

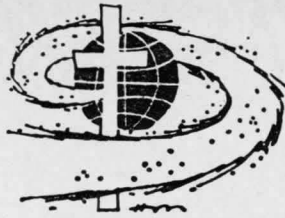
January 20, 1974

30 cents

# The Living Church



# Around



# & About

— With the Editor —

A READER puzzled by the picture on the cover of TLC for Dec. 16—a Hanukkah candelabrum — asks if our readers are Jewish or Christian. A nice question, and though it may admit of an easy and instant answer for some it doesn't for me. I'm afraid you're in for a discourse. To badger me to answer with a simple Yes or No will avail you naught, for I can't.

Confession first. When we chose that picture we didn't ask whether our readers were Jewish or Christian. We had the picture on hand, 'twas the season for Hanukkah celebrants to be jolly, our Christmas was coming up, and it seemed nice and neighborly to salute our Jewish friends in this modest way. But we really didn't think beyond that.

Confession is good for the soul, and afterthought—especially when it follows non-thought—is good for the mind. I am now after-thinking. Retrospectively I'm right pleased with our decision to use that picture. It bears out one of my pet

theories, namely, that we make some of our wisest decisions when we aren't thinking very hard and some of our worst ones when we are.

Are our readers Jewish or Christian? Must it be either/or? Why can't they be both—I mean each one of them both? Consider this schema: Christians belong to the corporate body of the Messiah of Israel, and being baptized into him are grafted into the true vine of Israel (cf. Rom. 11:13-21); the church is that portion of Israel that receives Jesus as the Messiah; therefore Christians are Israelites; and another word for Israelites is Jews. This understanding of the matter was integral to the church's understanding of herself from her birth, and it still is. It belongs to the real, the original old-time religion; it was good for Paul and Silas and it's good enough for me. If we think scripturally, apostolically, catholically about our membership of Christ we see ourselves as Israelites; or, if you don't like that term, Jews. If you don't like that

one either I don't know what to suggest; I doubt that you'll go for "children of Abraham."

The great Prof. Julius Wellhausen (*ob.* 1918) shocked Christians from that day to this when he stated what is, after all, an utterly self-evident truth: "Jesus was not a Christian. He was a Jew." Our Saviour came not to destroy the law and covenant of Israel but to fulfil it. The God of Abraham, Isaac, and Jacob is the God of Jesus, Paul, and all good Episcopalians.

And so to the question of Hanukkah and us Jews otherwise known as Christians who believe that Jeshua ben Miryam is the Messiah: Hanukkah is a joyful festival celebrating the rededication of the Temple by Judah the Maccabee in 165 B.C. Three years before, the heathen ruler Antiochus had desecrated it by setting up a statue of Zeus in the Holy of Holies. This stirred the Jews to a desperately hopeless revolt, and God gave them an impossible victory. The rededication of the Temple was the event that sacramentalized God's victory over the powers of darkness. Thus the Jews saw it, thus they still see it, and thus we should see it.

Judah the hero lit the eternal light in the Temple on that glorious day, and that is how this festival became a feast of lights: hence the Hanukkah candelabrum. There are nine candles, eight of which are lit—one each day during the festival—by the ninth one, which is known as the *shames* (servant). This signifies that one can give love and light to others without losing any of one's own radiance.

Any such victory for the true faith as was won by the Maccabees was a victory for our faith. And so, whether as Christians we perform the liturgy of Hanukkah or not, we ought to keep the feast in our hearts, thanking Abraham's God and ours for preserving his faithful people through that fiery ordeal of 21 centuries ago.

I am not proposing that the next edition of the Book of Common Prayer should contain a set of propers for the Feast of Hanukkah, but I think that perhaps one day, when God has brought us farther along on the way of wisdom and holiness, we shall be keeping the Passover and other Jewish feasts with our older brethren in the Family of God. Meanwhile, Hanukkah and other such temporal sacraments of our salvation-history truly belong in our annual round of anamnesis and praise and rejoicing as the imperishable Chosen People of God.

In sum: I think we made, quite accidentally, a good choice of a cover picture for our issue of Dec. 16. A happy Hanukkah to you all in 1974.

Here's a thought for these days of compulsory slowdown in driving, borrowed from Evelyn Underhill: "A lot of the road to heaven has to be taken at thirty miles per hour." That's true even if we're traveling on this champagne flight provided by the Episcopal Church.

## ST. JOHN'S THEOLOGICAL COLLEGE NEWCASTLE AUSTRALIA WARDEN

Consequent upon the resignation of the Reverend Canon J. L. May, M.B.E. (Mil) M.A., (Oxon.) Th.L., the office of WARDEN of this College will become vacant on February 24th, 1974.

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# Letters to the Editor

TLC, Dec. 16

The Dec. 16 issue of TLC arrived today and, as an admirer of Mrs. Heffner, I immediately read her article. I hasten to respond to this very sad, negative appraisal of this season. I pray there are few Christians, if any, who share Mrs. Heffner's views of Advent and Christmas. Is our holy day less valid because it wasn't on the calendar until the fourth century?

It would appear that Christine Heffner is blind to the numerous good fruits of Advent and Christmas which most of us witness annually. It is at this time of preparation that we find ourselves caught up in a thorough spiritual housecleaning, laying aside old hurts, slights, and judgments. It is now that we remember the lost, lonely, and rejected ones, offering them our love and consolation. We have seen many reconciliations of what appeared to be hopelessly broken relationships during this most rewarding season.

How dare we Christians *judge* that sentiment as phony, dishonest, or manufactured? The joy I share with my fellowman is no binge. It is a gift of the Holy Spirit. When, on Christmas eve I lay my gifts on the altar (including fatigue, not frustration) and receive the precious gift of his Son, I am refreshed, renewed, and there is peace.

Those lost, lonely, and rejected ones, to whom Mrs. Heffner refers, can be taught to bring their burdens to the altar and to accept, in their stead, "the peace that passes understanding." To love them and to teach them is our mission.

FLORENCE RENKENBERGER  
Muskegon, Mich.

## "One Man, One Vote"

The editorial on "One Man, One Vote" [TLC, Nov. 25] struck home real clearly. As a deputy from the Diocese of Central Florida at General Convention, I went there feeling that some change in representation or voting methods should be adopted, after reading such catch phrases as "the largest parliament in the world."

When I "discovered" that we were voting by dioceses and not as individuals (of course I had known it all along but hadn't seen it in action), I realized that the "largest parliament" only involved 113 clerical votes and 113 lay votes at a maximum, really not so cumbersome.

Long ago I found out on our parish vestry that a simple majority is not sufficient in deciding a big matter. Since then I've felt that "substantial unanimity" must be achieved (8 of 9) or the matter should be postponed. Such unanimity need not be sought in a larger body such as General Convention, but

## The Cover

We feature on this week's cover a statue of St. Paul. The feast of the Conversion of St. Paul falls on Jan. 25, and the propers may be found on page 228 of the Book of Common Prayer.

the present system where split dioceses count negative, and either clergy or laity can block a matter, provides the additional protection against precipitate action which the church needs.

Overseas missionary dioceses are another matter. Usually they represent a very small number of communicants, of course, but even more important to me is the fact that they are only temporary members of General Convention, since their "mission" is to become independent national churches in the Anglican Communion. Perhaps they should abstain from voting on matters like amnesty, ordination of women, Prayer Book revision?

BOB CODY

Kissimmee, Fla.

## Trust in the President

The editorial [TLC, Dec. 9] leans heavily upon the issue of trust, or lack of it, in the President of the United States. One part of the problem which you carefully neglect is the process by which trust in President Nixon has reached its present state. The distortions of the media in other instances, e.g., admitted by CBS in the infamous "The Selling of the Pentagon," as well as other examples of selective editing, are well known. Recently Senator Baker inserted 15 double-spaced pages into the record of the Senate Select Committee on Presidential Campaign Activities detailing actions against the Republican campaign of 1972, including the burglary of the President's doctor's office in California. *The New York Times*, for example, gave that story about three column inches toward the end of another story headlined about a different matter on about page 18. Did you know this had happened?

It is certainly no secret that certain very influential segments of the media have opposed President Nixon at every step of his career. The media have made a hero of Senator Ervin, that Bible-quoting, simple country lawyer—a graduate of Harvard,



*We do not speak of "sin and forgiveness" today, but rather of our total adjustment that has had some negative learning experiences which might well be made viable through new and creative adjustments . . . or so it seems to me.*

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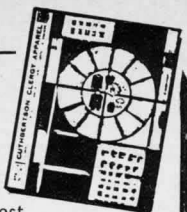
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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

who voted against a Senate investigation of the Bobby Baker affair seven times.

