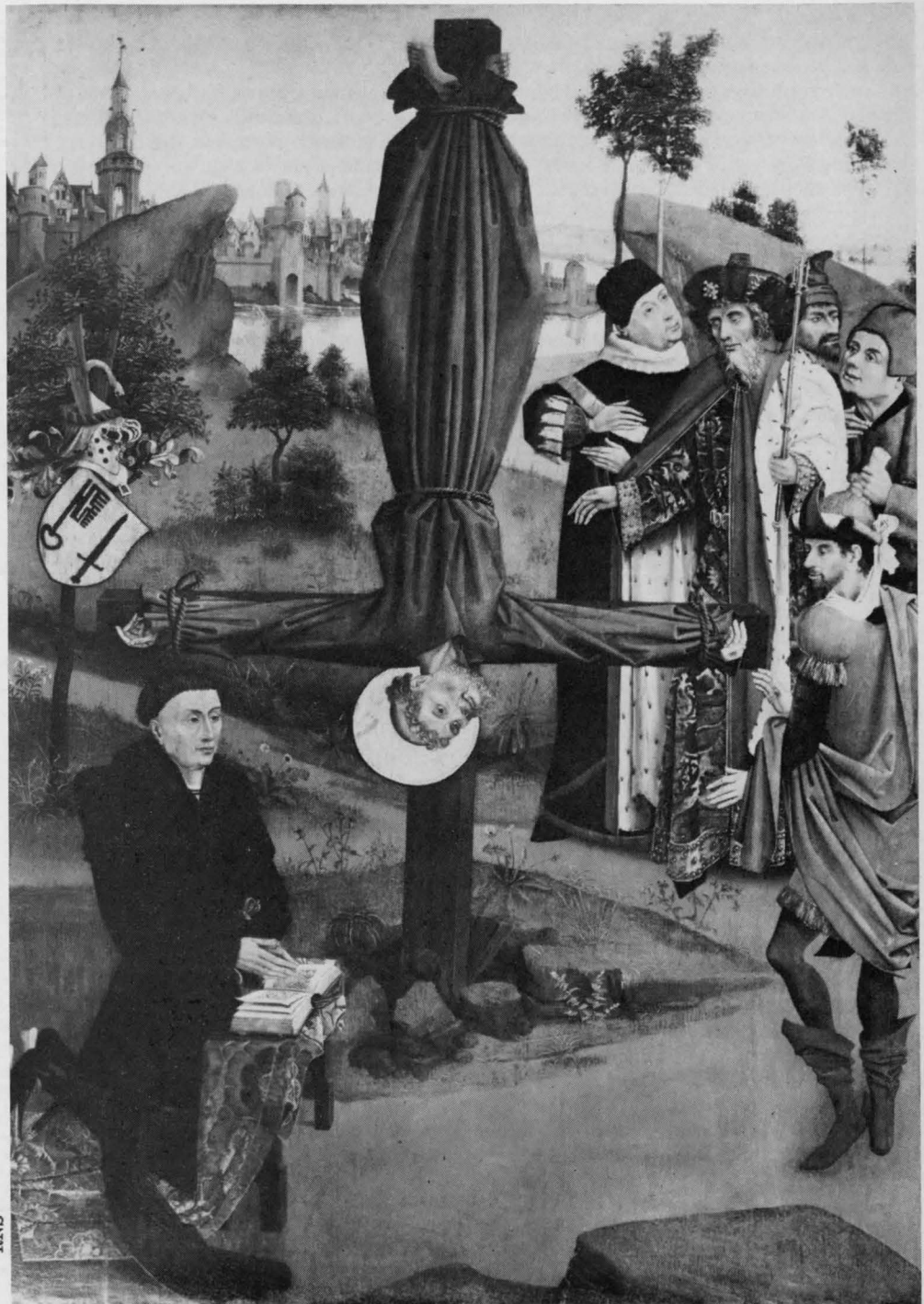


The Living CHURCH

**A Priest
Comments
on the STU:
Is Doctrine
Threatened?**



"Crucifixion of St. Peter"
[see p. 5].

AROUND & ABOUT

— With the Editor —

Be sober, be vigilant, and keep your eye on a sophistry which daily waxeth bolder. It is wielded by advocates of some changes in Christian teaching and practice, especially by apologists for the priesting of women and the moral acceptance of homosexual behavior. The essence of the sophistry is that whatever there is in the Bible or in traditional Christian doctrine that is opposed to the change is "historically" or "culturally" conditioned. This pretentious jargon, translated, means that such primitives as Paul and Augustine and Aquinas never had the advantage of attending a good modern seminary or reading *Playboy* or studying Kinsey, so therefore they can hardly be expected to know the truth about these matters. Historico-cultural conditioning explains their ignorance and justifies our rejecting their authority.

Nobody using this device ever takes the trouble to explain how it is that these holy primitives are divinely inspired authorities, when that is convenient for us, but blessed ignoramus when it would be inconvenient for advocates of these changes to admit them as expert witnesses. Thus Paul is sound as a button, say, on love as the greatest of all gifts, on justification by grace through faith, on the non-necessity of circumcision to salvation. Presumably his pronouncements on these subjects are not historico-culturally conditioned but are channeled to us, via Paul, straight from Headquarters. But about homosexuality and the place of women in the body of Christ the poor man is historically conditioned, hence all wet. An effort by somebody to show just where and how we are to draw the line in these worthies of old between their historical conditioning and their divine inspiration would be very interesting, and if successful a spectacular *tour de force*.

Somebody else who loves and reveres G. K. Chesterton as I do has recently raised a question that has been on my mind for some time. She is Rosamund Essex, writing in *Church Times* of London (May 24). She sums up G. K. thus: "He was a great-hearted man, a light-hearted man at a time when we were all light-hearted and optimistic, before we Anglicans, but especially they the Romans, got their foreheads permanently furrowed with national indifference, Irish Church confrontations, controversies

about birth-control, divorce, the married priesthood and the banality of the Roman Mass in the vernacular. It was the smooth, uncracked surface of the Catholic authority which so attracted G. K. He might not have found his church so congenial now."

That's what I've been wondering about, with Chesterton especially in mind but not only he. Ever so many people were drawn to Catholicism (e.g. Chesterton to Roman, T. S. Eliot to Anglican) earlier in this century because it seemed to them that the Catholic Church had the answers to the ultimate questions. Harry Blamires has more recently expressed this view in the statement that there's no sense in saying the church doesn't have the answers; it has—the Lord's own answers. Now, you can quarrel with that claim if you want; and if you do you will be swimming with the tide, not against it. But people like Chesterton, Eliot, Claire Booth Luce, and all sorts of very wise and searching souls were drawn to the church when it was proclaiming that it spoke the mind of the Lord with the authority of the Lord.

I, too, wonder if the Chesterton of fifty years ago would have been drawn to the Roman Church of today, or the young Eliot would have been drawn to the Anglican Church of today. I doubt it. And I think the change is loss, not gain. If and when (surely it will be when, not if) the Catholic Church once again sees itself as the Body of Christ on earth proclaiming the mind and will of Christ to the world it will experience a Second Spring.

But there's no chance of that happening until the church's most public theologians and spokesmen and propagandists drop the presently prevailing line—that here in this holy fellowship we don't claim to know the answers but we ask the right questions. Why on earth should anybody join such a church? What is the church for, if not to provide the ultimate answers—those of Christ—to the ultimate questions about God and man, time and eternity? If the church has only good talk and good fellowship to offer, any decent club can beat it hollow.

A church that boasts of its ignorance of the answers is like a clinic boasting of its ignorance of medicine. It's an odd way to try to grow. Or, as the Texas ranger remarked to his horse as he watched the two express trains headed for collision: "All I can say is, that's one helluva way to run a railroad."

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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.

Father Knows Best?

I must commend and support you in your position on the responsibility of parents in the formation of values and attitudes of children, as opposed to leaving that responsibility to the public schools taken in your recent editorial, "Father Knows Best—or Teacher?" [TLC, June 23]. Thank you!

(The Rev.) JAMES R. HENRY
St. Paul's Church

Alexandria, Va.

The Revised Church Calendar

No one can fail to be impressed by the arduous work the Standing Liturgical Commission has done under the mandate of General Convention. Many of the decisions the Commission has made and the liturgical contributions it has given are superb. Rite II is a strong and satisfying service. The inclusion of basic biblical theology—our need for redemption—at the very beginning of the Great Thanksgiving is excellent. The acclamations give positive involvement to the congregation. The blessing of water in the baptismal rite is a choice piece of theological and literary skill. Many other examples could be given.

