

The Living CHURCH

The Office of Presiding Bishop



The crossing and high altar of the Cathedral Church of St. Peter and St. Paul, Washington, D.C., where the installation of the Rt. Rev. John Maury Allin, as 23d Presiding Bishop will take place [page 7].

AROUND & ABOUT

— With the Editor —

In the minds of some critics of literature and life it is possible for a person to be too happy and too healthy. The basis of this sour dogma I don't know and can only guess. Maybe it's envious resentment at seeing somebody happier and healthier than the critic. In a new book about Browning by E. LeRoy Lawson (*Very Sure of God*, Vanderbilt University Press) are quoted two such critical comments on R.B. One is by Richard D. Altick, writing in *Yale Review* in December 1951. Of Browning Mr. Altick said: "His 'healthiness' seems actually unhealthy; a feverish flush on the cheeks, a fantastic cheerfulness of view, a serious malady within. We can grant to any poet a normal degree of satisfaction with the smooth flow of his endocrines, but in Browning's poetry there persists a palpable excess of health."

Mr. Altick is telling us, as I hear him, that the man who could write such pieces as *Prospice*, *Saul*, *Rabbi Ben Ezra*, and *Evelyn Hope* was so happy that he had to be sick, so healthy-minded that he had to be crazy.

And the eminent Hoxie N. Fairchild said that in Browning he found "something insecure about the man's personality, something not quite sound or genuine." Fairchild argued that "no one who is really strong and confident makes so much noise about it [as Browning did]. His robustious poetry contrasts embarrassingly with his sedentary, unadventurous, nineteenth-century-bourgeois life."

I find all this hard to believe, coming from such learned critics, and hard to endure. Is real or apparent health a sign of neurosis, real or apparent neurosis a sign of health? If so, poor Browning was among the maddest and saddest when he could write such lines as

How good is man's life, the mere living!
how fit to employ
All the heart and the soul and the senses forever in joy!

You wonder too how anybody, least of all a scholar like Fairchild, could describe Browning's life as "sedentary, unadventurous, nineteenth-century-bourgeois." But the most puzzling question these criticisms raise is about spiritual symptomology: Is such exuberant happiness as throbs through Browning's poetry a sign of health, or of sickness of soul? I can't shake the primitive feeling that when people shout and sing about the goodness of life they are in saving health. I could

be wrong, and if those critics are right I am wrong. I hope it's not a bad symptom that I hope I'm right.

What I'm about to say is not aimed at any one particular bishop or bishop-elect but is simply a plea for a change in the conventional script for responding to episcopal elections. As that script now runs the successful candidate exclaims: "I'm stunned. Overwhelmed. Never imagined this could happen to me. Entirely unworthy. Must pray about it. I'll try to give you my answer soon."

That is almost always baloney. I'd say always, except that I have known of some cases where the man was elected unbeknownst to himself at the time. Such a one has an honest right to use at least the stunned-and-overwhelmed bit if he likes histrionics. But usually the man knew he was being considered and did everything he could, in our refined and decorous way of course (*modo anglicano*), to see that he would be favorably considered by as many voters in the election as possible. When that is the case the request, after the event, for time to pray about it is a pious fraud. The right time for prayer for guidance is before and during the election, not after.

Surely it would be better if this inane part of the mating ritual could be dropped. It gets the man off to a bad start with the diocese which has just accepted him as its episcopal bridegroom, since nobody really believes that he hasn't yet made up his mind. Maybe it gets him off to a bad start with God, which could be even more serious. Why not just say that the Holy Spirit moved the man to want to be elected, then moved the diocese to elect him, and everybody should go home happy—including the unsuccessful candidates who may have imagined that the Holy Spirit had chosen them but who now know better?

Years ago, a man was elected Bishop of Lexington, and he replied by telegram: "I accept. Where is Lexington?" "The Message to Lexington" belongs in anthologies along with "The Message to Garcia" and "Sighted sub—sank same." The man was honest with the Holy Spirit, the diocese and himself. Unsurprisingly, he made an excellent bishop. "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (*I Timothy 3:1*). Why can't the successful desirers of this good work cut out the coyness on that happy day?

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June

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The Green Book

Fr. Shackles' delightful article, "The Green Book—a boring business?" [TLC, May 12] was so well written I feel compelled to respond. I could not agree more with him, that "we are fighting the wrong warfare." Have our bishops been so long absent from parochial life that they do not know this? It does seem, as Fr. Shackles says, that many assume that "a new book will equal a new life." I have yet to recall, in my ten years as a priest, a single case of a conversion because of a book or liturgy or exchange of a greeting. Moreover, as a naval chaplain who served aboard ship, with the Marines in Vietnam, and at a naval air station, it was not my experience that a "new liturgy" was the answer to anything—in fact, more often than not, the old familiar one was preferred by the young sailors.

How true it is that "kissing and hugging do not create love; it is love which brings on hugging and kissing." As one who was converted to the Episcopal Church as a young navyman, I think I can say that the 1928 Prayer Book was largely instrumental in my decision to leave Methodism. And it has been my experience that many other converts have been likewise influenced. However, it was also due to a beauty and dignity and mystery inherent in the liturgy which attracted me. Somehow this seems to be lacking in the new rites. Instead we have a phony, worldly "joy" which strikes me as different from the joy I feel as a Catholic Christian.

I have long felt, with Fr. Shackles, that we should "chuck the whole Green Book enterprise lock, stock and barrel right now [and] turn to the issues of faith, and let time and devotion's experience dictate 'liturgical renewal.'" If only our Fathers-in-God were as concerned about conversion, proclaiming the faith, and the mission of the church, as they are about forcing the trial rites down our throats, I cannot help but feel that we would be better off and God would be pleased.

(The Rev.) CLARK A. TEA, JR.
St. Christopher's Church

Boulder City, Nev.

The Length of Lent

In re your report of Bishop Murray's resolution on Lent [TLC, May 5] which will be presented to the bishops of the church and which proposes to shorten the season of Lent to two weeks because, as he states, ". . . its length is excessive for the pattern of modern living. . . .":

While agreeing with the bishop that Lent is "kept" less and less by more and more church people, I believe that he proposes a wrong solution to the problem. For to adopt

his proposal would be but another move by the church to accommodate that damnable creature, "modern man." And if his proposal is accepted (which it probably will be, given the present mind of the church) we will in the not-too-distant future have another proposal offered up, perhaps by another well meaning bishop, that the period be shortened to one week, again, because ". . . its length is excessive for the pattern of modern living. . . ." Then we could move to the next logical step and abolish Lent because it is inconvenient. We could then continue to gradually bring the life of the church into conformity with the norms of our society.

Maybe some day we will ask other questions relating to all this and try to discover means of learning and communicating our symbols and traditions and to discover in them the meanings which would enrich "modern man's life patterns" and not worry so much about interfering with those patterns. This would seem to be a more worthwhile concern for our bishops than to find another instance in which we sell out to our culture.

(The Rev.) HARLAND B. BIRDWELL
The Church of St. Mary the Virgin
Big Spring, Texas

Amnesty

On behalf of the Episcopal Peace Fellowship, I wish to express appreciation for your generally positive editorial on amnesty [TLC, Apr. 21]. Although public support is growing, the stumbling block of "conditions" remains. Our belief is that amnesty should be unconditional, the "blessed act of oblivion" of which Winston Churchill spoke. In fact, a general amnesty might also be placed in the larger context of the Bicentennial. It could be as the sounding of the shofar announcing for 1976 the first American "Jubilee Year" in its fullest, most daring biblical sense. Then, as Isaiah put it, "loving mercy" and "doing justice" would go together with "walking humbly with God."

The conditional idea of giving resisters an "opportunity" to perform some national service assumes that they have not already performed a vital service and suffered considerably by refusing to engage in a war that so troubled our consciences. So many questions and so many doubts were raised in the minds of so many Americans and people elsewhere that unconditional amnesty is surely most just and reasonable.

In one of our favorite hymns of celebration we sing of there being no East or West, no South or North in Christ. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Yet, sadly, the Body of Christ is often fragmented by divisive national, regional, ethnic and racial walls built around The Love that would unite us in peace. In this we betray God's unconditional love for the world by making it so conditional that we are actually able "to praise the Lord" while killing one another.

Conditional amnesty places the burden of legality on the people who resisted, not those who prosecuted the Indochina war. It assumes that the war was right and the government just in enlisting and conscripting

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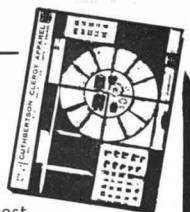
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people to fight. Yet surely the Pentagon Papers and the Watergate revelations are signs enough that we can no longer so easily assume the honesty, integrity, morality and law-mindedness of our highest public servants.

From the Nuremberg and Tokyo judgments and those rules embodied in American law, citizens have the duty to report and to resist what they believe are violations of international law. But this also puts the citizen in an impossible "due process" position. He or she must elect either to violate domestic or international law. After World War II the victor nations were in a position to prosecute those who violated international law by obeying their domestic laws. In the wake of Vietnam who stands in an equivalent position? Would America be a willing defendant before an international court?