We have seen strange inversions of values in this country lately. The thief of classified government documents is virtually canonized by the media while the officers of the government, who take an oath to defend the nation against all enemies, foreign and domestic, are condemned to perdition for attempting to carry out their responsibilities. We are told that the President can no longer govern, yet he appears to be functioning rather well in the most serious recent problem in the Middle East, despite the inane accusation that Defcon 3 was ordered to distract from his domestic problems.

One thing you haven't emphasized in your editorials: the obligation of Christian charity. You and others have ignored the possibility that many of the President's positions and decisions have been made on his interpretation of his constitutional duties and responsibilities. Also generally ignored is his decision not to contest the 1960 election in which there was considerable evidence of fraud because of the damage it might cause the republic. The President has strongly held a view of his constitutional obligations, some of which he has had to abandon in the face of the hysterical witch-hunt with which he has been hounded. There are those who would bring the republic down if they could get President Nixon, and I deeply regret your inclusion in the pack.

It is at least debatable whether the President is impeachable, and while such an indictment might succeed in the House, it is questionable whether the Senate will convict, considering that even the majority members of the committee have commented upon the lack of evidence tying the President to knowledge of Watergate or the cover-up. In the meantime, the circus atmosphere of the Senate hearings so far will seem sedate as an altar guild meeting (most of them, anyway) if replaced by an atmosphere of a pagan Roman orgy.

The fact is that the President can regain the trust of those who now distrust him by permitting him to govern. The insignificance of Watergate when compared with the achievements of his administration should be remembered so that we might regain our sense of proportion even in the face of the most malignant campaign of vilification conducted against any President since Abraham Lincoln, who, by the way, suspended habeas corpus, or President Hoover, against whom the opposition ran for so many years, aided and abetted by the so-called intellectuals and quasi-liberals of the influential segments of the media.

Let him among you who is without sin cast the first stone. The hypocrisy of those attempting to destroy this President is sickening, and, in the end, destructive. I don't remember any call for impeachment or resignation of Mr. Truman when his ratings reached 23%.

PERCY L. MILLER, M.D.

Fanwood, N.J.

**The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.**

# The Living Church

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Number 3

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of the news of the Church  
and the views of Episcopalians.*

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## THE KALENDAR

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- 21. Agnes, M.
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- 25. The Conversion of St. Paul
- 26. SS. Timothy and Titus
- 27. Epiphany III

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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# The Living Church

January 20, 1974  
Epiphany II

For 95 Years  
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## P.B.'S FUND

### Five Grants Made for Overseas Relief

At a meeting of the board for the Presiding Bishop's Fund for World Relief grants totalling \$29,000 made for relief and development work outside the U.S. included:

(✓) Sahel — \$5,000. This area (Sub-Saharan West Africa), comprising six countries of former French West Africa (Chad, Mauritania, Upper Volta, Senegal, Mali, and Niger), Ethiopia and Botswana, has suffered severe drought for six years. Millions of people face starvation. In spite of responses from world governments, the need for help continues. The fund sent \$5,000 last August.

(✓) Chilean Refugees — \$1,000. Following the military coup last fall, there has been a need for asylum for thousands of refugees, not only leftist Chileans, but many Latin Americans from South and Central America who had sought refuge in Chile. The Rt. Rev. J. Antonio Ramos, Bishop of Costa Rica, is trying to resettle 200 refugees in his area, and the U.S. State Department has been asked by an agency of Church World Service to allow the 80 to 120 refugees who have stated U.S. preference for relocation to be admitted. The U.S. government has taken no action so far. This grant is in addition to \$1,000 given earlier.

(✓) Anglican High School, Granada, British West Indies—\$1,000. This was the only non-Roman Catholic secondary school for girls in St. George until it was destroyed by fire in 1972. The Diocese of Chicago, companion diocese to the Windward Islands, has contributed \$5,000 toward the \$100,000 building fund.

(✓) Southern Brazil—Institute de Menores, Canagacu, R.S.—\$2,000. This farm school for boys is operated jointly by the Igreja Episcopal do Brasil and the Brazilian government though additional assistance for food and clothing is needed.

(✓) Diocese of Northern Philippines—Revolving Fund for Rural Cooperatives —\$20,000. As a first venture in the development field, in line with the new guidelines set for the P.B.'s Fund, a revolving fund in this amount was authorized for rural cooperatives. Launched in 1970, this project received a GCSP grant of \$9,750 in 1972.

Each year, millions of churchmen in the U.S. have selected the fourth Sunday

in Lent (Mar. 24, this year) to contribute to the familiar "One Great Hour of Sharing" appeal to aid people at home and overseas. Episcopalians contribute through their long-established Presiding Bishop's Fund for World Relief.

It is estimated that the P.B.'s Fund will need \$1,100,000 during this year to supply aid for refugees and subsequent rehabilitation; for victims of natural disasters; for resettlement and self-help. In addition to these needs, and others, the fund should have an estimated \$120,000 on hand for its "reserve for emergencies," a supply of ready cash to respond promptly to unforeseen calamities.

## PECUSA

### Ordinations Decline

While ordinations are declining, the number of clergy in the Episcopal Church rose 7.9% between 1968 and 1972.

Results of a study revealed that 61.5% of a total of 12,500 clergy are associated in the parochial ministry; 13.2% in non-parochial work; and 17.4% in a residual "other" category including the secularly employed. The third category jumped from 9% in 1968 to the 17.4% figure in 1972.

Ordinations to the priesthood decreased from 352 in 1968 to 307 in 1972. The number of deacons declined from 406 to 337. There has also been a decline in the number of postulants.

In 1972, 208 clergymen resigned, or were suspended or deposed, or died, as compared with 634 new priests and deacons.

Membership in the church has declined during the five-year period used for the study developed by the Clergy Deployment Office. Baptized members dropped from 3,536,099 to 3,198,210; and communicants dropped from 2,322,911 to 2,154,103.

The ratio of clergy to baptized members in 1972 was 1 to 266, and 1 to 179 communicants.

Congregations increased in number from 7,511 in 1968 to 7,594 in 1972.

The number of bishops increased by 24; priests by 810; and deacons by 72.

While 61.5% of the 12,500 priests and deacons were in parish ministries, 70.6% of the active clergy were in such work.

The report noted an increase of interest in parish assignments during 1971 and 1972. Included in that increase were 350 non-stipendiary clergy in parochial service.

The majority of parishes with clergy vacancies in 1972—400 or 5%—have from one to 199 communicants.

## THE WHITE HOUSE

### IRS Did Nothing to Audit Certain Returns

When a former Presidential aide asked Internal Revenue Service to audit the income tax returns of White House "enemies" his list included the names of two clergymen—Dr. Eugene Carson Blake, retired general secretary of the World Council of Churches, and the Rev. Joseph Duffy, a United Church of Christ minister, active in Connecticut politics.

The list of 490 names was given to the IRS in September 1972 by John Dean III, former counsel to President Nixon, according to Congressional data made public in Washington, D.C. The IRS did nothing with the list, according to the report of a joint Congressional committee. There were no indications that the tax records of those listed were subjected to undue scrutiny, the committee said.

Some "enemies" were found to have been treated too leniently, according to new audits by the Congressional probe.

Earlier, Mr. Dean had given the Senate Watergate panel a list of 216 White House "enemies." The list given to the IRS contained some of the names of the 216 people but not all.

The previous list cited three clergymen—Dr. Blake, the Rev. Ralph Abernathy, and the Rev. Robert F. Drinan, S.J., a Massachusetts Congressman. The latter two were not among those about whom Mr. Dean reportedly asked the IRS to develop "information."

The list was given to former IRS director Johnnie M. Walters. According to the joint Congressional investigation, Mr. Walters consulted with Treasury Secretary George P. Schultz and "did nothing" with the list.

Dr. Blake's was in the general alphabetical listing. Mr. Duffy was cited in a supplementary list. Most of the 490 people named were active supporters of Sen. George McGovern's presidential candidacy.

One irony is that Dr. Blake, a United Presbyterian, is a life-long Republican. However, he has been severely critical of President Nixon and in 1972 was embroiled in controversy with the White House over the Vietnam war.

Mr. Duffy was the unsuccessful Demo-

cratic candidate in 1970 for the seat held by U.S. Sen. Lowell Weicker, Jr., a member of the Senate Watergate committee and one of the strongest Republican critics of the Nixon Administration. He is adjunct professor at Yale University Divinity School and a Fellow at Harvard's Kennedy Institute of Politics.

While the Congressional investigation said that the IRS did not comply with Mr. Dean's request to audit the 490 individuals, less certainty was reported on whether the tax agency gave special treatment to seven White House "friends."

*The Washington Post* said that the "friends" included evangelist Billy Graham and actor John Wayne.

Laurence N. Woodworth, chief of staff for the Congressional committee, said he had asked the IRS to investigate three of the seven, the *Post* also claimed. The names were not given.

