr. Coggan would reply that some things in the first-century Gospel are for all times and places while others are changeable with circumstances. Into the latter category he places the question of qualifications for the ordained ministry. But neither he nor anybody else to our knowledge provides us with a rule for determining what in the New Testament is strictly first-century-circumstantial in character and what is timeless and universal.

Says the archbishop: "Before we produce yet again the argument that because Jesus did not include a woman in the apostolic band, therefore it is impossible to conceive of women priests, ought we not to give consideration to the wholly impossible situation in which the Lord would have found himself if he had thus flouted the convention of his day?"

Dr. Coggan is weary of the argument that says: If Jesus had wanted his church to have female priests he would have appointed a woman to the Twelve. We can sympathize, because we are equally weary of that counter-argument about the "wholly impossible situation in which the Lord would have found himself if he had flouted the convention of his day." It would be gratifying if some gentlemen's (oops—ladies' and gentlemen's) agreement could be worked out whereby both arguments would be considered sufficiently on the record for the present. But we must insist that this applies to both.

Moreover, as we read the New Testament we get the impression that Jesus was not as careful as most archbishops have been to avoid "wholly impossible situations." He created quite a few. Many of us find it quite plausible that if he had wanted a woman among the apostles he would have appointed one—and circumstances be damned. "Flouting the conventions of his day" was one of his specialties that helped to get him crucified.

Watergate Or Watershed?

ACCORDING to Webster, a watershed is a crucial dividing point. And this is precisely where the Watergate puts us. We are as a nation face to face with the question of whether we can abide at the highest level of government the philosophy which so patently dominates our business and social life in this country *i.e.*, the end justifies the means. (I am using the phrase as it is commonly understood and not as it is interpreted theologically.)

It is hardly an exaggeration to say that business and industrial success depends largely on advertising and promotion. And since we are a nation which is business-oriented, it is only natural that the techniques which have proved so advantageous there should be copied and adapted for other purposes. Moreover, it is only natural that the Republicans (I am one of them) who pride themselves on close ties with business should be most easily seduced by Madison Avenue. Regardless of what the polls said, Mr. Nixon and his advisors couldn't overlook the fact that Republicans are in the minority. They wanted a sure thing.

Of course, Mr. Nixon wasn't the first to utilize Madison Avenue techniques. The Kennedy clan has time after time been able to pull a master snow-job on the American public and make them love it. There is a difference, however. They were more sure of themselves. After all, they always had more money, more people, and more charisma than "poor Richard." Perhaps this is why they didn't have to go so far to run the risk of a Watergate becoming a watershed.

Where, then, is the dividing line? Inadvertently, the Watergate conspirators are drawing it for us. And just as inadvertently they may prove to be benefactors in disguise. Certainly this will be the case if we are led to re-evaluate the phony premise that success depends on selling your product or yourself regardless of the value of the contents of the package or the effect on the purchaser. Very simply, the dividing line is at the point where we start using people and loving products, power, or prestige. Loving products, power, and prestige instead of using these things for the benefit of people is, as I have asserted, a common characteristic of life in these United States. Whatever becomes of Watergate this will not change dramatically.

But in spite of this, the outcome of Watergate is crucial. Judgment must be rendered. It will reach down to even the least and last of us, for we are all conspirators—propagators of phoniness, actors playing a role, people pauperizing our personhood. Nevertheless, the sins of the governed do not excuse the sins of the governors. Indeed, the need for governmental integrity increases in direct proportion to the degree of the populace's perversion. We have reached the watershed by way of the Watergate. There must be a public declaration that we cannot and will not endorse the use and consequent abuse and discounting of any persons or group of persons' God given rights—and least of all in those to whom we entrust the authority of government.

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Book Reviews

THE FLIGHT OF PETER FROMM. By Martin Gardner. William Kaufmann, Inc. Pp. 272. \$8.95.

This has to be one of the most unusual novels of the year, for as soon as you get into it you forget that it is labeled a novel and you assume that it is a lengthy and intimate memoir by the late Dr. Homer Wilson, humanist professor of the psychology of religion at the University of Chicago, of an extraordinary young friend and pupil of his—Peter Fromm, who comes to Chicago to study theology as a youthful Pentecostal from rural Oklahoma and who, while at Chicago, goes through several major revolutions in belief. What happens at the end, on a Easter morning, is totally unexpected. (It seems only fair to the prospective reader not to disclose this "whodunit" secret here—you must read the book to find out).