However, no one seems to have objected to one major decision. It is based on the premise that our church is only a worshipping church. It is that, of course. But it is also a *teaching* church. The Commission has decreed that we celebrate every Sunday as an Easter. Historically this is true. But we do not need 52 Easters!

In order to do this the Commission has ruled out the observance of important holy days on Sunday. Take, for example, Jan. 25—the conversion of St. Paul. When it comes on a Sunday we are supposed to teach our people about the most important event in church history since Pentecost, on Monday! To how many people? Two? Or three? Instead of presenting the greatest Christian who ever lived, the architect of our theology, we must have another of 52 Easters. Our people already have a fairly clear idea of what Easter is all about.

Would it not serve the best interests of the church if such feasts as the Conversion of St. Paul, of St. Luke, St. Mark, St. Andrew, Transfiguration and others, have the option of being observed on Sunday (even if they fall on a week day)?

(The Rev.) WARREN E. TRAUB
Cheshire, Conn.

Abortion

Thank you for publishing the Rev. Dr. Buck's fine sermon on abortion [TLC, June 9]. It all needed to be said, and is all perfectly true, in my opinion.

What was not said is that there are neces-

sary exceptions to the very best of rules. In this case the exceptions are so notable, so likely to gather sympathy, and so demanding of relief that the tendency is to change the law rather than to run a chance that the exception not be recognized and treated mercifully.

It strikes me that in this there are similarities between abortion and divorce. In both cases the church says, in effect: "We had every reason to think that God was calling this new life (of a marriage, or of a fetus) into being. Our assumption is that new life is always created by God, and that all who are married before God's altar are joined together until death parts them. But we have come to recognize that extraordinary circumstances may arise which weigh against that assumption, and demonstrates to our satisfaction that God did not want that pair to be married, or did not want that particular fetus to come amongst us." So the church "nullifies" the marriage, and as a pastor I have (twice in 20 years) agreed that an abortion seemed indicated. If I had been called to serve in areas where life is tougher, probably there would have been more such instances.

What we need is a consultation between clergy and doctors to determine the sort of situation in which an abortion is acceptable to the church. As a matter of fact if we could reach a consensus on both subjects, it might be some help and guidance to troubled and conscientious legislators. Actually, the

bishops should have a commission to speak to these matters clearly and unequivocally.

While I'm at it I'll toss in my opinion that the new marriage canon is no canon at all, but only a sell-out to the increasingly confused society in which we live. It has some nice suggestions in it, but that's hardly enough.

(The Rev.) TIMOTHY PICKERING
Rector, Church of the Redeemer
Bryn Mawr, Pa.

I am writing in reference to an article on abortion by the Very Rev. Charles E. Buck, Jr. [TLC, June 9].

Fr. Buck's defense of the rights of the unborn to "life, liberty and the pursuit of happiness" is eloquent. However, with all his masterful logic, he neglected one central issue—what of the rights of the *mother* of that unborn child. The "rights" Fr. Buck speaks of belong to *all* human beings—and that includes pregnant women.

Do the needs of the unborn always take precedence over the needs of the mother? If the answer to that question is "yes," then that relegates a woman to the level of a breeding cow—her only important function being that of childbearing.

However if the answer to that question is "no," then that recognizes a woman's other capacities and talents and needs, and gives her the option of making her life an expression of herself—her own uniqueness as a *person*.

Needless to say, for many women that "expression of self" will include childbearing. But for an ever-increasing number of women, it does not. So until a more reliable



The United Farm Workers of America, led by Cesar Chavez, seek to improve the position of the men, women, and children who harvest America's fruits and vegetables, both in wages and in working conditions.

The first goal in this effort is to gain representation with growers by their own union (the UFW), and have their own elected representatives.

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and safer method of birth control is available, abortion is a viable option open to these women who do not want children.

RUTH ANN LEE

Marquette, Mich.

This mere male can think of another viable option open to women who don't want children, but with our customary delicacy we leave it to the imagination. This other option also has the merit of recognizing the right — even the *duty* — of a woman to control over her own body. Ed.

Church and Welfare Clients

One unrealized opportunity for Episcopal churches is enormous and simple. Destitute and poverty-stricken people all over the land can be elevated in income and even rehabilitated by knowledgeable guidance in the intricacies of our welfare system.

We no longer (I hope) question the ethics of a poor person taking advantage of legal aid. Recently I have encountered people in great need who were not receiving their rights under federal programs. Our government, God bless it, was not at fault. These people were not able (through lack of energy, or knowledge, or counsel) to ask for their legal rights.

The church has a mission here. There is hardly a parish which cannot convene two committees. The first would search among parishioners, or others, for those in serious need. The second committee (composed of perhaps a lawyer, a doctor, a welfare worker, and a politician) would deliberate on how to elevate the needy one to his or her proper category of Federal aid.

The church, its clergy, and laity, can well move into this scene. It's a 20th century equivalent of what the Good Samaritan did in the first century.

If we don't believe in implementing what our democratic government has provided, then perhaps we don't believe in democracy.

ARTHUR BEN CHITTY

Sewanee, Tenn.

Priesting of Women

Perhaps it is time again to open up the discussion on "women's ordination." This time around, it would be well for those who intend to continue the apostolic pattern to take the offensive and press the issues involved from a position of strength.

I offer the following question as a possible beginning-place for discussion, and as a suggestion to the theological commission Bishop Allin will be appointing: "*Considering the genuine sources of our faith, what constructive reasons can be found that recommend ordination of women to the (Episcopal) priesthood?*"

There are three things to be noted in the question: (1) It puts the ball in the court of those who contest the apostolic pattern. This is where it belongs. (2) *Genuine sources* means Scripture/Tradition, constructive and pastoral theology, and reason guided by prayer. It excludes strictly secular sources and methods, and current events, and cultural arguments. (3) *Constructive reasons*. The main arguments of the non-apostolic folks have been negative ones: "Why shouldn't we?"; "I don't see any obstacles." (Perhaps Lambeth 1968 gave this attitude its start.) But it is fair to require positive

and constructive reasons for any such proposal.

Those on both sides of the matter should be settled on the best kind of forum for its discussion. We can hope that an atmosphere of prayerful reasons will do away with personal attacks and emotional warfare.

If—and this is a very big *if*—the Allin commission starts out on the right foot and with a fairminded attitude, we can place some confidence in what they can conclude.

Again: the lead should be taken by those who support the apostolic norm of a male priesthood. Our goal in Minneapolis ought surely to be a permanent, rather than just triennial, resolution in favor of the Catholic and apostolic pattern. To those who are opposed to it, the question should be put again and again: *Considering the genuine sources of our faith, what constructive reasons can be found which recommend ordination of women to the (Episcopal) priesthood?*

(The Rev.) ALAN ROSENAU
St. Michael's Church

Arkadelphia, Ark.

Episcopal Elections

I'm not sure whether this letter should go in the "Letters" page or the news page, because it is news when I take issue with something you write in *Around & About!*

Back in 1949 I was elected Bishop of West Missouri. I knew in advance that I was a nominee; I had agreed to permit my name to be placed in nomination although I made it clear I did not feel committed to accept if elected. Why? Because it seemed to me presumptuous to reach such a decision before being elected.

After my election it took me a couple of weeks of sincerely agonized indecision to know what I must do. For several days I was much more strongly inclined to decline than to accept the election. But finally the doubts disappeared and I was confident that I must accept. Since I have been through the harrowing experience I think I am justified in saying that you are off base when you write [TLC, June 9], about episcopal elections that the man elected asking "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." You allow for a rare exception. I beg to disagree. I think the "pious fraud" situation you describe is the rare exception and that the vast majority of men elected to the episcopate are humbled by the election and genuinely feel the need to seek God's guidance before they make a decision so far-reaching in its consequence for all concerned.

(The Rt. Rev.) EDWARD R. WELLES
Bishop of West Missouri, Retired
Manset, Me.

No Confirmation in PBS 26

Not only does the so-called "confirmation" service in PBS 26 not confer confirmation, neither is anything equivalent to what the fathers called "Spirit-baptism" effected anywhere in the rite. I think this is important to stress. A lot of people are satisfied that if chrism is used in the "baptism" section, then confirmation has essentially taken place. Nay! The sentence of administration for the laying on of hands, signing and chrism (if

Continued on page 14

The Living Church

July 21, 1974
Trinity VI / Pentecost VII

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ANGLICAN COMMUNION

Secretary General of ACC Reappointed

The Rt. Rev. John Howe, Secretary General of the Anglican Consultative Council, has been reappointed to the post more than a year before his term of office was due to expire.

The standing committee of the ACC meeting in London made the decision on Bishop Howe's reappointment. He was appointed to the post at the council's first meeting in Kenya in 1971. The term was for four years and was due to end in August 1975, but has now been extended another full four years.

