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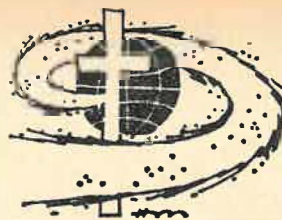
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Around



& About

— With the Editor —

THERE'S a simple and unpretentious sentence in Bonhoeffer's *Letters and Papers from Prison* (Macmillan) which one can easily skim over without noticing, as I have. Recently it exploded under my feet. It runs: "Whatever weaknesses, miscalculations, and guilt there are in what precedes the facts, God is in the facts themselves" (rev. ed., p. 102).

The facts he's talking about are the present evil realities which result from human sins and errors. He doesn't pitch the blame for all of them on other people. He knows that he and his fellow German Christians have helped to create these facts, and that they cannot now be withdrawn, undone, or altered. What man sows man must reap. Thus far there is nothing striking in what is said, however true and important it is. The revolution is in the words, so quietly spoken: "God is in the facts themselves."

In his prison cell Bonhoeffer thought much about Christ's resurrection. He saw it not simply as an ancient divine event but as God's constant, universal, always triumphant way of being "in the facts themselves." The "facts" in the case of Jesus consisted of such things as betrayal by a friend, desertion by other friends, successful judicial murder by his enemies. These facts were of man's doing and these facts were sinful and evil; but God was in the facts—as the resurrection reveals.

Bonhoeffer was very much an Old Testament Christian and he undoubtedly recalled the Joseph story in this connection. The facts in Joseph's case were man-made, sinful, and evil. But when in the great disclosure scene (Gen. 45) Joseph tells his brothers that it was not they who sent him down into Egypt, but God, to preserve their lives, he was declaring that God was in the facts.

The American Heritage Dictionary errs, I think, in giving as the first meaning of fact, "something known with certainty." A fact is rather a *factum*, a thing done, a deed, whether we know it with certainty or know it at all. A fact may be the deed of God, man, or devil, but such facts as Bonhoeffer talks about, meaning the present evil plight we are in, are the things done and left undone by man and with which man confronts and man challenges God.

How God gets into these facts, what he will do with them, will always be inscrutable even to the eye of faith; but always it is true that "the facts" are

death and God's being "in the facts" is resurrection from the dead.

The striking aspect of Bonhoeffer's formulation of the mystery of redemption results from his radical shift of metaphors in "placing" God. In the traditional and conventional imagery (which is by no means the more orthodox), Christians see God as redemptively handling the bitter facts from above; e.g., Lowell's, "Stand-eth God within the shadow/ Keeping watch above his own," and Isaac Watts's, "Under the shadow of thy throne/ Thy saints have dwelt secure." Bonhoeffer in his cell did not have to cry upward to heaven to find the divine omnipotence. God was there with him, closer than breathing, nearer than hands and feet. But more—God was not only in him but in the facts themselves, in the dire situation.

Three months later he said in a letter: "God is beyond in the midst of our life." This is commonly quoted as an expression of Bonhoeffer's supposedly new theology. There's nothing new about it at all. It is a profound truth which the suffering servants of God in past epochs have well known: "the Beyond is the Within." It was given to Bonhoeffer to rediscover this truth which St. Paul had preached to the Athenians: that in God we live and move and have our very being. He gives it a rigorously consistent application: God does not sit upon his throne above and beyond the sordid scene, with cool compassion and consummate wizardry manipulating the facts for our benefit. He is in the facts themselves, his wonders to perform with them not only from above but from within. Whether or not we find great and endless comfort in this vision of God, it is certain that Bonhoeffer did.

He was not an inventive doctrinaire but simply a Christian radically open to the Holy Spirit, in whom the Spirit effected a recovery of the saving truth that God is "in the facts themselves." The knowledge of this truth among the people of God goes back at least as far as Joseph, who rejoiced in it in his day. Somerset Maugham once said that there are some truths too important to be new. This is one of them.

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Volume 164 Established 1878 Number 16

*A Weekly Record of the Worship, Witness,
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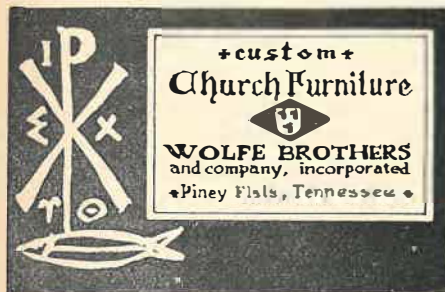
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Letters to the Editor

Trial Rites

First, thank you for the tone of TLC and for the consistent head-on honesty. Never before have I written a "letter to the editor," due, I imagine, to a both blessed and horrid ability to see both sides. I wait and hope that someone will eventually present all sides. In this trial-liturgical business, however, while "my" side has been touched upon, it has remained in the wings rather than on stage—so here goes.