As a novel, *The Flight of Peter Fromm* may or may not be to your taste. But if you have any interest in, and knowledge

of, the religious and spiritual figures, developments, controversies of the past 30 years or so, you will find that Martin Gardner reveals a professional familiarity with them. What do you make of such people and things as Barth, Tillich, Chesterton, Robert Hutchins, Neo-Orthodoxy, Thomism, Marxism? If you read this book you will find yourself comparing your impressions with those of Gardner's fictitious Homer Wilson.

Don't be put off by the fact that you never heard of the publisher. It's a new company. And if they can give us some more books like this one they will deserve success.

CHINA DIARY. By Charlotte Y. Salisbury. Walker & Company. Pp. 210. \$6.95.

The introduction to *China Diary* by Charlotte Y. Salisbury is written by her husband, Harrison Salisbury, a senior editor of *The New York Times*, and it is so enthusiastic that it promises too much. Mrs. Salisbury's *Diary* is devoted to the



sort of trivia that makes pleasant conversation but gives little information except about food, her personal comfort and reactions, and her husband's virtues.

In the chapter on Yen-an (wartime communist capitol) she describes a cave, once Mao Tse-tung's executive mansion, and an "awfully good" performance of folk opera. In Sian (ancient capitol and cultural center) she writes of the food at a feast and about the watering place where Generalissimo Chiang Kai-shek was captured by a traitorous general at Christmastide 1936. She says a good deal about hotels, trains and planes, dramatic performances, and museums, but makes only superficial comments on the people in them.

Perhaps her most perceptive chapter tells of a visit to Wuhan University, where she tried to learn something about the Cultural Revolution and came away with more questions than she had beforehand. Mrs. Salisbury's greatest lack seems to be of any historical or geographic background or interest. In the chapters on Changsha, she carefully tells where this great city is in relation to Wuhan, although both places are on any map of China; but she gives no indication of the relation of small villages to the cities. From Changsha she was taken to Shao shan, to see Chairman Mao's birthplace, but she gives no idea of where that is. One can only assume that she did not go west because she did not mention crossing the river.

This geographic illustration matches an historic one, in the same section. She tells of seeing "the embroidery factory for which Changsha is famous," but, though she lightly describes the embroidery, she does not seem to know that it is for this marvelous work that the city has long been well known and that the factory is only an interestingly new development under the Communists for the continuation of a very old folk handcraft. She seems to have learned little in China; but her tips on what to take along and how to dress may be very useful to readers who are preparing for a trip to the People's Republic.

(*The Very Rev.*) CHARLES AND MARY HIGGINS
Trinity Cathedral, Little Rock, Ark.

◆
SEEING JESUS TODAY. By John Bishop. Judson Press. Pp. 158. \$2.50.

The reader who finds help in spiritualizing his religion will obtain great inspiration from this small book. Among other topics the author has chapters on the face, eyes, hands, feet, body, and voice of Jesus. Much reverent imagination is used. John Bishop urges his readers to "see" as Jesus saw, for instance, "when he saw the multitudes, he was moved with compassion."

The followers of Jesus have the witness of the author as to how his hands can and should be the hands of Jesus. The numerous uses of the hands in man's

creative work suggest forcefully the blessing and the responsibility the individual has in the stewardship of his hands. Dr. Bishop quotes with approval the saying of Thomas Chalmers that the human hand contains more evidence of divine purpose than the movement of a planet in its orbit. It is worth the reading of the book to follow the author's thought as to how the hand benefits man and should be used in the spirit of the Italian sculptor who, when he had finished his masterpiece, held out his hands to heaven and said, "O God, I thank thee for my hands."

An unusual feature of *Seeing Jesus Today* is the large number of quotations and illustrations—perhaps more than in any book of its size except one dealing with those subjects. Though many of the illustrations bear the hallmark of time-honored use, the large majority are apt and make the reading of the book an easy and pleasurable venture.

(*The Rt. Rev.*) ROBERT E. GRIBBIN, D.D.
Retired Bishop of Western North Carolina

◆
HOME FROM THE WAR: VIETNAM VETERANS—Neither Victims nor Executioners. By Robert Jay Lifton. Simon & Schuster. Pp. 478. \$8.95.

