June 30, 1974

30 cents

The Living CHURCH

The New Presiding Bishop

The Rt. Rev. John M. Allin:
A new administration [p. 5].

AROUND & ABOUT

—— With the Editor ——

HONESTLY now, if I were a layman, and I moved with my family into a new community, and we sought out the nearest parish and attended and introduced ourselves, and nobody asked me to be an usher or youth counselor or anything else, I swear I'd not go off in a huff in search of a church where I'd be appreciated.

Last night I attended a meeting devoted to parish planning. The changes were rung over and over, by one person after another, on the necessity of building people into the church by "giving them something to do." All through the 30-odd years of my ministry I've listened to this unbiblical American gospel of holy busyness. I must confess with shame that a few times along the way I have surrendered to it and have mouthed the words of it myself, trying hypocritically to convince people that I, too, was a fire-ball. I have always known in my heart that it is not only nonsense but heresy. Can it be that all these fellow American Christians of mine don't know it too?

Surely, Christ wants his church to give to his people not something to *do* but something to *be*. Once the holy being is given and received, the holy doing comes as the fruit from the good seed in the good ground.

It's hard for me to imagine myself being made to feel more at home, to feel that I truly belonged, just by being given

a job to do. The blessed phrase is "Everybody needs to be needed." It seems to me that the person who needs to be needed is either miseducated morally or a conceited ass, and should not be encouraged by the church to remain in that condition. One of the most delightful belongings in my memory was mine as a member of a Rotary club somewhere in this USA: I shall not say where, because the club possibly could still lose its charter for being as sublimely indolent as it was (and I hope still is—see ye to it, Jim and Stewart and Doc, *et al*). We had a marvelous time being rather useless together. How can I forget my last night there, when we said goodbye and I was asked to name the song from the Rotary song book that I wanted for the occasion? I called for "The Old Oaken Bucket." (Is there anywhere in all American poetry a lovelier line than this—"When dripping with coolness it rose from the well"? Pardon the digression, but the memory moves me still. In the words of Archie and Edith Bunker, those were the days.)

I'm not suggesting that a parish of Christians ought to have a marvelous time being rather useless together, although it might do better doing that than being a human bee-hive. I am suggesting that if what we're talking about is the joy of belonging we should note the important and, in this country, generally neglected truth that the essence of joyful family life lies in what we are with one another rather than in what we do together.

Christianity is a religion of involvement, but American Christians need to think more about this word that is seldom far from our tongues and seldom near to our understanding. Christianity is an involvement with God that leads to a loving involvement with our fellow children of God. But being lovingly involved with our fellows is not simply equatable with being busy doing something in our parish.

If I were a layman and I were asked to help with some parish work for which I had some aptitude I believe I would gladly respond, not, I hope, out of need to be needed but for the sake of helping something get done that needed to be done. There is always satisfaction in that. But, surely, it is the kind of thing that ought to be a consequence of our being in Christ—our having received the New Being (Tillich), the Saving Health (Book of Common Prayer), the Life Eternal (St. John).

It's perhaps another of my character defects, but I believe that if I were a layman and somebody wanted to drive me out of this church into another one (the Orthodox are the most plausible refuge, for me, from raging and virulent activism), the most effective way would be to insist upon giving me "something to do" just for the sake of making me feel needed.

I have criticized our official hymnal for its omissions and commissions, but whatever its faults it doesn't contain "Work for the night is coming." And it was not an Episcopalian who wrote "Heaven is blest with perfect rest, but the blessing of earth is toil." We oughn't to think or speak or behave as if it were—especially in church, where surely we need to relax enough to enjoy God and one another.

The Living Church

Volume 168 *Established 1878* Number 26

An independent weekly record of the news of the Church and the views of Episcopalians.

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins, †Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis 53202
TELEPHONE 414-276-5420

The Rev. **Carroll E. Simcox**, editor. **Georgiana M. Simcox**, news editor. **Eleanor S. Wainwright**, editorial assistant. **Paul B. Anderson, Paul Rusch**, associate editors. **Christine** and **Harry Tomlinson**, music editors. **Warren J. Debus**, business manager. **Irene B. Johnson**, assistant business manager. **Lila Thurber**, advertising manager. The Rev. **John Wallace**, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	12
Books	13	Letters	3
News	5		

FEATURE ARTICLE

Anglo-Roman Reunion *H. B. Liebler* 9

THE KALENDAR

June

30. Trinity III / Pentecost IV

July

4. Independence Day
7. Trinity IV / Pentecost V
11. Benedict of Nursia, Abt.
14. Trinity V / Pentecost VI
17. William White, B.
21. Trinity VI / Pentecost VII
23. St. Mary Magdalene

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

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

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH *must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.*

Is Capitalism Christian?

Prof. Glahe [TLC, May 26] may know something about capitalist economics, but he displays a gross ignorance of Christian theology. Traditional Catholic theology, which I accept, certainly does not affirm that "man is inherently greedy." Dr. Francis Hall, in writing of the fall, states, "His nature was not changed *in se* . . . human nature had not become intrinsically evil, or totally depraved. The capacities for good upon which redeeming grace operates remained."

Of course, Christianity and Marx affirm that the human condition is *wounded* by self-centeredness. It is for that reason that I believe that the market economy, which is based on man's greed rather than social need, only accentuates the fallenness of man. Liberationist Christians, like some Marxists, affirm the need for a society that is a cooperative commonwealth in which justice for all is assured against the oppressive greed of the few.

As social and economic theories neither capitalism nor socialism is based on Christian theology. In practice, laissez faire and monopolistic capitalism are just as atheistic as the most orthodox Marxism.

It would seem that orthodox Christianity, in common with the bourgeois democratic theory, affirms the basic rights and dignity of individual men and in common with the various forms of socialism and communism affirms that all the earth belongs to all the people in common.

Professor Glahe misses my point.

(The Rev.) WILLIAM D. STICKNEY
St. Stephen's Parish
St. Louis, Mo.

Priesthood

It is a shame that the Rev. Dr. Morris [TLC, May 19] was "always taught and convinced that the authority of a priest (be he rector, dean, curate or whatever) is derived from Jesus Christ."

The Rev. Dr. Robert E. Terwilliger puts it so well in his sermon "the Apostolic Ministry" distributed by the Committee for Apostolic Ministry, when he says: "The apostolic ministry is the ministry of Jesus Christ our Lord. The place to begin is with Jesus of Nazareth—not in the fact that he chose apostles but in the fact that he was God's own apostle. As the scripture itself says, he is the one sent. He is the only priest there is. He is our Great High Priest . . . Jesus said to his apostles, 'He who receives you, receives me.' This was the purpose of the apostolate; that this which he was and this which he did, should last forever. Jesus Christ, who was born long ago in the first century and we think, apparently, in the wrong century, this Jesus Christ is for all men everywhere and always. Therefore, there must always be apostles. He gave the apostleship to those whom he had chosen . . . if we are to understand the nature of apostolic ministry and sacramental priesthood, and what it is that we celebrate here tonight, we have to think of it not in terms of the priesthood which we call priesthood—that is, the priesthood of the presbyter of the church—but the priesthood of the high priesthood of the episcopate, because this is the continuation of the apostolic power. *It is precisely in this area that we seem to have the most confusion. . . .*"

As presbyters, we are charged by canon at least, if we disregard the admonitions of scripture, to follow the vows taken at our ordination. The moral authority or control over us by our bishop(s) should be enough for by what is Jesus Christ's authority or control if not in part one of moral authority? We have been given the privilege of free choice, and thus the burden is ours. The bishop's authority over us is similar in part to Christ's authority over us, and we serve God's chosen only at his and their behest. Our church does not proclaim and I hope never will succumb to the individual self-profession/proclaimed "priesthood."

When it is all said and done, Dr. Morris is correct when he says the priest's authority is from Christ, but wrong in to whom he assigns the name of priest. Sacramentally I would function by the leave of my bishop, but pastorally out of love for the body which I serve.

(The Rev.) RONALD S. GAUSS
St. Paul's Church on the Plains
Lubbock, Texas

Christian Charismatics

After reading your discussion of the matter in "Around & About" [TLC, May 12] I must support you on your stand regarding "charismatics."

As far back as I can remember I have felt a close relationship with God. In the trials, tribulations and destructive forces of everyday life, I always grasped after and visualized a greater purpose and more constructive path in the very near future. As any Christian I have (and still do) experienced my dry and productive periods of growth and regression, but never did I doubt that the Holy Spirit was at work and that out of a bad period of life some good would abound. I stuck to my prayers and Bible. How else does a Christian gain character? Become a true person?

For years I felt a sense of vocation to Christ's ministry; and no matter how hard I rebelled or tried to find what I thought was my place in life, the final analysis was my ordination to the diaconate and priesthood. During the past seven years my spiritual horizons have brightened and intensified. How many times I have reflected upon the words of St. Paul in the fourth chapter of Ephesians, when he said: "There is one body and one Spirit, as there is also one hope held out in God's call to you; one Lord, one faith, *one baptism*; one God and Father of all, who is over all and through all and in all."

At our baptism we were given the gift of

PREACHING IN A NEW KEY

by Clement Welsh

This well-known teacher of preachers has developed an unusually rich and original resource for development and renewal of preaching in the church. He uses advanced communications technology to develop a model for preaching based on natural theology, as an alternative to customary forms of preaching.

$5.95

PILGRIM PRESS BOOKS
UNITED CHURCH PRESS
1505 Race Street
Philadelphia 19102

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

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

Please enter my subscription for 1 year at $12.95.

☐ Bill me ☐ My payment is enclosed

Name
Street
City
State Zip

around-the-world artistry!
Gold • Silver • Brass • Bronze
ALTARWARE
Finest domestic and hand wrought metal-ware. Chalices, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.

36 PAGE CATALOG MAILED UPON REQUEST
J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

need a professional church musician?

