

The Living Church

A Litany for General Convention

O GOD the Father, Giver of Light and Life
Bless thy church assembled
O God the Son, Redeemer of Order and Faith
Bless thy church assembled
O God the Holy Spirit, Sanctifier of Fellowship and Work
Bless thy church assembled

O LORD we pray that thy Holy Spirit may awaken and revive thy Holy Church in this convention with the sevenfold gifts of thy Grace and Love:

WITH WISDOM that holds fast to thy purposes, makes us discontent with lesser goals and prompts us to greater vision,
May thy Holy Spirit bless us

WITH UNDERSTANDING that revives an awareness of thy guiding presence and stimulates genuine zeal for renewal in thy Church,
May thy Holy Spirit bless us

WITH COUNSEL that measures the issues and problems of Church and State against the challenging precepts of thy Holy Will,
May thy Holy Spirit bless us

WITH HOLY STRENGTH that spares us from easy answers and gives us courage to ask questions that cut deeply to sever truth from error,
May thy Holy Spirit bless us

WITH GODLINESS that inspires our hearts to holier desires, our minds with nobler thoughts, and our lives to greater service,
May thy Holy Spirit bless us

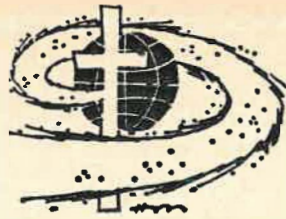
WITH HOLY FEAR that keeps us faithful to the promises and vows of our Christian commitment as members of thy Holy Catholic Church,
May thy Holy Spirit bless us

WITH KNOWLEDGE that binds us fast to the faith once delivered to the Saints, that with patience and fortitude, thy Holy Church assembled may proclaim unashamed the Gospel of truth and love as revealed in thy Son, our Saviour, Jesus Christ,
May thy Holy Spirit bless us

Let us pray

O GOD of our Fathers, who has called us to be thy hands, thy feet, and thy voice in this world, and witnesses to thy name in our day and time — who has made us messengers of peace in a world of conflict and messengers of strife in a world of false peace: Make firm our hands and clear our voice. Give us grace to be instruments of thy will in our thoughts, actions, and deliberations, that we may possess humility with integrity and strength with compassion — the patience of those who understand and the impatience of those who love. May the might of thy meekness work in us and the mercy of thy wrath work through us. May we proclaim liberty to those who are captive and captivity to those who are proud, that sparing not ourselves we may send out thy light without favor or fear. And grant us, O Lord, so to labor for thy work yet undone that we must do, and for thy truth yet unspoken that we must speak, that we may ever be faithful to him in whose spirit we assemble, in whose body we worship, and in whose holy name we pray, even Jesus Christ, our Redeemer and Lord. *Amen.*

— James D. Furlong —



— With the Editor —

Some readers are angry or puzzled or both by what they consider our hard line toward President Nixon. Since I am the offender I want to speak personally to some of their questions.

(1) *What has become of my conservatism?* Nothing. At the core of my conservative creed is the moral law of the Decalogue as the rule of all action, public and private. That includes politics. I expect the conservative in politics to be more rigorously upright than anybody else. The difference between conservative and liberal in morals is the difference between absolutism and relativism. I agree with Barry Goldwater that the doctrine that the end justifies the means is always dirty doctrine, but especially reprehensible in a professed conservative. A "law-and-order" administration conducted by unlawful and disorderly means is not only an anomaly, it is a betrayal of the Burkean-Adamsian conservatism which is my political creed. Everything that Watergate represents is a shabby and disgusting application of the dirty doctrine to governmental administration. Mr. Nixon himself has deplored and repudiated it, but not until after he was re-elected and the turpitude of his high command had been exposed.

(2) *Don't you agree that a person is innocent until proved guilty?* Before answering this one "let me make it perfectly clear" that we have not violated the familiar maxim here quoted. But to answer the question: No. A person is guilty if he has done the deed. That a person is "innocent until proved guilty" is a fine and necessary legal maxim, but let's recognize its nature as a maxim and the limits of its validity. We need the maxim to restrain us from prejudging court cases and resorting to lynch-law judgments, but it has nothing to do with the objective facts of the case. A man serving a life term in Illinois for murder was recently found to be innocent, though he had been "proved guilty" by a jury. Did the jury's "findings" make him actually guilty? The person who murdered Senator Percy's daughter has not yet been caught, so has not been "proved guilty." Innocent is he?

(3) *What do you want for president—a saint?* You betcha! The best one we can find. I agree with Léon Bloy that there is only one sorrow, the sorrow of not being a saint. To this we may add that there is only one failure, or inadequacy, for anybody in such a position as the president's, and that is the condition of

not being a saint. For consider: Grace does not destroy nature but perfects it. A saint is one in whom grace has perfected nature far beyond the level of the rest of us. All his capacities have been raised by grace to their utmost potentiality, so that on all counts he is a superior man.

Yes, I want a saint for a president. How can any American Christian want anybody less? If it is true that few or none of our presidents thus far have been saints, that may explain why America the Beautiful is so ugly in places where it could be beautiful. To the people who scornfully ask this question—"What do you want, a saint?"—as if only an imbecile could dream of such a thing, I recommend some homework on two subjects: theology and politics. Let them learn what a saint is, and what a president is, then let them ask a few test questions drawn from American history, such as this one: What might have happened to the Cherokee Indians in the time of President Andrew Jackson if a saint had been in the White House?

4. *Don't you realize that such things as surveillance of individuals for political purposes antedate the Nixon presidency by many years?* Yes, but so what? Mr. Nixon says they have now been stopped, but he didn't stop them until he (or his aides, if you prefer) had been caught *in flagrante*. One good thing that can be said for King David after the scandal in his "administration" is that when Nathan said to him "Thou art the man!" he did not reply: "Yes, but I'm not the only one, or the first one; I didn't exactly invent murder and adultery, you know."

(5) *It is claimed by those who run our government that what you call "police-state tactics" are necessary to national*

security. Are you lecturing them on how to do their job? Does anybody seriously believe that national security was in any way involved in Dr. Martin Luther King's private life? But the FBI snooped into it anyway. I doubt that any of Mr. Nixon's potential opponents in the 1972 election were national security risks, but they were investigated as if they were. At least three of them that we know about were defamed by deliberately circulated lies. When people who do such things tell us that it's all for national security I don't believe them.

(6) *We thought you knew better than to forsake the church's proper field of religion to get mixed up in politics.* There's an odd twist in this reproach: It is being put to us by people who didn't complain at all about our getting mixed up in politics when we deplored the theft of the Pentagon Papers, when we upheld the nation's opposition to communist aggression in Indochina, when we denounced the criminal behavior of some anti-war activists. Liberals accused us of bad religion, quite understandably from their point of view; but our conservative friends rejoiced. Now some of them are troubled by our "meddling" in politics. I guess it all depends on whose ox is being gored. Nobody really believes that religionists shouldn't get involved in politics. When our guys are doing it they're putting their faith to work, when the other guys are doing it they're meddling in politics.

(7) *You're pretty rough on Dr. Peale's "positive thinking" about our national leaders, but isn't it a more Christian way of thinking about them than tearing them down?* There's nothing Christian in "positive thinking" about "negative" facts. Our duty to our neighbor, whoever he may be, is not "positive thinking" about him but positive loving and praying for him. We have expressed praise and support for Mr. Nixon whenever we could in the past, and hope that we shall have cause to do so in future. He has our earnest and constant prayers. However, to Dr. Peale's moral wisdom we prefer that of *Amicus Plato, sed magis amica veritas* ("Plato is my friend, but truth even more so"). The trouble with "positive thinking" (well, one of its troubles; it has some others) is that it can so easily make truth walk the plank so that we can continue to think positively about our other friend.

William Penn was a saint who would have made a great president had he been born in due time and had we the good sense to elect him. Said he: "To do evil that good may come of it is for bunglers in politics as well as morals." On that, and with that, we rest our case.

This week's guest editorialist ("Can We Outgrow Our Faddism?") is the Rev. Kenneth E. Clarke, executive director of the Memorial Homes Foundation, Cincinnati, Ohio.

**COMING
NEXT WEEK
FALL
BOOK NUMBER**

News
Letters
Reviews
Articles

For all Churchmen

Letters to the Editor

Abba Nixon?

Abba YHWH? Yes! . . . Abba Nixon?—Let's see.

I would like to comment on the letter from Mr. Denniston [TLC, Sept. 2] who so succinctly formulated his reasons for not being "a watergaper." Mr. Denniston's position, from his point of view at least, seems to be unassailable. He has admirably grasped the essence of the President's position (as well that of King James I) in the motto (or is it a presidential decree?): "In God We Trust."