In the absence of such litigation there can be no "conditions" on amnesty. Until the prior claims of international law can be equitably settled before those of national law, we must assume that those who resisted the war acted as reasonable men and women. In any event, as Christians we have no business calling for retribution here, for a pound of flesh given in service to the state. We are called upon to act always "with malice toward none and charity for all"—including the Vietnamese whose land has been so devastated by our superior firepower.

JOHN KINCAID

Executive Committee Member
The Episcopal Peace Fellowship
New York, N.Y.

We have to differ on two points. First: The draft fugitives could have borne their witness by accepting the rigors of the law, in the spirit of loyal protest. Their failure to do so was not a "vital service" but a vital disservice. Secondly: Alternative service to the country, as we envision and urge it as a condition of amnesty, is not "retribution . . . a pound of flesh given in service to the state"; it is an opportunity to do needed work for the service of mankind. If people are in earnest in their protest against life-destruction in war they should be eager to demonstrate their commitment to life-enhancement in peace. **Ed.**

The Real Presence

Without intending a defense of Prayer Book "revision" by latitudinarians whose loyalties can hardly be said to be divided between COCU and the Church Catholic, I feel that Fr. Pickering has somewhat spoiled the effect of his excellent letter in the last two paragraphs [TLC, Apr. 21]. He suggests that the Green Book implies a doctrine of the eucharist different from that we have known before and when "full-blown" is called transubstantiation. The thought that the reformers of the SLC are promoting the doctrine of transubstantiation in the Green Book is comparable to a suggestion that Thomas Cranmer opposed Erastianism and supported the papacy.

Even though perhaps a majority of Anglicans held a Receptionist doctrine of the eucharist until the liturgical movement of the last fifty years, this doctrine can be attributed solely to the Prayer Book of 1552. It was rejected by the revisers of all subsequent prayer books and, according to H. O.

Wakeman in his *History of the Church of England*, in the early ages of the church the doctrine of the Real Presence was held by all Christians, whether orthodox or heretical. "This is the doctrine which, according to Anglican theologians, is intended to be taught by the formularies of the Church of England as reformed in the 16th and 17th centuries."

Over a quarter of a century ago E. Clowes Chorley, then Historiographer of the Episcopal Church, wrote in *Men and Movements in the American Episcopal Church* (Scribner's), "The Liberal Evangelical is coming to regard the Blessed Sacrament as something more than a Memorial. It is that, plus a perfect symbol of Fellowship, and still plus . . . a Real, but not a physical presence."

Noting that Fr. Pickering writes from Pennsylvania, I am reminded of a story told by Sir John Rothenstein in the first volume of his autobiography, *Summer's Lease* (Hamish Hamilton): ". . . in Pittsburgh . . . the Episcopal bishop said to me, 'Remember, here in Pittsburgh whatever religion we may profess, we're all of us really "Presbyterians."' "

EDWIN D. JOHNSON
Trinity Church

Washington, D.C.

Corrections

I wish to call to your attention two inaccuracies in THE LIVING CHURCH of May 12:

On Page 9, the Rev. Paul Washington was listed as rector of St. Cyprian's. Father Washington is rector of the Church of the Advocate in Philadelphia.

On Page 10, the Rev. J. Robert Zimmerman was inaccurately identified as a member of the Diocesan Liturgical Commission, Diocese of Pennsylvania.

MRS. HENRY L. HOOD
Special Assistant to Bishop Ogilby
Diocese of Pennsylvania

Philadelphia, Pa.

Shabby Trick?

THE LIVING CHURCH [Apr. 28] clucks its tongue much too noisily over the use of the Trial Liturgy (Eucharist II) at the installation of the Presiding Bishop. It murmurs about "shabby tricks" and grumbles about high-handedness. It seems to me that it should rejoice. TLC has a long history. It should remember many prelates who were installed without anyone's feeling the need of the celebration of the eucharist at all. The offering of it in this case, it seems to me, is indicative of the appropriateness of the eucharist in such an important event in the church. The honing of this belief in our times seems to be a particular effect of the Trial Liturgy. Renewed liturgical interest has moved eucharistic worship to the center again. Now stop playing the role of the elder brother working in the field. The prodigal is coming home and we should rejoice!

(The Rev.) FRED POPE
St. Stephen's Church

Ferguson, Mo.

This is to miss the point of our complaint, which was, and is, that in this most official event in the life of the church the *only* official liturgy of the church — that of the BCP — is not used. **Ed.**

The Living Church

The Living Church

June 9, 1974
Trinity Sunday / Pentecost I

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APOSTOLIC SUCCESSION

Ecumenical Leader Urges Broader Concept

The Rt. Rev. Henry R. McAdoo, Bishop of Ossory, Ferns, and Leighton, Province of Dublin (Eire), said in Edmonton, Alberta, that apostolic succession is not so much a "pipeline" between today's bishops and the Apostles as it is a continued sharing by the whole church in the faith and work of the Apostles.

The bishop was discussing the work of the Anglican-Roman Catholic International Commission (ARCIC) with 200 Anglican and Roman Catholic clergy in the Edmonton area.

Bishop McAdoo, co-chairman of ARCIC, said the commission's recent statement on the ministry sees apostolicity and apostolic succession as characteristics of the whole church. Thus, although ministry is "integral to apostolicity," it is apostolicity of the whole church which must be considered when discussing the ministry.

"Apostolic succession is then seen as the succession of each local church to the total church and its sharing in the faith and mission of the whole church," Bishop McAdoo said.

"Thus it becomes the link between each local bishop and the original apostolic ministry. . . . This is how the statement lays it on the line regarding the way in which apostolic ministry in both churches is preserved."

The bishop was on a speaking tour as the 1974 Gallagher Memorial Lecturer sponsored by the Canadian Council of Churches.

Bishop McAdoo said ARCIC seeks a consensus of the Anglican and Roman Catholic Churches in important areas, but the process is not one of horse trading nor of seeking the lowest common denominator.

In the two statements of agreement, so far, on the eucharist and on the ministry, he said "we have gone behind divisive formulations to the time of origin—to our biblical sources and common traditional heritage—and have endeavored to see what can be seen about the reality rather than later formulations of it."

He said the commission's goal is not to suggest how unity is to be achieved, but rather to build bridges or platforms from which the two churches might be able to move towards each other.

"Our job is to produce the documents,"

said Bishop McAdoo. "It's the job of the rest of the two churches to tell us what they think of them."

Asked whether the pronouncement by Pope Leo XIII that Anglican orders were invalid had caused much of a problem for the commission, Bishop McAdoo said it hadn't appeared much of an obstacle to the statement on the ministry.

The bishop's understanding was that "our Roman Catholic brethren" see Pope Leo as "making judgment on the basis of a certain concept of the priesthood that no longer appears to prevail. There has been a genuine development that has taken them beyond that situation."

Archbishop Joseph McNeil, Roman Catholic prelate of Edmonton, praised the work of Bishop McAdoo on ARCIC "for the whole church." The archbishop said many positions in the church were taken for historical or political reasons. "The language used is not the language we would use today," he said.

At a press conference, Bishop McAdoo said the idea of partnership and reconciliation in Northern Ireland is gaining steadily. Churchmen are working together in many ways. He cited the Protestant help in repairing and re-financing Roman Catholic churches destroyed in the strife and the special collections taken by Roman Catholics for the rebuilding of Protestant structures damaged by bombs and fire.

"This is Ireland, too, as well as the damage and the assassinations," Bishop McAdoo declared.

THE PRESIDENCY

Religious Leaders Speak of Nixon Tapes

"Salty language" has been common to recent U.S. presidents, evangelist Billy Graham commented.

During a press conference held in Phoenix, some time after President Nixon released the transcripts of White House tapes, Mr. Graham was asked about the use of profanity by presidents.

"I have known five presidents and they all used salty language," he reported. "Most presidents around me and around clergymen would be very careful."

He disclosed that "there was one president who would use it once in a while around me but he would say, 'Forgive me, parson.' I'll let you guess which one that was."

Dr. Graham was in Phoenix to speak

to the Executives Club, but was also asked to speak to Republican and Democrat rallies, while in town.

He said that the Republicans invited him to pray and the Democrats asked him to address their gathering.

President Nixon's tape transcripts are "the saddest, most sickening document in annals of American history" and "reek with the stench of moral decay," a Reform Jewish leader said in New York City.

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations (UAHC), charged that the tapes were "not the language of the presidency, but the language of the gutter."

"If ever there was demonstrable proof of Judaism's claim that a nation's strength is with its integrity, that proof can be found in our experience of these days," he declared.

Rabbi Schindler stressed that he was not discussing the guilt or innocence of President Nixon, but talking about the "moral tone" which the transcripts unfold.