The AGO's Church Musician Placement Service will help you find a qualified person. For complete information, write:

Church Musician Placement Service
American Guild of Organists
630 FifthAve.,Dept. E, New York, N.Y. 10020
All inquiries are strictly confidential.

MARY MOORE
Box 3394-L
Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces
HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE
Write for our Catalogue

"ST. MICHAEL'S MASS"
Music for Eucharist — Rite 2
For Unison Voices & Organ
An easy setting in joyful dignity
by
The REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202
Send $1.00 for Examination Packet for Priest, Organist/Choir and Congregation editions.

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS
MOREHOUSE-BARLOW CO.
14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

When writing to advertisers please tell them you saw their advertisement in

The Living Church

the Holy Spirit; and in *nurturing* the garden of our spiritual growth we finally bud and flower. For some Christians this flourishing, this "bursting," the true colors to show and become vibrant may take many years. For others less time may be needed.

I always compare the Christian life to living in an apartment—of furniture and possessions. We never realize just how much we really have until we move on and are forced to take stock and account of everything that must be moved. And how often do we say, "I never realized how much I had." For the Christian there must be a conscious effort to move on, to take a new lease into the future; and as we spiritually flourish we look back and say to ourselves, "It was there all the time and I took it for granted. I never realized how much I had . . . how much I have to offer in my Christian lifetime."

It is wrong for the Christian to witness a sudden burst and growth of spiritual direction in another person, or even himself, and confuse it with another baptism. Too many people, clergy included, are made to feel "left out" by some charismatics and in turn agonize and live in spiritual torment, believing they have lost their faith.

Upon reading your article, I now pose the following question when dealing with a fellow-Christian charismatic: Is this person one who "yields his heart, mind, will, and ways to the sweet discipline of the Spirit?" Or, why is this person insistent upon having Something Extra? Is it out of a need for recognition, escape, or whatever?

(The Rev.) NELSON J. LUNDBERG
Church of St. Boniface
Guilderland, N.Y.

The Shakers

We read with deep interest your news feature "Population Zero Looms for Shakers" [TLC, May 19]. On the whole the piece may be said to have fairly represented Shaker beliefs, but there are several things which we feel are in need of clarification. The Enfield (Connecticut) Historical Society may have chosen to mark our bicentennial on April 27, 1974, but we ourselves will build our celebration later this summer around the anniversary of the arrival of Mother Ann in New York harbor. From August 3rd to 6th we will hold a Bicentennial Conference at Sabbathday Lake. It will bring together not only Shakers but many scholars and students of Shakerism for an in-depth investigation of the community's historic past and living present as well as its potential to continue in the future to contribute to the greater glory of Christ's church. Our celebration will conclude with a service of worship in traditional Shaker style on August 6th, the actual day of Mother Ann's arrival.

We will acknowledge that we are a small community, but we feel that it is going rather far to call us "tiny." We know of several communities of our Roman and Anglican brothers who can boast even fewer in their ranks than the ten we now number. It is a little demeaning, too, to refer to all of us as elderly. Certainly those of us in our thirties and forties do not feel ourselves to be so.

It is upsetting to read that there is nothing left of Shakerism save "furniture and artifacts." Certainly we ourselves are left and consider ourselves a community still active in the work of God and in the process of making more real in the here and now his kingdom. Furniture and artifacts mean nothing to us, but we are deeply conscious of our obligation to witness to the Spirit of the Eternal Christ and to the gifts which that Spirit so richly bestows upon us.

It is an historical error to claim that we are "a split from the English Quakers." With the exception of two of those first Manchester seekers, all of the English Shakers were members of the Church of England and knew no other until the formation of our Society.

Fr. Robley E. Whitson has said much that is sound in regard to the Society but he is quite wrong, absurdly so, in saying that Shakers have made a conscious decision to die. The community here at Sabbathday Lake is indeed open to all earnest seekers after truth who desire to live in community and share the historic Shaker attitudes towards the celibate life, Christian poverty, brotherhood, peace, justice, and love.

We would like to close with a quotation from a "modern Shaker writer" some sixty years closer to us in time than Eldress Anna White whom Father Whitson quotes. "While in the twentieth century the pens have left less in the literary field, the hearts and minds of Believers, let no one doubt, have continued to apply these same Shaker principles to the newer problems of a new age. Each age and each day has its problems peculiar to its time, and who can say that those voices of yesterday could answer the problems of today? A new age demands new intellectual growth, new revelations of truth and understanding, and yet it must retain the testimony of truth and understanding upon which the principles were founded. Each new cycle will surpass the old and surplant it. The Order is eternal, by reason of the absolutely true principles that are its foundation. These principles will remain." Our Lord has told us, "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in." We are keeping an open door.

THE SABBATHDAY LAKE SHAKERS
Poland Spring, Me.

We are grateful for these corrections and we rejoice in the evidence that the Shaker witness still lives among us. **Ed.**

Women in the Church

Two consecutive issues of THE LIVING CHURCH have published items that have individually and collectively made my blood boil. I am referring to the editorial May 19 that quoted Fr. Rutler on ordination of women and the news article May 26 about Bishop Vander Horst's refusal to license women as lay readers. There is a saying, by whom I cannot recall, that goes, "men create gods for women to worship." It seems to me that these two items express that very sentiment exactly.

There are many Episcopalians who do not find a male-only priesthood as necessary to "symbolize effectively Christ the Bridegroom standing before the Church the Bride." This sort of reasoning by someone educated in theology sounds spiritually immature. In fact, the limitation on women's role in the

Continued on page 14

The Living Church

June 30, 1974
Trinity III / Pentecost IV

For 95 Years
Serving the Episcopal Church

THE PRESIDING BISHOP

Eucharist Precedes Installation

The Holy Eucharist according to Rite II was celebrated on the eve of the installation of the Rt. Rev. John Maury Allin as 23d Presiding Bishop of the Episcopal Church at Washington Cathedral on June 10.

The sermon was given by the Rev. John B. Coburn, president of the House of Deputies. His theme was the Presiding Bishop as a servant of God and of the people.

Those taking part in the service included as co-celebrants Bishop Allin, the Rt. Rev. William Creighton, Bishop of Washington, and the Rt. Rev. John T. Walker, Suffragan Bishop of Washington. The dean of the cathedral, the Very Rev. Francis B. Sayre, Jr., read the Epistle, and Bishop Hines read the Gospel.

A New Administration

Bishop Allin was formally installed on June 11 as the Presiding Bishop during ceremonies at the cathedral. In procession were about 700 civic and religious leaders, including many clergy and lay leaders from Mississippi, the Presiding Bishop's former diocese. A number of primates of the Anglican Communion from around the world also attended the installation and were in the procession.

Among the many ecumenical representatives were Leo Joseph Cardinal Suenens of Belgium, and the Most Rev. William Baum, Roman Catholic Archbishop of Washington, who read the Gospel at the service.

Also processing were members of the staff of the Executive Council, of agencies of the Episcopal Church, members of the class of 1945 of the School of Theology of the University of the South (Bishop Allin's class), and representatives of schools, colleges, universities, seminaries and religious orders. Members of the House of Bishops processed in order of their consecration.

Bishop Allin was welcomed to the cathedral by Dean Sayre, and escorted into the cathedral by the Rt. Rev. Girault M. Jones, retired Bishop of Louisiana, and the Rt. Rev. Duncan M. Gray, Jr., Bishop Allin's successor in Mississippi.

Following the examination and oath given to Bishop Allin by Bishop Hines and Dr. Coburn, he received instruments and symbols of his office including a Bible, a copy of the Book of Common Prayer, a vial of balsam, an ewer of water, a loaf of bread and a flagon of wine, and the primatial staff presented by Bishop Hines.

In his inaugural sermon the new Presiding Bishop stressed witness to faith. He said, "May the doors always be open in the household of faith.

"May the members of the household of faith always remember that although it is sometimes fashionable for Episcopalians to hire someone else to do the job for us, that is not valid ministry.

"We are called to be engaged, to meet and to share, to go forth into all the world to discover that the thing we have in common with the rest of humanity is our individual uniqueness; that black eyes can share faith and love with blue eyes,

that red skin and yellow skin and black skin and white skin can worship God and serve God together, and that the most practical opportunity is to serve God by serving and sharing with one another.

"Yes, that is the call."

Music for the services was provided by the boys choirs of Christ Church Cathedral, Indianapolis, and Grace Cathedral, San Francisco, the men and boys choir of Washington Cathedral, the choir of the University of the South, organ and brass ensemble.

SEMINARIES

Bishop Mosley Submits Resignation

The Rt. Rev. J. Brooke Mosley, Jr., has submitted his resignation as president of Union Theological Seminary in New York City.

"The seminary review committee has indicated to me its belief that new leadership will be required for Union Seminary in the near future," the bishop, 58, told the executive committee of the school's board of directors.

His resignation comes at a time when Union, long considered the country's pre-eminent seminary of liberal inclination, is having financial troubles.

The school is also caught up in internal tensions over its directions. Its troubles are seen by some as "symptomatic of the current malaise of liberal Protestantism."

Bishop Mosley said his resignation would be effective not later than November, 1975.

Consecrated in 1953, he was Bishop Coadjutor of Delaware until 1955, when he became diocesan. He resigned his jurisdiction in 1968 at the age of 55 and went to Union in 1970.

JEWS AND CHRISTIANS

Holocaust Pondered at N.Y. Cathedral Symposium

In a sense, everyone is a survivor and a victim of Auschwitz, it was agreed by participants at a symposium held at New York's Cathedral of St. John the Divine, on the subject: "Auschwitz: Beginning of a New Era."

The consensus: We are all victims because previous limits on human behavior were shattered and they cannot be reimposed; we are survivors because we did not die in the death camps devised by the Nazis and we cannot shake that inheritance and guilt for surviving.

Tempers flared in the final hours of the four-day meeting.

Survivors of Auschwitz and Dachau fought to be heard among scholars and laymen trying to deal with the reality and the images of the extermination of six million Jews in the Holocaust.