He was consecrated in 1955 as Bishop of St. Andrews, Dunkeld and Dunblane, where he served until being named to succeed the Rt. Rev. Ralph Dean as Executive Officer of the Anglican Communion in 1970.

The second meeting of the ACC was held in Dublin last year and the third meeting is scheduled for August, 1975, in Perth, Australia.

HUMAN RIGHTS

Senator Urges Fasting to Aid Hunger Victims

Christians should drastically limit their consumption of meat to help the world's hungry, U.S. Sen. Mark Hatfield told the annual meeting of the Conservative Baptist Association of America held in St. Paul, Minn. Christians, he said, need to "analyze, in prayer before God, our own habits of food consumption."

Sen. Hatfield, a Conservative Baptist, suggested:

"Specifically, we can drastically alter our consumption of meat and the money we save we can give to alleviate world hunger.

"Some Christians may decide that part

of their witness means being a vegetarian. Families can decide how to limit their consumption of beef, perhaps to only certain days or at times of celebration, or just on certain days of the week."

He also suggested that Christians can be asked to give a specific tithe just for the purpose of relieving hunger.

The senator warned that "there is no problem faced by this world more likely to breed instability and conflict and increase the magnitude of mankind's suffering in the years directly ahead of us, than the shortage of food."

The senator said Christians should re-examine how the U.S. government uses its resources. For example, he said, the government spends about 50 times more for weapons and forces geared to the destruction of life than it does for humanitarian and economic assistance to other nations.

He also said one of the tragedies of the church today, "which surely grieves the Holy Spirit, is the unbiblical separation we have made between verbal witnessing to the Good News of Christ and acting with his love to meet the needs of our fellow man.

"This is basically the schism between those who stress evangelism as opposed to 'social gospel,'" he said. "You do not find such a division in the Scriptures; you do not see such distinctions in the life of Christ. This is a false dichotomy which we have created, and which we must allow God to destroy."

UNICEF: Food Supply Must Double

Concerned about world food supply? Consider this:

"The world population problem and the food problem can be put together in one simple statement: if mankind does nothing more than maintain its present level of diet, inadequate though it may be in certain developing nations, world food production must double during the next 30 years."

Source of this statement is David S. Burgess, senior officer for the United Nations International Children's Fund (UNICEF), one of the nation's best informed persons on the world food situation and future outlook.

A man who has spent 21 years of his career in Asia, Dr. Burgess said, "It's impossible for Americans to assimilate the meaning of poverty, degradation, and

malnutrition that exists in India and many other countries."

Dr. Burgess was guest speaker at a meeting on "The Church's Concern: Children-Communications" held in Campaign-Urbana, Ill., under the sponsorship of Province V of the Episcopal Church.

Dr. Burgess cited four fundamental, interrelated causes of human suffering today: the world armament race, the population explosion, the growing world food shortage, and the issue of elemental social justice for all human beings.

Overshadowing the armament, the population explosion, and the food crises, Dr. Burgess declared, "is the fundamental moral problem of elemental social justice in a world filled with inequalities. For us who come from the United States where we talk about 'pockets of poverty' in Appalachia or Harlem or Watts or on an Indian reservation, it is difficult to imagine what the life style of a majority of citizens of the developing world is really like."

Talks and discussion groups dealing with communications and educational projects for children carried over into the second day of the conference. Speakers included the Rev. Charles Osborn, executive director of the American Church Union, and the Rev. Connor Lynn, Father Superior of the Order of the Holy Cross.

NCC

Early Retirement Directed for Council Aids

Five top executives of the National Council of Churches are being dropped by January to make way for a new "horizontal" and "open" method of operation around the office of the organization's new general secretary.

Early retirement for the five men, all 60 or over, was confirmed by Claire Randall, general secretary of the NCC. The five, including two Episcopalians, are the Rev. David Hunter—Episcopal priest, deputy general secretary since 1963; Fletcher Coates—Episcopal layman, director of the department of information since 1960 (named associate director in 1953); the Rev. H. Leroy Bringer—United Methodist, associate general secretary for administration (with NCC since 1953); the Rev. Donald Landwer—a United Methodist, assistant general secretary for denominational support (with the staff since 1957); and the Rev. J. Allan Ranack—a United Methodist and minis-

The Cover

"The Crucifixion of St. Peter," a French tempera and oil painting ca. 1450, is one of the items in the summer exhibit, "Saints and Their Legends," being shown at the Metropolitan Museum of Art, New York City.

ter of the Evangelical United Brethren before the merger of the two groups, an NCC official since 1967.

Dr. Randall said in an interview that she anticipated "a different configuration" of responsibilities of the staff immediately linked to the general secretariat. "I am committed to a collegial, facilitative, open, flexible style of functioning," she said recalling a report she recently made to the NCC staff. "I believe this is the direction the governing board primarily wants to go, as expressed through the recent NCC restructure and my election as general secretary. I have come to believe that we must move toward this more rapidly than I had thought if we are to make a real impact on the life of the churches and the nation."

The early retirements, she insisted, do not in any way "reflect on the personal integrity of any person."

The NCC leader said the executive committee of the council's policy making governing board supported the direction she was taking to move away from "vertical" administration.

Of those slated for early retirement, Dr. Hunter, a former Congregational minister, pointed out that the changes were called for in a restructure document approved in December 1972, by the NCC's last General Assembly.

Implementation of that document, he added, was what Dr. Randall was hired to carry out. "This is no half-baked, tyrannical act on her part," he said.

The early retirements became known at approximately the same time that Dr. Eugene Stockwell, head of NCC's division of overseas ministries, announced the termination of James MacCracken as director of Church World Service, the council's relief agency. The MacCracken situation, however, was not related to the action concerning the five other men, council officials said.

Dr. Randall said the executive committee "supports me in my belief that facilitation of the General Assembly decision requires reorienting the core administrative staffing to redirect the flow of work around the general secretary's office."

FLORIDA

Dean Cerveny Consecrated

The Very Rev. Frank C. Cerveny, 40, was consecrated Bishop Coadjutor of Florida in services held in St. John's Cathedral, Jacksonville. He had been dean of the cathedral since 1972.

Chief consecrator was the Rt. Rev. John E. Hines, then Presiding Bishop, and co-consecrators were the Rt. Rev. E. Hamilton West, Bishop of Florida, and the Rt. Rev. John Vander Horst, Bishop of Tennessee.

Ringling of bells greeted the new bishop as he greeted the congregation after his consecration.

Bishop Cerveny will serve as coadjutor until January, when Bishop West plans to retire.

Following the service, a reception and luncheon were held at Jacksonville Episcopal High School.

COLORADO

Warden Urges "No" Vote on Death Penalty

Warden Alex Wilson of the Colorado State Penitentiary, Canon City, might resign rather than execute a prisoner. He bases his objections to capital punishment on religious grounds. Mr. Wilson, a Roman Catholic, said, "I don't think Christianity is compatible with taking another person's life."

He has been making speeches against capital punishment in Colorado in an effort to convince voters to reject a referendum on the issue in the November elections.

Colorado's legislature referred the measure to the people because the state's previous death penalty law was voided by the U.S. Supreme Court.

"By law," Mr. Wilson said, "the warden himself must inflict the death penalty." The warden must pull the lever connected to the gas chamber releasing deadly gas into the face of the condemned person.

The Canon City warden holds that executions should not be performed at a penitentiary in any case. "This is a correctional institution, not a punishment institution. Carrying out an execution here would be incompatible with rehabilitation," he declared.

Mr. Wilson, who has been prison warden since March, joined the Canon City penitentiary staff in 1966 after serving 14 years with the parole board.

BAPTISTS

Black Elected a National Officer of SBC

The Rev. Charles King, the first black person ever elected a national officer of the 12.3 million-member Southern Baptist Convention, says he would rather see George Wallace as President than Richard Nixon.

Speaking after his election as second vice president of the nation's largest Protestant body, Mr. King said, "At least black people know where Wallace stands. Wallace is a man of his word."

Commenting on the significance of his own election, Mr. King said:

"Yes, I feel I'm a token, a symbol. I wasn't elected because I am so hot, but I think Baptists wanted to show the world that they are making progress in racial advancement and understanding. The Lord won this election for me."

He related that he had seen several changes in the racial attitudes of Southern

Baptists over the years. "There was a time when we couldn't even enter a white church without standing in the back," he said. "Now some of those churches have black members. This will eventually cause a gradual easing of tensions in society."

Mr. King recalled how he had once won an election on the basis of prejudice while a participant at a Yale University seminar on alcoholism. "There was a group of southerners," he said, "who didn't want a northerner to be chairman. The Methodists didn't want a Presbyterian, and vice versa. The entire group finally decided that I, the first and only black present, was the least obnoxious. They elected me chairman."