"All the talk about blackmail payments, and burglaries to be concealed," he said, "the willfully intended abuse of the term 'national security' to cover crimes, the readiness to sacrifice some administration underlings to save the necks of higher-ups—all these are an appropriate subject for discussion of a shrewd lawyer counseling shady clients, but not for the leader of a free people taking counsel with the nation's highest advisors."

The Rev. M. G. Robertson, president of the Christian Broadcasting Network, has called on President Nixon to repent and apologize to "the Christian people of America," who, he says, "have been the victims of a cruel hoax."

In a message released across the television and radio network he heads, the Southern Baptist minister declared that the President's 1972 re-election victory "was in support of the image of a man which the presidential tapes show does not really exist."

According to Mr. Robertson, who won the National Religious Broadcasters' Award of Merit in January, the release of transcripts of the White House tapes showed a private version of President Nixon that was totally at variance with his press image.

"We were led to believe that the man

who appeared as a confidant of Billy Graham, who spoke at prayer meetings and religious crusades, and who established religious services at the White House," Mr. Robertson said, "was in truth a man of personal piety."

Although the network executive commented that "undoubtedly there was abuse of power under President Johnson and his language often had its origins in the stable," he added, "we did not want more of the same under Richard Nixon. Millions of Americans voted for him because he presented himself as a deeply spiritual man who pledged his administration to correct the terrible abuses of the past decade."

IDAHO

Bishop Foote Dies

The retired Bishop of Idaho, the Rt. Rev. Norman Landon Foote, died May 12, in a hospital in Cascade, Idaho. He was 58 years old.

A graduate of Princeton and General Seminary, he was ordained to the priesthood in 1940. He began his ministry in Montana where he was in charge of the church work in Madison County. He was named archdeacon of Montana in 1945. In 1950, he became national director of Town and Country Institute.

He was consecrated Bishop of Idaho in February, 1957 and retired in February, 1971, because of ill health.

The bishop was active in many phases of ecumenism and was the first president of the Idaho Council of Churches. He also served on the board of St. Luke's Hospital, Boise, for some 20 years. (The Episcopal Church provided the financial support for the first St. Luke's building and has continued to support a full time chaplaincy service there.)

A memorial service was held in St. Michael's Cathedral, Boise.

In accordance with the bishop's wishes, the body was cremated and the ashes scattered over Paradise Point.

Survivors include Mrs. Foote, four children, several grandchildren, and others.

CHURCH OF ENGLAND

Dr. Coggan's Appointment Praised

The Archbishop of York, the Most Rev. Donald Coggan, named to be the 101st Archbishop of Canterbury, is a Bible scholar with an evangelical theology, and a popular preacher.

He is a "worthy" choice, the Presiding Bishop of the Episcopal Church said. The Rt. Rev. John E. Hines also said that Dr. Coggan's "competent scholarship, social vision, wide experience, and ecumenical interests will benefit the entire Anglican Communion."

Dr. Coggan was the apparent favorite

of the British people, according to newspaper stories, comments of Anglican officials and bookmakers.

The Roman Catholic Archbishop of Westminster, John Cardinal Heenan, said the appointment "will be received with great joy" by Roman Catholics in England.

Another welcome came from Dr. Kenneth Greet, secretary of the British Methodist Church. "Dr. Coggan is almost as well known to Methodists as the distinguished leader whom he will follow," Dr. Greet said.

There are those who consider the appointment of Dr. Coggan to Canterbury as an interim or a "caretaker" choice. Then there are those who remind others that Pope John XXIII was considered by some to be a caretaker prelate.

The Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, said of Dr. Coggan: "He is like Pope John in that he is a devoted personal Christian and there is no saying where the spirit will lead him."

Dr. Coggan is considered a social liberal on many issues while being opposed to ethical permissiveness. He is an outspoken critic of the South African official policy of apartheid and supports the "no arms for South Africa" campaign.

He stresses the importance of evangelization and the pursuit of Christian unity. The British Isles, he said in an interview, must pay increasing attention to the Third World.

On permissiveness, he said, "I believe we shall only have a healthy society when we begin having rules again and there is much to be said for a return to the Ten Commandments."

A quiet, scholarly man, the archbishop is committed to counter-acting materialism and social ills through evangelism that emphasizes spiritual values. A vigorous prayer life is important to him.

He is optimistic about the ministry of the church in the modern world. "Those who take the trouble to learn what is in fact going on know very well that the church is far from being . . . a museum piece in the midst of modern society," he said last year.

"Again and again, it is the Christians who get the job done when there is a tragedy or a disaster to be tackled. Again and again, it is the active members of Christ's church who serve as light when moral conditions are dark as night, as salt when society is going rotten."

The archbishop has strong ecumenical ties. A few years ago, he joined with Roman Catholic Archbishop George A. Beck of Liverpool and Free Church leaders in organizing a "Call to the North," a continuing evangelism campaign in northern England.

Last year, he proposed official conversations between all English churches on eventual union. He backed the union of the Church of England and the British Methodist Church in the late 1960s. That

union was defeated by the Anglican side.

His missionary interests are worldwide. He champions multi-racial societies and he believes the laity should play an important role in the life and work of the church.

The archbishop holds that the cross must be at the center of Christian life and that apostasy occurs when the figure of Jesus Christ becomes dim in the eyes of the people.

EPF

Nationwide Campaign Started

The executive committee of the Episcopal Peace Fellowship has selected the following major priorities for 1974-75: 1. Amnesty. EPF will seek full 1976 General Convention endorsement of the 1973 House of Bishops resolution calling for a general amnesty. In between, EPF will sponsor educational activities throughout the church with emphasis on the church's pastoral mission to resisters and veterans.

2. Peace in Indo China. EPF will work to mobilize opposition within the church to the continuing U.S. involvement in Vietnam and Cambodia.

3. Peace Education. EPF urges full implementation of the 1973 General Convention calling for support and funding of diocesan peace education programs.

Jack Malinowski, program coordinator, said, "We are moving forward after a rather difficult year for the peace movement. We are learning how to work and plan for a long range effort in the struggle for peace and justice in America."

He also said that the new EPF program stresses the unique role that the church could and should play in building a more just and peaceful society."

WALES

Anglicans Vote Covenant with Four Free Churches

The governing body of the Church in Wales has voted in favor of a bill for covenanting with four Welsh Free Churches — the Methodist and Presbyterian Churches, the United Reformed Church, and the Union of Welsh Independents.

The covenant does not commit the Church in Wales to immediate specific action other than "to work and pray" for unity.

An amendment was also passed which added to the bill the provision that "nothing herein contained shall affect or be deemed to affect the faith, discipline, articles, doctrinal statements, rites, ceremonies, or formularies of the Church in Wales."

All six bishops of the Church in Wales voted for the bill. The laity voted for it by 185-43, the clergy by 109-53. Observ-

ers described its passage as the "crossing of an important bridge" and as another move towards unity.

The covenant does not mean unity at this stage and it is recognized that difficulties will arise when details of unity are discussed. But the Archbishop of Wales, the Most Rev. Gwilym O. Williams, said, "I am glad that the Church in Wales has decided to take this firm first step towards possible unity of all churches in one faith.

"The church is meant to be a great sign and hope of mankind, but for many it had become almost synonymous with division and disagreement. I hope that this step will add to our effectiveness and credibility."

Many church people welcomed the opportunity they will now have of greater cooperation with the main Free Churches in worship and mission.

The governing body of the Church in Wales also passed a bill permitting the use in services of any version of the Bible approved by the Bench of Bishops, and a revised marriage service which will come into use in 1975. The new service replaces the 1662 service, although parties to a marriage will have the right to ask that the latter be used.

NEWS FEATURE

The Office of Presiding Bishop

With the advent of the installation of the Rt. Rev. John M. Allin, Bishop of Mississippi, as the 23d Presiding Bishop, interest is focused on the office itself, its history, and its duties.

The title of Presiding Bishop was not used in the Episcopal Church prior to 1795. However, the official table of those who have held the office begins with the presiding officer of the first General Convention, the Rt. Rev. William White of Pennsylvania, who was largely responsible for calling the meeting.

The convention, held in 1789 in Philadelphia, drew 20 laymen, 20 priests, and two bishops. Sessions were held from July 28-Aug. 8, and again from Sept. 29-Oct. 3.

On Oct. 5, a separate House of Bishops was organized and the Rt. Rev. Samuel Seabury of Connecticut became president in accordance with a rule of seniority.

In 1792, the House of Bishops adopted a rule that the office of president should be held in rotation "beginning from the north." Thus the Bishop of New York, the Rt. Rev. Samuel Provoost, became president of the House of Bishops in September of that year.

In 1795, under the rotation rule, Bishop White automatically became president of the House of Bishops. It was also that same year that the title of Presiding Bishop was used in signing the minutes.

In 1799, Bishop White was asked to preside since the bishop "whose turn it would have been to preside" was not present. He continued as presiding officer for 41 years.

These pioneer bishops of the church did not hold the office of presiding officer in exact sequence of consecration. Bishop Seabury was consecrated in 1784; Bishops White and Provost in 1787.