The symposium had many sponsors. Participants included Jews and Christians. The sessions began with a scholarly exchange of papers probing the Holocaust.

As time for comments by the audience grew short, so did tempers, and at times it seemed that the Jews, rather than the Nazis and their collaborators, were on trial.

When one young man in the audience quoted Hebrew scripture in his contention that the Holocaust was God's response to the Jewish rejection of Jesus, he drew a sharp retort from a panelist. If that were true, said Rabbi Irving Greenberg of New York, it would be a "mitzvah" (a good deed) "to be an atheist." Don't come before a group seeking to cope with what happened in death camps to preach to the Jews, he said.

Some points became clear in the discussions:

- No one is yet able to "explain" the

Holocaust, if that means satisfying listeners as to how and why it happened.

- Many Jews are preoccupied with the fear that the United States is approaching social and economic conditions in which they see another Holocaust possible.
- Christianity may be blamed in whole or part for the Holocaust, but there were practically as many reasons given for asserting this as there were speakers.
- Jews are beyond evangelism by Christians because the covenant of the Jews with God is still active and valid.
- There is willingness to criticize the state of Israel by some Jews who for their own reasons cannot criticize the Jews with whom they live. But Jewish self-criticism would be much livelier, Rabbi Greenberg suggested, if Christian support of deserving Jewish enterprises and beliefs were more common.

There was consensus on at least two points:

(1) Every generation must be drawn into the horror of the Holocaust or it will be forgotten until it is repeated. As Jews recall the Exodus and Christians recall the Resurrection, it should be written into each group's worship and into mutual worship, especially on the annual Yom Ha-shoah, the Day of (Remembrance of) the Holocaust.

(2) Jews and Christians can and must confront each other, with pain and hope but never despair, in trying to find meaning and response to the Holocaust, because neither can survive long if they turn away from those events.

It was agreed that no Christian or Jew is free to ignore the Holocaust or the lessons of faith which might arise from it.

COCU

New General Secretary and Associate Named

Dr. Gerald F. Moede, 44, a United Methodist clergyman who has served with the World Council of Churches in Geneva, has been named general secretary of the nine-denomination Consultation on Church Union (COCU). He was elected to succeed Dr. Paul A. Crow, Jr., COCU's first full-time general secretary.

Since 1967, Dr. Moede has been research secretary of the Faith and Order Secretariat of the World Council of Churches. In that capacity he has been responsible for aiding church union negotiations throughout the world.

COCU's executive committee has also announced the election of Dr. John F. Satterwhite, an African Methodist Episcopal Zion clergyman and professor at Wesley Theological Seminary in Washington, D.C., as associate general secretary.

The two new executives will take office in September at COCU's headquarters in Princeton, N.J.

NEWS FEATURE

Australian Bishop: Shinto-Military Revival Seen

A "resurgence of militarism" in Japan is being sparked in large measure by a revival of the Shinto religion, the Rt. Rev. Ian Shevill, Bishop of Newcastle, claimed.

The bishop, a recognized Australian authority on Shinto, wrote in a bylined article on the Japanese situation for the Sydney *Morning Herald*:

"The current military development may eventually prove as dangerous to the world and to Japan itself as was the belligerent spirit of that nation in the years before World War II."

He said that it seemed to him that Japan's "national religion had lost face because it had promised its people invincibility and the promise ended among the ruins of Hiroshima.

"Today, however, Shinto is undergoing a revival.

"The Japanese government has been fighting in the courts since 1948 to maintain possession of the sacred slopes of Mt. Fuji, but in May the Supreme Court bowed to the demands of the Sengen Shinto Shrine and confined government control to a fraction of the scalp of the holy mountain . . . granting the Shinto priests the rest."

The bishop noted the support of the Tanaka government for the nationalizing of Tokyo's Yasukuni Shrine, burial place of two million war dead. Yasukuni, he wrote, is Shinto's Westminster Abbey.

Bishop Shevill said the 100-year-old Yasukuni Shrine was created by Emperor Meiji, "who can be regarded as the founder of Japanese militarism. Before the war, the shrine was supervised by the army and navy ministries and during the war, worship there was obligatory for all Japanese irrespective of religious belief. Those who refused to worship were punished.

Many Christians, Buddhists, and constitutional lawyers have opposed re-establishment of the Yasukuni Shrine.

In his article, the bishop summarized the history of Japan's rearmament since WW II. The constitution of 1947, he recalled, renounced war, declaring that "land, sea, and air forces, as well as other war potential, will never be maintained."

In 1962, a National Police Reserve, begun in 1950, was renamed the National Safety Force and in 1964, the Self-Defense Force, he said.

"Today, the Japanese Army known as the Ground Self-Defense Force, has 180,000 men as well as a reserve of 360,000," the bishop wrote.

Although the size of the army is limited by constitution, it is training staff and non-commissioned officers at such a rate that its strength could be quadrupled at the stroke of a pen, the bishop said, adding that the army "is prepared to institute conscription, when it becomes politically palatable and has already computerized the names of possible conscriptees."

All told, the bishop wrote, Japan is pursuing "the same policy of readiness for expansion that Germany's military leaders followed after the Versailles Treaty."

Bishop Shevill said the combination of Shinto's revival and rearmament in Japan gives cause for other nations in the Pacific "to be watchful."

CHURCH HISTORICAL SOCIETY

New President, New Name, New Problem

Mr. Dupuy Bateman, Pittsburgh industrialist and member of the Executive Council, was elected president of the Church Historical Society at its annual meeting in Austin, Texas. He succeeds the Rev. Massey Shepherd, Ph.D., president since 1961.

During the meeting, Dr. Nelle Bellamy, church archivist, reported at length on the archival collections housed on the second floor of the library belonging to the Episcopal Seminary of the Southwest, Austin. Physical facilities, she said, have doubled in space during the past 12 years; the staff has more than doubled; and the budget item for care and preservation has almost tripled.

By 1984, the archives will have outgrown their present facilities. With this problem in mind, the society is setting up plans to deal with the future need of a larger and more permanent location for the ever increasing collection of records and manuscripts relating to the Episcopal Church.

The meeting also voted to change the society's name to The Historical Society of the Episcopal Church as one more easily understood by those outside the Episcopal Church.

The meeting was adjourned to meet again in Austin with delegates attending the annual conference of Episcopal historiographers.

CHARISMATICS

Fellowship Held in Cincinnati

Five hundred people attended the second annual Episcopal Charismatic Fellowship meeting in Cincinnati.

Principal speakers included bishops, priests, and laymen—the Rt. Rev. William H. Folwell of Central Florida; the Rt. Rev. William C. Frey of Colorado; the Rev. and Mrs. Dennis Bennett; the Rev. Graham Pulkingham; Gen. Ralph E. Haines, Jr.; Dr. William S. Reed, and from the Lutheran Church, the Rev. and Mrs. Larry Christienson.

The fellowship has on its rolls as mem-

bers the names of 1,000 priests and 2,000 laymen. It also has an association with similar groups in the Presbyterian, Lutheran, Roman Catholic, and American Baptist Churches.

RIO GRANDE

A Tithe for Missionary Outreach

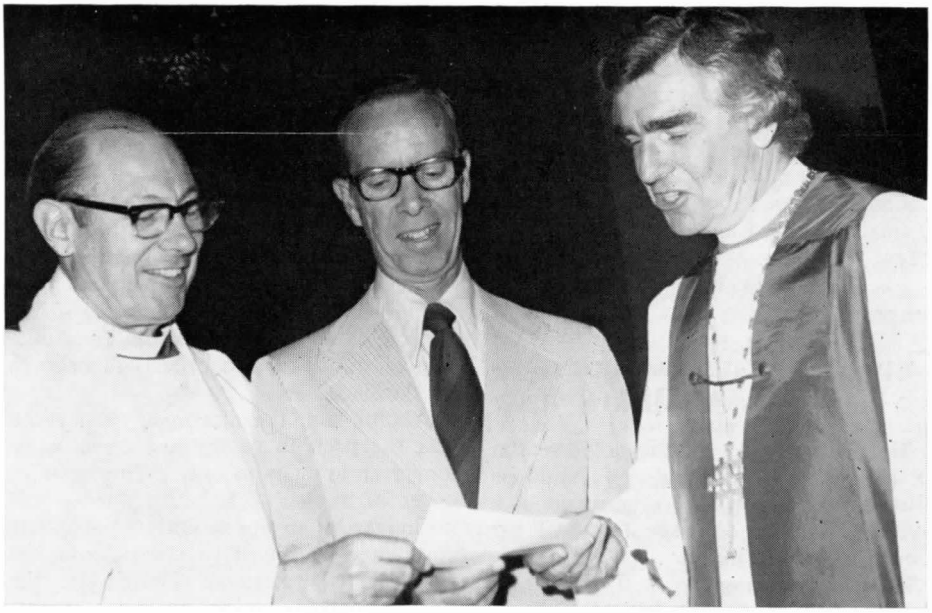
The Very Rev. John Haverland, dean of St. John's Cathedral, Albuquerque, N.M., practices what he preaches. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

On Pentecost Sunday, Dean Haverland presented the Rt. Rev. Richard M. Trelease, Bishop of the Diocese of the Rio Grande, a check for $210,283, a tithe from a $2,102,830 bequest to the cathedral. The bequest came from the Anna Kaseman estate fund which had been in trust for 10 years. Anna Kaseman, a member of the cathedral parish, willed the cathedral a little over a million dollars at her death 10 years ago. Recently when the estate was settled the fund had grown, with compounded interest, doubling its original amount.

Dean Haverland, the vestry and wardens of the cathedral voted to give 10 percent of the amount to the diocese for the endowment of the episcopate.

"It was a unanimous decision that this should be done to free the money which had previously been used for the support of the episcopate," Dean Haverland said. "The money our gift releases can now be used for missionary outreach," he added.