## NEWS FEATURE

### Dr. Graham on the President

In an interview for publication in *Christianity Today*, evangelist Billy Graham expressed confidence in President Nixon's integrity but said that he disagrees with some Nixon judgments that he feels have been wrong.

Dr. Graham said, "For a person to err in his judgments is not wrong or not sin. I also think there is a difference between judgment and integrity. Until there is more proof to the contrary I have confidence in the President's integrity—but some of his judgments have been wrong and I just don't agree with them."

The interview took place while Dr. Graham was in Washington, D.C., to preach at the White House last month. Describing his reaction to the invitation, he said, "Naturally, I realized the delicacy of such a visit in the present Watergate climate. However, I recognized also the responsibility of such a service and the opportunity to present the Gospel of Christ within a Christmas context to a distinguished audience."

He pointed out that he has "said for many years that I will go anywhere to preach the Gospel, whether to the Vatican, the Kremlin, or the White House, if there are no strings on what I am to say."

Commenting on President Nixon's responsibility in Watergate, Dr. Graham cautioned: "Let's remember that in America a person is presumed innocent until proven guilty. As far as I know, the President has not formally been charged with a crime. Mistakes and blunders have been made. Some of them involved moral and ethical questions, but at this point if I have anything to say to the President it will be in private."

Of the contention that the White House is using him as a "tool" to give the administration "respectability," the evangel-

ist said, "That's foolish. Did Kennedy make a tool of Cardinal Cushing? Of course not. If Mr. Nixon wanted to make me a tool, why has it been so long since he invited me to the White House? During the period when he might have needed a person like me the most, he didn't have me."

Suggesting that his relationship with President Nixon has not been as close as that of other Presidents and clergymen, Dr. Graham commented: "For example, the relation between John R. Mott, called the architect of the ecumenical movement, and President Woodrow Wilson. Wilson went to Mott for advice and counsel not only on religious matters but on political and diplomatic matters as well. I don't think people credited or blamed Mott for what went on in the Wilson administration."

Asked about President Nixon's allegedly self-righteous attitude and his reluctance to admit having made an error, the evangelist said, "I won't say what I have already said to him privately on this present visit, but I have personally found that when you have made a mistake it's far better to admit it. I've had to admit errors in judgment, and I've found Christian people more than generous in understanding my faults. I think they could try to understand the President's position, too."

Of the presidency in general and the Nixon isolation, Dr. Graham said, "We've tended over the past 40 years to make a 'monarch' out of the President. Every President needs some people around him who still call him by his first name and tell him exactly what they think so that he doesn't become isolated from the thinking of the people. He becomes isolated partially because even his friends are afraid to tell him the truth."

The evangelist predicted that several good things could come out of Watergate, one of them being reform in the political process by which we elect our officials. Also, "people in public life will think twice before they do something wrong," he said.

Watergate will "cause Americans to realize how fragile our democracy is, how fragile our security is," Dr. Graham stated. And, Watergate "should bring us to a point of national repentance, from the White House down," he said.

Asked how seemingly "good, upright" men involved in Watergate could have gone wrong, Dr. Graham said, "These Nixon aides thought his re-election was the most important thing in the world. They thought that future peace depended on him. I think most of them were very sincere, but they began to rationalize that the 'end' justified the 'means,' even if it meant taking liberties with law and the truth."

Expanding further on the ethics of the present situation, the evangelist said, "We've been told by popular theologians

for some years that morals are determined by the situation, and now we are reaping the bitter fruits of that teaching. Some of the men involved in Watergate practiced that kind of ethics. If God is, then what God says must be 'absolute'—men must have moral boundaries," he said.

With regard to President Nixon's future, Dr. Graham said, "I think that if no other bomb explodes he might well survive. He still has time to recover a great deal of lost credibility in his remaining three years. If another bomb explodes he is in serious trouble."

With regard to the President's charitable giving, the evangelist said he was "surprised at the small amount he reported giving to charities in relation to his total income, but there may be some other explanation in that his finances and contributions were left to other people. I believe that every Christian should give 10% of his income to his church or charity, and above that if the Lord so prospers him."

On the subject of the President's financial affairs, Dr. Graham believes that President Nixon "had some very bad advice. The General Accounting Office said 'too casual an attitude prevailed.' Apparently that was right. I know that I told the people who handle my tax affairs always to pay the tax if there's any question. I think this ought to be the attitude of all taxpayers, but especially one in such a sensitive office. And this is why I believe he didn't know."

In conclusion, Dr. Graham said, "It is my prayer that all the events that have happened during the past few months will tend to deepen the religious convictions of the President. The agonies of the Civil War caused Lincoln to turn to God in a greater dependence than ever before. This tends to be true of most Presidents in periods of crisis."

## CANADA

### Anglican Church Reports Losses

Membership in the Anglican Church of Canada declined again in 1972, as did the number of baptisms, confirmations, and marriages.

According to a report released in Toronto, total parish income rose by almost \$2,500,000, although the amount of money received from parishes by diocesan offices and national headquarters increased only slightly.

As in 1971, more money is being received by the church, but it is being spent or kept within the parish.

Statistics show that \$37,917,130 was received in the 1,702 parishes and missions, up from \$35,457,934 in 1971. Total diocesan income was \$8,995,855, compared to \$8,922,175 in 1971.

Apportionment and assessment income to the national church from dioceses was

only \$2,301,600 in 1972, compared to \$2,249,275 in 1971. This was an increase of only 2.3%.

Total membership on the parish rolls was 1,063,199 in 1972, compared to 1,109,221 in 1971. Confirmed members dropped to 527,346 from 605,230 and communions during the Easter Octave dropped from 399,221 to 364,867 for the same years.

The number of clergy in parishes increased by 11 to 1,595 in 1972; the number on leave who are engaged in secular work increased from 367 in 1971 to 387 in 1972.

Baptisms totalled 27,639 (28,722 in 1971) and adult confirmations 19,535 (21,965 in 1971). Marriages dropped to 15,875 (16,197 in 1971), and burials increased by 40 to 21,148.

The number of Sunday school students decreased from 123,527 to 109,495 in 1972.

## COURTS

### ALC Official Ordered Jailed for Contempt

A national executive of the American Lutheran Church (ALC), the Rev. Paul A. Boe, was ordered to jail for refusing to testify about what he saw and heard during 10 days spent last March in Wounded Knee, S.D.

Dr. Boe claimed that the conversations he had with leaders of the American Indian Movement (AIM) during the confrontation there fell within a clergy-penitent relationship and were therefore privileged.

But Judge Paul Benson, Fargo, N.D., presiding over the case in U.S. District Court, Sioux Falls, S.D., rejected the argument and held Dr. Boe in contempt of court.

In order to give Dr. Boe some time to place his personal affairs in order, Judge Benson stayed execution of the order until early January.

(At press time it was not known whether Dr. Boe had filed an appeal.)

Judge Benson was sitting in for Judge Fred Nichol who, earlier, also ruled that Dr. Boe must reveal written accounts of his discussions with members and supporters of AIM in Wounded Knee.

The clergyman noted that he has known AIM leaders Dennis Banks and Clyde Bellecourt since 1968, and said he had helped them incorporate AIM a year later. He said he had served as a confidant and supporter for both men and went to Wounded Knee at Mr. Bellecourt's request.

Dr. Boe was subpoenaed to Sioux Falls in connection with an investigation that a federal grand jury is making into the 71-day occupation of Wounded Knee last spring.

He spent more than an hour in mid-December before the grand jury and an-

# NEWS in BRIEF

■ The Rev. John F. Stevens, administrative officer of the Executive Council, is the new president of JSAC (Joint Strategy and Action Committee), a coalition of the national mission agencies of 11 churches. At present JSAC has 12 task forces concerned with ministries in business and industry, metropolitan ministries, non-metropolitan ministries, youth and alternate life styles, criminal justice, church development, Hispanic-American ministries, Indian ministries, housing, training, new committee, and crisis funds.

■ The Diocese of Southwest Florida has six new parishes—St. George's, Bradenton; St. Mark's, Marco Island; St. Mary's, Palmetto; St. James', Port Charlotte; St. Giles', Pinellas Park; and St. John the Divine, Ruskin. These bring to 13 the number of new parishes within the diocese since it was created four years ago.

■ Although the deacons and priests who are members of the fellowship of non-stipendiary clergy in the Diocese of Atlanta earn their living in secular employment, they offer their special skills to parochial clergy. The result is a growing usefulness, said the Rev. Walter Smith, convenor of the group. The non-stipendiaries are receiving personal fulfillment, they are a ready source of supply and assistance to the parish priests, and the

church is enriched by their ministry, he said.