On the role of women in the church, which stirred controversy at the SBC meeting in Dallas, Mr. King declared: "I wouldn't have a church without women. They're meticulous and detailed, and their role as mothers has given them an instinct for caring for people. You can't put anything over on them."

Mr. King, 78, is pastor of Corinthian Baptist Church in Frankfort, Ky.

ROMAN CATHOLICS

Jesuit Flouts Law, Holds Wedding in Prison

Ignoring a New York State law which prohibits such marriages, a convict serving a life sentence for murder was married in a ceremony conducted by the Rev. Joseph O'Rourke, S.J.

The couple was married at the Ossining State Correction Facility (Sing Sing) across the inmate-visitor partition. The marriage is invalid under New York State law, which prohibits the marriage of persons sentenced to life because such individuals are "deemed civilly dead" and are denied a wide range of civil rights, including marriage. The New York law was upheld recently by the U.S. Supreme Court.

Dorothy Thorne, 41, a legal assistant to lawyer William Kunstler, was the bride and Peter Butler, 31, who was sentenced to life imprisonment for the slaying of a Columbia University professor in New York City's Central Park seven years ago, was the groom. Both are Roman Catholics.

The status of the marriage from the church's standpoint is apparently yet unresolved, although most sources regarded it to be invalid.

Fr. O'Rourke described the ceremony as "legitimate—but illegal."

Mrs. Thorne was once married in a civil ceremony to a non-Roman and divorced 10 years. She said that her decision to marry Mr. Butler was not intended as a "theoretical test case."

Under New York law, the prisoner would be eligible for parole in 12 years and for furlough in 11 years. Mrs. Thorne

said they were preparing to take his case to the U.S. Court of Appeals.

Fr. O'Rourke was one of the activists involved in a draft board raid in Washington, D.C., and was known as one of the "D.C. Nine." He was also a spokesman for the "East Coast Conspiracy to Save Lives"—the anti-war group associated with the Berrigan brothers.

ENGLAND

Bishop Suggests Mixed Prisons

Prisons accommodating both men and women inmates were suggested by the Rt. Rev. Eric Treacy, Bishop of Wakefield (Province of York), during a debate in the House of Lords on Britain's prison situation and the need for reform.

"I am not proposing sexual promiscuity in prisons but simply saying that the presence of men and women in the same establishment would produce a more natural environment and remove some of the dangers of an enforced monastic situation," he said.

The bishop said the British prison population is far too large. The system is "clogged" by large numbers of short-term prisoners serving sentences of a few months. The bishop suggested that "remand hostels" would relieve the strain on prisons.

In support of his idea of mixed prisons, Bishop Treacy also made the point that deprivation of sexual freedom was responsible for a great deal of unnatural vice in prisons, as well as tensions which could result in violence and which make the work of the prison officials infinitely more difficult.

The debate, the general discussion on the subject which had no vote, was opened by Lord Longford, Roman Catholic social reformer, who urged the government to remove from prison not hundreds but thousands of prisoners who were in custody against their interests and those of the nation.

Lord Langford also called for a 10-year ceiling on all prison sentences except life terms.

Referring to his contact with prisoners serving life sentences, he said the minimum requirement of humanity was to give them some hope. "Anything else is positively wicked. They must be given assurance that, eventually, the question of their release will be judged not on the heinousness of their original crimes but on their present merits and demerits."

Another speaker, Lord Soper, a Methodist preacher who sits in the House of Lords as a Labor Party member, said that imprisonment without hope is not permissible. Without hope there is permanent and irremediable injury, he declared.

Lord Harris, Minister of State at the Home Office, said the government was building up experience of alternatives

such as community service and day training centers.

Almost at the same time the debate was going on, Mrs. Margaret Tuttle, founder of the Prisoners' Wives Union, marched to Lambeth Palace, London, to present to the Archbishop of Canterbury a petition calling for the abolition of the present prison visiting system and the creation of family visiting centers in prisons.

Mrs. Tuttle, whose husband is serving an 18-year sentence for armed robbery, marched with a banner showing a woman outside prison bars. It was headlined: "Why punish us?"

The Christian and Social Responsibility

Roman Catholics in England and Wales have urged British citizens not to sell their shares in companies that operate branches in southern Africa's racist countries. To do so, the advisory said, would be to abdicate responsibility.

Far better, it held, is a program of holding stock—and thus be able to vote it in a sustained effort to change the policy of the affected firms.

The report is now being circulated to all Roman Catholic bishops in England and Wales and to superiors of major religious orders.

The advisory was issued by a private consultative seminar on church investment in southern Africa, arranged by the R.C. London based Commission for Justice and Peace and by the Churches' Concern for Southern Africa, an ecumenical group.

It states that shareholders of such companies, including church bodies with shares, "can influence policy, and stress social responsibility, by the power of their shares. But if they are to do this, they must have accurate detailed and up-to-date information."

For this reason, the commission plans to tell bishops and superiors about a proposed unit of the British Council of Churches—Anglican, Orthodox, and Protestant bodies—whose aim would be to provide just such information to church investors about companies operating in South Africa and their performance in terms of social responsibility.

The decision against the sale of shares in companies with branches or interests in southern Africa was the major point to emerge from the seminar, but another was the following:

"If investors decided to keep their money in companies operating in South Africa and apply pressure, they should also refrain from retaining excessive profits. The term, 'excessive profits,' it was true, begged a number of questions, but the fact remained that these profits were gained in an unjust way. Somehow they should be used to help the African workers."

BRIEFLY...

■ The film, *Jesus Christ Superstar*, has been banned by the Board of Film Censors in Singapore. However, an immediate appeal was lodged by sponsors of the movie. It was noted that the board often makes "cuts" in films but has rarely banned an entire film.

■ The Rev. William L. Weiler, Ph.D., an Episcopal priest and scholar of classical rabbinic texts, is executive director of the National Council of Churches' newly formed Office of Jewish-Christian Relations. He has been teaching at the University of Muenster, West Germany. As an Episcopal Church Foundation Fellow, he spent four years at Hebrew Union College, Cincinnati, where he earned his doctorate in rabbinic literature. He attended the Reformed Episcopal Seminary and Philadelphia Divinity School.

■ Primates of the Anglican Communion attending the recent installation of the Rt. Rev. John M. Allin as Presiding Bishop included Archbishops John Okubo of the Nippon Seikokai, Erica Sabiti of Uganda, Rwanda, Burundi, and Boga-Zaire, R. K. Wimbush, Primus of Scotland, William L. Wright of Algoma, Bishops Gerald A. Ellison of London, Moses N.C.O. Scott of West Africa, and George Swartz of Capetown. Archbishop Wright represented the Primate of the Canadian Church, and Bishop Ellison, the Archbishop of Canterbury.

■ John Mill Macmillan, 60, a member of the Church of England in Australia and long time career diplomat, has been named Australia's first Ambassador to the Vatican. A member of his country's Department of External Affairs since 1937, he is completing a five-year term of office as Australian High Commissioner of Ghana.

■ The Rev. Robert J. Clarke, Jr., 74, vicar of Good Shepherd, Ft. Lee, N.J., from 1937-58, then rector of the parish until 1968, died June 8. He was a cabin boy aboard the liner, *Lusitania*, when it was torpedoed in 1915 off the coast of Ireland. He was rescued by a fishing boat after clinging to a plank for four hours. Fr. Clarke is survived by his widow, Margaret, and three daughters.

■ The Christian and Missionary Alliance, an evangelistic and missionary movement organized in 1887, last year received \$7,282,183 and supported 893 people in overseas mission work. Other figures for last year show that in North America alone, the Alliance reported a gain of 3,501 members and opened 44 new churches.

A priest comments on STU



Is Sacramental Doctrine Threatened?

By LARRY E. VALENTINE

The Standing Liturgical Commission has asked for comments on the *Services for Trial Use (STU)*. I wish to direct attention to the Prayer of Consecration for a Priest in *Services for Trial Use*, page 441. In my opinion it needs improvement and I would prefer restoration of the Prayer Book prayer. With the following two examples I hope to demonstrate that the wording deviates from a historical pattern in Anglican understanding of sacramental action. The prayer in *Services for Trial Use* is open to undesirable interpretations.

In the Episcopal Church (Book of Common Prayer, p. 294) the priest has power to pronounce absolution. In general protestant theology the minister does not function in the role of absolver. A priest says, in effect, "I absolve" or "I forgive you your sins." This authority to forgive in Christ's name is from Christ, given to the Apostles (bishops) and delegated by them to priests (John 20:22-3 RSV). The power of absolution is from and of Christ but it is dispensed through bishops and priests to penitents. The priest, as a priest, and not personally, has this authority.