Dean Haverland and the vestry of St. John's Cathedral plan that future use from the income of the bequest be used for special projects and missionary outreach.



Dean Haverland (left), Richard Waddell, and Bishop Trelease
"Thou shalt truly tithe . . . the increase of thy seed. . . ."

SOUTH AFRICA

Churchmen Support Students' Plea

Several prominent churchmen have expressed support for a campaign for the release of all South African political prisoners, now being conducted by the National Union of South African Students (NUSAS).

In a letter to NUSAS, the Rt. Rev. Alpheus Zulu, Bishop of Zululand, said: "We pray that the powers that be will hear the spirit in which you are speaking and make the kind of response which will be helpful for the future in our beloved land. . . . I wish you to know how many of us appreciate the stance which young white people are taking in matters of race relations in this country. It is one of the most hopeful things you young people can be, in being so determined to identify with black folk that we shall in fact become one society and one community. It is difficult to see how South Africa can survive otherwise."

The Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland, gave an address before a meeting at the University of Capetown in which he said that "a whole society is imprisoned when one has to get out of it in order to be free, to be able to fulfill truly oneself. Political prisoners are those people who have become criminals because of conscientious objection to what they regard as an unjust society."

Such a society, Bishop Wood added, "breeds frustration which is then expressed in violence."

He cautioned that "it could be an arrogance on our part to press for the freedom of prisoners when we are so enmeshed in the political and social structure of this land."

Support for the students' action was voiced by Dr. C. F. Beyers Naude, director of the anti-apartheid Christian Institute of South Africa, in a letter to NUSAS and by Roman Catholic Archbishop Dennis Hurley of Durban in speaking to his archdiocesan synod.

SEMINARIES

Grants to Aid Faculty Salaries

On recommendation of the Conant Fund Committee, six grants have been approved for accredited seminaries by the Board for Theological Education. The fund was established some years ago to help provide increases in salaries for faculty.

Schools receiving aid at this time include Church Divinity School of the Pacific, $5,000 for each of three years to help underwrite the salary of a director of field education; Episcopal Seminary of the Caribbean, $7,000 for each of three years for a graduate program in pastoral psychology and supervised clinical training in counseling; Episcopal Divinity School, $5,000 for each of three years for appointment of a lecturer in black studies; Nashotah House, $6,000 for each of three years for the establishment of a continuing education program for clergy and laity of the area; Virginia Theological Seminary, $5,000 for each of three years for assistance in developing a black studies program through the use of adjunct professors; and Episcopal Seminary of the Southwest, $3,000 for one year for faculty salaries.

EPISCOPATE

Canadian Bishop Warns of "Emasculation" of Order

Anglican bishops will be "emasculated relics of all we have believed about the episcopacy" if the proposed merger of Anglican, United Church, and Disciples of Christ denominations in Canada goes through, said the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto, speaking to the annual synod of his diocese.

Authoritative sources say that the bishops of the proposed new church would be stripped of decision-making and administrative duties and left free to be "ministers to the ministers."

In the proposed united church "the bishop emerges as yet another personnel officer, denuded of the marks of episcopacy we have understood," Bishop Garnsworthy said, adding: "For us, bishops are not just of historical significance, but belong to the essential well-being of the church."

In an interview with newsmen later, the bishop said: "Of course what I've

said is a serious obstacle to union, but I have to be honest. The Plan of Union is okay if you can buy into it, but personally, I can't at this point."

The Anglican and United Churches in Canada have been discussing union, on and off, for 30 years. The Christian Churches (Disciples of Christ), a relatively small body in Canada, joined the talks a few years ago.

DIACONATE

Church of England Committee Urges Its Abolition

The order of deacons is not essential to the Church of England and should be discontinued, according to the report of a committee of the Advisory Council for the Church's Ministry.

Headed by Canon A. A. K. Graham, warden of Lincoln Theological College, the committee said ordinands should spend at least a year working as professional lay ministers before ordination as priests. And it said the importance should be stressed of all Christians carrying out the traditional deacons' work of service to the church and the community.

The report, recommended for discussion, commented at length on whether the ministry of the church required deacons, and the place of the diaconate in the early church.

Members of the committee said they "did not find sufficient arguments to justify our recommending to the church that the diaconate be reinforced by greater numbers in its membership or wider scope for its work.

"We were then faced with alternative possibilities: *either* the diaconate should be retained in the Church of England as a short probationary and intermediate stage through which pass all candidates for the priesthood, or the diaconate should be no longer retained in the church.

"In many respects the former alternative is the simpler; we should let sleeping dogs lie and certain practical advantages can be found in this solution.

"Prudence, for instance, may suggest that it is wiser not to upset the church's discipline and order for a cause as unimportant as the diaconate, and any alteration in the church's received pattern of ministry will certainly necessitate some administrative reorganization.

"But, having considered the office and work of a deacon, we see no reason to perpetuate it in our church; consciously to advocate the retention of an archaism or an anomaly is a course which, in reflection, became impossible even for the most historically-minded of the working party."

The committee accordingly concluded that the order of deacons—the third of the traditional orders of bishops, priests and deacons—is not essential for the church to carry out its work of worship, fellowship, service and proclamation.

One benefit of discontinuance, it also said, would be to clarify the duty laid on all Christians to offer positive service to the church. Another would be that deaconesses, who are not "female deacons," would be clearly seen as what they are—professional lay ministers, and that they and licensed lay-workers and Church Army officers would not be thought of as third- and fourth-class ministers.

The committee also said that if its main proposal, for the discontinuance of the deacon, is adopted, the status and function of the deaconess order will have to be clarified.

Abolition of the diaconate must mean that the position of the deaconess is no longer an ambiguous one. "With no third order of ministry," it added, "there will no longer be any possibility of her being considered within holy orders, and she will clearly be seen as belonging to the professional lay ministry. As a consequence, the ordination of deaconesses will become meaningless, and in time the term 'deaconess' may well be abandoned in order to avoid confusion."

ALCOHOLISM

Greater Use of Religious Communities Urged

A federally funded program of measures to combat alcohol-related highway accidents has so far failed to fulfill its promise in New Hampshire, an Episcopal clergyman with long experience in the prevention of alcohol abuse and abstention told a U.S. House subcommittee hearing, held in Concord, N.H.

The Rev. David A. Works told the hearing that the Alcohol Safety Action Program (ASAP) project had failed, in New Hampshire, to enlist the support of religious communities for measures to get the drunk driver off the road.

Fr. Works describes himself as a "recovering alcoholic" and for more than 20 years has directed the addiction research and education activities of North Conway Institute, an interfaith, ecumenical association with national ramifications. He was critical of what he termed a failure in the ASAP approach to get the religious communities actively involved in the effort.

"The churches, parishes, synagogues, and mosques form a major network for attitude and action definition in our pluralistic society," Fr. Works told the House subcommittee in his plea for a positive involvement of the religious communities in the work of combatting alcoholism.

The Living Church Development Program

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

Previously acknowledged	$16,494.25
Receipts Nos. 14,838-14,892, June 6-13	805.00
	$17,299.25

BRIEFLY...

■ Mrs. Nancie Oyama of Grace Cathedral, San Francisco, has been named the executive assistant to the Rev. Winston W. Ching, head of the Episcopal Asiamerica Ministry at the Episcopal Church Center, New York City. She is also a board member of the Asian Center for Theological Strategies and a member of the advisory council of the Episcopal Church Foundation.

■ The Rt. Rev. George A. Taylor, Bishop of Easton since Dec. 21, 1966 has announced his retirement effective St. Paul's Day, Jan. 25, 1975. The bishop will be 71 in November.

■ The Rev. Jose E. Chiovarou, C.P., is the new superior of The Company of the Paraclete and executive director of the Pennsylvania charity incorporated under the same name, succeeding the Rev. Robert C. Harvey, now rector of All Saints', Bergenfield, N.J. Fr. Chiovarou is also vicar of the Church of the Holy Spirit, Matagalpa, Nicaragua, C.A.

■ The U.S. Senate has passed a bill which would significantly reduce the impact of scheduled postal rate increases for non-profit users of second class mail. Under the 1971 postal rate schedule, the increases were to be phased in over a 10 year period. The proposed bill would lessen the impact by giving non-profit users, such as religious publications, an additional 6 years to adjust to the increase.

■ "The eagerly expected Land Rover bought with trading stamps by the children of Wales, arrived and stands outside my house in all its glory of fresh paint," writes the Rt. Rev. John R. W. Poole-Hughes from Tanzania (Africa). The bishop also reports that the inscription on the side of the car in Swahili, Welsh, and English "has caused much comment."

■ Horacio Moreira Bueno Filho was appointed a missionary to Canada by the Most Rev. A. R. Kratz, Archbishop of the Ireja Episcopal do Brasil, at the request of the Anglican Church of Canada. The young South American, trained in theology and law, is working with a four member Anglican-Roman Catholic team in an area of Toronto where there is a large Portuguese population.

■ A Eucharist according to the First Prayer Book of King Edward VI was held in Trinity Cathedral, Pittsburgh, with the permission of the Rt. Rev. Robert B. Appleyard, diocesan. Sponsors of the service were the Church of the Good Shepherd, Pittsburgh, and the American Church Union.

Anglo-Roman Reunion —

What About It?

By H. B. LIEBLER

The Anglo-Roman dialogs within the last few years have brought forth fruit and the first step towards the reunion of the two great historical churches of the West has been taken. With the announcement of the agreement on ministry came also the warning that the next big question regards the papacy. In view of the widespread notion among Episcopalians that the Anglican Communion rejects the papacy it is vital that we "take a new and hard look" at this and related matters.

It has often been said that if a thing is said often enough it needs no proof but is accepted as obvious truth. The pity of it is that the thing that is said is not obvious truth or any other kind of truth. It's just "one of those things that everybody knows."

To start with, everybody knows that at the Reformation the Anglican Church rejected the papacy.