■ The triennial meeting of the Faith and Order Commission of the World Council of Churches is scheduled for July 22-Aug. 5, at the University of Ghana, near Accra. Two major agenda items will be the problems encountered in the search for the unity of the church, and evaluation of the first results of a study called "Giving Account of the Hope That Is in Us." The commission has 130 members and is the only unit of the WCC in which Roman Catholics hold full membership.

■ With practice, the new vicar of St. Christopher's Mission, Bluff, Utah, the Rev. W. Herbert Scott, was able to deliver his Christmas sermon in the Navajo language. St. Christopher's is one of three Episcopal missions on the Navajo Reservation which covers parts of four states and has a population of some 39,000. About 750 Navajos belong to St. Christopher's where some 500 attend the Christmas Eve party and dinner, the Christ Mass, a Christmas pageant, and the singing of carols and presentation of gifts to the children. All events at the mission, including the Christmas parties, are open to all Navajos, not just the baptized members of the mission.

swered several questions he felt were not vital to his claim of privileged communications.

He refused to answer a question as to whether he could identify the people he saw in Wounded Knee carrying guns. He said he felt he could not identify individuals without violating the confidence he felt was a legitimate pastoral relationship.

In 1962 the ALC accepted a position on clergy confidentiality which states in part that the pastor is to "hold inviolate and disclose to no one the confessions and communications made to him as a pastor without the specific consent of the person making the communication."

## MIDDLE EAST

### Australian Neutrality Hit

The Archbishop of Sydney has charged that the Arabs' "real object" in the Middle East conflict "is to destroy Israel as a sovereign and independent state" and he implicitly criticized the Australian government for remaining neutral in the dispute.

The Most Rev. Marcus Loane, writing in the diocesan magazine, *Southern Cross*, dismissed the view that the Egyptians and Syrians fought merely to regain a few square miles of desert. He also rejected the claim that the Arabs' primary motive

was to re-establish a refugee population in their homelands.

In criticizing the Australian government's position on the Middle East, the archbishop said, "Australia as a whole seeks to be neutral, although many will feel instinctive sympathy for a small embattled nation fighting for the right to live."

His article marked the second time within a year that the *Southern Cross* has taken an un-equivocal pro-Israeli stand.

The magazine's editor, the Rev. Alan Nichols, was strongly criticized for a report on his own visit to Israel. In an article, he said the Jewish people are the most persecuted people on earth.

Although Anglican Church leaders have been accused in the past of sitting on the fence in their attitudes toward the Middle East, it was noted in Sydney that another Australian prelate, the Most Rev. George Appleton of Jerusalem (and formerly of Perth), took a different approach in his diocesan publication, *Bible Lands*.

Dr. Appleton said: "The impression is growing more and more in my mind that the creation of the State of Israel, while solving one problem, failed to solve the problem of the Palestinians."

He added that they felt "an injustice was done to them and that many will recognize their sense of grievance."

# ALAN PATON AND CHRISTIAN LIBERALISM

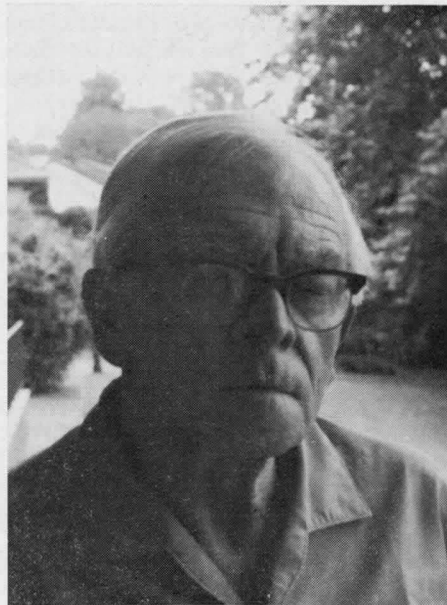
“THE churches will be forced by conscience to disobey such a law!” The indignant Archbishop of Cape Town was addressing the Prime Minister of South Africa.

The proposed law would give the South African government authority to prohibit a “white” congregation from admitting a black African to worship. To the government it was just one more logical step in the deliberate pulling apart of the races which the National Party had been pursuing since it came to power in 1948. But to the church, it came as a demand to violate its own nature.

So on Mar. 7, 1957, the Most Rev. Geoffrey Hare Clayton, 73 years of age, penned an unusual protest to the Prime Minister of South Africa: “We implore you not to put Christians into this position where they must choose between obedience to their government and obedience to God.” The archbishop posted the letter and within one hour was dead of a heart attack. The law was passed, but has never been applied.

WHEN I visited recently with Alan Paton in his comfortable home in suburban Durban, the manuscript of his latest book, a biography of Dr. Clayton, lay completed on his desk. The incident of the archbishop’s letter illustrates the tensions that continue to exist between the South African government and many of the churches over the race question. The fact that Paton would choose Clayton as a hero shows where he stands in this quarrel. Paton is a committed member of the Anglican Communion. None of the church groups has been more critical of the government’s race policies than the Anglican, which numbers nearly a million black members and somewhat fewer English-speaking whites.

Alan Paton is best known in the United States, of course, as the novelist who gave us the painful sweetness of *Cry, the Beloved Country*. That novel was inevitably a tragedy of the relationship between black man and white in South Africa, but



ALAN PATON

because Paton is a Christian, *Cry, the Beloved Country* holds out the hope of redemption for the beloved country through mutual forgiveness and understanding, and Paton saw white Christians as being able to play key roles in that reconciliation process.

Many readers in the United States saw in *Cry, the Beloved Country* a message for our own race problem. Its spirit was the spirit of the lunch-counter sit-ins, of Martin Luther King’s “I Have a Dream” speech, and of the Selma march. It was Christian liberalism.

But Christian liberalism has fallen on hard times. Today we are likely to hear more about power than about love, and are told that white liberals have no role to play except perhaps to supply money to black separatist organizations. The black power gospel has leapt from the United States to the Republic of South Africa and is spreading rapidly there too. So I had to ask novelist Paton whether he didn’t now consider liberalism passé.

“No, I haven’t changed my belief in liberalism in spite of the way things have gone since I wrote *Cry, the Beloved Country* 25 years ago.” Author Paton swung round in his chair and shook his white mane to emphasize the next point: “If the day should come when Black Power and White Power confront one another and there is no role for the liberal to play, God help us!

“We shouldn’t be surprised that many blacks today reject white liberals,” Paton continued: “White Power rejected White Liberalism long before Black Power did. As to Black Power, it is no more the answer to racial injustice than White Power was.”

Alan Paton was not talking politics in the American sense. To be a “liberal” in South Africa is to believe in a common society which has no racial laws, and to take on that name is to cross the great divide. “Communism kills, but Liberalism leads one into ambush in order to kill,” one Prime Minister charged.

A cataclysm which will pit black against white Alan Paton sees as an ominous possibility for South Africa if the rising black militancy continues to be met by an unyielding determination by the white minority to maintain white rule. But he has not lost the essential optimism that came through in his novels: “I sense a growing unwillingness on the part of white South Africans to dominate others.” If the ruling white population does develop a conscience, then it may be that some African Gandhi will arise to play upon it.

It would be too much to say that there is a ferment of change, but at least “a slight simmering.” The 70-year-old author peered over his glasses to acknowledge the concession. For one thing, obedience to father, church, and government—the basis of the Afrikaner solidarity that has enforced *apartheid*, or racial separation—is not so easy to maintain in today’s city life as it was in the country.

One remembers the poignant portrayal Paton had given in his second novel, *Too Late the Phalarope*, of these Dutch-descended Calvinists who rule South Africa today—a people made hard against their own nature by the fear of losing their cultural identity in a land where blacks outnumber whites four to one. When Pieter, rugby star and lieutenant of the police force, violates the Immorality Act by succumbing to the temptation to have relations with a colored girl, his stern father first blots Pieter’s name from the family Bible and then orders the front door to be locked and barred and never used again; the whole family has been totally disgraced, not because of an act of sex, but because it was with a person of color.

Such cultural discipline cannot last.

Dr. Merrill Proudfoot, himself a Presbyterian, is professor of philosophy at Park College in Kansas City, Mo. He was visiting lecturer in philosophy at Rhodes University in the Republic of South Africa during 1972, and served as instructor in New Testament at the Episcopal Theological Seminary of the Southwest, 1953-54.





By MERRILL PROUDFOOT

"In a way, I regret to see obedience disappear, but life means *change*. To resist change is sin, when to remain as we are means to deny justice to people. That's why Christian theology must today be a *theology of change* as never before," says Paton. "To the power advocate who tells me, 'You're wasting your time! People will never give up their advantages voluntarily,' I can only respond, 'Whether that be so or not, I'm committed to changing by peaceful methods what can be changed.'" This is part of what it means to be a liberal, and while some come to liberalism by other routes, Christian faith has supplied the motivation for him, Alan Paton readily confesses.