He has an active role between Christ and the penitent. This in no way negates confession to God directly. The priest as an absolver in Christ's name is an agent of forgiveness. In protestant thinking on forgiveness the above is passed over as a method. The protestant minister takes a passive role, standing beside the penitent, saying to God, "Give your forgiveness" and to the penitent, "Be assured that if you confess your sins God will forgive you." This is scriptural and priests may do this also (1 John 1:8-9). The protestant minister would describe his own action as passive. He assures the penitent of forgiveness. He himself does not pronounce the absolution directly in Christ's name.

In the second example: At the holy eucharist the bishop or priest again is an agent of Christ. One of the four requirements of validity along with intention, form, and matter is minister. The proper minister, that is, bishop, priest, deacon or lay person, depends upon the sacrament in question. Bishops and priests are agents at the celebrations of holy communion. Through their office in the church and by their words and actions the Holy Spirit effects a change in the bread and wine. It is not magic but obedience on the part of Christians that results in Christ's response and presence in the elements. The priest, among other things, is the agent of Christ. Christ's response is

channeled through him. Through his words and acts the priest makes Christ's presence a reality.

In both of these examples the priest absolves or consecrates in Christ's name as his agent in an active role.

The grace given to a priest at ordination is not primarily for his own holiness (sanctification) but for others, "... a person receives at ordination the power (or grace) of God necessary to become the suitable means of transmitting sanctifying grace to others through the agency of administering the sacraments" (*The Gift of Grace*, by Arthur A. Vogel, p. 75). Ordination or consecration makes a person "a suitable means of transmitting" grace to others. This can only be understood as an active role.

Let us look now at the Prayer of Consecration at the ordination of a priest. The bishop is the suitable means of transmitting the grace of ordination, and through him Christ works. This is in harmony with the proper order of minister in each sacrament and it is not passive or supportive.

With the above in mind, I think the wording of the Prayer of Consecration for Priests in *STU* promotes a hazy view of the role of the bishop and gives the impression that he is supportive or passive.

The 1549 and all subsequent Prayer

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Books were so worded that it was clear that the bishop speaks as an agent of God. "Receive the Holy Spirit" is neither an assurance nor is it passive and it certainly is not a petition. It is active and authoritative just as "I absolve you" is authoritative. This form remained the same with the exception of an addition in 1662. In *STU* (p. 441) at the Laying On of Hands the bishop says:

"Therefore, O Father, through Jesus Christ your Son, give your Holy Spirit to N.: fill him with grace and power, and make him a Priest in your Church."

In *Prayer Book Studies* 20, page 26 one reads:

"Silent prayer follows, until the bishop begins the Consecration Prayer. This is the most solemn text of the ordination rite." And "The laying on of hands accompanies the specific petition for the gift of the Holy Spirit to the ordinand."

I am uneasy with the use of "petition." It is a long way from "Receive . . . now committed unto thee by the Imposition of our hands." The Prayer Book is very definite that grace is given and says so with authority. In *STU* the bishop asks God through Christ to *give* the Holy Spirit. He is not the channel but the petitioner. To say "receive" is active; to say "give" is a request. If at an absolution a priest were to say, "Give your forgiveness, O Father, through your Son to this penitent," he would not be speaking as an agent but a petitioner (or assurer)—a very different concept.

It is my contention that the use of "give" is a poor choice and is nowhere nearly as clear as what we have in the Prayer Book. In the small book *Anglican Orders*, the reply of the Archbishops of England (S.P.C.K. 1957) it is stated that "Receive the Holy Ghost" together with laying on of hands confers the general faculties and powers of priesthood (p. 44). And ". . . they gave the first place to our Lord's own words, not merely out of reverence, but because those words were then commonly believed to be the necessary 'form'" (p. 55).

In writing of this, as C. S. Lewis said, "I am walking in wonders beyond myself." Yet I do hope for a restoration of the biblical form. The BCP is clear: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands." It is clear that a gift is being given ("committed") and it is equally clear that it is through the bishop that it is given. I would urge this change, or rather restoration, for these reasons: It maintains the concept of bishop as an agent; it is active and not passive; it clearly implies that the bishop is the means of grace for ordination and not a passive petitioner. And finally, when we have the Lord's Words why not retain them?

The Unmaking Of An Anglo-Catholic

By ROBERT DOUGLAS MEAD

Several years ago at a friend's house I met and talked with the Anglican bishop of a West Indies diocese. I have forgotten his name, but at one point he used a phrase that has stayed with me ever since. He was describing a church congress he had attended years earlier in London. Hundreds of bishops, priests and laymen from all over the world had gathered in the Albert Hall for worship, and it had been a glorious mass, he said, such as he did not expect to experience again this side of heaven.

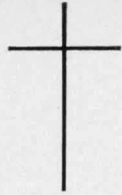
The phrase stuck in my mind for a pair of reasons. Very simply, it said what our worship aspires to be when fully itself: a reaching up to, a reaching down from, God, by which somehow, for a little time in a day or week, we participate in heaven (whatever that may mean for each of us).

Not again this side of heaven: the phrase also had a quite personal meaning for me. After growing up in a homogeneous midwestern suburb, I had lived for a year, as a student in England, in a working-class neighborhood centered on a staunchly Anglo-Catholic church. It was a fortunate year, coming at a critical

point in my life. It was not simply that, brought up to the middle class bias of American Episcopalianism, I discovered that the church was after all big enough to include working-class men and women, minor clerks, shopkeepers. Nor was it only that I was able for once to live through a year of catholic worship in something like its fullness. What was important was knowing how *normal* that parish was in the level of catholic worship and active charity its very ordinary people and their priest had attained and kept up, with no sign of strain or artificiality. The memory has sustained me through all the years since.

Objectively, the five parishes my wife and I and our growing family have known in these past twenty years have been good ones—energetic, friendly, well-managed—but each has had its share of grief. In one, an evangelical bishop packed the annual meeting to get its catholic rector out—and succeeded. In another, a young priest started from nothing and in five years built his congregation into a spiritual power-house—and then divorced his wife and left the ministry. In yet another, one of the two leading laymen departed with the wife and children of the other—and the spiritual power and joy that had flowed from those two families was suddenly defiled. Every parish knows such griefs, of course. We do not blame the church for her children's failings. We

Robert Douglas Mead makes his home in Paoli, Pa.



“... we have been witnessing
the steady secularizing
of the church.”

know also that what we see of the church in any one parish—or in the church as a whole at any one time—is only a fragment of an immense reality, continuous in time and eternity. And the very fact that we feel grief confirms the church's all-embracing catholicity: these things cause pain *because* we are truly members one of another. The image is more intimate than the one that prevails today, a family: it is that of marriage as it might ideally be, one flesh.

When, therefore, close friends one by one left the church, I saw that they did so for transient and insufficient reasons that left its essence untouched. One man, with his wife and half dozen children, became Roman Catholic—because, he said, they could not spend the rest of their lives being the catholic “ginger group” in whatever parish they landed in. Another, a priest, found himself fresh from seminary in charge of an isolated, declining congregation and the focus of all its antagonisms—and gave up. Whatever might go wrong, I felt sustained by a sense of what the church truly is. In that year in my English parish I had stood on a tip of the iceberg and caught a glimpse of the whole. But everyone has his limit, apparently, his breaking-point, and I have reached mine.

As I look back over these twenty years, it seems to me that we have been witnessing the steady secularizing of the church. The pattern has been consistent: repeatedly, between spur-of-the-moment human impulse and the divine initiative of which the church is the vehicle, we have made the merely human choice.

In the early 50s, I had a minor role in developing the teaching materials known as the Seabury Series. Perhaps it should have been obvious from the start that a program with such grandiose intentions—

nothing less than to replace the cold formalism of the past with an entire warm new way of life—was destined to failure. For me, the specific form of that failure—an almost total absence of content—has been painfully evident in my own children. They have grown up ignorant of prayer and Christian discipline, with no more than rudimentary notions of corporate, liturgical worship. These have been bad years for parents, but what one has attempted has been nullified by the silence of the church. What good is it to tell your children about sin, repentance, confession, forgiveness and redemption when at church, Sunday by Sunday, they are never mentioned? Now—at a time when diabolism is more seriously preached, and our human flesh, the temple of the Spirit, more dishonored than ever in my lifetime—my children are entering adulthood without the armor of God, the shield of faith, with no knowledge even that there are such things or any need for them.

Some years ago, one of my children suffered a serious accident, and for years my wife and I put much of our time and energy into his recovery. This prolonged crisis disrupted our family and brought spiritual and psychological turmoil to two of our children if not to all. But when I begged our priest for help, all he could tell us was to see a psychiatrist, and like a family doctor he suggested several specialists to consult.