I only add that the question at stake, to be answered from a Constitutional point of view (not King James's or King Richard's theological point of view), is this: "Is it really supposed to be a god whose trust (and omnipotence) is in question?"

(The Rev.) JOHN F. LAVOE
Curate at Christ Church

Reading, Pa.

Ordination of Women

Ms. Sally Elliott in her letter [TLC, Aug. 26] implies that it is "penis ego" (male chauvinism?) which is the basis for opposition to the ordination of women to the priesthood. But that implication invites the companion charge that it is penis envy which underlies the agitation for ordination of women. Of course both charges are unprovable and pray God not motivating, sustaining, or deciding factors on either side. Besides, neither one is applicable when one considers that many men favor ordaining women while many women staunchly oppose it.

Ms. Elliott also equates "penis ego" and original sin. I would not deny that it is a part of original sin, but it is not true that pride in masculinity or male roles is indeed any more original than pride in femininity or female roles, for example. Ms. Elliott then states that if "a man can imagine having always to explain all his problems to a woman, he might know what I am talking about (i.e., women having need of women priests)." This struck me as being as ludicrous as complaining about a child becoming frustrated because every time he calls for his mother, a woman answers the call. (If only God had had us to advise him when he was defining sex roles!)

On another point, I cannot agree more with Ms. Elliott when she says that the church is badly handling such issues as abortion, marriage roles, and family relationships. But why would a churchwoman, or a churchman for that matter, have to be a priest or a bishop to act on these matters? Bishops, priests, and deacons have no more authority or power to act on the problems named in Ms. Elliott's letter than a layman. In fact, I think it is about time that Episcopalians stop belittling and demeaning the lay order—our prayers are not heard less frequently nor are our good works blessed less frequently to God's use because we are not ordained. Bishops, priests, and deacons share a *different* part of the *one* priesthood of Christ—they are set apart, not above. Ms. Elliott says that "a woman of God repre-

sents Christ as well as any man . . ." and how true this is, whether the man is ordained or not. And every argument which is put forth in her letter for ordaining women is invalidated by that very statement.

Finally, it is asserted in the letter that "for the moment women have a bigger need for (Christ)." No one needs Christ more than I do. I have been taught, since being confirmed and before, that *all* sin and therefore *all* need Christ, and that he does not look upon us nor give himself to us according to what groups we belong to—sexual or otherwise, natural or self-imposed.

EDWARD GETTYS MEEKS

Columbia, S.C.

Service Chaplain's Duties

With reference to the news story on Air Force Crews being "Urged to Resist" [TLC, July 1], I am writing because I suspect that people like the Rt. Rev. Robert L. DeWitt, the Rev. David Hunter, and the Very Rev. James Morton may not know Army procedure as I have known it.

When one is sworn in as a chaplain one has to accept the system of discipline under which the U.S. Army, and I suspect the U.S. Air Force, operate. You may register a protest but you may not disobey an order.

If chaplains act in concert they cannot be shut up. And if a chaplain makes two recommendations on his monthly report, his commanding officer may disapprove it, but has to pass it on up through channels; he may not disregard it. So as a chaplain you can stick your neck out, if you want to, and if you do you will get some kind of a hearing. So far, so good?

But no chaplain has the right to recommend to his men that they disobey an order. This is mutiny, if he does so he should be courtmartialled, and might expect at the very least to be dismissed from service. That is the way the Army has to operate. When a chaplain volunteers he should understand that this is so!

If I read the appeal of the anti-war group rightly, I think that they were recommending that the chaplain lead in a mutiny! No, we cannot do that!

Suppose then that an order is given you which you feel is against your conscience to obey. I served in the Army for 20 years and never received such an order. But suppose that it happens. Then you have got to put your career and your reputation on the line! But you must do it as an individual. Take the situation in Cambodia, and suppose that I am a chaplain there, and suppose I feel that *I must protest!*

1. I tender my resignation from the service to my superior officer.

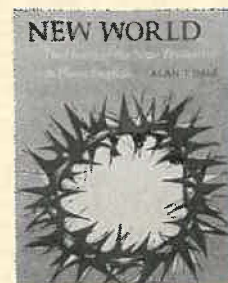
2. I realize that any letter which I write defending my position may be used in a courtmartial charge against me. It may! I realize that probably the best that I could hope for would be a dishonorable discharge, but I am willing, if need be, to accept that. Not even a chaplain may tell his commander in chief, the President, how to conduct a war.

3. But I do *not* for their own sakes counsel any men in my command to disobey

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the orders of their superiors. To do this is treason! In time of war, I would deserve to be shot for doing that. Say if you will that there is no declared war in Cambodia—say anything you like about it. The army has to expect all of its men to risk their lives in obeying orders, and it does not want the kind of men serving as chaplains who will counsel their same men to commit an act of treason. And that is what these anti-war clerics asked our chaplains to do.

(The Rev.) KARL G. KUMM
Chaplain, USA (ret.)

Atlantic Highlands, N.J.

Japs and Polacks

Have you taken leave of your senses [TLC, Sept. 2]? Since when has Jap become a dirty word? This country is full of Japs, some of my best friends own half the town, acquired since their release from concentration camps after World War II, and what shall we call them—Polacks? This is carrying it too far, I say, and shame on you!

HORTON P. TRASHWORTHY
Fremont, Calif.

We would suggest that Mr. Trashworthy ask one of his Japanese or Nisei friends about "Jap"; or some Pole or Polish-American about "Polack." Ed.

Progress or Providence?

In Around and About [TLC, Aug. 26] near the bottom of the first column is a statement that I do not understand, and perhaps you can clarify for me.

In speaking of *Jesus Christ, Superstar*, you Dayton, Ohio

say, "To assume that is to believe in Progress, which, being a Christian, I don't."

I do not understand what being a Christian has to do with believing in Progress. Thank you, for this information, and also for continuing to help us to be informed on the issues in the church that confront us.

NAME WITHHELD

Inglewood, Calif.

Note that I capitalized Progress. Belief in Progress, as a creed, is belief that regardless of God and even of our own selves we are growing better and wiser all the time—automatically. It is antithetical to belief in Providence, which is belief that if and when we make any real progress it is by God's grace and our cooperation with grace. Christians who believe in Providence cannot also believe in Progress, as an article of faith. It must be one or the other. Ed.

The Retiring Priest

The article *The Retiring Priest* by the Rev. Harold M. Wilson [TLC, Sept. 2] was a thoughtful and practical approach to retirement for clergy families. Fr. Wilson's advice concerning locating near a "good doctor and hospital" is borne out by my experience as a hospital chaplain in my pastoral care of retired priests and their wives. I hope Fr. Wilson continues to share such helpful thoughts not only with fellow Episcopalians but with all "sorts and conditions of clergy."

(The Rev.) DONALD V. YOUNG
Director of Pastoral Services
Miami Valley Hospital

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THE KALENDAR

September

30. Pentecost XVI

October

1. Remegius, B.
4. Francis of Assisi, Friar
6. William Tyndale, P.
7. Pentecost XVII

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

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A Letter on PBS 26

Harold R. Brumbaum

“Dad, what’s a bishop?”

“Search me, son.

We’re Episcopalians, you know.”

It was a very big day, back then. Turning twelve, you memorized some lines (no matter that you didn’t understand them), got spruced up, and went down to church to face God. In fear and trembling you went, for the bishop was there, and this was as close to Meeting Your Maker as you could come. But gladly you went as well, for this was also Graduation Day, which meant you never had to go to church again unless you wanted to—which at twelve you almost surely never would. With the best in pageantry that your parish could muster (a second crucifer and something showy by Stainer), you were confirmed.

Now, a short generation later, the word is around that you need not have gone to all that bother after all: that confirmation is (and therefore must have always been) an optional rite, designed, like novice’s vows, for those more religious than you; that since you do the confirming, not he, the bishop is optional too; and that, once baptized (*i.e.*, sacramentally signed, sealed, and delivered), today’s child of twelve, yours and mine, might well finesse these proceedings for something more to the point, like 4H or Kung Fu.

Or so one might conclude from a look at *Prayer Book Studies 26*, just off the press, under the exhausting and unnerving title (typography itself a tip-off), “HOLY BAPTISM/together with/A Form for the Affirmation of Baptismal Vows with the Laying-On of Hands by the Bishop / also called / Confirmation.” For while ostensibly an attempt to correct certain flaws in the earlier, Green Book version of the same (which, in a number of instances, it happily does), this new redaction deftly, and it seems deliberately, weakens the bishop’s hand, and waters down the rite, in ways which the deputies to Louisville, the church at large, and presumably the bishops themselves, may well want to inspect. Plainly put, it does away with confirmation as for centuries the western church has known it, thus whittling down the conventional Sacraments to six, and making of our bishops shepherds whose ties to their flocks are all but adventitious.