Facts are to the contrary. It didn't. The late Sir Maurice Powicke, regent professor of modern history at the University of Oxford, opens his book *The Reformation in England* with the words "The one definite thing which can be said about the Reformation in England is that it was the act of state." The late Bishop G. C. A. Bell, in his book *A Brief Sketch of the Church of England* writes: "It was not a new church that he (King Henry VIII) was reforming. He was reforming the old church." And this: "The Reformation was carried through by King and Parliament." Dr. H. Edward Symonds, in a popularly written book, *What Happened at the Reformation?* wrote: "In Elizabeth's reign . . . the reforming laws . . . reformed book . . . took place by the sole act of the civil power."

The above quotations could be multiplied, but they alone would be enough to explode the false idea that the separation from the papacy was an act of the church. What reforms were effected were effected by the state. The naive claim that since Parliament was composed largely if not entirely by members of the church, the Reformation was an act of the church cannot be seriously entertained. Was the Declaration of Independence an act of the Church of England in the colonies? Both Lords and Commons had gained financially by the confiscation of monastic lands, and were in no mood to have the Pope say they must be restored.

The steps of the English Reformation have been conveniently classed into five, as follows:

1. The Royal Supremacy. The whole body of the clergy of both Convocations (Canterbury and York) were put under technical arrest and subjected to a fine of about a half million dollars on trumped-up charges of violating dead-letter statutes. Thus subdued, they were forced to acknowledge the king as "Supreme Head" of the church in England. Even under such pressure they refused even to consider it until the phrase was weakened by the words "so far as the law of Christ will allow"—which in the minds of the priests could well mean "not at all." It took more than thirty sessions of the united Convocation to come to this point, and even then the vote was by silence, which "gives consent," and not by any positive affirmation. *The Oxford Dictionary of the Christian Church* says "the clergy were blackmailed into submitting to the Royal Supremacy."

2. The forbidding of appeals to the Pope. This was accomplished by an "Act in Restraint of Appeals" and the "Annates Act" which cut off their only earthly protector from the clergy.

3. The suppression of the monasteries had been prepared for by Cardinal Wolsey, who used the resources of the religious houses for the founding of much needed schools. But the massive suppression was the work of Henry. Since monasteries were exempt from episcopal jurisdiction and depended directly on the papacy, step #2 made them easy marks for royal plundering, and the King's creditors and favorites were the beneficiaries. Of course, evidence for scandalous and evil living was produced to justify the confiscation; inquisitors were told to bring in such evidence, and they knew their jobs and did it. Like the others, step #3 was an action of the state resisted by a helpless church.

4. The boy king, Edward VI, under the tutelage of convinced Protestant protectors, willingly set the royal seal to the destruction of altars, images and other works of art in the churches. The same royal injunctions fixed the deprivation of clerics who adhered to the ancient faith and practice; denied the privilege of preaching to all who would not conform (they were compelled, instead, to read homilies containing "godly" i.e. Calvinistic doctrines); the first *Booke of Common Prayer* was enforced by militia with cannon—and when the militia refused the assignment, foreign and carefully selected Protestant mercenaries took their place. Informants were sent to all parishes to inform against priests who continued to use the old books. More priests and lay folk were murdered in the reign of the boy king than in that of his successor, unjustly called "Bloody" Mary. Step #4 was state action, resisted by a powerless church.

5. The last step is known as The Elizabethan Settlement. It was a wise move, possibly the only one which could have seen this great monarch through the problems confronting her. Certainly her legitimate claim to the throne and the carrying on of empire-building in the New World by grasping what she could from Catholic France and Spain were involved in the move. To unite her realm and to interfere as little as possible with the religious convictions of her subjects was, it would seem, her chief aim. She has been quoted as saying "I will make no window into any man's soul." It was in no sense an act of the church; on the contrary the mind of the English church was expressed in no uncertain terms in a document issued by both Convocations on Elizabeth's accession—it called for a continuance of "the old religion" and specifically mentioned the real presence, sacrifice of the mass, the supremacy of the pope and the claim that matters concerning doctrine, the sacraments and dis-

---

The Rev. Canon H. B. Liebler is the founder of St. Christopher's Mission to the Navajo, author of several books, and honorary canon of St. Mark's Cathedral, Salt Lake City, Utah.

RNS

Egyptian icon of St. Peter: After he spoke "all kept silence."

cipline belonged not to a lay assembly like Parliament, but to the lawful episcopate. The document was presented by Bishop Bonner to Sir Nicholas Bacon, Lord Keeper of the Great Seal. No answer; and no evidence that it ever went farther. Step #5 was the work of monarch, not of the church.

Lest we be tempted to over-simplify and label monarchs and Parliaments as "the bad guys" and ecclesiastics "good guys" it must be emphasized that reform was greatly needed. But it is clear that the so-called Reformation did not effect the reforms that were crying to heaven for action. Chief among the abuses were ignorance of clergy, absenteeism, pluralities (the holding of a number of livings by one priest who hired curates to do the pastoral work while they lived in ease on the income) and the sale of benefits. The late Dom Gregory Dix, O.S.B. sums it up in his masterly work *The Shape of the Liturgy:* "Every mediaeval abuse in the ecclesiastical machine—pluralities, non-residence, simony, ignorance among the parochial clergy—was still rampant in Elizabeth's reign. More than one of the bishops were publicly scandalous and the general standard of clerical life was probably a good deal lower than in any other period in our history. Neglect of the people's communion except at Easter was replaced by neglect of the eucharist on many if not most of the Sundays of the year. Alleged abuses of the confessional were replaced by all but complete neglect of the ministry of reconciliation. Concubinage was replaced by legal matrimony, which was usually to barmaids or at best rustic and illiterate damsels—it was many years before a 'lady' would marry a priest."

As to the Book of Common Prayer—its authority was that of an appendage to an Act of Uniformity by Parliament in 1549; the Books of 1552, 1559 and 1662 (the current one in England) had like authority. This last was submitted to Convocation "for approval" — not for criticism or correction much less for ecclesiastical authorization. Our own Book in America, that of 1789, was the first ever to be issued by church authority alone.

But if the Church of England didn't reject the papacy, how did it come about that anti-papalism was so prevalent in the church's ranks? Good question. There were many contributing causes. The excommunication of Elizabeth certainly riled most of England; the Gunpowder Plot ("ne'er be forgot"), the Armada with the pope's blessing all helped. But actually it was not until the accession of William of Orange who became king of England because he had married a Stuart, Mary, that Anglo-Roman reunionists were driven underground until they emerged following the Tractarians.

But "every one knows" that papal claims are based upon the supremacy of Peter, which is a pure invention. I recall reading in the "Questions and Answers" column of a (privately published) church paper a question from an Episcopal lady who was distressed because a Roman Catholic friend had tried to prove Peter's supremacy by the "Thou art Peter" reference. The "Answer," as I remember it, was to the effect that if the Roman Catholic lady had known Greek, she would have known that *Peter* is masculine and *rock* is feminine. Q.E.D. Is it necessary to remember that Jesus spoke not Greek, but Aramaic, the current colloquial dialect of Hebrew, in which language the word for rock is masculine? A childish thing, but still taken seriously by some.

The facts are that both the scriptures and the earliest church writings which touch on the matter bear uniform witness to Peter's pre-eminence. May I ask the reader, before reading further, to recall that the Anglican church did not reject the papacy? Let's not develop a guilt feeling for being disloyal to our church! The state did it, not the church.

In every list of the Apostles in Scripture Peter is named first and is called "first"—*protos*—meaning not just #1 of 12 but first in office, in dignity like the Latin *Primus*. It is significant that the traitor Judas is named last, while there seems to be no pattern of order in the other ten names. Peter is named first among the three who were chosen to be witnesses of the Transfiguration, the raising of Jairus' daughter and the Agony in Gethsemane. He was named "the Rock" by our Lord at the time of his being called as a disciple (John 1:42) as well as at the time of his witness to Jesus as "Messiah, Son of the Living God" (Matt. 16:16). Episcopalians have been exposed to lists of early Christian writers who refer to Peter's declaration of faith as the rock on which Jesus is to build his church (Matt. 16:18) but to date no Anglican isolationist has produced such a list of those who say Peter was *not* the rock. The two ideas are not mutually exclusive.

Galatians I and II give important evidence. From the story given in Acts of

Paul's conversion one might leap to the conclusion that he preached the Gospel right after receiving the Holy Spirit and his eyesight at the laying on of Ananias' hands—but the story must be read in the light of the account in Galatians, where it is evident that he first made a retreat, then went to Jerusalem "to see Peter." Apparently, given Peter's acknowledgement of his divine calling, Paul went forth to preach.

Paul's words later "I withstood him (Peter) to the face" have been curiously twisted to convey the idea that Paul did not acknowledge Peter's headship. Quite the contrary: a man may simply *tell* an equal or an inferior that he is making a mistake in some policy (and this was a matter not of doctrine but of policy) but "I withstood him to the face" has meaning only as addressed to one's superior. An executive will tell his clerks what to do, but if he disagrees with the big boss he withstands him to the face.

Obvious Fact

The obvious fact that Peter was the spokesman for the twelve would be inconsequential if it stood alone—in most groups there is one who is more forward-speaking than the rest and not necessarily as a result of election or appointment. Different is the speech of Peter on the day of Pentecost when 120 believers received the outpouring of the Holy Spirit and Peter alone proclaimed the saving Gospel. At least, St. Luke records only that speech.

A less than careful reading of the account of the Council of Jerusalem in Acts 15:16 ff., has left some readers with the idea that James, not Peter, was the one in command. But it was Peter who proclaimed it under the guidance of the Holy Spirit. After he spoke "all kept silence." Throughout the Book of Acts we find just what we would expect from the other New Testament sources: Peter is named first in the lists, he orders a successor to Judas to be chosen, in answer to a question addressed to all the disciples, Peter answers (2:38) on behalf of them all.