While Bishop White served as presiding officer longer than any other bishop, the fourth Bishop of Chicago, the Rt. Rev. Charles P. Anderson, served only from Nov. 13, 1929 until his death on Jan. 30, 1930.

The rule of rotation for the presiding officer was suspended in 1801, and in 1804, the rule of seniority was again adopted, to be continued for 115 years.

In 1901, efforts were begun to make the office of Presiding Bishop elective, but it was not until the convention of 1919, that a constitutional amendment was adopted which provided that the person should be elected by the House of Bishops and the election confirmed by the House of Deputies, with the term of office no more than six years. There was no regulation against re-election.

The amendment provided that the Presiding Bishop retain his own jurisdiction.

The provision requiring that the Presiding Bishop resign his jurisdiction did not go into effect until 1944, six years after the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, took the office.

The term of office for Presiding Bishop is now 12 years beginning 12 months after the General Convention at which he was elected (or immediately after the death, retirement, or disability of his predecessor) or until the convention after he becomes 65.

The Cathedral of St. Peter and St. Paul, Washington, D.C., was designated in 1940, as the "seat for the Presiding Bishop for his use on occasions incident to the exercise of his office."

Among his many duties, the Presiding Bishop is charged with the "responsibility for giving leadership in initiating and developing the policy and strategy of the church."

He is to "visit every diocese of this church for the purpose of holding pastoral consultations with the bishop or bishops thereof and, with their advice, with the lay and clerical leaders of the jurisdiction. . . ."

He is also charged with "preaching the Word and celebrating the Sacrament of the Lord's Supper" and is required to "report annually to the church."

On June 1, the Rt. Rev. John E. Hines retired as Presiding Bishop. He had succeeded the Rt. Rev. Arthur Lichtenberger on Jan. 1, 1965.

Bishop Lichtenberger held the office from Nov. 15, 1958-Oct., 1964, when he

resigned because of ill health. He died in 1968.

Succeeding Bishop Hines is Bishop Allin who has been Bishop of Mississippi since 1966.

The installation service will be held June 11, in the national cathedral, Washington, D.C.

NCC

Banks Change South Africa Loan Policy

Two U.S. banks were commended by the president of the National Council of Churches for shifts in policies on loans to South Africa.

The Rev. W. Sterling Cary hailed a decision of the Maryland National Bank of Baltimore to "divest" itself of loans to the white dominated government in Johannesburg and of the Wells Fargo Bank of San Francisco to make no additional loans.

A church and civil rights campaign against U.S. bank involvement in a South African loan package organized by the European American Banking Corporation was begun last year by the National Council-related Interfaith Center on Corporate Responsibility.

Church and civil rights groups were surprised to learn last year that the European American Banking Corporation had involved 10 U.S. banks in a \$210 million loan package that seemed to have been organized in 1970 shortly after a much smaller South African revolving credit arrangement with other U.S. banks was terminated.

As a result of the efforts made by the Interfaith Center and local groups, six of the 10 U.S. banks in the loan arrangement have changed their policies. Decisions to withdraw or make no additional loans have been made by Merchants National Bank and Trust, Indianapolis; the City National Bank of Detroit; the Central National Bank, Chicago; and the Wachovia Bank and Trust of North Carolina, in addition to Wells Fargo and Maryland National.

A concerted campaign to force Maryland National's withdrawal was conducted by several Baltimore area groups. The Potomac Association of the United Church of Christ urged members to close bank accounts; the Ecumenical Council for Metropolitan Baltimore withdrew a \$5,000 account; the Federation of Federal Credit Unions in Baltimore closed a \$470,000 account; and the Montgomery Council Board of Supervisors threatened to remove its payroll from the bank.

According to the Interfaith Center, the other four banks which continue actively in the South African loan package are the First National Bank of Louisville; Bank Leumi of New York; Republic National of Dallas; and United Virginia Bank of Richmond.

Abortion—

the slaughter of unborn children?

By CHARLES H. BUCK, JR.

The subject of this sermon is abortion. It is an unpleasant subject, and for that reason it makes for the kind of sermon that I would rather not have to preach. It also—and of this I am acutely aware—makes for the kind of sermon that many of you would rather not have to listen to, and I sympathize with you in that. Yet there are times when we are called as Christians to take a stand on a grave moral issue, and I believe that this is one of those times.

As recently as two years ago I would not have thought that it was necessary to preach a sermon on this subject. In the summer of 1971, in fact, I was asked to write an article for the Johns Hopkins Magazine on what religion would be like in the year 2000. In the article I said that many changes would take place in religion between now and then, but I was confident that three fundamental assumptions of faith would endure. Those fundamentals, which are the foundations of belief, are: first, that the sum total of what is probably a single, consistent, and ultimately intelligible whole (the starting point of science no less than of monotheism); second, that the only distinctions that ultimately matter are the distinction between truth and falsehood and the distinction between right and wrong (which are probably just different ways of saying the same thing); and third that individual human life is not a means to an end but an end in itself, and therefore is absolutely valuable, which is to say sacred.

A number of people commented on that article when it came out. By and large the comment was favorable. No one took issue with the third point, the one that held that individual human life is not a means to an end but is an end in itself and is therefore sacred. On that proposition there seemed to be general agreement.

A year later, however, I preached a sermon from this pulpit in which I ex-

pressed the same belief in connection with a specific case, that of a young woman, a college student, who had asked me to give her the money for an abortion. I had refused her request for the reason that I had given in the article, that I believed that every human life is sacred and that therefore it would never occur to me to be an accessory to the destruction of the human life that she was carrying within her.

When I told that story, I confidently expected the response to it to be the same as the response had been to the article. I couldn't have been more mistaken. I was particularly struck by three letters that I received, each of which took issue from a different point of view with what I had said. It is with those three letters that I would like to deal now.

The first letter came from a woman, and her argument was simple. It was that as a woman she had a right to do whatever she pleased with her own body, and no one—certainly no one who was a member of the male sex—had the right to interfere with her exercise of that right. Since reading her letter, I have discovered that this is a position that is very often taken by the proponents of abortion on demand. That does not surprise me. What surprises me is that so many other people seem to take it seriously. For it is nonsense.

To begin with, it is nonsense as regards the law. No one has the right to do whatever he pleases with his own body. I may not, for example, use my body or any part of it to injure another person. That is the law, it always has been the law, and presumably it always will be the law.

It is also nonsense as regards the facts. An unborn child within a woman's womb is not a part of that woman's body, like her heart, or her lungs, or her brain; it is a separate human being with a body of its own, including its own heart and lungs and brain. And no one, not even the woman who is carrying that child, has the right to kill it. I might add that other people have a perfect right to interfere if she should try.

The position of the writer of that letter is one that is identified with the movement known as women's liberation, and I would like to say here and now that I

am 100% in favor of women's liberation. I think women ought to have exactly the same status in society as men. But I would also like to say to those proponents of women's liberation who think that it must include the granting of a license to a woman to kill her unborn child that you do not liberate one life by destroying another. That is not liberation, it is a return to barbarism.

A second letter, this one from a man, accused me of trying to impose the doctrines of a particular religion on society as a whole. Its argument was that as a minister of religion I might be within my rights in telling the members of my church that abortion was wrong for them, but I had no right to try to impose my sectarian views on the rest of the population. Indeed my correspondent pointed out to me that the Constitution of the United States expressly forbids any such collusion between church and state.

That argument is more than a little like the previous one, in that it assumes that a stand against abortion on religious and moral grounds is a matter of private belief and as such cannot be urged as public policy. That too is nonsense. You could say the same thing about the Ten Commandments. Judaism and Christianity, the two principal religions of this land, both teach the Ten Commandments as binding on their people. Does that mean that they cannot be incorporated into the law of the land? If it does, we shall have to make some changes in our laws. Specifically, we shall have to repeal the laws of contract, for the Third Commandment, Thou shalt not take the name of the Lord thy God in vain, is the basic law of contract. What it means is that having promised, one must perform. We shall also have to repeal the labor laws, for the Fourth Commandment, which prohibits an employer from forcing his workers to labor more than six days without a day of rest, is the charter of the rights of working people. We shall also have to repeal the law against murder, for the Sixth Commandment prohibits murder. We shall have to repeal the law against stealing, for the Eighth Commandment prohibits stealing. And we shall have to repeal the law against slander, libel, and perjury, since the Ninth Commandment, the one about false witness, is the original law that forbids those crimes.

And while we are repealing all those laws, we shall also have to tear up the Declaration of Independence, with its statement that "all men are created equal

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and that they are endowed by their Creator with certain inalienable rights, and among these rights are life, liberty, and the pursuit of happiness." For that document makes no bones about the religious source of its fundamental ideas. It does not say that all men are born equal. The founding fathers knew just as well as you and I that all men are not born equal. Some are born rich, some are born poor; some are born bright, some are born dull; some are born in circumstances in which every opportunity is afforded them, while others are born in circumstances in which every door of opportunity is closed. What the Declaration is saying is not that all men are born equal, but that in spite of the inequality of their birth all men must be treated as equals before the law because they are equal in the sight of their Creator, who is God. That is a religious principle, and it is the very foundation of our system of democracy. No, the argument of my second correspondent will not bear examination any more than will the argument of my first.