At that same period, two of my sons reached the age for their first retreat. I had waited years for that moment and chose a monastery within driving distance where, much earlier, I had made several joyous retreats of my own. During the years I had been waiting, however, the monastery had changed beyond recognition. We arrived in the midst of a youth

weekend for a nearby parish. There was no retreat master, the offices were no longer celebrated, the monastic silence had vanished, and when I tried to pray in my room there were boys and girls in blue jeans on the stairs outside, shouting and cursing and laughing. It was not simply quiet that was missing or the reassurance of the church's unflinching fidelity; it was reverence, the special sense of the presence of God. Whatever joy I had known there I will not experience again, and there will be no place where my children can know it.

For me, at the personal level at which I experience the church, the breaking-point came when my parish introduced its first girl acolytes. This was, I presume, meant to soften us up for the ordination of women. In merely human terms it is, of course, a trivial cause for disaffection. But it is not as a human institution that the church commands my loyalty. My loyalty, finally, is to the Christ who is its founder and model, who, however much he honored women, sent not women but men two by two into the world as his apostles. If we assert that in this he was merely accommodating himself to the Greco-Roman-Judaic world of the first century, then I think we sweep away the church's foundation. I will have no part in this unmaking of the church which is also the unmaking of the Anglo-Catholic—or at any rate of one shy, scrupulous, unhappy, educated layman.

It is as if strangers had come into my home and driven me out: I have no place to go. If I have reached my personal breaking-point—if I will not be a party to the unmaking of the church—neither is it possible for me to become a Greek or Roman Catholic. Too much history stands between me and them. Nor can I shop around for a more congenial parish as if nothing had been changed, nothing lost. If you believe that the church is truly catholic, then it is so everywhere, in every parish, and you are as tolerant of the worse as of the better; and if not, then nowhere. But what then? To be a solitary worshiper of God, besides being the beginning of heresy, is absurd. Worship by its nature is corporate, a lifting up to God of the entire race.

I am alone, then, at the end of the Anglican *cul-de-sac*. In my mere humanity, that loneliness is not easy to bear. I am weary of it. There are other voices of protest out there, but they are as weak as mine. Yet still I pray that the Lord will hear and see fit to soften the hearts of those who would remake the church into something that it is not. And if he does *not* see fit—if he has determined that my worship must after all be offered in solitude—then I pray that at the end he will keep me a place at that heavenly feast of which our earthly eucharist is the image. Then, in the company of that whole church I glimpsed long ago, I will know that I am no longer alone.

EDITORIALS

"Populism" in the Churches

The United Presbyterian Church today is having to bite the financial bullet in much the same way that the Episcopal Church has had to do in recent years, and for much the same reason: its members at large are refusing to support the programs devised and executed by its members at the top.

At the recent meeting of the church's General Assembly officials acknowledged that drastic cuts in programs and national staff will be necessary because of the plummeting of general church support. The national budget of the UPC, over a three-year period including 1975, shows a drop of 35 percent, and there's no relief in sight.

While cutting back their support of their national church programs, the United Presbyterians are increasing their support of the local church and its particular programs. Says Dr. Michael Anderson, the church's director of financial resources: "It's like the Democratic party. They have no problem raising money at the local level. There's a populist movement in our church." And he added: "That's one of the healthy signs."

It is indeed a healthy sign, and a sign that is to be seen in other American churches, the Episcopal included. But a sign, by its nature, signifies both a reality and a task. The reality in this case is that American Christians at the grass roots have not lost their religion and are resolved not to lose their churches. The task with this Christian populism is to provide it with leadership without depriving it of its freedom, force, and integrity. The people in this movement of the Spirit must choose their own leaders, clerical and lay.

These "populist" leaders and the "official" leaders need not and must not confront each other as commanders of embattled armies. As the Episcopal Church enters the Allin era there seems to be a genuine eagerness for communication between national and provincial and diocesan leaders on one side and the "populists" on the other. Everybody who loves the Lord and his kingdom must do everything he can to encourage such restoration of that unity of the Spirit which characterizes the church when it is functioning as the body of Christ in the world.

Punishment to Fit the Man

All we know about Charles Robert Young, of Baton Rouge, La., is that he's a good straight thinker on the subject of making the punishment fit the crime — more exactly, the criminal. In a letter to *Newsweek* (7/1/74) he says:

"Those who suggest that the Watergate conspirators have been sufficiently punished by a year's public humiliation and possibly destroyed careers and that neither they nor society would benefit from their imprisonment should also defend ghetto criminals. That a man born in a ghetto has been publicly humiliated by his poverty and deprived of any career at all would, it must seem,

be ample punishment should he burglarize the local liquor store next Saturday night."

Don't hold your breath for them to do it, but if those who say of the Watergate criminals "they've suffered enough" want to be consistent in their compassionate justice they ought to go on to apply the same merciful prescription to the ghetto criminals. Mr. Young's suggestion makes too much sense to have much of a chance of general adoption.

That a man who has had many advantages in life and has been privileged to serve in a high and honored station must suffer an agony of humiliation when he is convicted of a crime is true, and only a heartless and wicked person will gloat over his shame. The humiliation is a large part of his punishment, regardless of the sentence of the court. And we find no fault, but rather virtue, in the judge who takes this factor generously into account when he fixes the penalty.

Most of us see that; but those who see with equal clarity the punishment of humiliation which the child of the ghetto suffers from the day of his birth are fewer in number; as are also the judges who, when determining the punishment for the ghetto criminal, take into account the "punishment" he has endured since birth.

Citizens who are also Christians should remember a word of their Lord which speaks directly to all crime and punishment: "Of him to whom much is given, much shall be required." The pain of humiliation suffered by the ten-talent man found guilty of abusing his trust is great, but then the man's opportunity to serve God and his fellows in that position was great too, as were also all the inducements from his birth onward to walk in the right way.

We commend Mr. Young's reasoning to all who find themselves in a quandary of moral confusion in these times that try our souls and our consciences.



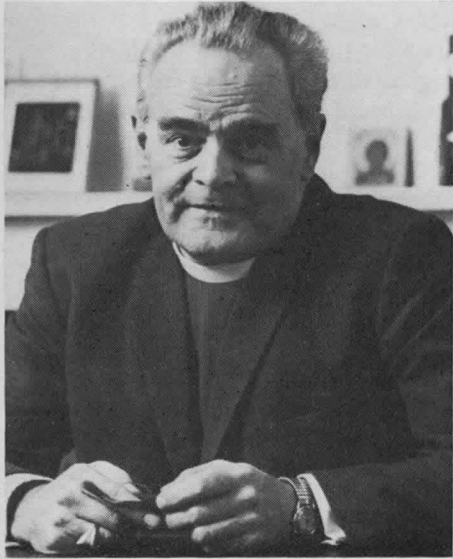
A Prayer

We have no hope, Lord, but the one
Held out forever in your Son.
Looking to Him for what the soul must do,
Our cloudy vision clears
And man comes true.

Frances S. Lankford

The ACC Secretary Reports

*John Howe



BISHOP HOWE

In a recent article I wrote how being present at Anglican synods all around the world sets me thinking about theology and theologians. But only a part of my time as the Anglican secretary is spent with synods. A considerable part is spent sharing in congregational worship in many countries, and in more languages than were comprehended on the day of Pentecost. That sets one thinking about the communion service, and, in these days, not least about revised and experimental liturgies.

The church is people, people of the country where you are. This is where my kind of traveling is blessedly different from that of most people who make as many inter-continental jet flights as I do. The metropolitan centres of most big cities anywhere on earth, with their one-design international hotels, are much alike. Much the same people are there, and it can take an effort of concentration to remember which country you are in.

But if your ministry is with the church, then things are different. You are in people's homes and in suburban churches. Often you are away across the plains and over the hills, by jeep, by boat, on foot, to towns without an airstrip, and into village communities. On those journeys the language of the communion service may change almost from day to day, but one

thing is fairly constant: your translator, as he hands you a booklet, will say, "We are using our new experimental liturgy."

Liturgies abound. At this stage of our church life I welcome the situation. But it must not go on forever.

Here are some reasons why I welcome the situation. A liturgy unrevised over centuries becomes archaic in language and thought forms. The incarnation will never be archaic. Christ present in Holy Communion is not a Christ of long ago. In the eucharist we are reminded that, as his redeeming work in Galilee was effected while he shared the situations and manners of daily existence, so too he is present with every succeeding generation. He is forever associating and identifying with people as they are.