Home from the War is a disturbing book on a disturbing topic. Robert Jay Lifton, a noted Yale psychiatrist whose prize-winning work ranges from Hiroshima to Mao's cultural revolution, has spent two years meeting with certain members of the loosely-organized Vietnam Veterans Against the War, an anti-establishment body which combines combat togs with beards and marijuana. Although Lifton's 35-member "rap group" was unrepresentative of most veterans both in its intensive exposure to combat and in its anti-war militancy, its experience helps to explain much of the strange sullen withdrawal which distinguishes so many Vietnam vets from their forbears.

Each page sheds new light on the war. Almost in passing, the reader learns of the psychology behind My Lai, the practice of "ragging" (in which enlisted men kill their own officers), the dehumanization of the entire enemy population (called the "gook syndrome"), and the drug traffic engaged in by America's Special Forces. Many of the returning troops are guilt-ridden, showing continual signs of despair, withdrawal, and immobilization. Lifton's veterans see themselves as murderous beasts "sneaking back into society." Sent over as intruders in an Asian revolution, they are now defiled by the very people who encouraged their enlistment. Chaplains and psychiatrists are perceived as continually prostituting their spiritual and therapeutic callings, for their efforts at "rehabilitation" involves the numbing of the guilt justly felt by American servicemen.

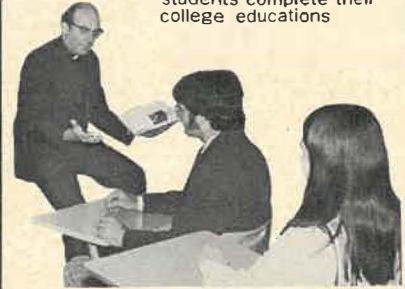
Readers can legitimately question Lifton's overarching indictments of American society while finding his specific ma-

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

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THE LIVING CHURCH

terial extremely valuable. Is United States policy really rooted in an imperialistic "Pax Americana"? Does dishonor lie "at the very center of American society"? Is our nation truly in a state of ethical disintegration? In what sense does American slaughter of civilians in Vietnam and Laos differ from acts committed by such groups as the American air force in Dresden and Tokyo in 1945, by the Irgun at Dar Yassin in 1948, by the French army in Algeria in the 1950s, and by the Vietcong at Hué in 1966? Comparisons to American efforts in past wars as well as interviews with pro-war or indifferent Vietnam veterans could shed light as to why some veterans publicly throw away once-coveted decorations while others become American Legionnaires.

Clergymen would do well to read this lucid, hard-hitting account. Although priest and pastor will not want to share the GI vernacular with their parishioners, they should find Lifton's material invaluable for counselling with veterans and their families, for sermons, and for their own critical reflections on the meaning of the recent trauma.

JUSTUS D. DOENECKE, Ph.D.
New College, Sarasota, Fla.

ONLY A LITTLE TIME: A Memoir of My Wife.
By Sidney L. Werkman. Little & Brown.
Pp. 235. \$6.95.

Only a Little Time is the very personal story by a young psychiatrist of his life with his beautiful wife from the moment he learned that her blood smear showed leukemia until her death eight months later. It is a love story, a sparkling memorial to a remarkable young woman, a moving plea for more understanding of what death means to the living, and the goodbye he could not say, for Alexandra was never told that she had a fatal illness and she never asked. It is the story of

their life together in lively Washington circles and of his life alone with the agony of what he knew and the burdens of daily decisions for her comfort and welfare.

Sandy was a radiant, uncomplicated soul who, one concludes, sensed dimly what might come and made an instinctive decision to put it aside and live to the utmost in the present as she always had. With trust in her doctors and her husband, she took her transfusions and her cell-destroying medicines matter-of-factly and, with longer and longer rests, went on with her part-time teaching, her work for the opera, the weekends with friends. A few weeks before she died, she danced joyously at the party she arranged for her husband's birthday. Almost until the end she brightened the world around her, and in the final days of pain and weakness she stayed in her own home surrounded by tenderness and devotion.

Sidney Werkman tells of his own search for help—first for miracles, then for solace, finally for the strength to live each day. He found his help not in religious words or wise advice or philosophical books but in the honest reactions and deep concern of loving friends and family who were appalled and shocked but not overwhelmed by knowing death must come.

There are lessons to be learned in this book. We need to know all we can find out about death. We need to think about how we would face it—or avoid facing it. We should listen to the experience of those who have come close and can tell us what they felt. We need to know what will help and what will not when our friends are in this crisis. For me, Dr. Werkman's story was a touching experience and a stimulus to contemplation.

ANNE HIGH
Christ Church, Whitefish Bay, Wis.