The author pointed to the riot of flowers surrounding his rambling house. "I get pleasure from seeing things grow, even though I may never see their maturity." That's Paton's variety of liberalism, and he prefers the word "growth" to the word "gradualism" to describe it.

One of the characters in *Cry, the Beloved Country* is a liberal white social worker at Diepkloof Reformatory for African boys, who has taken a special interest in the old priest's wayward son and mistakenly trusted him to go on parole. Few readers realize that Paton here is picturing himself. "When I quit as principal of Diepkloof Reformatory, I thought I was going to leave the world of action altogether and be a writer. It didn't work that way." What pulled Paton out of his study was his collaboration with other liberals in 1954 to found the Liberal Party, of which he was the first chairman. As a consequence, Alan Paton has not written a novel since *Too Late the Phalarope* in 1953, though his biography of Jan Hofmeyer (called *South African Tragedy*) reads like a novel.

ONE who has met Alan Paton only through his writing may be surprised by the crustiness of his manner. Not a liberal out of softness or timidity, this one. While liberalism doesn't condone violence, it must be *radical*, he emphasized, recalling that 40 members of the Liberal Party were put under ban by the South African government and many others driven into exile. "Three-fourths of my Christmas cards go to England to old members of the Liberal Party." Paton himself has not been put under ban, quite possibly because of his international reputation.

Nor can he condone a Christian piety that says, "The biggest contribution we can make to the South African situation is to save souls." Paton replies in the spirit of Dr. Clayton, "If you preach Christ as Savior, he must save people to *do something*." His local parish had asked him to be the speaker recently at a sacrificial banquet marking a Week of Compassion. "I told them the soup and roll must be taken as a sacrament if it was to mean anything, and if we take the sacrament Sunday after Sunday and do nothing, it is worse than an act of piety—it is a mockery of the Gospel."

The African woman who works for the Patons stood politely in the doorway with her arm upraised, palm forward. Dr. Paton conversed with her in Zulu, an interchange which seemed to have some connection with the appearance of tea a few moments later. Paton is one of the few South African whites who knows an African language.

"You have expended so much over the course of these 25 years and yet see *apartheid* more firmly entrenched than

ever. Has it been worth the struggle?" we asked.

Paton answered by quoting again his favorite archbishop: "You say the things we worked for have not happened. Well, there was no promise they would; we know only one thing, that our duty is to be servants of God."

Yes, he has been happy about the phenomenal success of *Cry, the Beloved Country* and *Too Late the Phalarope*, but "most of all because it has enabled me to write the biographies of Jan Hofmeyer and Dr. Clayton, the two towering liberals of modern South Africa. If there has been a plan for my life, that is it."

Here is a man, we silently pondered, who laid aside world fame as a novelist to concentrate for 20 years on the acute social and political problems of his own country, but which career has done more for justice in South Africa it would take an all-wise Providence to discern.

"But I have just recently begun to feel that I should like to write another novel," Mr. Paton added with a teasing twinkle in his eyes.

## Words Fitly Spoken

IN the Bible we meet not only prophets sent by God, who announce Gods' judgment and call for repentance and conversion, but there are also kings anointed by God who administer order and law, priests anointed by God who daily offer public worship, and men versed in the scriptures who are enlightened by God and, as servants of the divine Word, instruct the people in sacred scripture. The Bible is as expressly concerned with preserving and keeping alive what God has given and commended, as with prophetic revival movements, reforms, and renewals. It is even permissible to say that in periods of dynamic revolutions it is fundamentally a matter of returning to and restoring what God has given and instituted but which, through misuse or negligence has lost its original meaning and significance. Dynamic movements presuppose precisely that there is something static to which people must return and that must be to its original "state" or position.

William H. van de Pol: *Anglicanism in Ecumenical Perspective* (Duchesne University Press)

# EDITORIALS

## Mr. Modeste's Last Hurrah

VERY many churchpeople are going to be unhappy about the Presiding Bishop's decision (TLC, Jan. 4) to retain Mr. Leon Modeste for six months into 1974 for the purpose of writing a report and appraisal of the General Convention Special Program. Our reason for unhappiness about it we shall come to in a moment, but before doing that we would assure our readers, if we can, as to what this step does *not* mean.

It does not mean that either Mr. Modeste or the GCSP is re-entering the church's program through a back door. He has been engaged to write the wrap-up on GCSP, and that's it and that's all.

Another fact of the matter which must be understood is that the Presiding Bishop-elect, John Allin, had nothing to do with this decision. It is not his project. It will be completed by the time he takes over as PB. Meanwhile, he's just the Bishop of Mississippi and a member of the Executive Council of the church; and the council, as we have reported, was not consulted about this project — it was simply informed that the decision had been made.

The GCSP has already ended. It has spent its last dollar, down to the last 80 cents. *R.I.P.*

We think Mr. Modeste's employment by the church should have ended Dec. 31, 1973, along with the GCSP, and for the simple reason that there is nobody in all this world *less* qualified to write an objective, unbiased account of GCSP than he. That he probably knows more about the details of GCSP grants and projects than anybody else may be granted; but, as Bp. Campbell of West Virginia said at the last meeting of the Executive Council, to ask Mr. Modeste to do this job is about like asking Mr. Nixon to write a book evaluating Watergate and the White House plumbers.

In the course of the diocesan visitation program of a year ago it was learned that out and around in the church there was widespread distrust and resentment of the GCSP administration, and that means Leon Modeste and his staff and their way of doing things. There is no reason to believe that the distrust level has been raised to trust. The Episcopal Church at large, then, is not going to accept Mr. Modeste's report and evaluation of GCSP as having any value whatever; it will be regarded as self-serving propaganda, and that, moreover, is what it will be, as anybody who has ever seen

Mr. Modeste's hysterics at first hand will understand perfectly well.

It is a regrettable decision in every way, as we see it, and we cannot discuss it without saying so. But we want our readers to see it for what it is — a kind of last hurrah for GCSP; and we want them to see it for what it is not — a surreptitious way of getting that program back into the Episcopal Church's agenda. We're sorry we had to mention it at all; but it wasn't we who brought the whole unhappy business up.

## Old Prophecies, New Palestine

A BROTHER church-press-editor who always speaks Christian sense with verve and clarity is Kenneth L. Wilson, editor of the non-denominational monthly *Christian Herald*. In the December issue of the magazine Mr. Wilson criticizes the kind of modern biblical prophecy-mongering that attempts to explain what is now happening and to predict what is going to happen in the Middle East on the basis of ancient prophecies concerning the return of the Jews to Israel.

Mr. Wilson writes: "Some prophecy pushers evidence almost sadistic satisfaction that 'the end time' is near or at least nearer, and that the Battle of Armageddon is shaping up nicely. If that's the way it has to be, their philosophy goes, there's no point in trying to bring peace, not to mention justice—or even to explore what constitutes justice—for to do so would be to tamper with the divine will."

What we have in any such prophecy-mongering is a kind of fatalism which, as Mr. Wilson observes, paralyzes any motivating will to seek peace or justice. If God has decreed that something is going to happen, and we know that he has, we ourselves are absolved from all responsibility for the event. Such fatalism does not belong in a genuinely biblical theology of history, but it inevitably results from any reading and application of biblical prophecies which reduces human history to a puppet show conducted by the Celestial Showman.

Mr. Wilson continues: "The Christian is not in the Armageddon business. For him, hope springs eternal. When his obsession becomes the destruction of all the supposed ungodly, he is a sulking Jonah not only out of touch with those whose deliverance is his mission, but with God."

Our colleague wonders "why the prophetic bad guys at any given time seem to coincide so neatly with our own self-interest. Anti-Christ always belongs to some other race or political party or nation than our own. I have not heard of a fair-haired, blue-eyed anti-Christ, though I could be wrong about that, for the list of nominations down the years has been long."

Mr. Wilson concludes by suggesting a new approach: "Perhaps in the Middle East, as elsewhere, we could get a just and compassionate and therefore Christian perspective, prophecy or no, if our first question was not 'Who is right?' but 'What is right?'"

Exactly, Mr. Wilson. Thanks for saying it. May you be heard.

### Already

After I had prayed,  
I knew God had already  
Answered the prayer.

Henry H. Hutto

# ANOTHER OPINION

The following is a reply to the editorial "Is Impeachment the Answer?" which appeared in THE LIVING CHURCH of Dec. 9, 1973. It is written by the Rev. Lawrence B. Larsen, STD, rector-emeritus of Christ Church At Pelham, Pelham Manor, N.Y., and former secretary and registrar of the Diocese of New York.

THE EDITORIAL, "Is Impeachment the Answer?" has added insult to injury, in my opinion, after you published your former editorial regarding our President.

I simply cannot let this go by without a reply. You say, "To those who feel that Mr. Nixon is being falsely accused and is innocent of any serious offense, we suggest that they should favor impeachment as a means of giving him a chance to clear himself."