To warm to this subject, a look at some matters of discipline first. Gone is the

The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.

bishop’s prerogative to set a minimum age for receiving communion in his diocese (cf. Green Book, p. 21). Comes now, fresh down from Sinai, the decree (pp. 16,18) that whoever is baptized shall partake willy-nilly, and that *tout de suite*. Gone, too, as in a barrel over the falls, are the church’s “communicants” (N.B., persons confirmed or received by one of our bishops); washed away is their canonical identity, and with it all the modest little rights and privileges appertaining thereto: “the rite (of confirmation) . . . should in no sense be understood . . . as conveying a special status of church membership” (p. 4).

Not content to set us straight as to what confirmation does *not* provide toward our endless comfort, *Study 26* also lets us know that whatever it *does* do is hardly worth the postage in any event. For if in the Green Book rite the bishop’s hand was restrained, in this new version it is all but lopped off. Not that it greatly matters, however, for he seems hard-put to know what to do with it in any case, except perhaps to use it for a good, old-fashioned, patriarchal blessing on those “affirming their baptismal vows.” Which, *faute de mieux*, he obligingly proceeds to do.

Thus, nostalgically, another round of fond farewells. Adieu the notion that the apostolic hands do something singular in this context, like mediating gifts and graces (Prayer Book, p. 297), or even “sealing” (Green Book, p. 29), whatever that might happen to mean—a function now to be deputed to priests in any case (p. 15).

Rather, hear the presenter: “Father in God, I present these persons for blessing by the laying-on of hands” (p. 24). Again, notice that the bishop’s hands are to be laid, not alone upon incoming Protestants, but on those arriving from other catholic bodies as well (pp. 4, 22). Re-confirming them? Sectarian theology, foresooth! Yet so it must be—unless in fact, and as appears, he is not confirming anyone at all.

Adios, also, any firm expectation, not to say rule, that persons baptized in our church, or others seeking membership in it, should sooner or later present themselves to a bishop “to be confirmed by him” (cf. Prayer Book, pp. 277, 281). Now it is merely “appropriate” and “pastorally desirable” (pp. 4, 22) that they “affirm their baptismal vows” in his presence and gain his blessing thereon. But



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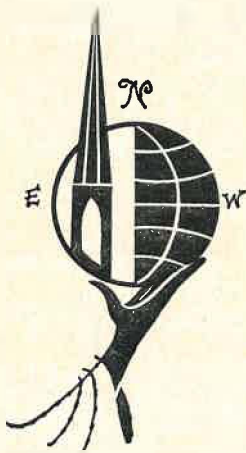
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in fact a person might, canonically and in conscience, go from cradle to grave, be ordained both priest and bishop en route, and never ratify the covenants made on his unwitting (hence, non-willing) behalf at baptism. What this implies about our theology of infant baptism, to say nothing of Christian nurture, is (while too weighty to explore here) boggling to contemplate.

In judging such proposals, then, we need to ask if, because of them, something-or-other of value is not being sent down the tubes. Without trying to identify here what, precisely, confirmation is *per se*, or what, precisely, the bishop's role might be within it, the conviction, born of some acquaintance with history, persists that this representative, apostolic person belongs at the center of the church's initiatory rite just because he stands at the sacramental hub and epicenter of the church itself.

It would seem brash, in our present state of uncertainty on the subject, to assert that the gifts and powers of the Spirit are bestowed at any single point within that protracted mystery which constitutes this rite—no more than one can say that in the Eucharist our Lord presents himself, like an alert domestic, at any given tintinnabulation of a bell. Fresh in memory are those prolonged post-Victorian disputes as to what if anything of the Spirit is dispensed through baptismal waters, what through apostolic hands. Because the Spirit blows where he wants to, the issue is moot. And precisely because it *is* moot, the bishop should surely be seen still—a constant amid variables—as high priest within the total initiatory transaction: not merely as one who commissions people for mission, much less one who simply blesses a *fait accompli*; but as the symbolic Person by whose office and presence (never mind how) singular and holy things are done.

IN our church as in others, of course, confirmation has long been a problem child. Yet while the most tempting way to handle such a child may be to send him from the room, this may not be, in every case, the most enlightened way to deal with one. And certainly not in this instance, for the question before us affects not just our views of confirmation, but those of the episcopate itself. And insofar as this is so, some of us who love our church and value the episcopal estate may well feel called to sound such excursions and alarms as these. Or, should that be putting it too strongly, at least to tap our brethren on the shoulder and say, "Take a look and tell us if we are seeing things." For if we are not, the time may be here for our standing liturgists to take a well-earned break, while a joint committee of convention tries to ascertain what, in the way of discipline and doctrine, may be said to constitute our church's faith.

The Living Church

September 30, 1973
Pentecost XVI / Trinity XV

For 94 Years,
Its Worship, Witness, and Welfare

STATISTICS

Anglicans 4th Largest Communion

The worldwide Anglican Communion now includes 66,500,000 members. The figures are part of the study, "Membership, Manpower, and Money in the Anglican Communion," prepared by the Anglican Consultative Council and published by SPCK in London.

Membership status given for the 368 dioceses throughout the world is in three categories — active communicants, baptized members including communicants, and adherents. The last category is the usual figure given for membership statistics by most Christian communions, and is the figure most used in the study.

On this basis, worldwide membership for the largest bodies is as follows:

Roman Catholics	600,000,000
Orthodox	150,000,000
Lutheran	73,000,000
Anglican	66,500,000
Presbyterian	45,000,000
Baptist	32,800,000
Methodist	22,000,000

The Anglican Communion is second only to the Roman Catholic Church in its worldwide comprehensiveness. Its growth rate has been quite rapid, and in contrast to the Episcopal Church in the U.S., continues to be so, especially in Africa. There are now more Anglicans outside England than in the mother country. Figures for membership and year show:

1600	4,500,000
1800	7,200,000
1900	27,700,000
1973	66,500,000

Annual growth is estimated at 1,100,000 with eight new dioceses being established each year.

It is of interest to note that there are more Anglicans in Africa, 12.5 million, than in North America, 9.5 million. The church is growing most rapidly in equatorial Africa.

Backing up this growth are figures such as these recorded in 1971: Diocese of Ankole, 36,700 baptisms (22,000 were adults); Diocese of Namirembe, 19,800 confirmations by one bishop; and Diocese of the Niger, 37,465 confirmations by one bishop.

Throughout the study, there are interesting statistics such as:

The Diocese of Sydney has over 1,000,000 members; London has over 1,000

priests with 8 bishops; the Diocese of Rawanda has 1,228 congregations, one bishop, and 40 priests.

The Episcopal Church in the U.S. holds no records in any of the above categories. There is no report from the Church in China, though some people believe it is still in operation.

Church unions in India have wiped out many dioceses from direct connection with the Anglican Communion, so as a result of mergers, 86 one-time Anglican dioceses in Asia are not included in the study.

The survey reports that in 1973, there are, throughout the world, 572 Anglican bishops (active), and 42,300 priests and deacons.

Church Membership Declines

Membership in the Episcopal Church has been declining at increasingly steeper rates, according to calculations released by Trinity Press, Ambler, Pa.

Processing parochial reports from 2,427 of the 7,081 parishes in the nation, Trinity Press states that the rate of decline is approximately 8% over the past triennium.

Other figures show that at the end of 1972, there were 3,062,734 baptized members of the Episcopal Church in the United States, compared with 3,330,736 in 1969; 3,305,761 in 1970; and 3,218,275 in 1971.

CHURCH AND MEDIA

Danish Filming on French Territory Banned

The French government has issued a ban on the filming of an "erotic" Danish movie, "The Love Life of Jesus," on French territory. A Danish company was scheduled to start shooting early in September in the Provence region of southern France.

In announcing the ban, André Astoux, general director of the French cinema authority, said the decision was made "because we felt the film would be an act of blasphemy. There are millions of Christians throughout the world to whom Jesus Christ is the living God," he added, "and man's faith in God—no matter what his belief—deserves respect."

M. Astoux said he would have taken a similar course of action "if the prophets or divinities of whatsoever other religion were to be treated in a similar blasphemous manner."

The banning order came shortly after four pastors of the French Reformed

Church appealed to the French government to forbid the use of French territory for the making of the movie. Earlier Pope Paul VI denounced the proposed film as an "ignoble and blasphemous outrage."

Danish filmmaker Jens Joergen Thorsen said he fully intends to go ahead with plans to make the film despite widespread religious protests, the French ban, and possible loss of Danish government support.

"If these reactions truly reflect today's Christian message," he declared, "then my film will come closer to the truth than I originally imagined." Mr. Thorsen said he is considering possible new locations in North America or South America.