My third letter came from a physician, and it was the one that troubled me the most. For the writer said, with reference to the case I had cited, that he would have performed the abortion, and he gave as his reason that he did not believe that an unborn child was a person. It was that statement that shocked me.

Let us examine it. For the sake of argument let us take it at its face value, and also for the sake of argument let us begin with as extreme a case against it as we can muster.

Here is a pregnant woman. She has been pregnant for nine months, and her pregnancy has been normal in every way. Now she is about to give birth. On the day before her baby is expected she goes to the hospital, where a surgeon cuts her open and kills her unborn child. If we

take my correspondent at his word, that act is not a crime, because the baby, not yet having been born, is not a person. But that conclusion is manifestly absurd, and it is undoubtedly unfair of me to suggest that my correspondent would argue in favor of it. Let us give him the benefit of the doubt, therefore, and assume that what he meant to say was what most proponents of legalized abortion say, that although an unborn child in the last few weeks or the last few months of pregnancy must be considered a person, there is a point in the prenatal development of the child at which this identity is acquired, and before that point the unborn child does not possess it. Where is that point? At the sixth month? At the third? At the tenth week? Is it really possible to fix a date after conception on which some change takes place in the developing child, a change so definite and so clearly recognizable that one can say, "Before this change took place, this child was not a person, and had no right to the protection of the law; but now that the change has taken place, he is a person, and has acquired the right to the law's protection?" Obviously it is not possible to find such a point, for no such point exists.

When then does an unborn child become a person, if not at birth and not at some point along the line of pre-natal development? To ask the question is to answer it, for there is only one possible answer: it is at the moment of conception. It is then that human life begins. And every human life, according to the principle with which we began, is infinitely valuable, and therefore sacred—or to put it in terms of our basic legal documents, it is also the possessor of certain inalienable rights, and among these rights are the right to life, liberty, and the pursuit of happiness. That is

what it means under our law to be a person.

Now we all know that in times past, even where this principle was recognized, certain exceptions to it were sometimes admitted. These exceptions have included, at one time or another, foreigners, slaves, criminals, traitors, heretics, witches, and persons suspected of unfriendliness to the reigning monarch. There have been times when the list was very long. But with the passage of the centuries the list has been growing progressively shorter. And one of the yardsticks, one of the few reliable yardsticks, with which to measure the moral progress of the human race is the degree to which the list of exceptions has been reduced. Today there are only two areas where exceptions are admitted: capital punishment and war; and there is increasing agreement that these too must be abolished. The current of history, in other words, flows in the direction of the extension of the right to life, not in the direction of its limitation.

In spite of that, our own Supreme Court has struck down the existing laws that protect this right in the case of unborn children during the first six months of their lives.

This is not the first time in our history that the Supreme Court has failed in its duty to defend a right that the Declaration of Independence calls inalienable. In 1857 the Court was petitioned by Dred Scott, an ignorant Negro slave, for his freedom, since his former master, an Army officer, who had recently died, had earlier taken him with him to Illinois, a free state and then into the Minnesota Territory, where slavery was illegal. As every school child knows, the Court on that occasion declared that Scott had no rights under the law, because as a slave he was a piece of property and not a person. It took a war and eventually a constitutional amendment to annul that shameful dictum.

It may take another constitutional amendment to annul the court's more recent failure to defend the helpless. If so, let us have it speedily. And let us put an end to the slaughter—I apologize for the word, but it is the only one that will serve—the slaughter of unborn children by the thousands that is now taking place in the hospitals of this land.

The task of Christian citizens in the face of such a decision, which sounds more like a law of Hitler's Germany than of the United States of America, is to dedicate themselves anew to the basic moral principle regarding human life for which the church has always stood and on which this nation, under God, was founded and grew strong, that every human life is sacred, and that it is the first duty of the law to protect and defend it. That is the primary purpose of government. Governments that cease to serve this purpose are swept away to perish from the earth.



RNS

There are times when Christians are called to take a stand.

A History of a Church

By RICHARD H. MOSES

You might say that the real history of St. Gloria's parish began in the early years of this century, when the bishop sent the Rev. Jonas High to be its first resident priest. Prior to that time St. Gloria's had been served whenever possible by the Rev. Dr. Chauncey Oldham. Dr. Oldham lived only 65 miles away, but the journey between his home and St. Gloria's required two railroad changes. So Dr. Oldham's ministrations to the church, located in a moderately growing county seat, were similar to that of the kindly, somewhat absent-minded scholar that he was. Indeed, when Dr. Oldham left his far flung endeavors in the diocese to return to his seminary in Ohio to teach about Christian missions, the time seemed right. Due to an unforeseen bequest to the diocese, there now was money available for a resident clergyman at St. Gloria's.

When Jonas High arrived, expectations were great. Yet there was always a decided ambivalence in the feeling of the congregation toward their priest. Although no one questioned his devotion to his work and there was evidence of his success in the church building acquired during his tenure, still High was different. He was unmarried, and this caused suspicion. He wore his hair monastically close cropped in a day of longish hair and flowing moustaches. He had been raised as some sort of fundamentalist Baptist and had become an Episcopalian, although he always said Anglican, while in college. Worse yet, he surprised people by letting them know that there was a great deal more to being a member of the church than Dr. Oldham ever told them.

On his last Christmas at St. Gloria's he

introduced a simple linen chasuble, thus offending a portion of the congregation led by Mrs. Clamber. Mrs. Clamber had come to St. Gloria's from Muncie, Indiana, and had studied art, really china painting, for several summers in New York, actually the Bronx. People felt in awe of her knowledge and sophistication. She said, speaking of two well known New York parishes, "Better St. George's than St. Mary the Virgin." People listened and felt George was safer than Mary any day, especially with Virgin after it.

Things came to a head several months later when, during Lent, Mr. High (never to be called Father while at St. Gloria's) had his seminary classmate Fr. Clement Spiker give a series of Lenten talks. Fr. Spiker was a member of a monastic order in the Episcopal church and quite an oddity in the region of St. Gloria's. Although many members of the parish profited from the series, others were embarrassed by such enthusiasm for the faith. Finally, on the last evening of the series Mrs. Clamber's husband assaulted Mr. High abusively for bringing such a disturbing influence as this Episcopal monk into their community and his wife's church.

When Mr. High left to try his vocation in the monastery the following summer, everyone breathed a sigh of relief. Since their minister was going to be a monk the congregation felt it only proper to give him a minimal going away gift, lest he be tempted by anything too material. It was decided to give him a volume purporting to be the history of the local county. The book was left behind on a bench in St. Louis Union Station when the novice monk changed trains on the way to the monastery.

After five years at St. Gloria's, High left a modest sized congregation in a modest sized community with a modest building and modest debt. The bishop, in his wisdom, told St. Gloria's that it would take some time to procure a suitable re-

placement for Mr. High. Almost a year later a replacement was found and he was quite acceptable. He came from a seminary farther down the coast and had a nice young wife. No one minded calling him Father after he had proved worthy of the title by begetting an offspring. Every practice begun by Mr. High was kept and implemented by the new priest. For some reason no one complained about them anymore.

Our history now jumps to the 1950s. St. Gloria's had struggled along through two world wars, several recessions and a major depression. However, these were now the halcyon days of the great religious revival following World War II. The rector was the Rev. Canon John E. Norman. Yes, rector, for St. Gloria's became a parish when the bishop made some remarks about all of the memorial plaques in the church. Canon Norman, seizing on the fear of the congregation that the bishop might suppress their 39 plaques, had them raise their income and become a self supporting parish.

Jonas High, a leader in his monastic community, had died from a strange illness contracted while doing missionary work in Central America. Fr. Spiker, many years ago, had left the monastic order to marry the very well-to-do Maude Blunt, of Baltimore. He was now dean of an important eastern cathedral.

The local paper had picked up the news of Fr. High's death and the story of the research that he allowed to be done on him by the medical profession. St. Gloria's was properly proud of their first priest.

By the late 1950s St. Gloria's had its largest membership ever. It had begun a building fund under the prodding of its rector, who felt that the present plant was inadequate. In 1959 Canon Norman left to direct the charities program of a large diocese.

While Canon and Mrs. Norman were by far the most popular people ever to serve at St. Gloria's their leave-taking caused a fair amount of bitterness. It seems that the bishop advised the vestry that St. Gloria's would have to make a substantial increase over the \$3000 a year stipend they had been paying Canon Norman. The increase was bad enough, but the bishop also advised the vestry that the Normans had been able to live because of some private income and the fact that the rector worked during his vacation as a tour director.