How can anyone be so naive as to think for a moment that a Democrat-controlled Congress, many of whom voted to keep Bobby Baker from squealing in May of 1964 during the Johnson Administration (and had Baker talked, it would have been very serious for the then President)—how can you think for a moment, I repeat, that such a Congress would give President Nixon a fair hearing? That is what worries the American people. The Jenkins affair was swept under the rug; so was the Pendergast scandal during President Truman's time.

You speak of your innocence as to "pre-judging the President." You say that "these facts are known to all." I say that you are wrong. You certainly are pre-judging President Nixon because what the headlines are screaming and the editorialists are pontificating about are *not* facts, they are "allegations"—not one of which has been proven.

Yes, we are reading our Bibles and we know that one day we shall be judged even as we are now judging. In issue after issue of our newspapers and yes, our church papers too, I find something from prelates, rabbis, laymen, comedians, and others who remind me of the priest and the levite in the Bible account in St. Luke 10:30. It is the illustration which Jesus used about the man who was on the road from Jerusalem to Jericho and who was beset by thieves and robbers. The priest and the levite passed by on the other side of the road. The above-mentioned prelates, rabbis, laymen, etc., not only pass by on the other side, but first they cross the street and kick the victim in the groin.

Our President is not unlike the man in the Bible illustration. Day after day, in our newspapers and on television and radio, the President is maligned, robbed,

"stripped" by the media of his good image, and his integrity is devastatingly "wounded" by innuendo and allegations. The media present our President as the object of scorn and hatred.

How quickly forgotten are his successes. According to recent Gallup and Harris opinion polls, the Watergate affair has caused a considerable drop in the public's approval of our President. Aside from the question of whether such polling of a few thousand people can be truly representative of over 200 million others, how fickle and forgetful we can be, and here may be included some Congressmen and columnists—and yes, prelates?

I feel sure that there are not many who will disagree with Navy Captain Denton, the first POW down the gangplank, when he declared, "We are profoundly grateful to our Commander-in-Chief." Have we already forgotten it was this Commander-in-Chief who drew our boys out of the muck of Vietnam, and now has them all home, despite the obfuscation of his predecessors?

Again, have we forgotten that this same Executive had the acumen to reach into a university and draw out a master diplomat, Henry Kissinger, who, with President Nixon, drew up the protocols which brought the war to an end? This same President has the gold stripes of China and Russia on his sleeve. And, most recently, a "show-down" with Russia was averted.

I, for one, agree with the President that we have more important business to do than to "wallow in Watergate." How was it that in the late President Johnson's Administration we did not wallow in the putrid affair of Bobby Baker who caused people to commit suicide because he ruined them? Why did we not wallow in Chappaquiddick where a young girl was killed? Is there one system of justice for some privileged people and another for others?

It is difficult to reason why the news media personnel are out to oust our President (who was duly elected by 49 of the 50 states) and that same media not realize that *if* successful the bells will toll for *them* as well as for all of us. The late President Johnson became a multi-millionaire during his administration and he was a school teacher before he entered

politics. I know that this is not as it should be, but why all the clamor now?

Like everyone else, I do not condone wrong-doing and there has been a lot of it by misguided individuals. The President himself, being human, is not free of errors. His biggest mistake has been largely that of misplaced trust. Even the divine Son of God put his trust in Judas who turned around and betrayed him! How much more prone are we ourselves, and Presidents are no exceptions, to make such errors?

*Let's Hear It for President Nixon! He, like anyone else, should be considered innocent unless proven otherwise. As we get behind him, we will observe Jesus's exhortation in St. Matthew 7:1-5 to "judge not that ye be not judged. . . . And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This applies to each and every one of us.*

Your contention at the end of your editorial that "general trust in the President which is essential to his ability to govern is tattered, indeed shattered. We doubt that he can restore it simply by making speeches and meeting the press." This is sheer nonsense on your part. You are not looking at what is going on. The President is governing and governing well too.

To quote Joseph R. Walker of Palm Harbor, "America is experiencing peace, and no drafting of our young men. Our economy is burgeoning and unemployment is at an all-time low. Social services are at an all-time high.

"The violent left has been contained. We are getting along better with Russia and China than at any time in recent history. More people are getting better wages than ever. Inflation is slowing down and hopes for peace in the Middle East are good.

"The people are, in fact, sick of Watergate but the press and our President's political enemies will not let them forget that third-rate burglary where nothing was stolen.

"The world needs America and America needs Mr. Nixon. He is the man who can handle the job in these difficult times."

This administration did not invent sin. Unfortunately, we have had plenty of it throughout every administration. But one good thing that will result from this present torment will be that politicians of every stripe will henceforth have to undergo very close scrutiny before they dare to run for office.



# Book Reviews

**LIFE AS EUCHARIST.** By **Norman Pittenger.** Eerdmans. Pp. 104. \$1.95 paper.

This volume is based on a set of lectures on the Eucharist given to a conference of Roman Catholic clergy in Texas. Later the same material was presented to a group of non-Roman Catholics (Congregationalists, Presbyterians, Methodists, Disciples, as well as Episcopalians) who it is said were just as completely in accord with the material presented. One of the reasons for this may be the affirmative style Norman Pittenger uses illustrated by this quotation: "Even on its human side, the Christian fellowship has not been, and is not today, permanently or always, and everywhere in sin, in error, in disloyalty to its Lord. In the long run, given time and opportunity, it has an astonishing capacity to recover its health. Indeed the church in this sense is not merely like an organism that can get back its health after serious illness; we are permitted to think of it precisely as such an organism, whose inner healthy life is the life of Jesus Christ himself, present in it and working through it."

He develops this theme in the chapter on the Eucharist: Divine Action in Hu-

man Action. "For as we have insisted, the church is the Body of Christ; and it is as a fellowship in him that it worships and lives, giving itself to God so that it may be used by him for his work in the world—a work that is the ever-wider sharing with that world of the love which God is.

"The offering of the church, and of 'every member of the same' is in union with and as part of the offering Christ himself has made to the Father. It is union with it because the church is the Body of him who offered himself, whose sacrifice is pleaded. It is part of it, because that which Christ did and does he wills to be shared with his people, in and through his mystical Body and not apart from its life and work. So what the church is really offering is that which it is—the Body of Christ, in union with and as part of the continual remembrance of the death and resurrection of its Lord. Its intention is that by so doing it may become in very truth more fully the Body of Christ, by receiving the life of the true Vine and conveying that life through each and every branch to the whole world."

Dr. Pittenger then concludes the chapter suggesting how well the Eucharist

enables God to support and inform us in this confusing age: "We are fed with the life of him who is our Life. So it is that the Body of Christ characteristically expresses itself. In the Eucharist, where a divine action occurs in what to those who do not have the eyes of faith is merely a human action, we have instead a human action that by God's blessing is a divine action. This is the heart and center of Christianity from which everything else flows and to which it must unflinchingly return. Thanks be to God, we may well say, for this unspeakable gift."

The author's remarks in a section on the inadequacy of thinking of worship as a means to an end are especially helpful. *Life as Eucharist* could serve as a good basis for an adult education course.

(The Rev.) ROBERT L. CLAYTON  
Zion Church, Manchester Center, Vt.

◆  
**LIBERAL CHRISTIANITY AT THE CROSSROADS.** By **John B. Cobb, Jr.** Westminster Press. Pp. 125. \$4.95.

Reinhold Niebuhr was inveighing against liberal Christianity and was presenting to enthralled students the doctrine of the New Orthodoxy when this writer entered seminary. I never knew what the Liberal Christianity was that Niebuhr found wanting. Now I know. Wanting it is.

The 13 chapters in *Liberal Christianity at the Crossroads* were originally sermons preached as theologian-in-residence at the Church of the Crossroads in Honolulu, a liberal, interracial church. John Cobb states he is troubled by the extent to which we have "lost our centeredness in the Gospel." This is the liberal danger. In the openness of Liberal Christianity to the immediate application of the Gospel, to the newest thing, its danger is that it becomes all sail and no anchor for the tiny ship of faith. He claims that such openness is the Judaic prophetic principle. Dr. Cobb still believes in growth and progress and, I would suspect, the liberal doctrine of the ultimate perfectability of man.

In a chapter on "Jesus the Disturber," he states that Jesus played his dominant role as disturber and not saviour in the 19th century in the rejection of the status quo. "The restlessness and criticism awakened by Jesus gave birth to the great nationalist and socialist revolutions of the 20th century. . . ." Cobb has many fascinating flashes of insight. . . . "No other religious community has criticized its sacred scriptures so ruthlessly, with such a commitment to truth." It is obvious that Cobb does not accept original sin.