Of course there is much concerning Christ and his redemption that remains the same yesterday, today and forever. Yet I find that the experimental liturgies and contemporary translations seldom obscure this. In general, Anglican revisions, as well as Lutheran, Roman, and others, have recourse to the same principles. They look to scripture and to primitive (not archaic) use, and are severe in choosing what else to preserve. One result is that, though I encounter so many different samples of "our experimental revision" in so many languages and dialects, there is seldom any difficulty in understanding and participating in what is being done. Great liturgical shapes come through: ministry of the word and ministry of the sacrament, accompanied by acts of praise, penitence and intercession.

The present diversity is a temporary expedient, and before long decisions must be taken that will reduce it. A good deal of variety will remain, and also different continents will be able, more effectively than before, to give expression in eucharistic worship to their own cultures. Yet some may feel that the old days were better, when the 1662 Prayer Book service was the norm and we all did the same thing. Such days never were.

I knew a man over 40 years ago caught up into the ordinary life and worship of his local English parish church. Later he went to a respectable theological college, and later to an African diocese typical of many. In all of these the communion service was some adaptation of what was provided by a book called "The English Missal." Later again, and now following the Prayer Book, he was in one of those parts of the Anglican Communion where the Prayer Book stems

not from 1662 but from 1549 and the Scottish Book of 1637. The 1662 rite (in whatever trimmed-about presentation — it has no other) was an occasional acquaintance. There is nothing very special about that experience. Anglican congregations and vicars (and missionary societies and bishops) have been remarkably fecund in their capacity to produce the rite to surpass and eliminate all other rites.

Almost it is the local congregation that has been eliminated. In this century, mobility of population, and wars, have uprooted people from the local parish. Then they have found themselves in another church where so much was unfamiliar that they felt adrift, and, with other stresses of life to cope with, often became so.

The way out of that situation can be through this period of fluid but controlled liturgical experiment, with widespread participation. Amid the diversity, old local or partisan positions are superseded and the basic liturgical structures emphasized. Then must come the time to move together towards a more agreed liturgy than any at present, but with an ample supply of alternative prayers and forms of expression associated with it.

Naturally there are shortcomings in the experimental liturgies, and I refer to two which I find fairly general across the world.

First, because they are rightly designed for a greater measure of participation by the congregation, these liturgies are least effective with a small congregation, especially if the people are not close to the altar. Secondly, they achieve only a meagre sense of mystery. Probably Anglican liturgies have seldom excelled at this anyway. Some say the new liturgies fail in this respect precisely because of the use of modern language, and because the altar is not remote from the congregation. This, I believe, is a misunderstanding of what eucharistic mystery is about.

Mystery is not given expression by the vicar being some distance off doing something out of date. Mystery in the eucharistic sense is the awareness that what you are doing, with your feet on the ground, is directly integrated with the whole of God's plan and eternal purpose which in its fulness can be known only by him. Just what it is in a liturgy that gives full expression to this I do not know.

Some new liturgies capture it a little as they proclaim God's acts of creation and redemption in the approach to "Holy, holy, holy," so long as everyone can cope with the musical setting. But of its nature mystery is elusive, and its expression is only partly dependent on words. Incidentally, a small, proved, and very biblical, aid is to use a little incense: but if the very notion gives you culture-shock, forget that I said it.

The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council with headquarters in London.

WALLS COME TUMBLING DOWN: A History of the Civil Rights Movement — 1940-1970. By **Thomas R. Brooks.** Prentice-Hall, Inc. Pp. 295. \$10.

In *Walls Come Tumbling Down*, Thomas Brooks has chronicled the progress of the civil rights movement. He begins with A. Phillip Randolph's "magnificent bluff" to bring about the creation of the "Fair Employment Practices Commission" in 1941. He traces, step by step, horror by horror, the growth of the movement and its unquestionable achievements.

"... both blacks and whites were wrong about desegregation," Brooks recalls. "It would neither work miracles nor bring about disaster." One of the strengths of the movement was the dispelling, to a very large extent, of the terror and hatred which kept certain segments of the two races apart while binding them, inexorably, to each other. One of its greatest failures was the dream it held out to countless Negro Americans—a dream, which, in the nature of the American society, could not conceivably come true through legislation alone. The resultant frustration which erupted into militancy Mr. Brooks lays at the door of the young. He avers that it was their introduction to the "instant" world of television that caused them to riot when realization of the dream continued to elude them. This leaves the author without an adequate—or even, for that matter, a cursory—explanation for the support of the riots, either tacitly or overtly, by so many adults.

Although at a loss as to what direction the movement might take after militancy, Mr. Brooks deems it a success, with more gains to come. However, as he himself observed, "... everything which has begun in *politique* has ended in *mystique*." While the movement remained in the area of the political, it was possessed with form and direction. The quest donned more mystical garb; options for further achievement became accordingly more amorphous.

Thomas Brooks has prepared an absorbing, well-paced manuscript which manages to overcome a slight tendency towards needless repetition. Pulling no punches, he puts people and events into sharp perspective, shattering a few myths (such as the Kennedys as devoted friends to black Americans) as he goes.

This is not an easy book to read, especially for those of us whose future rode on the outcome of each maneuver and each counterplan. It is not pleasant, for example, to view, up close, the contempt and indifference with which we were used for political gain by our national leaders.

As Brooks described the scene in 1964, "Battle-scarred militants were disappointed because the results to them seemed disproportionate to the energy and devotion expended."

I am not sure this reaction was limited to the militants. I am not sure it was limited to 1964. In spite of Mr. Brooks' mass of statistics to prove the success of these 20 years of strife, I am not sure that that disappointment will not be the main factor to be dealt with in the days, and years, ahead.

BERNICE ELIZABETH YOUNG
St. Thomas Church
New York, N.Y.

YOUR PEOPLE, MY PEOPLE. By **A. Roy Eckhardt.** Quadrangle. Pp. 275. \$8.95.

Quadrangle is the publishing house of the New York Times Book Co., and is deserving of high praise for bringing out this book. Sub-titled "The Meeting of Jews and Christians" this is a hard-hitting, bluntly honest and strongly opinionated work. Dr. Eckhardt is a man with a cause, and this book is a weapon in his armory. But do not let that dissuade any from reading or pondering his claims, for they ring true. In a scholarly and thorough way, he is a contemporary prophet denouncing both the sin of antisemitism and the even more insidious cloaking of antisemitism in high-sounding verbiage masquerading as Christian virtue.

Of particular value is his treatment of the typical Quaker position. Using Fr. Gregory Baum's description, he shows how what *seems* to be a Christian idealism is actually a false consciousness at best and moral blindness at worst. The treatment of antisemitism in general (and of the particular expression found in attitudes toward the State of Israel) are apt to be naive in the extreme. Dr. Eckhardt loses no time in doing battle with such positions, ranging from the incredible writings of A. C. Forrest to more knowledgeable but equally dangerous commentators such as Landrum Bolling. On the other hand, Eckhardt's attack on Cardinal Bea's "The Church and the Jewish People" seems to this reviewer to be rather far-fetched and based on highly colored spectacles.

If you like reading strong opinions, find the problem of antisemitism to be something other than "let's ignore it, maybe it'll go away" then this book is worth reading. If you don't like to face the problem of antisemitism, then this book may be must reading. It will stir, puzzle and anger many readers, but it won't bore them.

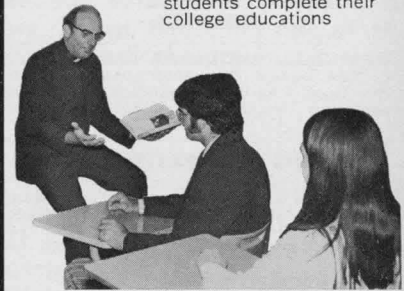
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THE LIVING CHURCH

LETTERS

Continued from page 4

used) specifically states that *nothing is being done at this point*, the "sealing" having already taken place in the water. This is not a sacrament. In short, PBS 26 is utterly devoid of anything equivalent to confirmation or chrismation, and I feel almost helpless in my desire to scream this from the housetops. At clergy conference, where the bishop declared that he will not use the Prayer Book rite of confirmation for the trial period, and where he actually handed out chrism blessed by him to be used, I (in my usual demure, retiring fashion) tried my dead level best to lay it on the line that no matter how many times he lays on hands according to PBS 26 "confirmation," and no matter how many gallons of chrism his clergy use in the baptism rite, *no confirmation or chrismation* will take place.

I have no doubt that our "catholic" bishops are contenting themselves that their own personal intention in the "confirmation" service will be sufficient for confirmation, and that the use of chrism in the baptismal rite will suffice for chrismation, but it just ain't so.

To make a long story short, PBS 26 is utterly devoid of any sacramental rite corresponding to confirmation/chrismation, and this should be made crystal clear. It is actually disastrous.

(The Rev.) STERLING RAYBURN
St. Paul's Church

Winter Haven, Fla.