All of the time the parish had admired the Normans for their Christian frugality. They had known that \$3000 wasn't much money, but to make it do was like the miracle of the loaves and fishes. It was disappointing to know of the humanness of their rector.

Canon Norman had obtained his new job through contacts made through his summer tour directing work. He did well in his new work, but unexpectedly one

The Rev. Richard H. Moses is rector of St. Michael's Church in Hays, Kan.

of the suffragan bishops in his new diocese died. He soon found himself elevated to the episcopate.

St. Gloria's was proud of her former rector and forgot her previous disappointment in his human failing. Anyway, the vestry had solved the financial problem by a process of deliberate procrastination in calling a new rector. When enough money collected in the parish coffers a new man was duly called to serve.

Not only did Bishop Norman grow in stature in the eyes of his former parishioners by virtue of his exalted office, his wisdom in forcing a building fund on the parish was borne out when a tornado suddenly demolished the church several years later. The parish, with its assets, was able to erect a very handsome building which was a credit to its community.

Although the building looked pleasing from the outside the interior furnishings were rather sparse. During the period that the vestry was struggling with the problem of furnishing the building, word was received that their former rector had been suddenly killed in an air crash returning from an early anti-war demonstration. Later it was learned that the bishop had left several thousand dollars to St. Gloria's for "outreach."

Since no one at St. Gloria's could think of any specific use for the money in their community, it was decided that if there was a pleasantly furnished parish hall it would help in the parish's outreach by making people feel at home.

The parish attempted to secure a recent picture of Bishop Norman but since his widow was rather incensed at their decision, they had to settle for an old photo of the bishop obtained from THE LIVING CHURCH. It was tented and framed and now stares balefully out of the Norman-High parish hall. Across the room Fr. High's pained eyes return its stare in a picture taken near the time of his death, in full monastic attire.

Since that time, several rectors have come and gone. They have been involved in sensitivity training, in worker priest movements, in liturgical renewal, and social action programs. St. Gloria's stands today, a modest sized congregation, in a modest sized community, with a modestly attractive and used building carrying a modest debt.

But this history is not the whole story. In all the years we have covered we ought to remember that people at St. Gloria's have done many things. They have hated and fought, but they have also loved and reconciled. They have tried, at least as individuals, to minister to those around them. The eucharist has been consistently celebrated and God's people fed. The Word has been preached and heard. Those in need, sickness, distress and death have all been ministered to. Babies have been baptized and young people confirmed. People have moved in and out. Many have lapsed from the faith, many

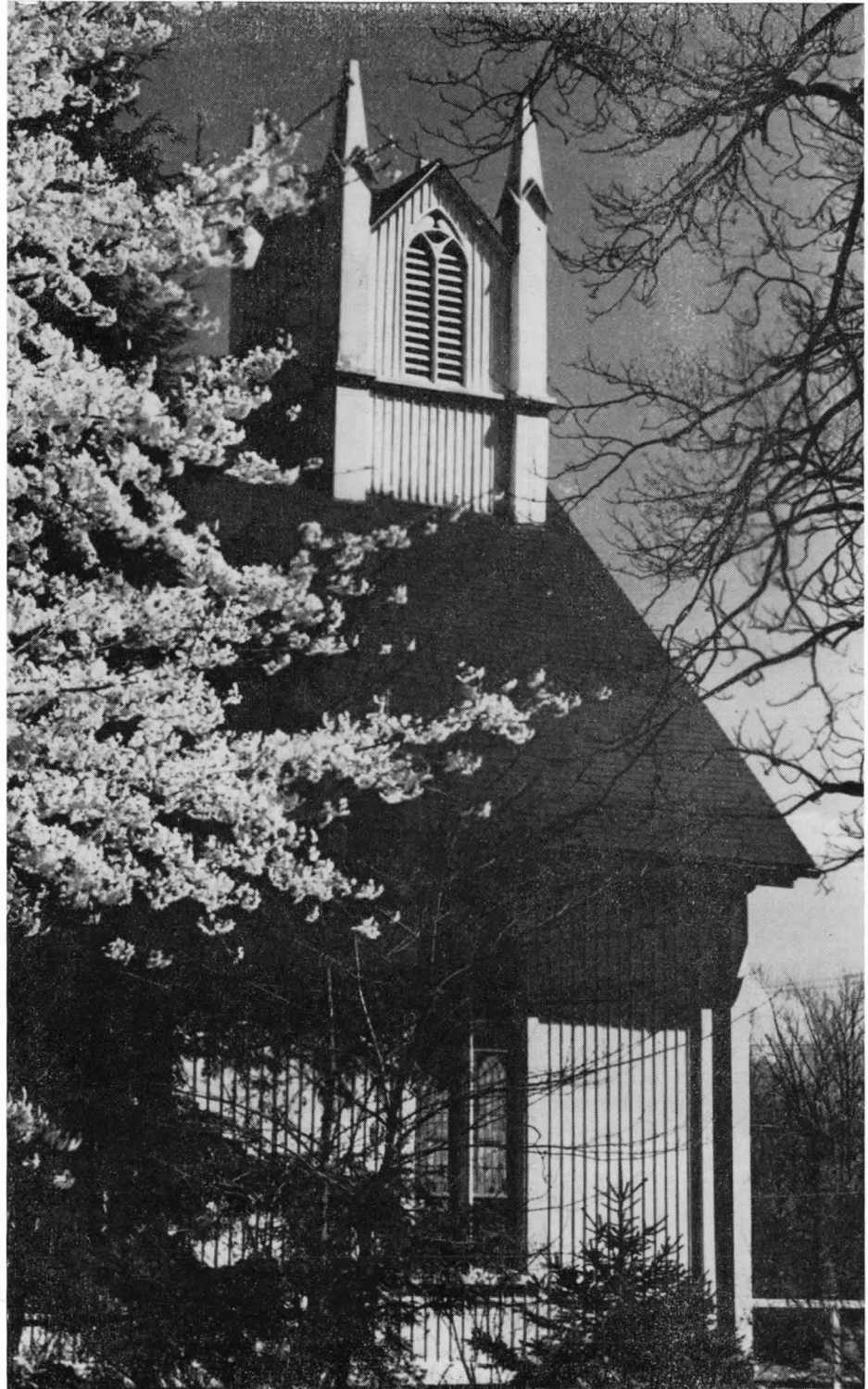
more have been converted and their lives touched by God. St. Gloria's stands both as monument to man's folly and to man's perfection given by God, through Christ.

The past has indeed cast its peculiar mold on St. Gloria's and thousands of similar parishes, and the entire church as we know her and love her today.

The question confronting St. Gloria's and your parish and again perhaps the entire Episcopal Church is: Where do we go from here? It seems reasonable that we have two options open to us. We can

stay mired in that part of our religious lives in which St. Gloria's stands as monument to our human folly. Or we can accept that part of our past and see that it has been confirmed. Realizing this we can move on in understanding and living out our divine perfection given by God through Christ.

We can, in the second course, increase in our church and our lives the awareness of the vision of God and our awareness will reflect the light of that vision to all of the nations.



Where do we go from here?

EDITORIALS

New Leaders — A New Day

Both the Episcopal Church USA and the Church of England have new leaders, in the American Presiding Bishop John M. Allin and in the 101st Archbishop of Canterbury, the Most Rev. Donald Coggan. Bishop Allin will be taking over within the next few days, Dr. Coggan will succeed Dr. Arthur Michael Ramsey in November.

The choices of these two men were made independently of each other, by different churches (albeit within the same communion) and by different methods. Even a cursory glance at their biographies and careers will reveal many obvious and substantial differences.

Nevertheless it can also be seen quite clearly that the choices of both Coggan and Allin were guided in part by a resolute desire to find leaders who can combine realism with vision, sure-footedness with willingness to move forward into the untrodden and unknown immediate future.

Both men have been commonly described as conservative, and the adjective fits—but needs explanation. Each has shown a total freedom from sheer reactionism. Nobody needs to fear that either the new Archbishop of Canterbury or the new Presiding Bishop of the Episcopal Church will try to turn the clock back on any front, on any issue.

Both men are strongly and loyally Anglican while being also actively and positively ecumenical.

We don't know Dr. Coggan personally but we do know Bishop Allin, and if the former is as good a "listener" to his fellow churchmen as Bishop Allin is the Church of England should certainly experience a much needed sort of inner-family consolidation under his rule.

The use of that last word prompts another consideration. Constitutionally, of course, the English and American churches are set up quite differently, but they are both Anglican, and wherever there is true Anglicanism there is a certain kind of church leadership and followership which differs profoundly from other kinds of ecclesiastical "rule." To put it simply, whether a man is the Archbishop of Canterbury or the Presiding Bishop or vicar of a string of missions somewhere in the hinterlands, if it is an Anglican church over which he "rules" he will not "rule" it at all well unless he divests his mind of the conventional concepts of rulership. Anglican Christians will follow, where they are pastorally cared for, personally respected, and shown the more excellent way; but they are hard to push and harder still to drag.