However, the Danish government's Film Institute, which had put up a guarantee for a \$100,000 bank loan as a partial subsidy for the film said it would now have to "reconsider" its commitment in the light of the French ban. A change in location would also change the preconditions on which the credit guarantee was based, the institute's director said.

In Copenhagen, the Young Christians held a protest rally. Throughout Denmark, the Roman Catholic minority joined forces with Lutherans in protests. Moves were made to raise the matter in Parliament.

In other countries, Danish embassies reported receiving protest letters. However, Niels Matthiasen, Danish Minister of Culture, made a scathing attack on the Roman Catholic Church in response to its protests on the film.

On Danish State Radio, Mr. Matthiasen declared that "for centuries the Roman Catholic Church has stupefied and repressed the people. It is reactionary, and I am unable to take protests from that quarter seriously. In my view," he went on, "the Roman Church has throughout history been an enormous reactionary power. What created Franco? What helped Latin American countries to repress the people? It was the Roman Catholic Church, which made itself the tool of military juntas and others."

"Further," he said, "I cannot sympa-

THINGS TO COME

October

27: Celebration of the 135th anniversary of the establishment of the Episcopal Church in Texas at Christ Church, Matagorda, Texas. Festival Eucharist at 10 a.m., at which the Presiding Bishop will preach. Christ Church is the oldest Episcopal church in Texas.

thize with priests who are now protesting against a dead celluloid idea. The priests are overplaying their roles in a dreadful way. There are much more serious things in the community to react to as far as I am concerned. I think the film, if made, would be very boring."

Variouly entitled, "The Loves of Jesus," "The Love Life of Jesus Christ," even, "The Love Affairs of Jesus Christ," the film was intended to be "erotic and irreverent," according to a statement attributed to Mr. Thorsen.

Jewish Study of Superstar Urged

A study guide on the film, *Jesus Christ Superstar*, discussing the trial and crucifixion of Jesus in a historical context, has been issued by the National Commission of Interfaith Activities of the Union of American Hebrew Congregations and Central Conference of American Rabbis.

Rabbi Balfour Brickner, director of the Reform Jewish commission, cautioned that the film could produce anti-Semitic prejudices among people who had previously not held such views, and thus "may be harmful to Jewish interests."

He suggested that "rather than simply denounce the movie as anti-Semitic and seek to have it banned, as some Jewish groups have done, the Jewish community of this country would do much better if it devoted itself to a study and discussion of the exacerbating issues involved both with its own constituency and with the Christian community."

In the introduction to the study guide, Rabbi Brickner writes that the film is "good cinema," and that this in itself may create some problems.

"It was filmed in color," he wrote, "magnificently, on over 30 sites in Israel, including Avdat, the caves of Bet Guvrin, Herodian, the breath-taking Judean Hills, and in the Negev. Promoters of the film make much of this, perhaps to suggest that the film in some way has 'universal Jewish approval.' The too-easily-implied equation of 'Jewish' and 'Israel' in the promotion is annoying," he said.

Considering the "magnified view" of the trial of Jesus that is presented in the film, Rabbi Brickner comments, "we believe the Jewish community would do better to devote itself to *discussion with the Christian community* about some of the issues involved in the movie rather than just crying 'anti-Semitism.'"

MINNESOTA

Englishman Calls for Death of Denominations

A Methodist minister from England who formerly was executive secretary of the British Council of Churches called for the death of "all denominations" so there "can be a birth of the Christian community."

The Rev. J. Kenneth Lawton, serving as exchange pastor of First Trinity United Methodist Church, St. Paul, Minn., said that if Christians are the people of God, they would be able to merge much more quickly than corporations.

"They are fighting a rear-guard battle. We can't cling to the vested interests of the hierarchy because the old divisions are not only divisive, they are not Christian," he said.

Mr. Lawton said many young people want to be Christians but they are finding "church attendance irrelevant. Really, the worship at an average church is almost wholly irrelevant and unintelligible to the average person. Many who go to church do so because they enjoy seeing old friends, hearing old cliches, and hearing that all is really well with the world."

Mr. Lawton has sought to make Christianity more relevant by rewriting the Gospel of St. Mark and giving it a 20th-century setting. In his book, *Jesus is born in London's Soho district and assassinated in New York City's Harlem.*

The Englishman said, "My contention is that traditional translations of the Bible translate words but miss ideas. And you can only translate ideas according to contemporary society."

WCC

Ecumenical Movement Assessed

The picture of an "ecumenical ship"—the symbol of the World Council of Churches—riding smoothly on a slightly choppy sea should now be redesigned to show a vessel "rolling uneasily over the waves and in danger of being overwhelmed."

This was the graphic summary-view of the current state of the ecumenical movement put forth by the WCC general secretary, Dr. Philip Potter, as he presented his first full report to the 120-member policy making central committee of the organization in Geneva.

If not pessimistic, he was frank to the point of bluntness in his report. He duly noted the growth and accomplishments of the WCC in its first 25 years but concentrated attention on the difficulties, changes, and challenges affecting the organization.

Describing his presentation as an extension of the "Committed to Fellowship" discussion launched at last year's central committee meeting at Utrecht, Holland, Dr. Potter said:

"The council has survived more than 20 years and in a manner which clearly demonstrates the presence of the power and the fellowship of the Holy Spirit among the people of God. Has it lived up to its name?"

He then cited the "widening character and scope of the ecumenical movement" and observed that in recent years "we

have entered a new phase in which the ecumenical movement is more evidently all over the place."

Dr. Potter underscored a new understanding of "ecumenical" as being more than a drawing together of churches "but more biblically 'the whole inhabited earth' of men and women to become what they were intended to be in the purpose of God."

Calling for attention to "this wider eschatological understanding" of the character of ecumenism, he said this realization is the reason for increased WCC involvement in development, the fight against racism, environmental questions, dialogue with other faiths and ideologies, and relationships with social justice groups existing outside church structures. He referred to the ecumenical movement as the "testing ground of our faith."

Dr. Potter discussed concern over a "decreasing in commitment" in the U.S., where church leadership still holds a loyalty to the ecumenical structures but where decentralization and local concerns stand in the way of a broad understanding of the WCC.

In western Europe, he noted criticism of WCC "loss of concern for the churchly life and unity and for rigorous theological thinking."

He cited a restlessness among the Orthodox over apparent lack of emphasis in the WCC on church unity and an obsession with political and social issues.

Concerning the Roman Catholic Church, he said that despite a certain reticence about the World Council there continues a commitment to the effort to "come to grips with God's mission in a world in which there is a crisis of faith. . . ."

He regrets, he said, the publication of the recent Vatican document reaffirming papal infallibility and other traditional church doctrines. The declaration, he said, "seems in its basic intention, to limit the search for new ways of understanding and expressing the church's faith and life in the post-Vatican II climate and in a rapidly-changing world."

Problems

Communication is a prime problem facing the ecumenical movement, Dr. Potter said.

Other major concerns include questions of "conciliarity and unity," he said, asking: "Are our churches willing to undergo radical change in order to express a true catholicity. . . . How can we move forward together when our relations as churches are marked by anxiety, fear, and mistrust?"

The matter of "doing theology" also pointedly challenges the WCC, Dr. Potter said. He acknowledged sharp criticisms but at the same time cited "much theological reflection" built into many WCC programs and units.

"But the fact remains," he said, that

while the older European, scholastic, deductive approaches to theology have been rightly questioned as the norm, we have not found new forms of doing theology to cope with our recognition of wider diversities of cultural thought and linguistic patterns, and of the dynamic of action/reflection which our Christian faith imposes on us. . . .

"Perhaps we are painfully learning that doing theology arises out of strenuous wrestling in action with the realities of sin in all its protean forms and of grace in all its manifold richness and power."

The Roman Catholic Church

The question of the Roman Catholic Church becoming a member of the WCC remains open. Collaboration with Rome will continue in specific areas, with particular emphasis placed on the work of SODEPAX, a program dealing with development and peace.

Cooperation in the field of Faith and Order will also continue. Roman Catholics were first appointed to the WCC commission in 1968, and now make up 10% of its membership.

Other phases of cooperation to be continued include medical work, ecumenical institutes, church and society programs, and the annual Prayer for Unity observance.

Soul Force Army

A call for new Christian effort to harness neglected forces of nonviolent action on behalf of social justice was issued to the central committee by the Rev. James Lawson of Memphis, Tenn. Formation of a Soul Force Army which would revive thrusts of the nonviolent campaigns of the last 70 years is a key challenge for the church today, he said.

He introduced a report on "Violence, Nonviolence, and the Struggle for Social Justice," a work that was two years in the making.