Structure of the Church

Among other structural matters being considered by the Standing Commission on the Structure of the Church is that of strengthening the Provinces or otherwise providing for regional structures. Several memorials and resolutions were introduced at the Louisville Convention, and at least one was adopted, directing such a study by the Standing Commission.

This task has been assigned to a Committee of the Standing Commission which will meet in September to develop proposals for presentation to the full Commission meeting in November, 1974.

Suggestions and recommendations, all of which will be given careful consideration, may be addressed to me.

CHARLES M. CRUMP
Secretary, Standing Commission on the
Structure of the Church
Suite 2610—100 North Main Building
Memphis, Tenn. 38103

Correction

I note in the June 9 issue of TLC under the heading "Milestones" that the Rt. Rev. Everett Holland Jones, retired Bishop of West Texas, is listed as being 81 years of age.

Latest intelligence from San Antonio indicates that there are no plans to enter litigation as a result of his canard, but you might like to know that Bishop Jones is 72, having been born on June 9, 1902, in San Antonio.

With all good wishes and hopes for continued occasional typographical errors,
(The Rev. Canon) HENRY CLAY T. PUCKETT
Canon to the Ordinary
Houston, Texas

God and the Democrats

I resent Gov. Wendell Anderson's rash and unthinking remark "Most of the people who are doing the Lord's work are Democrats" [TLC, June 23]. The way I was brought up coupled that political party with "Rum, Romanism and Rebellion."

(The Rev.) N. W. RIGHTMYER
Lewes, Del.

Renewal!!!

Additional episodes in the downward slide of PECUSA:

(1) "A friend of a friend of mine" happened to be in a strange town in Virginia on Easter Sunday. Entering the local Episcopal church he found one of the adults, who was handing out bulletins, dressed in bunny costume. *In the church*, not in the childcare room of the parish house.

(2) On Whitsunday I saw a large birthday cake in front of the pulpit, and during the eucharist the candles were lit and the congregation rose to sing "Happy birthday to you . . . dear church. . . ." This also was not in the church school, but at the "principal service on Sunday." The same cute addition to the liturgy was performed also in at least one other church I heard of. Who thinks up these things? Are they in the latest trial services? If not, what authority is there for adding them?

(3) In a parish I know, a beloved, dignified, retired rector was not permitted by the brash, young priest-in-charge to "take the funeral" of a long-time parishioner and friend. And the bishop upheld the young man, who said: "You can't object to my ways: I'm the bishop's man." Shades of the Watergate dictators! Incidentally, I am wondering whether I could, by a notarized request, provide that the BCP and nothing but the BCP will be used at my funeral—no balloons to signify hope, no bunnies as pallbearers, no egg-rolling on the cemetery green for the comfort of elderly kiddies. (By the way, BCP is still official, isn't it? Not a sin to read it at a funeral?)

JEAN S. DAVIS

Aurora, N.Y.

Who Is Responsible?

No! No! No! No! No! Your editorial [TLC, May 19] condemned the failure of "the churches, the schools, all the institutions. . . ."

Maybe I'm wrong. Often I am. But the failures I discern are in *people* (including me), not in institutions. My favorite analogy has always been that it takes good peanuts to make good peanut butter. How else?

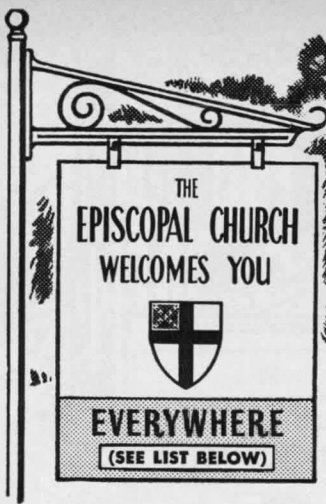
What do others think?

GEORGE DEW

Honolulu, Hawaii

The editorial dealt with the fact of unresolved racial tension in this country twenty years after the Supreme Court's outlawing of school segregation. It spoke of "the failure of the churches, the schools, all the institutions which in one way or another claim that they deal with the quality of life. . . ." We feel no sense of categorical disagreement with Mr. Dew. Ultimately, we — you and I — are "the churches, the schools, all the institutions." Ed.

The Living Church



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Sun H Eu 8; 10. Thurs 9:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
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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

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WASHINGTON, D.C.

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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
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HS & Ser Thurs 7

ST. GEORGE'S 160 U St., N.W.

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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
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LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
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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.

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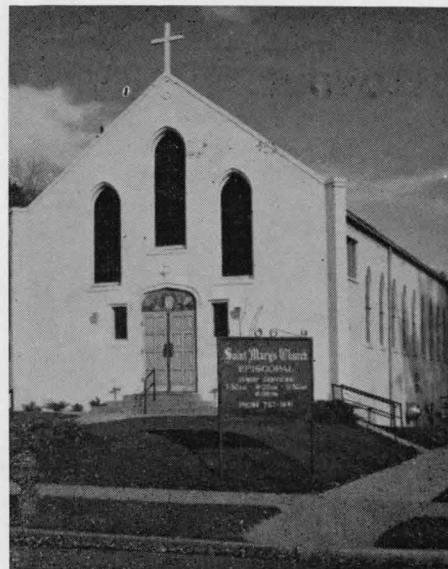
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Sun 10 Bible Study & Breakfast; 11 HC & Ser

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Sun 8, 10; Tues 12 noon; Fri 7:30

KANSAS CITY, MO.

ST. AUGUSTINE'S
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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)

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Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

DOVER, N.H.

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Sun 8 & 10 Eu; MP 2S & 4S at 10

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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.

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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.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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

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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

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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
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Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdays, Sun 12:30

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

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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,
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Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

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The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
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7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu
6; C Sat 10:30-11 and by appt

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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 (15), 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

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The Rev. George Raymond Kemp, r
Sun HC 8 & 10

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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

The Living Church

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ST. PAUL'S 33 East Main St.
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Days, HC 12:05

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Sun 9 HC, 11 MP & S, 15 & 35 HC

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The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (15 & 35); MP other Sundays; Tues HS
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
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19 S. 10th Street
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45); Wed EP 12:30, HC 5:30; Thurs HS 12:30 &
5:30; Fri HC 12:30. Tel. (215) 922-3807

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Sun 8 HC, 10 Service & Sermon

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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

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.

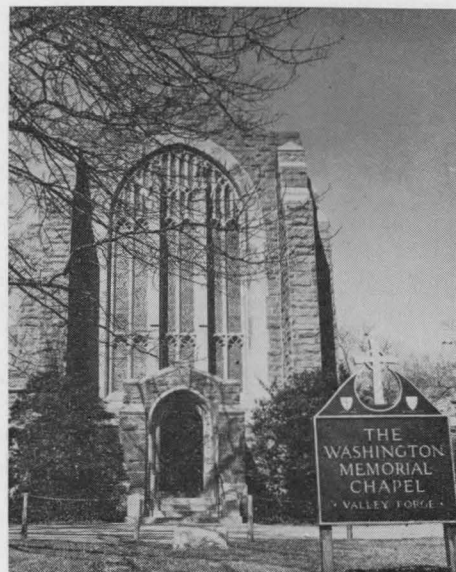
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (15 & 35). MP & Ch S 10
(25 & 45); Thurs HC 1; HD as anno

ALICE, TEXAS

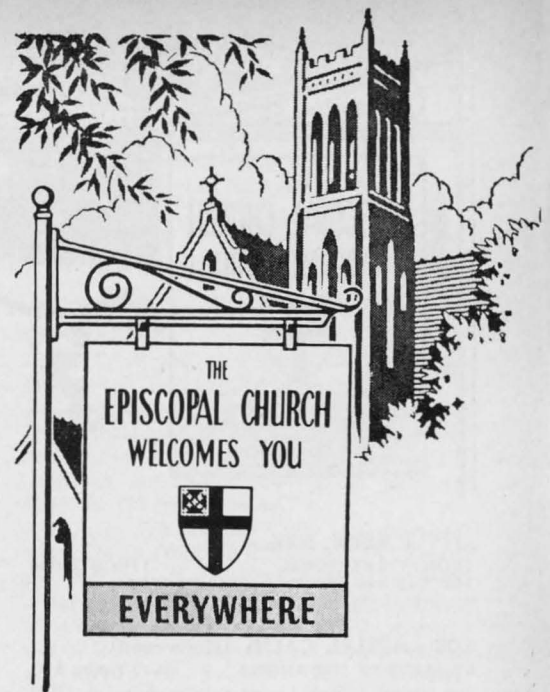
CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 45)

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



WASHINGTON MEMORIAL CHAPEL
VALLEY FORGE, PA.



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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (15 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); Wkdays 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

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