In a readable, inobscure, intellectual way, he deals with great issues. And he uses considerable critical facility. "With the passing of prophetic theism, prophetic humanism fades too." ". . . When we deny the Father God as the transcendent creator, Lord and judge of history, we find

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ourselves drawn back to the Mother goddess who is the undifferentiated totality from which we are distinguished only provisionally and temporarily." He has a fascinating chapter on worship: "Most traditional worship tends to estrange us from our bodies and our sexuality . . . in reaction against those pagan cults in which sex and the divine were too nearly identified. . . ."

There is no sound doctrine of the church here: "The man who has heard the Gospel will know that he does not need to support the Church. He contrasts the saving faith with the acceptance of beliefs on authority." He has the liberal naive to believe that "we can make a contribution to God." His contrast between the Christian faith and civil religion in the chapter "Renewing the Vision" is remarkable.

Knowing something of the low intellectual and convincing quality of preaching in the Episcopal Church generally, I suggest that these sermons will be a good kind of shock for clergy who tend to repeat religious cliches and use magic words that indicate a fundamental lack of thought and of application of the Gospel to the contemporary world. Cobb does it too extremely and loses much of the faith in the attempt to apply it to the current situation. Nonetheless, he is worth reading, underlining and reading again, if just to know where the "liberal churches" stand, and to compare and contrast them and ourselves, and to deepen our intellectual and homiletical efforts. We have fed our congregations pabulum too long. Cobb does not give strong meat. He does give integrity by his lights.

(The Rev.) JOHN BAIZ, D.D.  
Calvary Church, Pittsburgh, Pa.

**FRONTIERS FOR THE CHURCH TODAY.** By Robert McAfee Brown. Oxford University Press. Pp. 149. \$5.95.

Stanford University's Professor of Religion begins *Frontiers for the Church Today* with a summary of the three principle criticisms currently levelled at the church: It is irrelevant; it has capitulated to the status quo; it intrudes into areas where it doesn't belong.

He then proceeds to deal with each of a number of urgent issues confronting the church: mission, ecumenism, secularism, technology, changing structure, and the image of the church. The approach is incisive and cogent. One of Robert Brown's favorite words is "cop-out." It suggests his concern for dealing practically and realistically with the issues. He refuses to accept the easy answer or the unexamined claim. This is, perhaps, the book's most helpful contribution.

Again and again, he brings us back to basic questions of our time. How will, or how ought, the church deal with the energy crisis, or inflation, or hunger of such proportions as to cause the death each

day of 15,000 people, or a technology which possesses immense capacities for dehumanizing man, or the continuing threat of nuclear annihilation for Buckminster Fuller's "space-ship earth."

Brown contends that the church has an alternative to the maintenance of the status quo with its familiar but outworn liturgy, pleasant sermons ("the bland leading the bland in a non-prophet organization"), business as usual in the suburb with its lovely homes, quiet streets and cocktails at the club after church, unable or unwilling to see the desolation and humiliation beyond its borders.

The alternative is that the church may seek to be what Vatican II summoned it to be, a pilgrim church, moving out on the frontiers of life, not always sure where it is to go but willing to move out just the same, willing to risk, willing to change, willing to die, if need be, in its effort to be the salvific force among men.

As the cherub with the flaming sword was chasing Adam and Eve out of the Garden in the New Yorker cartoon, he said to her, "My dear, we are living in an age of transition." This is a book for the transitional age.

(The Very Rev.) CHARLES U. HARRIS, D.D.  
Piedmont Parish, Delaplane, Va.

**THE NEW AGENDA.** By Andrew M. Greeley. Doubleday. Pp. 312. \$5.95.

Some years ago the Episcopal Book Club brought out a little pamphlet called "Sins of the Day." It was a simple attempt to relate the old categories of sin and folly to the modern situation. It was a relief from the old "sin sheets" which used to suffice but were in fact the bane of real penitents and real confessors alike.

*The New Agenda* is an in-depth effort to do the same thing, of course on a much more theological and philosophic base.

Like Eric Mascall in *The Christian Universe*, Fr. Greeley lyrically speaks of the surprise and wonder and hope that are the Christian belief in the Resurrection. Two samples:

"The Yahwist tells the personalist human that the One who is beyond the River, calling you forth, is a Lover, a passionate Lover, who so desperately wants you to cross that you can never tell when He will come across Himself to plead with you, for He has already done it once before."

"Is the man who cheerfully and hopefully entrusts himself to the aspirations, the insights, the dreams that stir up in the very well-spring of his being, is he less courageous than the skeptic, the hedge-better, the compromiser, who tills the middle ground between meaning and absurdity? . . . Which takes most courage—to accept a system of instincts, fundamental insights, and existential structures that call forth what is noble, most generous, most creative, most open to us? Or to doubt those structures, to question, to

bracket them with question marks and footnote them with 'perhaps'?"

Fr. Greeley is no modernist. He sees and translates the hoary symbols of the faith as viable, still capable of evoking the faith and content and obedience and hope that have preserved the Gospel from so much, and for so much, for us and for the future of man. He views the church and its sad parochialisms as still capable as nothing else human is of becoming and being the Christian Community, the community of faith and love and experiment, of compassion and mission. One wishes that he could have drawn out a bit more fully, if more painfully (for pain is redemptive), why the church in all its millions, its past and present glories, has not been in fact

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Refer to Key on page 16

**C**OLLEGE 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.

## 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

## FLORIDA

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

## ILLINOIS

**KNOX COLLEGE** Galesburg  
KNOX COLLEGE EPISCOPAL CHAPEL South St.  
The Rev. Douglas C. Smith, chap.  
Sun HC 1

**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 10

**NORTHERN ILLINOIS UNIV.** DeKalb  
ST. PAUL'S 900 Normal Rd.  
The Rev. C. H. Bricant, v & chap.  
Sun 7:30, 10, 5:15. Wkdy Mon-Fri

## MARYLAND

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

## NEW HAMPSHIRE

**COLBY COLLEGE** New London  
ST. ANDREW'S Gould Rd.  
The Rev. Francis B. Creamer, r & chap.  
Sun 8 & 10; Tues 5 Ev

## NEW JERSEY

**RAMAPO COLLEGE** Mahwah  
ST. JOHN'S Maine at Franklin Tpke, Ramsey  
The Rev. Leon Plante  
Sun 8, 9, 11

**CHRIST CHURCH OF RAMAPO** Suffern, N.Y.  
65 Washington Ave.  
The Rev. Ernest W. Johns; the Rev. John A. Osgood  
Sun 8, 10; Wed HC 10

**RUTGERS UNIVERSITY** Newark  
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 9:15

**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  
Anabel Taylor Hall  
The Rev. Gurdon Brewster, chap.  
HC Sun 9:30. Full-time active program

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65 Washington Ave.  
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Sun 8, 10; Wed HC 10

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

## NORTH CAROLINA

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

## 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

**PENNSYLVANIA STATE UNIV.** University Park  
EISENHOWER CHAPEL  
The Rev. Derold W. Stump, chap.  
HC: Sun 9, 6:15, and as anno

**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

## TEXAS

**TEXAS A & M** College Station  
ST. THOMAS'—Epis. Student Center 906 Jersey  
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.  
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

## 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

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
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(The Rev.) ROBERT F. SWEETSER  
Priest of the Diocese of Connecticut (ret.)

**C. S. LEWIS: IMAGES OF HIS WORLD.** By Douglas Gilbert and Clyde S. Kilby. Eerdmans. Pp. 192. \$12.95.

It is a shame this book could not have been reviewed before Christmas. I would then have said something like, "If you are a C. S. Lewis fan, put this book at the top of your list to Santa of whomever." Well, perhaps you have decided to go ahead and have a birthday this year: put this book at the top of your list to the Birthday Fairy of whomever.

No matter how you open it or how you read it or how you file it in your library the fact remains that *C. S. Lewis: Images of His World* is a coffee table book and I can't in good conscience recommend spending \$13 for a book that will massage your spirit but will not stimulate your intellect. On the other hand, no collection of Lewisiana will be complete without a copy of this book.

The photographs are superb. They do indeed illustrate the world of Lewis: his boyhood in Ireland and his school days in England, his quarters at Oxford and Cambridge, his house at the Kilns, his pub, the misty, boggy places where he took his walking tours. There are photographs of manuscripts written and illustrated by Lewis the boy and of the chapels knelt in by Lewis the man. There are portraits of Lewis's friends, his wife Joy, and his gardener Puddleglum. The photos are wonderfully annotated by lines from Lewis's stories and essays. Of special interest to Lewis devotees, however, are the annotations taken from his unpublished letters, many of them to his lifelong friend Arthur Greeves.

I opened this table book with misgivings; I closed it knowing that an old friendship had not only been renewed, it had been deepened.