Stressing that the violence-nonviolence study is not a "consensus document," Mr. Lawson described its purpose as twofold: to advance ecumenical thought on the moral issues involved, and to discover methods of social change that might decrease "the bad effects of violence in conflict."

The study—expected to provoke much discussion—suggests several ways in which the WCC can encourage churches toward nonviolent action for social justice. Mr. Lawson singled out three:

- (✓) Obtaining a staff person competent to teach, train, and advocate Soul Force;
- (✓) Continuing dialogue and study on such matters as the use of law as a means of social change;
- (✓) Formation of crisis ministries.

Staff members for the WCC's Program to Combat Racism will prepare a recommendation concerning the future of the program for consideration at the 1974 meeting of the central committee.

Earlier, Dr. Alex Boraine, leader of a delegation of observers from South African churches in the WCC, issued a statement saying the group went to Geneva in order to maintain dialogue with the WCC.

The statement said the churches were not in disagreement with the program (to combat racism) "but with the specific decision . . . to grant financial aid to certain liberation movements in southern Africa."

"We have come," the statement said, "to represent the continued concern of the South Africa member churches towards the decision of the WCC to support movements, operating in southern Africa, whose declared aim is to bring about social and political change through violence."

The WCC, as part of its anti-racism initiatives, had made several grants to black "liberation movements" opposing white minority governments in southern Africa. Critics say some allocations support groups that reportedly use guerrilla tactics.

Finances

The central committee, while adopting a 1974 budget of \$2,217,000, also authorized the finance committee to seek sources to augment the contributions of member churches.

Increased spending is anticipated in several ways, along with allowances for inflation and devaluation: the 1974 budget is 10% greater than that for the current year; a 50% overall increase in three years is anticipated; and following 1976, there will be regular increases each year.

Churches in North America and West Germany which have traditionally paid a large part of the bills were urged to raise their giving one-third. Churches elsewhere were encouraged to double their giving in order to share more equitably in expenses.

Funding of programs was given top priority for the period between now and the Fifth Assembly to be held in 1975, in Indonesia.

Second top priority was assigned to the preparation of the assembly which was given a tentative budget of more than \$1.2 million.

A third top priority was given to the provision of adequate travel funds to assure a good cross-section representation at committee meetings and the assembly itself.

GOVERNMENT

Measure Bans Live Fetus Research

The recent signing by President Nixon of the National Science Foundation bill has been hailed as "the first real progress we've had in our fight to ban live fetus research."

Making this observation was U.S. Rep. Angelo Roncallo, a Roman Catholic,

whose amendment to the NSF bill prohibits the use of any National Science Foundation funds for such research. He noted that this was the first of several legislative measures he had introduced against the practice to be signed into law.

"We've tried to get an across-the-board, government-wide ban on live fetus research," he said. "However, that legislation has been slowed up in both the Judiciary and Interstate and Foreign Commerce Committees. Therefore, we are going at it on an agency-by-agency basis."

SOUTH AFRICA

Government Seen as Losing Control

The South African government is losing control of the situation as pressures increase on all sides against *apartheid*, the official magazine of the Christian Institute of South Africa said.

A lead article in *Pro Veritate* called for "racial Christian change in South Africa." The institute has long opposed *apartheid*, a policy of the white government.

Pro Veritate said that the situation grows more critical for the government as *apartheid* is rejected by the leaders of black "homelands," areas where Africans are forced to live when they are not involved in the migrant labor system.

Once the homelands reject *apartheid*, the magazine said, the basis of the present social order "will have been destroyed and the white man will have to accept the black people as citizens . . . whether he wants to or not."

Black consciousness is developing at a "tremendous rate" while in some university settings "anti-white polarization" is taking place, the magazine said. Pressures against *apartheid* are increasing in the areas of investments, sports, and in military activities on the borders, according to the article.

"It is clear that the government, making superficial adjustments, is losing control," said the magazine, which urges Christians to take the lead in building a society of peace and justice.

A questioning attitude toward the future of *apartheid* was also reflected in *Die Kerkbode*, the official publication of the Nederduitse Gereformeerde Kerk, a Dutch Reformed church that has historically backed government policy.

Dr. Jac J. Muller, writing in *Die Kerkbode*, did not reject racial separation. He held that it developed because of different cultures, languages, and races. But he also said *apartheid* must never become a life attitude which forces people into separate spiritual worlds.

"God is not divided," he said, "and neither is the kingdom of God. There is not a Christ for whites, and another Christ for non-whites, and there is not a heaven for one race, and another heaven for other races." Dr. Muller urged churches to be "bridge builders between the races."

LETTERS

ON THE LITURGY: 2

TIRZAH TO ABIGAIL:

I can't buy your idea of priests as our representatives before God, or God's representatives to us. Neither, at the moment, am I prepared to define what their function is, except that I'm heading in the direction of Charles Williams's idea: "an added power; as it were, the oxygen to the mountain-climber. No doubt, if one cylinder were not there, another would serve; there is nothing sacrosanct about oneself; anything might do as well. But if one is required to be oxygen, one had better be oxygen."

Although I don't consider it my duty—or right—to tell anyone else what his duty is, frequently I should like to remind clergymen (and not only Anglicans!) that unless they provide spiritual nurture and direction for their flocks, the sheep will go hungry and wander astray. All sorts of persons and agencies are available for promoting social action; only in the church can one reasonably hope to find help in relating himself to God, and discovering God's will for him—which may be social action, or may not.

How and from whom are laymen supposed to learn about the life of the spirit? From books? How can we novices tell which are the good ones, and among the good, which are right for us, and within those, what portions are and are not applicable to our individual needs? In 30 years of searching, I have only once found a priest or minister of any church who could do more than offer me the most recent book that had caught his eye. The sole teaching, guiding, strengthening, healing resource that was consistently available to me has been the Prayer Book liturgy which, by its power and beauty, served me as icons do in Eastern Orthodoxy. It was "a kind of window between the earthly and celestial worlds. . . . Through the icons the heavenly beings manifested themselves to the congregation and united with it." Now that liturgy has been replaced by a pedantic, pedestrian concoction which—whatever its other virtues—fails to open the window upon the divine presence.

My couple of years as acolyte and lay reader has taught me sympathy with the priest who remarked to me, some years



The Prayer Book: our sole guide?

ago, that he had become bored with repeating the liturgy of Holy Communion day after day, until he found it all but impossible to worship while he celebrated it. I wonder if that explains a good deal of the present crunch for liturgical revision. If so, I think that the priests should reconsider their function as celebrants. Surely, they are then transmitting a power, acting as channels but not primarily as recipients. (Of course they also must receive, but not necessarily at the particular time when they are giving.) As any experienced actor knows, what he feels on stage, and what he communicates to his audience, are not in direct correlation, and an actor who is bored with his part can still give a performance which conveys the full power of the play to his audience. No one in the theatre, however, supposes that when an actor becomes weary of repeating Shakespeare's or Ionesco's words, he should be licensed to relieve his boredom by rewriting his lines. To do so would betray both the author and the audience. During public worship, the priest is there to give. If, in the process, he receives a sense of the glory, that is a special grace and not an expected result. What matters then is that he get that window open for his people.

In your previous letter, you spoke of the ordination of women. A friend has just reported hearing an eminent Episcopal divine ask, "What would ordination

have added to St. Catherine of Siena?"—and nobody in the company had the wit to counter with the far more pertinent question, "What has ordination added to you?"

ABIGAIL TO TIRZAH:

My secret belief is that the prime motive for liturgical revision is a desire on the part of the anti-establishment clergy and their fellow-travelers (who tend to get elected to General Convention and then to elect themselves bishops) to *change our theology*. To woo the world back (whatever the "world" is), they are trying to make us *à la mode*, and that means to get rid of things that people who are not Christian will not swallow. Our local diocesan magazine had a revealing article about the liturgical commission and their work and how all their changes would be passed at the next General Convention. It showed no intention of even letting me be polled! In the same issue, though, a priest was explaining why they have a sort of clergy union, not, heaven forbid, to lobby for things (which they do), but because they have mutual problems like *their devotional lives!* I found the laity of my generation were illiterate when I taught their kids at church school, but I think the reason is that the clergy are, too! So, since they "worship they know not what" like good Samaritans (and they are *good* Samaritans, they will run all the way from Jerusalem to Jericho to find a sick stranger and do right by *him*); they are plugging for a new Prayer Book that will not confound them.

I happened to read last night about how Cranmer and his cronies got the original Prayer Book through—believe it or not, by force. They just opted for the bits and pieces they liked best of the most revolutionary Continental Reformed religion, then translated anybody's prayers that sounded good, and wished it on the English who up till then had been given to a wild variety of usages. Oddly enough, traditionalist that I am, I don't believe that's the way to do it now. We have no "King and Country" here, our government does not stand or fall by how we pray together. That's why we founded America, right? So change by fiat seems inappropriate and undemocratic in the classical Christian sense!