So conservative an Anglican scholar as Dr. T. C. Jalland, in his Bampton Lectures at Oxford in 1942, quotes with approval Professor Turner's words of some years earlier: "We of the Church of England have failed . . . to give its due weight to the testimony supplied by the New Testament, and in particular by the Gospels, to the unique position there ascribed to St. Peter." Dr. Jalland continues: "The extensive authority assigned to St. Peter in the 'Tu es Petrus' is amply supported . . . we seem to find the true explanation of the frequently recurring phenomenon that, whether it be in Jerusalem, Antioch, Iconium or Corinth it is St. Peter's position which has to be taken into account. It is Simon the Rock alone whose attitudes appear to possess a certain finality and from those decisions there would seem to be no appeal."

But "everybody knows that the Bible doesn't mention Peter being in Rome, or handing on his position to any one else."

How true! Nor does it mention the crowning of Charlemagne or the voyage of Columbus to America, or any other historical facts which happened after St. Paul's two years' residence there. The evidence from silence is never conclusive, but it works both ways. If Peter had assumed an authority that was not his by right, there would have been outbursts. The reference in I Peter 5:13, might not suffice to establish a point of doctrine for the whole church—but I Peter is widely if not universally accepted as genuine (not so II Peter) and few have doubted that "Babylon" is Rome. Outside of the New Testament writings, Eusebius in his *History of the Church* mentions Peter being in Rome, certainly Clement, the third after Peter, claimed himself the successor to Peter while his namesake of Alexandria, commenting on I Peter, and also Tertullian—all "names to conjure with" (if they support our position) bear out the universal tradition.

Doctrinal Position

But we Episcopalians all know that, next to the Bible, our doctrinal position is set forth in the Articles of Religion, which are violently opposed to anything Roman. Everybody knows that!

It may be that the very small type used in printing the Articles in the back of the Prayer Book, or the fact that they are said to be read mostly when sermons are tiresome, contribute to a careless reading of the Articles. It is a fact that the Articles are concerned with errors of the Reformation, but not one of them is contrary to the papacy or any Catholic doctrine. They were composed in the reign of Queen Elizabeth I, in an effort to restate the faith of the church in terms that would not alienate the vast numbers of people who had been turned favorably to "the new religion." The technique used was exceedingly fine. On the Papacy it said: "The Bishop of Rome hath no jurisdiction in this realm of England." The title of the Article is "Of the Civil Magistrate" and can refer to nothing further than the pope's claim to reverse any court decision. *Realm*, it says, not *church*. This article does not appear in the Episcopal Church's *Book of Common Prayer*—the revisers obviously recognizing that it was one of the civil, not religious, matters dealt with. Of celibacy Article XXXII says "Bishops, priests and deacons are not commanded by God's law either to avow the estate of single life or to abstain from marriage." Quite true, as any Roman Catholic would agree. Celibacy rests upon canon law alone, which is not God's law, and can be changed by a stroke of a pen in the hands of the proper person. Many people are under the impression that Roman Catholic priests take a vow of celibacy at ordination. Not true. The nearest approach is the exhortation to the candidates for subdiaconate "If you have been drunkards, now be sober, if you have been lustful, be chaste (*honesti*)." The condemnation of transubstantiation cannot be understood without a knowledge of the subtle changes of meanings of words. Substance came to mean essence and not "that which stands under" something else. And the article is clear in not condemning the Catholic doctrine, as it classes transubstantiation as among things contrary to Scripture which as we all know records Jesus as saying "This is my body." No sign, symbol, or figure, but *is*.

The strongest Catholic Article is probably #XX, "The Church hath power . . . and authority in controversies of Faith." That is the teaching of the whole church, witnessed by her appeal to ecumenical councils.

For us to seek full reunion with Rome is to promote the return of all Christians to one body, and so make it possible for the world to be converted to Christ. We don't seek reunion because we "love everything Roman" but we want to carry out the will of our Saviour, who prayed in his agony that his followers might be one—in a unity comparable to the unity of the Father and the Son (not just a compromise to save money and duplications of efforts). I have repeatedly heard unbelieving intellectuals say, in effect, "We haven't time to look into the merits of three hundred denominations, and until Christians decide among themselves what the Christian religion is, we can't be bothered."

Following the Example

In seeking reunion with Rome we are following the excellent example of many of our Protestant brethren; Methodists, Lutherans, Presbyterians and even some Baptists have reduced the appalling number of denominations by uniting with those of a common faith. It is conceded and accepted by many if not all that we and the Roman Catholics have a common faith. We now realize, as only a few far-seeing scholars did a generation ago, that we came to differ after our separation and we did not separate because of differences. The separation was on political and economic grounds, not theological.

Anglo-Roman reunion will not, of course, completely effect Christian unity which alone can make possible the conversion of the world to Christ (John 17:21) but it will be a tremendous step in that direction. Many believe that the Eastern churches are waiting for us to lead the way, and certainly the more conservative Protestants will "see that God is in our land" and will seek that unity which is in accord with the will of their (and our) ever blessed Saviour.

EDITORIALS

What Is Cruel — What Is Kind?

Something that must strike some people as rather odd is getting underway in England. Sponsored by the Order for Christian Unity (OCU), an ecumenical Christian group, it is a crusade against cruelty. There's nothing especially odd about that, in itself; but the specific cruelties on which war is being declared include such things as euthanasia, abortion, broken homes, and "the wrong kind of sex education"—presumably, sex education that encourages uninhibited sexual freedom.

What the OCU is calling cruelties are practices commonly proposed and defended as kindnesses. Proponents of euthanasia speak of putting the hopelessly and agonizingly ill out of their misery, as a kindness. Abortion is usually recommended as a kindness to the mother or to the unborn child. The break-up of a home, when prescribed, is usually urged as a prevention of further cruelty to somebody. The case for unrestricted sexual expression normally follows the same humanitarian line.

These "crucial modern cruelties," says the OCU, are "too often today sold to the public as modern benefits."

Whether one agrees entirely or partly or not at all with the reasoning, Christians who profess the law of kindness as one of their rules of life do well to consider, always, whether an act which seems immediately kind is ultimately so. The OCU crusade challenges Christians to consider the ultimate possibilities of any action motivated by a loving and kind spirit. Can an immediate kindness be an ultimate cruelty? Is it sometimes necessary, as Hamlet put it to his mother, to be "cruel, only to be kind"? It's something that needs to be thought about, in all such decisions.

But Is it Situational Ethics?

In his most recent comment on the presidential tapes Billy Graham expresses a deep disillusionment about the character of his friend in the White House, but affirms his continuing friendship. In the Christian art of combining candor with charity Dr. Graham sets a very high standard for the rest of us to aim at.

One statement in his comment calls for a question about terms. He said that "a nation confused for years by the teaching of situational ethics now finds itself dismayed by those in government who apparently practiced it." Our question: Is "situational ethics" the right label for the "ethics" of Watergate?

The moral motivation of Watergate, as the tapes make clear, was this: Anything goes if it seems necessary to re-elect the President.

As we read the situational ethics of people like Joseph Fletcher they say nothing like that. Christian "situationists" hold that the only right moral motivation for any action is love, but that the specifics of the action must be determined or at least conditioned by the specifics of the situation. Situational ethics is a kind of moral pragmatism.

Watergate ethics is a kind of cynical opportunism that becomes immoral by its betrayal of the public trust.

Dr. Graham may be right in thinking that we've had too much situational ethics; how you feel about that will be determined by what you think of situational ethics. But we have to think he is wrong in saying that what we hear from those tapes is situational ethics. It isn't any ethics at all. It is moral gangsterism.

A Prayer for

THE NATION

BLESS, Lord, the bright land Thou
hast lifted between the seas;
Her lonely wilds,
Her gentle earth 'neath man's
taming hand;
And the striving cities builded
there.

BLESS the fairness of her freedom
in battle defended,
by law enshrined;
Mark of Thy love on every human
brow.

BLESS, O God, our country:
In the teeming gifts her people
bring,
And the vision that unites them
all,
Until upon this continent Thy
truth be purified, Thy glory
become our crown;

through Jesus Christ our Lord.
Amen.

Francis B. Sayre, Jr.

From *For All the States*, © 1972, National Cathedral Association. Reprinted with permission.

Books

THE MONK OF MOUNT ATHOS. By **Archimandrite Sophrony;** tr. by **Rosemary Edmonds.** Mowbrays (An Episcopal Book Club selection). Pp. 124.

The Book of Wisdom begins with this counsel: "Think of the Lord with a good (heart) and in simplicity of heart seek him." It is one of the first lessons for Whitsunday in the Prayer Book lectionary. Staretz (monk) Simeon Ivanovich Antonov Silouan certainly followed Solomon's admonition and in this little book we discover the fruits of such a seeking. Possibly becoming sentimental or a little wiser in later years, this reviewer found himself offering the petition with which the archimandrite closes the book: "Staretz Silouan, pray to God for us."

This small book offers a delightful presentation of the divine wisdom and insight granted to this simple and unlettered Russian carpenter-soldier. Through prevenient grace God led this responsive servant to the monastic peninsula of Mount Athos where, during his some 46 years there, he "did think upon the Lord with a good heart." Here the staretz came to believe and teach that even if the church were to be bereft of all her liturgical books, the Old and New Testaments, and the works of the Holy Fathers, sacred tradition would restore the Scriptures; their essence would be retained, expressing that same "faith which was once delivered to the saints."

The Western Church, as well as the Eastern Church, needs great scholars; but also sorely need those simpler, less educated souls so beautifully described in the Beatitudes. In a real sense they are our truest educators.

While not a mine of information regarding Eastern monasticism, the book does give helpful insight into Orthodox monastic devotional life as well as into the life of this simple monk who truly believed in obedience to our Saviour's exhortation, "Love your enemies," and felt this was the yardstick of the soul's unity with God.