PEOPLE and places

Ordinations

Deacons

Central Pennsylvania—Daniel L. Erdman, All Saints, Selinsgrove, Pa., address, 110 N. Orange St. (17870); Barry S. Geesey, St. Andrew's, Harrisburg, Pa., address, 1852 Market St. (17103); Edward J. Peck, Jr., St. John's, Lancaster, Pa., address, 1106 Millersville Rd. (17603); Joseph Yates Seville, St. Luke's, Altoona, Pa., address, 1912 13th St. (16601); and Gregory S. Straub, St. Thomas', Lancaster, Pa., address, Olde Hickory Rd. (17601).

Connecticut—David Michael Angelica, Church of the Resurrection, East Elmhurst, L.I., N.Y.; Robert Charles Cummings, curate, St. Paul's, Windham, and St. Paul's, Willimantic, Conn.; Frank Kirkpatrick, part-time assistant, Trinity, Hartford, Conn.; Bruce Wayne Jacques, curate, Trinity, Torrington, Conn.; William Eugene Scrivener, curate, Grace Church, Norwalk, Conn.; and Nicholson Barney White, St. Francis School, Goshen, Ky.

Dallas—Kenneth Asel, curate, Christ Church Cathedral, New Orleans, La.; William Clarkson IV, curate, St. Alban's, Arlington, Texas; Gary Hellman, Holy Apostles Center, New York, N.Y.; Cecil Dow James, curate, Christ Church, Dallas; David Jeffrey, curate, Trinity, Fort Worth; William

McFeeters, curate, Resurrection, Dallas; Ronald Robertson, curate, St. James', Texarkana, Texas; James Lee Walker, staff, Trinity, Easton, Pa.; Ronald White, curate, All Saints', Fort Worth, Texas; and Raymond Zips, curate, Transfiguration, Dallas, Texas.

Erie—Richard William McIveen.

Louisiana—James Alfred Hazel, in training at the cluster ministry in central Louisiana.

Massachusetts—Calhoun Ancrum, 99 Brattle St., Cambridge, Mass. 02138; Donald A. Milligan, curate, Grace Church, Lawrence, Mass.; Peter Warren Sipple, 30 Leighton Rd., Wellesley, Mass. 02181; Timothy Steeves, curate, St. James', 44 S. Halifax Dr., Ormond Beach, Fla. 32074; and Richard Valantasis, 6 Summer St., Marblehead, Mass. 01945.

San Joaquin—James Wallace Conrad, Jr., vicar of St. Alban's, Los Banos, Calif., address, Box 383 (93635); Kenneth John DeLong, vicar of Trinity, Lone Pine, Calif., address, Box 723 (93545); Dana Oran Howard, vicar of St. Mark's, 295 Beech Ave., Shafter, Calif. 93263; Frank Micklewright, 5833 Linda Sue Dr., Stockton, Calif. 95207; and Robert Mac Santry, vicar of Epiphany, Corcoran, and St. Thomas', Avenal, Calif., address, Box 552, Corcoran (93212).



GO TO CHURCH THIS SUMMER!

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

DOWNEY, CALIF.

ST. MARK'S 10354 Downey Ave.
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. 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
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

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off 1-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
Gilbert E. Dahlberg, r
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

ST. MARY'S

2290 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30 Mon, Wed, Fri & Sat

ST. RICHARD'S Evans Chapel

S. Gaylord & Iliff
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

DANBURY, CONN.

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

WASHINGTON, D.C.

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

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; C Sat 5-6

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

DUNEDIN, FLA.

GOOD SHEPHERD 639 Edgewater Dr. (U.S. 19-A)
The Very Rev. Terrell T. Kirk, r
Sun 7:30, 9, 11; Wed 10

FORT MYERS, FLA.

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

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

CHURCH OF THE MEDIATOR

10961 S. Hoyne Ave.
The Rev. Wm. D. McLean III, r 445-1710
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser

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

FITCHBURG, MASS.

CHRIST CHURCH Main St. at Monument Park
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30
Camp Monomac (Rindge, N.H.) Sun 12 noon

CANDLEWOOD LAKE

Downtown West St.