Theologically, for example, we now

This article, written by two laywomen of the church, is the second in a series discussing the liturgies of the church. The first appeared in TLC for Feb. 18, 1973.



By TWO LAYWOMEN

have the interesting local "custom" of never reciting the *Gloria* or the General Confession, no matter what service form we use. This is certainly a change in content, acted upon unilaterally, it seems to me, disposing neatly of a big hunk of the "faith once delivered to the saints." Cranmer did play this kind of game; that was why Elizabeth had to spend so much time letting things slip and slide back into a decent conformity with general Christian understanding. What I resent is the idea that somehow, somewhere, the next G.C. got itself permission to play Cranmer and Edward VI. And where are my—our—rights of review?

A really terrifying article appeared in last week's paper about a man who was upset at the formation of "God committees"—so called, by the *hospitals*—to decide if badly deformed children should be "allowed to die." He said no one, in all the talk, had ever asked the parents. So he did. Some 75 percent of the parents of children with dreadful deformities were

opposed to euthanasia of any kind. Surely the choice ought to be theirs. I would say the right was God-given. I think there is a real analogy to this problem of liturgical reform. For whom is it being done? To whom is it being done? Why? I guess you're right, I don't think the clergy are my representatives to God either, in so many words. Certainly I do not appreciate their taking over when they seem basically so uncertain what it is they are doing—or what they want.

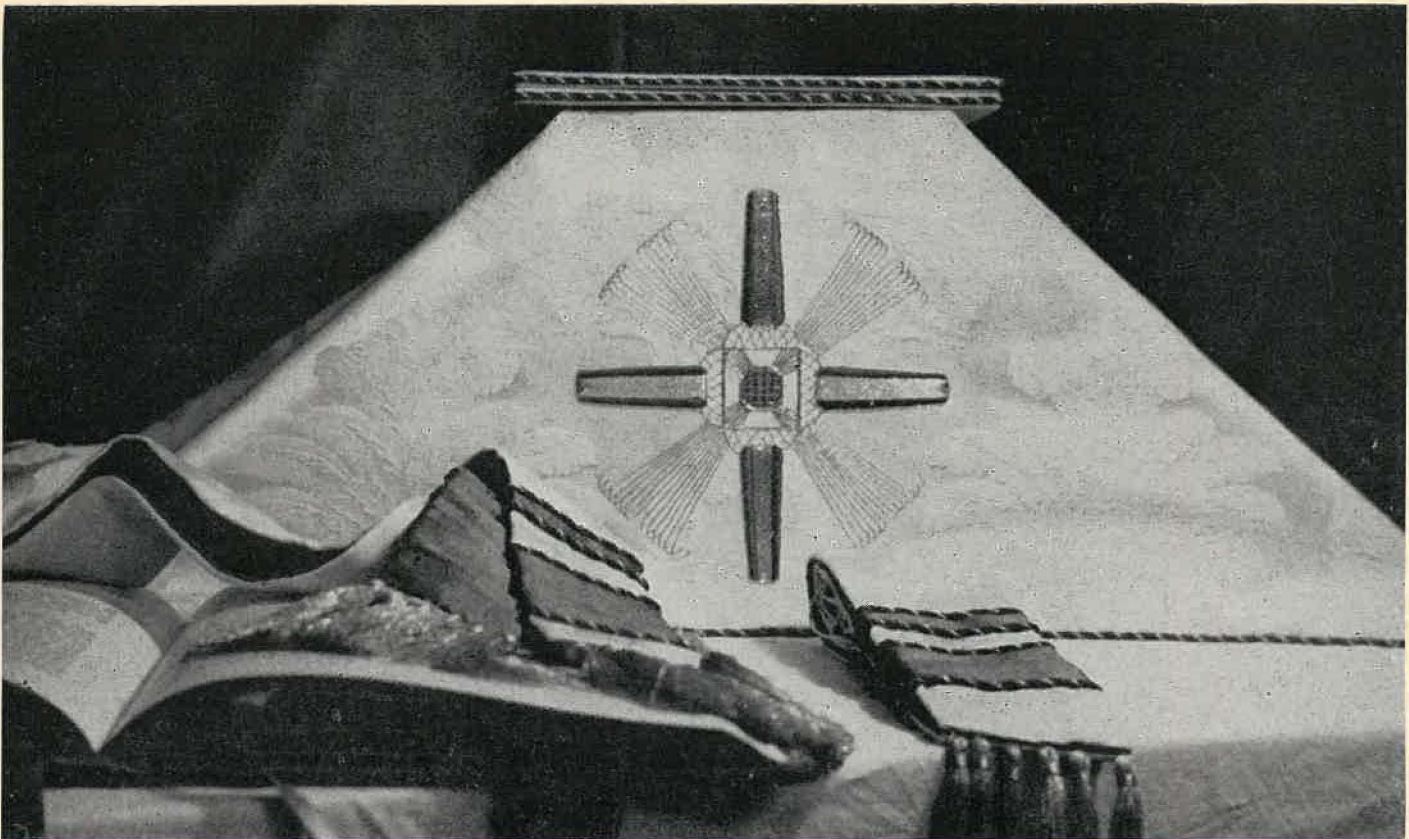
On the other hand, I would appreciate a little responsibility for the operational aspects of the job they have. Maybe this is asking too much of modern, pathetic, alienated man and in that case, I think we had better start pushing another early church custom—total priesthood of the laity. At the moment the clergy aren't giving me more oxygen. I swear they are stealing my canisters for themselves!

TIRZAH TO ABIGAIL:

The clerical domination of the laity

bothers me less than it does you, partly, no doubt, because we have no children of our own to educate in the faith, and partly because we have lived in a succession of towns, rather than a great city, with more conservative churches than your SS. Pip and Jim. In fact, I'm not sure that I would resent having a revised liturgy thrust on me if it were a *good* one.

What is a liturgy for, anyway? It seems to me that the liturgical revisionists haven't been able to make up their collective mind whether the function of a liturgy is primarily to instruct in theology, history, and ethics; to attract the uninstructed and uncommitted with pageantry; to perform the various sacramental acts; to celebrate our creation and redemption; "to help us relate to that which is 'immortal, invisible, God only wise,'" as you once put it; or what. There are many legitimate functions for a liturgy, but which is central? Because without a definite purpose, what results is a series of disconnected episodes. And content alone,



Have the liturgical revisionists been able to decide exactly what a liturgy is?

a consistent theme in readings, sermons, and hymns, is no substitute for a coherent form.

I have long suspected that the most revealing aspect of any liturgy, and the most rigorous test of its value, is found in the physical movements it entails. Is there continuity and rhythm in the bodily acts? Do they have significance in themselves—for example, as in dancing with joy or lying prostrate with grief? No, I am not heading in the direction of depositing our coats and hats and purses in our pews while we go cavorting through the aisles, then to struggle back to our belongings when we're through. I'm after something less radical and more in tune with our comparatively staid tradition, which is far from being as outwardly drab as the meditation of the Zen monks which we shared in Japan, though equally far from the flamboyant Hindu *puja* where we were garlanded with marigolds, in Calcutta.

At some stages of worship, kneeling is not only appropriate but almost imperative (if it be physically possible). Haven't your knees gone weak all by themselves at some awe-full moment? Mine have. If God is God, not a pal or an oversized human, kneeling is right for much of worship, public and private. Sitting has a natural function, too, as in listening to a story or a lecture: what else can one do then? Lying down is too relaxed for attentiveness; walking is too distracting, especially if a lot of people are doing it at once. As for standing, it is the most physically wearing posture known to man, contortions excepted. Ask any housewife standing at a sink while she washes a large batch of dishes, or any clerk at a counter, any soldier on parade, any member of a chorus during a long concert. And its emotional freight is almost nil. One stands at attention, or as a sign of respect (though not of reverence—in reverence one kneels), or merely as a transition—and as brief a one as possible—between other positions. But go through the trial liturgies for the Eucharist—baptism, laying on of hands, and the rest—to see how much standing is prescribed, and when. Then try to figure out why we are to stand when we do. What does standing mean on those occasions?

The BCP has its physical flaws—at “Lift up your hearts,” I always want to spring to my feet and stay there through the *Sanctus*—but the revisionists appear to have so little idea what the body is for that I question whether they know what the liturgy is for, either.