ROBERT SCHWARTZ, Ph.D.  
Central Missouri State University

**PASCAL'S ANGUISH AND JOY.** By Charles S. MacKenzie. Philosophical Library. Pp. 274. \$12.50.

Fr. Charles MacKenzie has written an interesting book in clear and simple language. However, his conclusions are quite dogmatic considering how controversial so many of the facts about Pascal's life and doctrine are. For instance, our author thinks that the central point of Pascal's life was the discovery and integration of his life through a surrender to Jesus Christ our Lord. Again, he is con-

vinced that there were three conversions, the first in 1646 when under the influence of Jansenism Pascal gave up the sovereignty of reason, the second in 1654 when he gave up the Stoic ideal of *honestas* and found himself in Jesus Christ, and the third in 1662 when he gave up his will to be right. Again, MacKenzie takes all the notes on small pieces of paper as thoughts for Pascal's great Apologetic for Christianity.

On all these points there have been very different interpretations by other scholars. For example, Emile Cailliet, in his *The Clue to Pascal*, makes not the integration and discovery of himself in Jesus Christ but rather the surrender of himself to the Jesus Christ as revealed in the Bible Pascal's real conversion. Next, the Jansenist conception of conversion was the repudiation of the world and joy in any activity, but Pascal courted what we would call today high society after 1646, still held the Stoic conception of

*honestas*, and was joyfully concerned with mathematics and scientific experiments. Therefore his acceptance of Jansenism in 1646 was not a conversion. It was only in 1654, when he had an amazing experience and gave up the Stoic conception of the *honnête homme*, that we have a conversion. The so-called third conversion was the giving up of the will to be right by a very sick man. Cailliet makes only the experience of 1654 a conversion.

The use of all the notes left by Pascal as relevant to an Apologetic is disputed by Prof. H. F. Stewart, who used a fragment as a guide and selected from the mass of the *Pensées* those he thought constituted an organic whole in his *Pascal's Apology for Religion*.

*Pascal's Anguish and Joy* does have high interest but it lacks the recognition of the great difficulties in the interpretation of Pascal.

JOHN S. MARSHALL, Ph.D.  
The University of the South

## PEOPLE and places

### Parochial Positions

The Rev. William H. Barcus III is associate rector of St. Luke's, Van Ness at Clay, San Francisco, Calif.

The Rev. Ronald C. Bauer is rector of St. David's, 13000 St. David Rd., Minnetonka, Minn. 55343.

The Rev. Charles D. Brown is rector-elect of Trinity Church, Tulsa, Okla.

The Rev. Whitney H. Burr is assistant, St. Mary's, Barnstable, Mass. 02630.

The Rev. P. Douglas Coil, deacon, St. Patrick's, 1655 Foxhall Rd., Washington, D.C. 20007.

The Rev. Robert L. Haden, Jr., is rector of St. John's, 1623 Carmel Rd., Charlotte, N.C. 28204.

The Rev. Jules F. Haley, Trinity Church, 1100 Sumter St., Columbia, S.C. 29201.

The Rev. William P. McLemore is rector of Holy Trinity, Auburn, Ala. 36830.

The Rev. Mortimer G. Hitt is vicar of Messiah, Foster, R.I.

The Rev. Winston F. Jensen is rector of St. James, Belle Fourche, S.D. 57117.

The Rev. Herbert G. Myers is rector of St. Christopher's by-the-Sea, Key Biscayne, Fla.

The Rev. Paul Rose is associate rector of Christ Church, Rockville, Md.

The Rev. Clark A. Tea is rector of St. Christopher's, 812 Arizona St., Boulder City, Nev. 89005.

The Rev. David Tetrault is assistant, Bruton Parish, Williamsburg, Va.

The Rev. Glenn P. Totman is rector of St. Paul's, Foley; vicar of St. John's, Robertsdale, and manager of Beekwith Lodge Conference Center, Ala.

The Rev. William C. Wilbert is rector of St. Paul's, Mayville, N.Y.

The Rev. Canon Stewart Wood is rector of All Saints, 1539-59 Central Ave., Indianapolis, Ind., and director of Episcopal Community Services.

### Ordinations

#### Priests

Chicago—(All locations in Illinois) The Rev. Messrs. Robert Edward Brown, Sr., curate, St. David's, Glenview; John Robert Hector, curate, St. Andrew's, Downers Grove; James Stuart MacConnell, curate, St. Matthew's, Evanston; Russell Harold Oehsel, vicar of Good Shepherd, Momenca, and assistant, St. Paul's, Kankakee; Cedric Eugene Pearson, curate, St. Mark's, Evanston; Louis

Charles Schueddig, Jr., curate, St. Augustine's, Wilmette; Jeffrey Terhune Simmons, curate, St. John the Evangelist, Flossmoor; Scott Hanson Helferty (for the Bishop of Idaho), curate, Ascension, Chicago; and Thom Williamson Blair, Jr. (for the Bishop of North Carolina), curate, St. Mark's, Barrington Hills.

Louisiana—The Rev. John Kenneth Asel, assistant, Christ Church Cathedral, New Orleans.

Massachusetts—The Rev. Messrs. Calhoun Annum, assistant, Christ Church, Boston; and Donald A. Milligan, assistant, Grace Church, Lawrence, Mass.

Missouri—The Rev. Messrs. William Albert Kolb, canon of Christ Church Cathedral, St. Louis; and David Charles Musgrave, curate, Holy Communion, University City, Mo.

Pittsburgh—The Rev. Messrs. W. Worth Jennings III, in charge of St. George's, Jefferson Boro, and youth coordinator, St. Peter's, Brentwood, Pa.; and Eugene Thomas White, assistant, Redeemer, Pittsburgh, Pa.

### Executive Council

The Presiding Bishop made four staff appointments in the new staff section effective Jan. 1.—the Rev. Winston W. Ching, 30, interim head, for six months, of the new work with Asian Episcopalians; Ms. Fayette C. McKnight, 27, executive officer for Indian affairs and the National Committee on Indian Work (NCIW); Howard Quander, 41, one of two staff members for the Committee for Community Action and Human Development (CAHD)—has been assistant to the director for program and administration of the General Convention Special Program (GCSP) which was phased out Dec. 31 but replaced by CAHD to handle grant applications from black organizations/individuals (second staff appointment to be announced later); and the Rev. Franklin D. Turner, 40, coordinator of the new work among black Episcopalians—has been a member of GCSP staff as executive for consultative services.

Leaving the Executive Council staff are: Dr. Howard Meredith, resigned Dec. 31, as executive officer for Indian affairs and is consultant, for six months, for the new committee on records collection, preservation, and retrieval and is directly responsible to the Presiding Bishop through the Executive Council vice president; and retiring are Dr. Robert N. Rodenmayer, more recently coordinator of the ministry council; and Mrs. Rodenmayer, program officer for professional and ordained ministries. Both the Rodenmayers have been on the staff since 1962.

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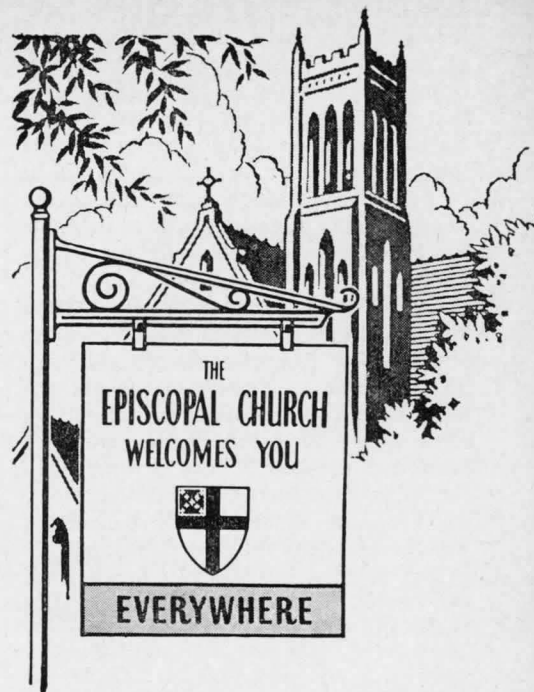
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**



## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues  
6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C  
1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &  
Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &  
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.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily.  
C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish  
Serving the Palm Beaches.

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. 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

## 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

## 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.

## SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## CHAPEL OF THE INTERCESSION (Trinity Parish)

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

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; Ev &  
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

## 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 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser;  
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs  
H Eu 6; C Sat 10:30-11 and by appt

### ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A.  
Zinser  
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri  
HC 8:15; Tues HC & HS 12:10; Wed SM & HC  
12:10, HC 5:30. Church open daily to 11:30

## PHILADELPHIA, PA.

### ST. LUKE AND THE EPIPHANY 330 S. 13th St.

The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9, 11 (1S & 3S); MP other Sundays; 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

## 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

## ACAPULCO, GRO., MEXICO

### HOLY CROSS (1 blk. east from the Marriott)

Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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