This is an unusual book and difficult to review in the conventional manner. This reviewer can only suggest and urge: Keep it near at hand at all times, and it will constantly bring you back to him who is the fountain-head and well-spring of all grace.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church
Kansas City, Mo.

SECRECY IN THE CHURCH. By **Richard N. Ostling.** Harper & Row. Pp. 173. $6.95.

Churches generally have a vital need for imparting valid, accurate and balanced information to their members but the hierarchies persist in policies indicating they believe the business of the denomination is primarily their own.

This analysis, by a reporter with long experience in covering news of religions, concerns itself primarily with the Roman Catholics but always shows that Protestant entities often labor under an unenlightened philosophy respecting their public relations.

Mr. Ostling traces, with the benefit of substantial research, the developments in the Roman Catholic Church of an openness in its early days to a posture of extreme secrecy and then a grudging relaxation of its strictures against publicity, especially respecting financial and administrative matters.

He cites recent pronouncements by various church bodies indicating a recognition of the faithful's need and right to know what's going on in the church, theoretically setting the stage for greater openness, such as permitting both secular and religious publication reporters to attend meetings in which critical decisions are made.

A more realistic, or perhaps cynical, view of these declarations suggests that they are seriously hedged by a deeper concern for the benefit of the top establishments and the insurance of their continued power. There is implicit in these policy declarations a greater emphasis on the media's responsibilities than a pledge for exercising the duties of the news sources.

Censorship takes two broad forms; one directly controlling what is published, and often more devastating for honest reporting than the refusal to provide information.

Direct control over what is printed, such as that exercised by bishops over diocesan newspapers and magazines dependent upon subsidies, is self-defeating, as Mr. Ostling documents by citing the low estate of many such publications and the consequent rise of independent papers dealing with church topics.

He points out properly that clerics often cannot distinguish between reporting what a dissident might have to say about church policies and actions and taking an editorial position on the argument. A broad and balanced coverage of the news is vital to the people understanding issues, regardless of whether it disturbs the bishops and other hierarchy members.

The book sometimes is heavy reading but well worth the effort for anyone who wishes to understand the nuances of information distribution.

FRANK STARZEL
St. John's Cathedral
Denver, Colo.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board $700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

FOR GIRLS

ON TOP OF A HILL IN CLEAN AIR
An hour from New York
ST. JOHN BAPTIST SCHOOL FOR GIRLS
Mendham, N.J. 07945
Where girls are *first*
Grades 7-12, Boarding & Day. Accredited. Small Classes. Tel. 201-543-4161

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only $5.20 a month for a four-week month, and $6.50 a month for a five-week month, but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each. Send orders to:

THE LIVING CHURCH
407 East Michigan Street Milwaukee, Wisconsin 53202

CLASSIFIED

advertising in **The Living Church** gets results

BOOKS

"RETURN TO EDEN: A Play about Ecology" by Charlotte Baker. Short, simple to produce. $1, 3/$3, 10/$4. "Joy in the Lord" by Granville Williams. SSJE. The Christian life. $2. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

ST. THOMAS CHURCH, NEW YORK CITY. 150th Anniversary Book (1823-1973). $5.00 each. Write: 1 West 53rd Street, New York, N.Y. 10019.

CAMPING

WILDERNESS Experiences for young people. Backpacking, survival, travel for teenagers. Coed. Jim Stewart, Box 12586, Albuquerque, N.M. 87105.

CHANGE OF ADDRESS

ALTAR BREAD department of St. Mary's Convent is now located at 3288 N. Lake Drive, Milwaukee, Wis. 53211. Telephone (414) 332-5050. Formerly in Kenosha, Wis.

FOR SALE

NINETY minute blank cassettes. Five $7.00. Alexander, 5543 Spaulding, Chicago, Ill. 60625.

POSITIONS OFFERED

CURATE wanted for parish in Florida. Please send inquiries to Box B-129*.

PRIEST, self-sufficiently retiring in southwest Florida to assist growing edge church. Reply Box E-128.*

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

POSITIONS WANTED

DIRECTOR of Christian education desires parish position. Graduate of Christian college with B.A. in Christian education. One year's parish experience which included administration experience of Christian education program. Responsible for Christmas and Lenten programs, Church School, VBS, Bible study, adult education, parish and hospital visitation, EYC. For more information, resumé and references upon request. Reply: Suzanne Devine, 274 N. Brow St., East Providence, R.I. 02914.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-130.*

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

CLASSIFIED ADVERTISING RATES
(payment with order)

(A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, $2.00.

(B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus $1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.

(C) Resolutions and minutes of Church organizations: 15 cts. a word.

(D) Copy for advertisements must be received at least 20 days before publication date.

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

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

LETTERS

Continued from page 4

church looks more like men interposing themselves between women and God in ways that disregard the Christian teaching that all are one in Christ. Human beings are apt to do a certain amount of anthropomorphizing in describing God and our relationship with God. To include "maleness" and "femaleness" as acribed by our own cultural mores in theological arguments is absurd; we may attribute to God characteristics we associate with one human sex or the other, but God is above and beyond this sort of differentiation. If we establish practices in spiritual matters along these lines we have put our own imaginings into worship Jesus told us should be in spirit and in truth.

Nothing could be more indicative of the confusion and pure prejudice at work in the church than the inconsistencies in the activities women are allowed to perform. In some parishes women are lay readers and in others they can do no more than fill the pews in public worship. In every case women's activities are determined by men, not personal decision, inspiration or call of God; there is no freedom of religion for women. So many of the men who are supposed to symbolize Christ are ignorant of how angry and sick at heart women are over the disparagement and callousness of opinion and action by spiritual leaders. Women live in a society that delimits them and is quick to write them off, and in the Christian community they find more of the same and no rest for their souls.

God created human beings male and female; the sexes are not the same, but they are not exclusive either. God does not show partiality; people are the ones who make value judgments. Sexual differences are temporal ones and must not be extrapolated into prejudicial spiritual dogmas. As Christians, Christ is in all of us and we are all in him; we are all branches on the same vine. We are all told to be fruitful and to let our lights shine forth. Christians cannot tell one another how much light to shine or how many of their talents to bury.

Fr. Rutler wrote that he was not alone. I know only too well he is not. But I am hoping and praying his company gets smaller and smaller.

MARY C. ROUNTREE, Ph.D.

Hampton, Va.

That Word "Catholic"

I am a regular reader of your magazine and am a Roman Catholic. I consider your publication not only interesting but also a true consensus of the Episcopal Church. You must permit me, however, a little nitpicking.

I have become increasingly aware that the terms "Roman" and "Roman Church," in reference to my religious persuasion, have been cropping up in many of the articles and letters in TLC as well as other church magazines. I feel that the time is ripe to point out that I do not belong to an ethnic church.

I am a member of Blessed Sacrament parish, which is a part of the Archdiocese of Los Angeles, which in turn is in communion with and acknowledges the primacy of the See of Rome. I am not a citizen of Rome, I do not own a toga, nor do I even have any Italians in my ancestry. The overwhelming majority of the members of my church can say the same!

If "Roman Catholic" needs to be abbreviated, how about "Catholic"?

RICHARD J. TUSSEY

Los Angeles, Calif.

> Because the Roman Catholic Church is not the only Catholic church. To call it the Catholic Church, *tout court*, makes no more sense than to call it the Episcopal Church: it is episcopal *inter alia*. **Ed.**

A Renewing Parish

Recently Jean Davis [TLC, May 26] wrote about the picture of the Rev. William Wendt in a clown suit on the cover of TLC, May 5.

Not long ago I was in Washington, D.C., and attended the eucharist on Sunday at the Church of St. Stephen and The Incarnation of which Fr. Wendt is rector. It was one of the most inspiring and meaningful experiences of worship I have ever attended.

A large congregation was present, composed of a wonderful cross-section of life, children were everywhere, there was magnificent participation in the service. The intercessions touched every phase of life, and everything was done to include me — a stranger — in the offering. More people reached out to me — including the coffee hour following — than I ever remember experiencing in any other church. I felt caught up, renewed and strengthened. It was a real celebration of thanksgiving.

I do not suppose Fr. Wendt wears a clown suit very often. It makes little difference. In any event his leadership has created a parish where worship is a joy and a renewing experience.

(The Rev.) DONALD R. WOODWARD
The Church of the Holy Communion
New York City

Greenbookery

In TLC of May 12, one Robert Shackles wrote rashly of what he called "Greenbookery."

Fr. Shackles has, in the company of a good many other Episcopalians, missed the point almost completely. He says: "Our leaders seem convinced that if we change some words, we will be changing people." But nowhere in all of the Prayer Book Studies which apply to recent trial services is such an idea even remotely stated.

Fr. Shackles himself says: "Words do not change people; people change words." Yes, indeed—and that is what is happening in the Episcopal Church today. The tabulation of the questionnaires from tens of thousands of Episcopalians as reflected in the report of the Standing Liturgical Commission to the recent General Convention suggests that the people want to change the words.