At the heart of free-church protestant worship is the Word which is spoken and heard. Protestant Episcopal worship used to be sacramental in its focus; it was centered on an act which is performed. We did not have to agree on exactly what we did and what God was doing, but we did it together like the Israelites following Moses out of Egypt, when undoubtedly every



When should we kneel during worship?

one of them had a different idea of what was going on, but they all did it. Action is not merely mental, thinking or understanding or willing. It is doing something with a body, and if what the body does is out of phase with the intention, purpose and meaning become deranged, not only to uninformed observers but also, and worse, to ourselves.

A BIGAIL TO TIRZAH:

You mean you don't honestly want to join the original Quakers and Shakers who celebrated their intensely communal reactions to God by “going ape”—as the present day would put it? Well, neither do I. I can appreciate the emotion—when genuine—of getting high on sanctity, but it is not really appropriate at all times for public worship, as St. Paul so succinctly said.

But this issue of reforming our movements is crucial, I think. I am reminded of my friends and neighbors, mostly good atheists or Unitarians, who *never* knelt to anyone or anything, but who rushed off to Selma some years back to spend the weekend kneeling in the public streets. Attitudes struck in public can be very dangerous, like Fascist salutes. I am certain kneeling is not liked because it equates in all our minds with the “miserable sinner” bit. Incidentally, we never say *that* any more, we never say any of the prayers which go into our own failings. We prefer the new litanies which are very impersonal, like the ones of pp. 93 ff. of the Green Book: “For our bishop and for all the clergy and people, let us pray to the Lord,” to which we meekly reply, “Lord, have mercy” (on whom?). What we might be saying (I admit my choice is a bit malicious) is, “Give grace, O Heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word and rightly and duly administer thy holy sacraments.” Frankly, it isn't the same, you know. Besides, on your lan-

guage kick, “Let us pray to the Lord” is about the most awkward phrase, the most unreal, unmod, ineffectually “personalized” expression I've heard.

The tone of these litanies is sideways, as if we weren't really talking to God, but to one another, as indeed we seem to be. I was much struck by this curious quality of extempore prayer (which is what the new litanies are also trying to conform to, somehow) at our community Thanksgiving service, where every prayer was a speech which should have been ended by a congregational shout of “That's telling you, God,” or “That's telling them, Man.” It would seem one often falls between two stools here. Either one goes so public it is no longer real—like the national anthem at a baseball game—or one goes so personal it is no longer applicable to anyone but the “praying preacher.” The BCP managed to set up in its own right as neither, *mirabile dictu*. Cranmer did have one thing going for him, too, that I don't notice now: he was one of the world's great writers!

At SS. Pip and Jim these days, we stand unless we sit to hear the choir sing; we only kneel towards the very end when *we* are virtually consecrating the elements. This leads one to suspect we are not in any way theologically supposed to prepare ourselves to receive communion worthily—in fact, the whole concept of worth seems to be a bad scene. It's queer, I don't hold with what I call the “sect”arian attitude—I don't want to leave out all the sinners and keep in all the saved—but I don't think you can solve this difficulty by deciding by fiat that all sinners are really saints, therefore nobody should ever be told that he continually “does those things he ought not to have done and does not do those things he ought to have done.” Surely all grownups know that is the story of life itself!

We come together to take comfort in the fact that Christ said he understood that little dilemma and that he forgave it. So much of our talk, in church and out, in our neck of the woods, is given to name-calling, talking about the “others” who are sinners in a worldly, political kind of way, that we don't forgive anyone any more and we don't even see that we have to forgive ourselves, and be forgiven by others and God. This is nuts—psychologically if no other way.

I am rambling on, trying to answer your simple question of what a liturgy is—and I think, in the end, it is a time and a place and a way of expressing in common with others—a collect of others—my fundamental nature as a child of God. I worship in public because I am not *sui generis*, because I have learned (and been taught) that what I think of as personal concepts of the creation are actually common experience. And I celebrate that fact which keeps me, in the end, from being alienated from the creation and its Creator.

EDITORIALS

Nobody for Presiding Bishop?

WE rise to second a motion made by the Rev. Lester Kinsolving, in his nationally syndicated column for release on the weekend of Sept. 1-2, captioned: "Nobody for Presiding Bishop."

He writes: "On Oct. 4, the House of Bishops will send a message to the other house (Deputies — comprised of priests and laymen) notifying the deputies of the result of their election-behind-closed-doors. The proud prelates will expect the customary and even traditional rubber-stamping of their choice for Presiding Bishop—as the consent of the deputies is essential for election. It will be interesting indeed if any one of the more than 400 deputies has the intestinal fortitude to defy the bishops—by moving that confirmation of this election be tabled for at least three years."

Fr. Kinsolving goes on to cite this generally forgotten but very pertinent history: "For 150 years, until 1943, the denomination managed (and even expanded) without a full-time Presiding Bishop and the inevitable headquarters bureaucracy. The Roman Catholic Church in the United States, which is twelve times the size of the Episcopal Church, needs no such full-time head. For John Cardinal Krol, President of the U.S. Conference of Roman Catholic Bishops, remains at the same time Archbishop of Philadelphia."

Without endorsing all of Fr. Kinsolving's rhetoric (we know some "prelates" who are not "proud") we commend the gist of his proposal to the members of the House of Deputies — and, for that matter, to the bishops too. Under the present Constitution and Canons the Episcopal Church must have a Presiding Bishop. But he need not be a full-time executive; he can be a bishop with a diocesan jurisdiction, who presides at meetings of the House of Bishops and performs some other official duties.

It is very much in order at the present moment in the church's life to re-consider this office. During the post-war period of the '40s and '50s and well into the '60s there was a strong movement within the church to magnify the office of the Presiding Bishop in a thoroughly primatial direction. To many of us at the time this seemed a wise and sound thrust. It coincided in time with, and was undoubtedly related to, the drive in national political life toward exalting the executive branch in the office of the President to a dominating primacy over the legislative branch of government. Very many Americans are having second thoughts about that political endeavor. Within the Episcopal Church in recent years there has been a growing amount of second-thinking about a primatial Presiding Bishop.

What might well be done at Louisville is a tabling of the confirmation of the election of the next Presiding Bishop until the next General Convention, especially if the bishops elect a man who evidently intends to perpetuate the programs and policies which have brought the Episcopal Church to its present internal crisis in command. The man elected, but not confirmed, could serve, but during the triennium he would have to win

the general support of the church for his program and administration; and why not?

To any deputies who are willing to consider this admittedly bold action we say: Don't let anybody bully you with the argument that you are being "disloyal" or "negative." That is the first thing they have always said about anybody who ever dared to challenge the *status quo* in the name of liberty, in church or state.

In short, we think it is a sound and excellent idea. If the House of Deputies has a proper respect for itself, and for the millions of faithful Episcopalians it represents, it will never again be a rubberstamp for anybody under God.

Can We Outgrow Our Faddism?

ACCUSING the Episcopal Church of being faddy always raises the hackles of the proponents of the latest fad. But since we seem to be caught between several descending and ascending fads at the moment I'll take my chances.

Flip as it sounds, this is, I fully realize, a serious charge which could conceivably sound as if the integrity of our leadership over the past 20 odd years was being questioned. Not at all—we have many shortcomings, but lack of integrity isn't one of them. Integrity, however, is no guarantee against myopia, and overindulgence in fads is an infallible sign of this pervasive malady.

At this point something more than corrective lenses is required. We need a restoration of vision, that vision which encompasses the height and depth and breadth and length of things seen and unseen.

Heresy, someone once said, is an overemphasis on one side of the truth. Programmatically, if not doctrinally, we have been guilty of heresy. Over the past 20-odd years we have put all our eggs first in one basket and then another—Christian education, group dynamics, liturgical revision, social action, organizational development, and now spiritual renewal. What next, indeed? Without question each of these emphases has contributed to genuine growth for the persons involved, but the benefit to the church as a whole has too often been minimized by premature abandonment of effort once a new cause has been discovered and espoused.

As Hendrik Kraemer pointed out over a decade ago, the church is committed to three essential tasks: proclamation of the Good News, nurturing the fellowship in Christ, and providing a servant ministry to the world. Each of these tasks is essential. One is not more important than the other. Inevitably, some Christians are involved in one task more than another. This is as it should be, for as St. Paul said: "There are varieties of gifts but the same Spirit" (I Cor. 12:4). But there is, nevertheless, always a certain amount of tension between those who are deeply involved in different aspects of the church's mission. Facilitating the transcendence of this tension and recalling the flock to a full vision of its mission is primarily the responsibility of our chief pastors. Let us pray that in the months immediately ahead of us they will be given the grace and insight they need.