There is nothing in the record of either Bishop Allin or Dr. Coggan to indicate a Big Brother complex, and much to indicate that they have risen to their positions by being Christian leaders in the best Anglican tradition.

We not only hope for faithful and effective leadership from them both in the days ahead—we expect it, and we know that they will have supporting them the prayers of all our readers as they take command.

Must Everybody Hire Homosexuals?

Christian citizens should indeed be concerned for the rights of homosexuals or of any other minorities whose rights are violated or denied by society as a whole. But we challenge the right of civil government to deal with such a problem in a way that jeopardizes the rights of other people, and we challenge the propriety of church bodies giving their support to such repressive measures.

We have specifically in mind the recent proposal in New York that would outlaw discrimination based on "sexual orientation" in employment or housing. The Episcopal Bishop of New York and other church leaders have voiced strong approval of such a law.

The Wall Street Journal (May 20) rightly notes that the law "would say to the headmaster of a private school, you may not exercise your own discretion about whether or not to hire homosexuals. . . . Under penalty of law, you are not allowed to follow your own instincts."

Headmasters, and other prospective employers, usually have more than just their own instincts to guide them. Their experience in the past, their knowledge of their particular enterprise and its needs, may be such as to convince them that it would be disastrous to employ homosexuals for the work they have to offer. And who will presume to say in rebuttal that people who "reason" thus don't know what they are talking about, or are just being intolerant and bigoted? In 1969 the National Institute of Mental Health issued a special report on homosexuality, the work of a task force of experts. One of them said in commenting on the report: "In both the written papers and in the oral discussion of the task force there is an overpowering emphasis on our ignorance about the phenomenon of homosexuality."

Only the ignorant know all about homosexuality. The thoroughly informed are quick to confess their present incomprehension of this baffling and tragic phenomenon. Such ignorance is a strange basis for boldly prescriptive legislation, and it ill becomes church leaders to be pressing for it. Indeed, if schools and businesses are to be put under the gun of such a law, how can the churches themselves be exempt? What of the right and obligation of a parish vestry, or a diocesan bishop, or a rector seeking an assistant, to choose the man with regard to the needs of the position: will somebody tell us that such a man's sexual orientation has nothing to do with the case? Do some church leaders *want* the state to dictate the church's practice of employment and clergy placement? If so, we should welcome an expression of their view, however much we might deplore the view itself.

There is no limit to the work that the church has to do to educate its members and the community at large to an enlightened and humane acceptance of other people regardless of their sexual orientation. Such education in compassion and brotherhood is the work of the church. Trying to pressure legislatures into outlawing sin is not. And it is a sadly familiar fact that wherever the church concentrates on the latter, its wrong job, it grievously neglects the former, its right one.

Books

LOVE AND CONTROL IN SEXUALITY. By Norman Pittenger. Pilgrim Press. Pp. 124. \$4.25.

This is Dr. Pittenger's 56th book! For most theologians that would be much too many. But although Pittenger repeats some of his major convictions many times over, he is a graceful writer and does not seem baldly repetitive. It may be said of him also that his mind is still capable of changing, and does change.

The title of this most recent book fairly describes its thesis: that sexuality, a divine gift, is good only as it is expressed under the control of a love which is concerned with giving rather than getting. As a "process-theologian" Pittenger is preoccupied with growth. Love is essential to growth. Sexuality in human life is essential to love. But sexuality misused is anything but loving. It is this human problem with which Dr. Pittenger deals in this small but solid and helpful book. To some, it will seem dangerously permissive about sexual expression; but the spirit in which he presents his views is morally responsible, and in his view when "love" has no moral "control" in it it isn't the real thing.

DISSENT IN AMERICAN RELIGION. By Edwin Scott Gaustad. University of Chicago Press. Pp. 184. \$6.95.

This book, the inaugural volume in *The Chicago History of American Religion*, is the first systematic attempt to analyze the incredible diversity of American dissent. Gaustad is a veteran church historian, having contributed volumes on the Great Awakening and on general religious history.

Given the nation's pluralism, the topic itself is evasive. Fortunately, Gaustad has combined a rich knowledge of periods and movements with a readable—almost epigrammatic—style. Anglicans should find particular interest in the dissent of Bishop George David Cummins, the founder of the Reformed Episcopal Church, and of Alexander Crummell, a militant black rector from Washington, D.C.

The dissenters are classified into three categories: the schismatics, the heretics, and the misfits.

The "schismatics" are those who break with an established body, finding it too impure. They could be motivated by piety, as was the Baptist Isaac Backus, or by experiential faith, as were the Cumberland Presbyterians, or by polity, as were those Congregationalists who refused to join the United Church of Christ.

The "heretics" are those who opposed the traditional doctrines and creeds, claiming that they were both obscurantist and

false. They could substitute a religion of reason, as did Thomas Paine, or assume a "romantic" posture, as did the Transcendentalists, or proclaim the new era of science, as did geographer John Wesley Powell. The mystic Mary Baker Eddy, the humanist Walter Lippmann, the skeptic H. L. Mencken—each in their turns are listed among Gaustad's "heretics."

The "misfits" are defined by their protests against the surrounding culture. Because of their ability to arouse opposition from a genteel society, their welcome was always outworn. Yet they were treated in diverse ways. Some misfits were destroyed, as were the Indians; some were exiled, as were the Mormons; some were feared, as were the Black Muslims; some were ridiculed, as were varied millennialists; some were patronized, as were the Amish.

It by no means detracts from Gaustad's valuable labors to note that his efforts are not altogether successful. First, orthodoxy needs to be defined in both doctrinal and institutional terms. Without a knowledge of how major religious groups view the sources of revelation, the function of the sacraments, the nature of faith, and the authority of the church, talk of "dissent" is often meaningless.

Second, while we grant Gaustad's need to be selective, he should say why he chose the groups and individuals he did. Why, for example, is Roger Williams chosen over Anne Hutchinson, the

Jehovah's Witnesses over the Plymouth Brethren, the Jewish social reformer Stephen Wise over Rabbi Elmer Berger, the critic of Zionism?

Third, why did some dissenters fail miserably, while others succeeded?

Fourth, the book never comes to grips with the varied consequences of dissent. At times, the dissenter becomes the "restorer or the inspirer of civilization"; at other times, he threatens this same civilization itself. No individual judgments are made about men and movements, or comparisons offered, although the author is probably one of the people most competent to make such judgments.

This problem is, if anything, compounded by a strong present-mindedness. History's dissenters are portrayed as forerunners of today's protesters against war, poverty, and racism. The dice are obviously loaded here. No wonder little attention is given to those many Christians who dissent from the denominational machinery on the grounds of orthodoxy, such as the brilliant New Testament professor J. Gresham Machen and his Orthodox Presbyterians, or to Christian social movements, such as prohibition, out of step with modern mores.

Thanks to Professor Gaustad, a start has been made on a vital topic. The task, however, has just begun.

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

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THE LIVING CHURCH

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non, curate, Holy Cross, Sanford; W. Craig
Pooser, vicar of Holy Faith, Port St. Lucie;
August L. Sorvillo, Jr., curate, St. Barnabas',
DeLand; Cecil C. Soule, headmaster of St. An-
drew's Parish School, St. Andrew's, Fort Pierce;
and Timothy L. Steeves, curate, St. James', Or-
mond Beach.

Central Pennsylvania—The Rev. Messrs. Daniel
Le Roy Erdman, All Saints', Selinsgrove, address,
110 Orange St. (17870); Barry Stephen Geesey,
vicar of St. Andrew's, Tioga, and St. John's, West-



field, address, Box 185, Tioga (16946); Edward J.
Peck, Jr., curate, St. John's, Lancaster, address,
1106 Millersville Rd. (17603); Joseph Yates Seville,
rector of St. John's, Bellefonte, address, 120 W.
Lamb (16823); and Gregory Stephen Straub,
curate, St. Thomas's, Lancaster, address, 805 Olde
Hickory Rd. (17601).

East Carolina—The Rev. Messrs. Joseph Arps,
associate rector of St. Paul's, Greenville, N.C.;
David Bena, assistant rector of Christ Church,
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sistant, Christ Church, St. Simons Island.

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Peter James Reynierse (by the Bishop of New
Jersey), curate, Grace Church, Haddonfield, N.J.;
and Frederick Shepherd Thomas, Jr., (by the Bish-
op of Maryland), curate, Mt. Calvary Church,
Baltimore.

Los Angeles—The Rev. Stephen Robert Hapton-
stahl (for the Bishop of Ohio), curate, Trinity
Church, Redlands, address, 419 4th St. (92375).

Louisiana—The Rev. Messrs. James Alfred Hazel,
a member of the cluster ministry in central
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St. Paul's, New Orleans.

Massachusetts—The Rev. Geoffrey Lennen, as-
sistant, St. Anne's, 10 Kirk St., Lowell (01852).