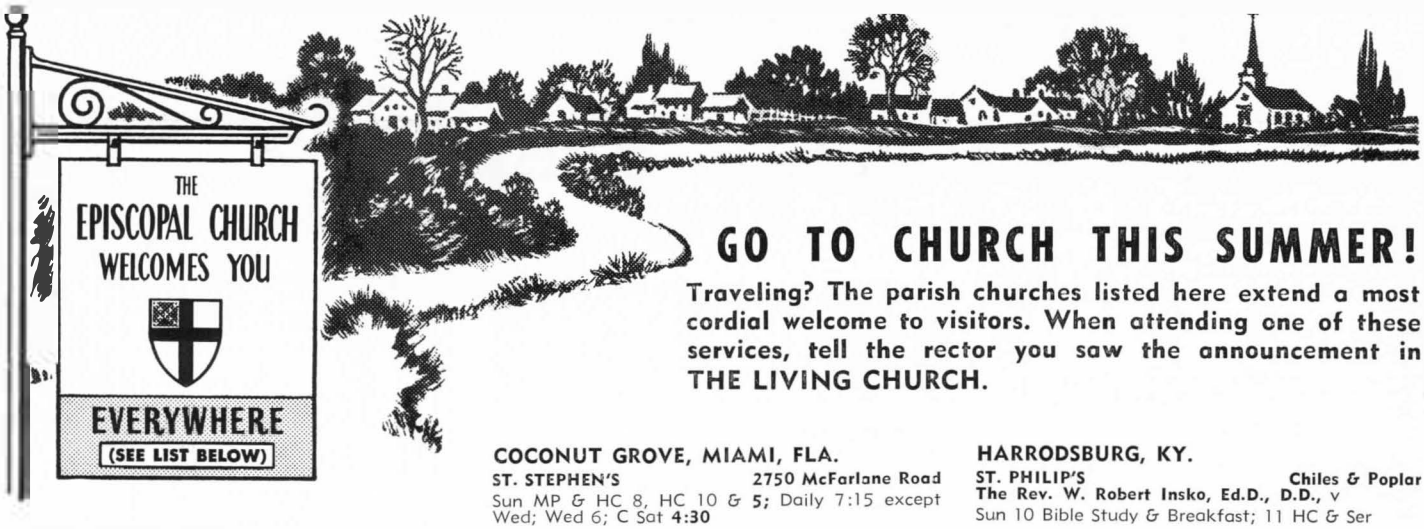
Not surprising when one considers that the language spoken today is somewhat different from that spoken in 1549.

Again Fr. Shackles says: "Let time and devotion's experience dictate 'liturgical renewal' . . ."—Unless I am much mistaken, that is precisely what is occurring in the church right now.

But "Greenbookery"? Really, Fr. Editor!

HARRY T. COOK II

Detroit, Mich.



GO TO CHURCH THIS SUMMER!

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

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

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

MARYSVILLE, CALIF.
ST. JOHN'S — **8th and D Streets**
Between Lake Tahoe and San Francisco
Sun H Eu 8; 10. Thurs 9:30

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

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

DENVER, COLO.
ST. BARNABAS — **2120 E. 13th Ave. (Cor. Vine)**
The Rev. Gilbert E. Dahlberg, r
Sun HC 7:30 & 10

ST. MARY'S — **S. Clayton & Iliff—near Denver Univ.**
Sun Masses 7:30, 9, 11:30, **6;** ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat **4:30-5:30, 8-9**

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

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

ST. PAUL'S — **2430 K St., N.W.**
Sun Masses 7:45, 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**

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.

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**

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

LANTANA, FLA.
GUARDIAN ANGELS — **Cardinal at Hypoluxo**
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), **6**

PINELLAS PARK, FLA.
ST. GILES — **8271 52nd St. N.**
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; **6:30;** Wed H Eu 10

ATLANTA, GA.
OUR SAVIOUR — **1068 N. Highland Ave., N.E.**
Sun Masses 7:30, 9:15, 11:15, **7:30.** Daily Masses 7:30; Tues & Fri 7:30, **7:30.** 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

CATHEDRAL CHURCH OF ST. LUKE AND ST. PAUL
CHARLESTON, S.C.

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

BOSTON, MASS.
ALL SAINTS' — **At Ashmont Station, Dorchester**
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon **5:30,** Tues & Fri 8, Wed 10, Thurs & Sat 9

OAK BLUFFS, MARTHA'S VINEYARD, MASS.
TRINITY CHURCH (Across from the boat wharf)
The Rev. B. Linford Eyrick, p-in-c
Sun HC 7 & 10:30

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

KANSAS CITY, MO.
ST. AUGUSTINE'S
"The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.
ST. NICHOLAS' — **Sulphur & Main**
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.
ST. THOMAS — **16th at Harlan**
The Rev. Corl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

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

BOULDER CITY, NEV.
ST. JUDE'S RANCH FOR CHILDREN — **Boulder Hwy.**
Rev. H. A. Ward, Dir.; **Srs. of Charity,** Staff
Mass: Sun 10; Weekdays 8

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

DOVER, N.H.
ST. THOMAS' — **Locust & Hale Sts.**
The Rev. Perry F. Blankenship, r
Sun 8 & 10 Eu; MP 2S & 4S at 10

BEACH HAVEN, N.J.
HOLY INNOCENTS' — **Engleside & Beach**
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

NEWARK, N.J.
GRACE CHURCH — **950 Broad at Walnut**
The Rev. G. Butler-Nixon, r; **the Rev. Robert C. Francks,** c
Sun Masses 8 & 10; Mon thru Fri **12:10;** Sat 9:15

SEA GIRT, N.J.
ST. URIEL THE ARCHANGEL — **3rd & Philo. Blvd.**
The Rev. Canon James E. Hulbert, r
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

ALBUQUERQUE, N.M.

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

SANTA FE, N.M.

HOLY FAITH **311 E. Palace Ave.**
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

GENEVA, N.Y.

ST. PETER'S **Genesee at Lewis**
The Rev. Smith L. Lain, r
Sun HC 8 & 9:30

NEW YORK, N.Y.

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

CHURCH OF THE ASCENSION **5th Ave. at 10th St.**
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

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

EPIPHANY **1393 York Ave. at E. 74th St.**
Clergy: **Ernest Hunt, r; William Tully, c; Lee Belford,** assoc; **Hugh McCandless,** r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 1S & 3S). Daily 9 MP

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.

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 5th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
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

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, 9:45 Ch S, 10:30 Sol 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; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8, HC 8:15; Tues HC & HS 12:10; Wed HC 5:30. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION **"Our Centennial Year"**
Lefferts Blvd. & 85th Ave. **Kew Gardens**
The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.

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

CHILLICOTHE, OHIO

ST. PAUL'S **33 East Main St.**
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy Days, HC 12:05

PHILADELPHIA, PA.

CHRIST CHURCH **2nd St. above Market**
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

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

VALLEY FORGE, PA.

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

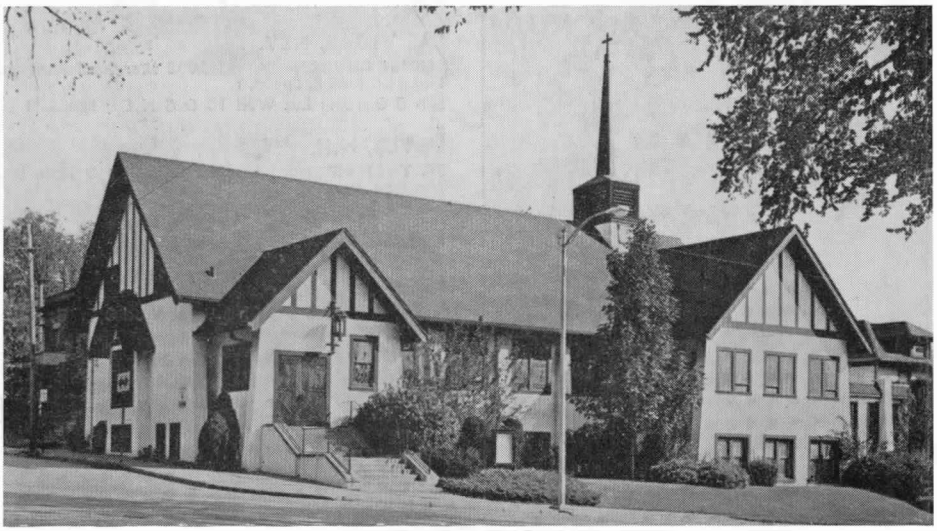
CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

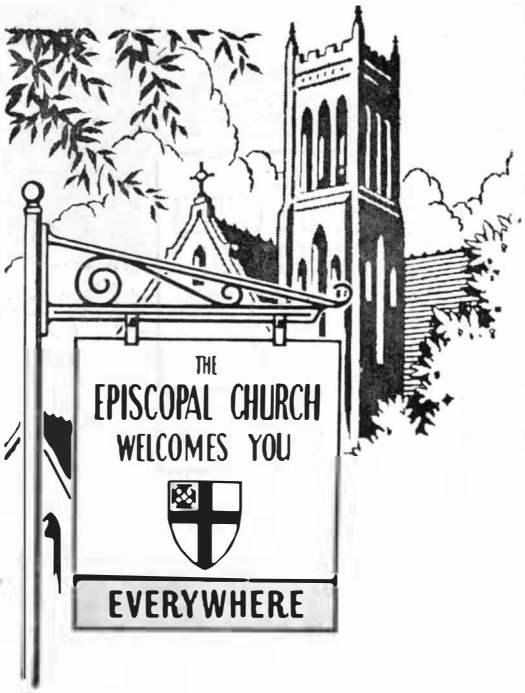
ST. ANDREW'S **2604 Ashely River Rd.**
The Rev. John E. Gilchrist, r
Sun 8 & 10 H Eu; Wed 10 H Eu

MYRTLE BEACH, S.C.

TRINITY **Kings Hwy. & 30th Ave., N.**
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno



ST. BARNABAS CHURCH
OMAHA, NEB.



ALICE, TEXAS

CHURCH OF THE ADVENT **200 Second St.**
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW **5100 Ross Ave.**
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon, Sat 8:30

FORT WORTH, TEXAS

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

ODESSA, TEXAS

ST. JOHN'S **401 W. County Road**
Sun HC 9:15, 11, 7; Tues 9:30

ST. BARNABAS **4141 Tanglewood**
Sun HC 8:30; 10

SAN ANTONIO, TEXAS

ST. PAUL'S **Grayson at Willow**
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

HOQUIAM, WASH.

HOLY TRINITY **4th & Emerson**
The Rev. Robert Burton, r
Sun HC 10

SPOKANE, WASH.

HOLY TRINITY **West Dean Ave. at Elm**
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

WESTPORT, WASH.

ST. CHRISTOPHER'S **Spokane St.**
The Rev. Robert Burton, v
Sun HC 12:30 noon

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