KENNETH E. CLARKE

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

CALIF. POLYTECHNIC STATE UNIVERSITY
ST. STEPHEN'S 1344 Nipomo St., San Luis Obispo
The Rev. Wayne W. Welch

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
H. Kilworth Maybury, r
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;
C Fri 5

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Tues 4:30 EP; Thurs 12
noon HC
Brent House, 5540 S. Woodlawn: Sun 5 HC
St. Paul & Redeemer, 50th & Dorchester: Sun 8, 9,
10 HC

UNIVERSITY OF ILLINOIS

EPISCOPAL CHURCH FOUNDATION
1011 S. Wright, Champaign
The Rev. G. A. McElroy, chap.; the Rev. R. M.
Hutcherson, ass't
Sun 8, 10, 5 Folk Mass; Daily HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY College & Gilbert
COMMUNITY OF ST. FRANCIS Center East
Clergy: Robert Holzhammer, r; Raymond Blakley,
Ph.D., v, St. Francis; Ronald Osborne, Univ. chap.;
W. Charles Hawtrey, hosp. chap.; Thomas Hulme;
Paul Taylor
Sun 8, 10, 5; Wkdys & HD as anno; Sun 10 Center
East

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Wm. D. White, r
Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11

NEW JERSEY

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

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
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The Rev. Gurdon Brewster, chap.
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R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalman, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

NORTH CAROLINA (Cont'd)

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
The Rev. William J. Hadden Jr., chap.
Wed 5:30 HC, 6 Canterbury meet.

OKLAHOMA

CENTRAL STATE UNIV. Edmond
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304
The Rev. Sudduth R. Cummings, chap.
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

PENNSYLVANIA

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
The Rev. Ronald J. Lynch, v & chap.
Sun 8:30 & 10:30. Canterbury (College Calendar)

**YORK COLLEGE, YORK HOSPITAL SCHOOL
OF NURSING, PENN STATE UN.—YORK**
ST. JOHN'S 140 No. Beaver St., York
The Rev. George A. Kemp, r; the Rev. Frederic G.
Stevenson, c
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W.
Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r; the Rev. M. T. Shaw, ass't
Sun 8, 10:30 HC; H Eu daily

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. W. T. Lawson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as anno

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Book Reviews

PLENTEOUS HARVEST: The Episcopal Church in Kansas 1837-1972. By **Blanche Mercer Taylor.** Purchase through Diocese of Kansas, Bethany Place, Topeka, Kan. 66612. Pp. 288. \$3.50.

Episcopal Kansas and civil Kansas were born together in strife and controversy, suffered and succeeded together through cholera, locusts, booms, and busts, and matured together into a way of life that is far more salubrious, cultured, and creative than most people realize who fly over it or drive through it. One virtue of *Plenteous Harvest* is that it closely knits together events in the church with their concurrent causes and results in the state and nation.

Mrs. Blanche Taylor writes lucidly and interestingly and pays great attention to her sources. She divides into four parts, the first being the period from 1837, when Bp. Kemper first officiated at Fort Leavenworth, to the end of the Civil War. There follows the developmental era between the Civil War and the secession of the (now) Diocese of Western Kansas in 1901. Two-thirds of the state's area and one-tenth the population made up the new jurisdiction, which now passes out of the view of Mrs. Taylor's work.

The third part brings the history of the Diocese of Kansas to the present, emphasizing the advances under Bps. Fenner and Turner. The fourth part, unusual in diocesan histories, separates out the institutional and specialized ministries of the church from the basic history of missionary and parochial ministries described in the first three parts. Here we read of the rise and fall of the College of the Sisters of Bethany (Ss. Mary and Martha, not a religious order), Heber Institute, a school for boys at Prairie City, which failed, and St. John's Military School at Salina, which did not. We learn that the first chancellor, and real organizer, of the University of Kansas was the rector of Trinity Church, Lawrence.

The insidious effects of the First Lambeth Conference, from which American bishops returned home bedazzled with thoughts of cathedrals, deans, chapters, and other medieval trappings, are illustrated at length, although it is not the author's point. Only eight years later Bp. Vail had begun the "cathedralizing" process in Kansas which was being widely repeated throughout the American church, and which ended with wholesale diversion of money, time, and attention which had previously been concentrated on missionary expansion and parish establishment.

Mrs. Taylor has much interesting detail on work with the Indian and Negro populations of Kansas, particularly the latter, going into detail about the truly apostolic

Bp. Demby, the gradual integration of the numerous Negro congregations with neighboring churches, and the splendid development of Turner House in Kansas City, Kan.

Some of the amusing sides of the attempts to copy English county life in the plains of Kansas, at Wakefield, Victoria, Runnymede, all now "gone with the wind," appear in this book. Annotations, bibliography, and index are presented in thorough detail.

(The Rev.) WILLIAM E. CRAIG, Ph.D.
Canon of Christ Cathedral, Salina, Kan.

THE FIFTH GOSPEL: A Parable About the Land of Christ. Edit. by **Ignazio Mancini.** Prentice Hall. Pp. 247. \$15.00.

The Fifth Gospel is an introduction to, and a tour of, the Holy Land places designed for a person unable to visit them. With extensive use of very outstanding photography and good narration, the editor has been able to create a feeling of being at these sites while rubbing shoulders with the present-day inhabitants and pilgrims.

The premise is that much of contemporary life is solidly linked to that of the time of Jesus, and that this together with a knowledge of scripture and a visit of the holy places will produce within a person a legitimate experience of Christ. The book is a rather successful attempt to provide this experience for one who has not been there.

The book is not designed for scholars, though it is enjoyable reading and scholarship does play its role. It offers a better "feel" than most scholarly efforts through the use of people-oriented photography. It would be particularly useful as a stimulus to enroll people in a Holy Land tour, something clergy may more easily lead these days. Of course, it would be a welcome addition to any parish library.

(The Rev.) C. CORYDON RANDALL, Ph.D.
Trinity Church, Fort Wayne, Ind.

Booknotes

By **Karl G. Layer**

HOPE AND THE FUTURE OF MAN. Edit. by **Ewert H. Cousins.** Fortress Press. Pp. xii, 148. \$3.95 paper. Does the concept of hope have meaning when considering man's future? A positive response to this question forms the cornerstone of three viewpoints in this volume: the theology of hope, process theology, and the thought of Teilhard de Chardin. In 1971 a conference took place in New York City concerning the influence of hope today, as well as its possible role in the future. This book is based on that conference. Contributors include John B. Cobb, Carl E. Braaten, Philip Hefner, Jurgen Moltmann, Wolfhart Pannenberg, and Johannes Metz.

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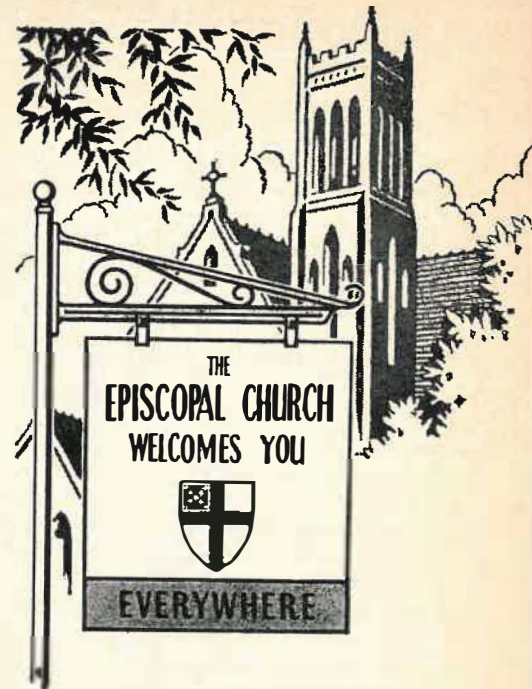
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TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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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

WASHINGTON, D.C.

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

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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

WEST PALM BEACH, FLA.

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The Rev. Peter F. Watterson, S.T.M., r
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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.

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

LOUISVILLE, KY.

CHRIST CHURCH CATHEDRAL
S. 2nd between Walnut & Liberty
Sun 8 HC, 11 H Eu; HC Tues & Thurs 12:10; H Eu 7 daily during General Convention

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.

LOUISVILLE, KY. (Cont'd)

ADVENT Baxter Ave. at Cherokee Rd.
The Rev. George T. Mackey, r
Sun HC 8; MP, HC & Ser 11; Wed HC 9:30

ST. GEORGE'S 26th and Oak Streets
The Rev. Charles B. Tachau, v
Sun H Eu (2d Order) 11; Thurs 9:30

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

KANSAS CITY, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

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

BROOKLYN, N.Y.

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

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; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

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

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Solemn High). Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-5200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohrer, 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

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

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

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isaksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

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

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

VICTORIA, TEX.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

TORONTO, ONTARIO, CANADA

ST. THOMAS' 383 Huron St., S. of Bloor
Sun HC 7, 8, 9:15, 11; MP 10:30; EP 7; HC daily; C Sat 8

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