Missouri—The Rev. Messrs. Richard Alan Knud-
sen, assistant, Calvary Church, 123 S. 9th St.,
Columbia (65201); Lawrence Bernard Lewis, rector
of Christ Church, 413 Vine St., Boonville
(65223); and Paul Marshall Vandivort, non-stipen-
diary assistant, Calvary Church, Columbia, and
full time medical student, U of M, address, 2201
Garden Dr., Columbia (65201).

Southern Ohio—The Rev. Andrew N. Jergens,
Jr.

Southern Virginia—The Rev. Nathaniel Henry
Wooding, M.D., Emmanuel Church, Halifax, Va.
Dr. Wooding is associated with the River Bend
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Southwest Florida—The Rev. Frank M. Cooper
IV, assistant, St. John's, Tampa, address, 1006 S.
Rome (33606).

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Stirling, vicar of Ascension, Seneca, S.C., address,
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West Virginia—The Rev. Messrs. Grady Fred-
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Robert Barry, in charge of St. Matthew's, Chester,
address, 87 Virginia Ave. (26034); James Peter
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Buckhannon (26201); Keith Pershing Burns, non-
parochial, address, 26 Lincoln Way, Buckhannon
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address, 2835 N. Staunton Rd., Huntington (25702);
Leonard Scott Gross, non-parochial, address, 316
Woodhaven Dr., Morgantown (26505); Jorge Mar-
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non-parochial, address, 1284 Colonial Dr., Morgan-
town (26505); John Edward Merchant, curate, St.
Matthew's, Wheeling, address, 10 Hearnelee Place
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of Celebration, Yeldall Manor, Harehatch near
Twyford, Berks., England; George David Moses,
Church of the Redeemer, 4411 Dallas St., Houston,
Texas 77023; Hayward Roger Perkey, in charge
of Grace Church, St. Marys, address, 611 River-
side Dr. (26170); James Henry Sine, non-parochial,
address, 68 Stone Rd., Wheeling (26003); William
Magill Skidmore, rector of Holy Trinity, Logan,
address, 608 Stratton St. (25601); and Harry
Rabern Wiseman, in charge of St. Martin's in-the-
Fields, Summersville, address, Rt. 2, Box 331,
Fayetteville (25840).

Schools

St. Mary's and St. John's, Peekskill, N.Y.—The
Rev. William S. Gannon, former master, St. Paul's
School, Concord, N.H., is headmaster.

Breck School, Minneapolis, Minn.—John C. Lit-
tleford, assistant headmaster and director of the
Upper School, Gill/St. Bernard's, Bernardsville,
N.J., has been named headmaster of the co-educational,
K-12 school, effective this fall.

Bishop Whipple Schools, Faribault, Minn.—The
Rev. Allen F. Bray III, former rector and head-
master of the schools, is to be headmaster of Christ
Church School, Greenville, S.C. Mrs. Bray has
resigned as principal of St. Mary's Hall, Faribault,
and will continue graduate work at Furman Uni-
versity.

Milestones

The Rt. Rev. Robert B. Gooden, 99, ordained to
the priesthood, April, 1905, and consecrated Suffra-
gan Bishop of Los Angeles, May 27, 1930.

The Rt. Rev. Robert E. Gribbin, 87, ordained to
the priesthood, May, 1913 and consecrated Bishop
of Western North Carolina, Jan. 25, 1934.

The Rt. Rev. Oliver J. Hart, 81, ordained to the
priesthood, June, 1917, and consecrated Bishop
Coadjutor of Pennsylvania, Oct. 16, 1942.

The Rt. Rev. John T. Heistand, 78, ordained to
the priesthood, Dec. 1922, and consecrated Bishop
of Harrisburg, Sept. 15, 1943.

The Rt. Rev. Everett H. Jones, 81, ordained to
the priesthood, July, 1927, and consecrated Bishop
of West Texas, Sept. 24, 1943.

The Rt. Rev. Harwood Sturtevant, 85, ordained
to the priesthood, Dec. 1915, and consecrated
Bishop Coadjutor of Fond du Lac, Nov. 30, 1929.

The Rev. Frank L. Titus, 67, ordained to the
priesthood Feb. 2, 1934.

The Rt. Rev. Charles A. Voegeli, 69, ordained
to the priesthood, Dec. 1933, and consecrated Bish-
op of Haiti, Dec. 16, 1943.

Dioceses

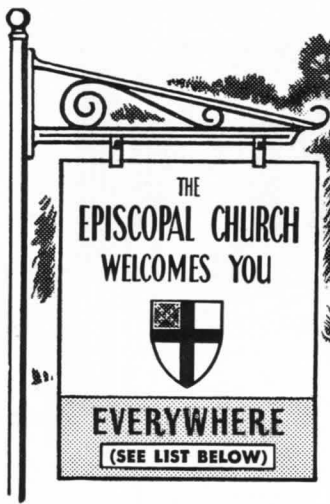
Missouri—John R. Rogers is president of the
standing committee, and Edward E. Kice, Jr., is
secretary.

Southern Ohio—The Rev. James Trapp is youth
officer of the diocese.

THE LIVING CHURCH Correspondents

Diocese of the Rio Grande—Lewis and Ellen
Thompson, Box 152, Santa Fe, N.M. 87501. The
Thompsons are also editors of the Southwest
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Diocese of San Diego—The Rev. David L. Bar-
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1st Sat 4

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Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &
by appt

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Sun Eu 8 & 10

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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
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;

DANBURY, CONN.

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ST. JAMES' Downtown West St.
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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. GEORGE'S

The Rev. R. C. Martin, r 160 U St., N.W.
Sun Masses 7:30, 9 & 11. Daily as announced

WASHINGTON, D.C. (Cont'd)

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

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

LANTANA, FLA.

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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



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UTICA, NEW YORK

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. Carl 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

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

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(Continued from preceding page)

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Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

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

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 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 5

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

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

NEW YORK, N.Y.
REURRECTION 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.
REURRECTION "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. Law-
rence 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

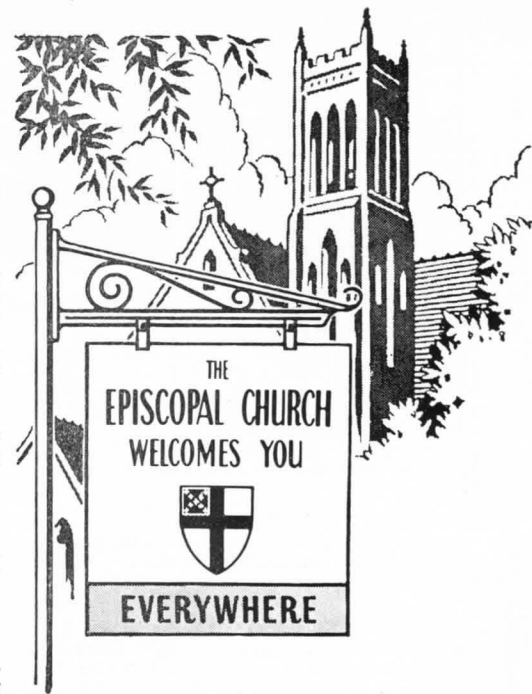
ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S &
4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 &
5:30; Fri HC 12:30. Tel. (215) 922-3807

VALLEY FORGE, PA.
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon A. 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

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



MYRTLE BEACH, S.C.

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

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

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); Wklys HC anno

HOQUIAM, WASH.

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

SPOKANE, WASH.

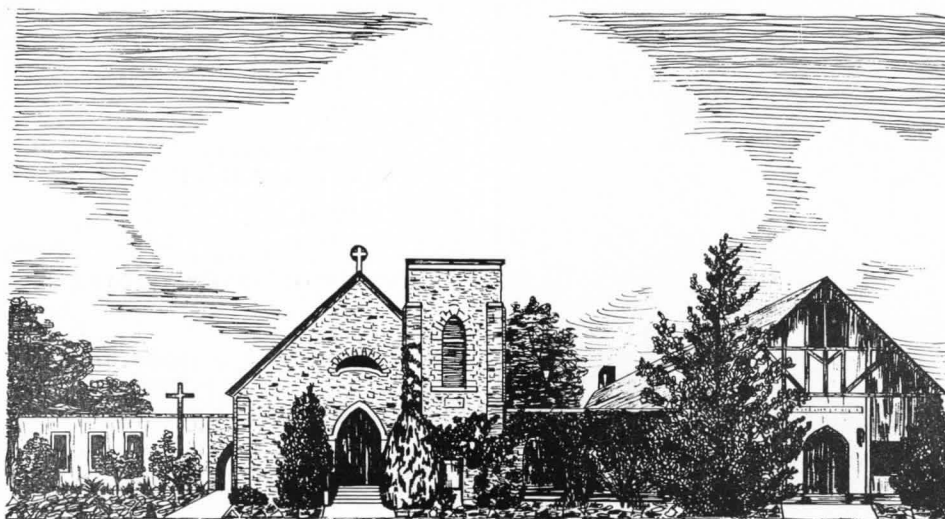
HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

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



CHURCH OF THE HOLY FAITH
SANTA FE, NEW MEXICO