DIOCESE OF WESTERN MICHIGAN

The Traverse Deanery
Beaver Island, St. James, 8 & 10
Benzie County, St. Philip's, 8 & 10
Cadillac, St. Mary's, 8 & 10
Charlevoix, Christ Church, 7:30 & 11
Elk Rapids, St. Paul's, 9
Harbor Springs, St. John's, 8 & 10
Leelenau County, St. Christopher's
Leland, St. Peter's, 9
Northport, St. Christopher's, 11
Manistee, Holy Trinity, 8 & 10
Onkama, St. John's, 8 & 10
Petoskey, Emmanuel, 8 & 10:30
Traverse City, Grace, 8 & 10

DETROIT, MICH.

EMMANUEL John R. between 6 & 7 Mi. Rds.
The Rev. H. T. Cook, r (1 blk. W. of I-75)
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45 & 10

GRAND RAPIDS, MICH.

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

BRANSON, MO. (Lakes Table Rock, Taneycomo & Bull Shoals)

SHEPHERD OF THE HILLS
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10; Daily MP 7:30, EP 5

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

SPRINGFIELD, MO.

ST. JOHN'S N. Benton & E. Division
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

OMAHA, NEB.

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

BOULDER CITY, NEV.

ST. CHRISTOPHER'S
The Rev. Clark A. Tea, p-in-c
Mass Sun 9; Wed & HD 5 & as announced

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 9; Weekdays 8

LAS VEGAS, NEV.

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

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. 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; other as anno

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

SEA GIRT, N.J.

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

VENTNOR CITY, N.J.

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

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
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. Lain, r
Sun HC 8, 9:30, 11:15

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.

CHRIST CHURCH Peninsula Blvd. & Hempstead Av.
The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
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; Wklys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wklys, Sun 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 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 H Eu, 10 Morning Service, Sunday School &
Choir, 12:15 H Eu

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily
Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed &
Fri 12 noon; P by appt. Tel: 283-6200

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

The Living Church

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

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 (1S), 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. Isaksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

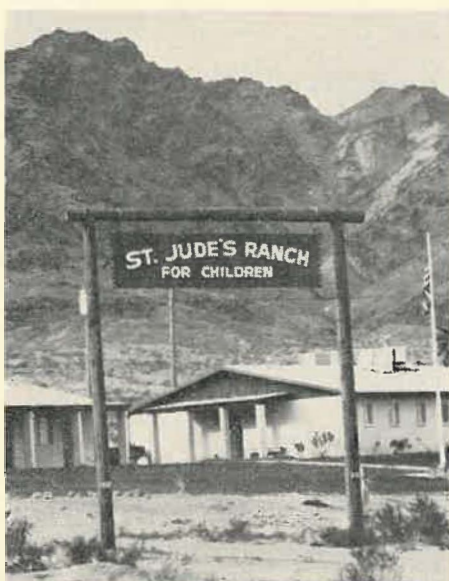
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

MYRTLE BEACH, S.C.

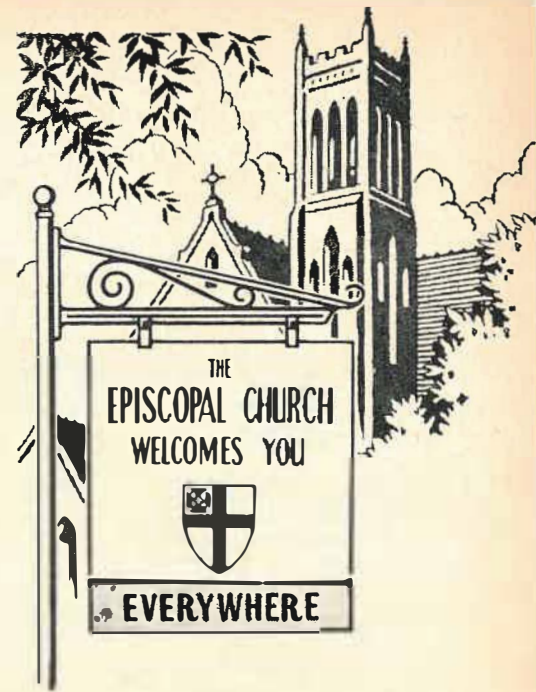
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10
(2S & 4S); EP 6. Thurs HC 1; HD as anno

ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;
HD 10



ST. JUDE'S RANCH FOR CHILDREN
BOULDER CITY, NEV.



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, Wed 10; Thurs 6:30, Fri 12 noon,
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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S 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 (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
The Rev. David W. Pittman, ass't
Sun 8 HC, 10 MP (ex 1st HC); Wklys 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. Layer, assoc.
Sun Masses 8 & 10; Weekdays as anno