Archaic in years, I am relatively a new Christian, and while I was church-shopping, it was the words of the Book of Common Prayer which in 1949 determined my baptism and confirmation in the Episcopal Church. Of course there were other factors, but basically it was the clarity and the impact of the words and the meaning of the words themselves. Never having read the Bible, and having merely heard of the Book of Common Prayer, I was overwhelmed by both: clear and beautiful and, above all, tough and terribly pertinent. Never was there a need to memorize any of it; reading and repeating them with others so imprinted them on my mind that the words became mine. They still are mine. Dwelling upon and pondering their meaning had made them the "words of my heart."

During this cantankerous period of old versus new, I have been blessed in that, until last week, I had not once "met up" with the trial liturgies. Conscious of stir, confusion, scrambled searching, I lost the deeply thoughtful quietness of mind and heart and, halfway through, I gave up. The mood so familiar to me, so essential a part of the words themselves, had gone—been lost in the scurry to keep up. Just who is it who decides that the established liturgy is not good enough? Who are these people who know better? There must be many, many others who, like myself, are more than challenged by the unplumbed depths of the liturgy as it is, who find the new words weak and inadequate substitutes, who are bewildered, if not angered, at being told they must throw out most of the reverent beauty of services they have made their own. If so, why do they not speak up and refuse to be herded into strange and inadequate pastures?

Perhaps they are like me: sitting and waiting in the hope that some Episcopal tough-George will do the job. In final lament, I must also say that I found—for the first time—the Lord's Prayer, in its substitute form, actually humorous; for us to pray that he will not put us to the test

is to ask that he let us get away with not being Christians. Is it not the test of life here which Christ, and Christ alone, enables us to overcome? Who *can* "be put to the test" if not us Christians? To be tested is human; to pass the test because of Christ is to be Christian.

GERT BEHANNA

San Antonio

Ordination of Women

On July 20, 1944, shortly after the Bishop of Hong Kong had presumed to "ordain to the priesthood a woman (Dss. Lei) the then Archbishop of Canterbury, William Temple, wrote: ". . . But of course the ordination, if it is regarded as valid and effective at all, is for life, and therefore the bishop's action constitutes a serious modification of church order, unless it is repudiated."

Dr. Temple further remarked on the question of ordination of women to the priesthood—"to which I personally am strongly opposed, and which I imagine that the Provinces of the Anglican Communion as a whole are certainly unwilling to countenance—should not be in any way jumped or settled by action taken to meet a temporary emergency, however acute."

HERBERT J. MAINWARING

Natick, Mass.

Concerning Church DPs

I am editing a book concerning clergy wives, seminary students, and other "displaced persons" (jobless, etc.) in and out of the church, after the experience of three seminaries and three universities as a chaplain's wife and a professor's hostess! I feel like a sounding board and unqualified (but *there*) counselor for various persons. I ask for comments or notes from others in similar situations in these days of trial, error, change, and upheaval. All correspondence will be kept confidential and will be carefully considered for publication.

Complaints and suggestions are welcome, as a way to ventilate. After all, we're the last non-unionized group of silent (?) ones who "tote that load and lift that bale" of cotton and groceries. Right on!? Cheers.

JEAN LAWRENCE

738 Chinoe Rd.
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Abortion Reform

Two Battle Creek physicians, both Christians and active churchmen, recently debated the subject of abortion at our Kellogg Community College. The issue is lively in Michigan inasmuch as a petition drive has successfully achieved the signatures necessary to put the issue on a referendum on the November ballot.

Dr. John Walters (an R.C.) made an interesting statement about which I should be interested in some thoughtful and expert conviction: "A fetus is a human being with potential rather than a potential human being."

Dr. Leonard Howard (an Episcopalian)

The Cover

On this week's cover, ecology students at Stuart Hall, Staunton, Va., one of the many Episcopal Church-related schools in the country, study a map of Augusta County, their major point of interest in a cooperative exchange program involving eight independent schools.

expressed the conviction that abortion reform is intended to provide an alternative to "compulsory pregnancy" which now is in effect under the existing law.

Both men stated a preference for other alternatives than abortion but one recognized and defended the principle of freedom to choose between alternatives and the matter of majority rule as the way for society to decide in this issue.

The Michigan Senate passed a liberalized abortion law 20-17 and the bill is presently tabled in the House. It is interesting to note that the emotion aroused over this issue has awakened numerous attempts to assist persons with problem pregnancies and to result in stronger attempts for legislation in birth-control devices and sex-education information in our state and local areas.

I intend to vote "yes" on abortion reform in the State of Michigan.

(The Rev.) DON M. DIXON
Assistant at St. Thomas Church
Battle Creek, Mich.

BCP and Revision

Ms. Wanda Stanard takes issue with my plea for keeping our Book of Common Prayer [TLC, Mar. 12]. As so many debaters do, she sets up points to attack that had not been raised. Few of us who balk at the radical trial liturgies insist that "no changes be made either in our form of worship, our language, or our mode of life." I was careful to say that I do not go this far.

But I don't feel that we should lose our present book. There is no reason why forms used by the clergy may not be changed: the Prayer for the Whole State of Christ's Church, for example. And it seems to me that the choice of gospels and epistles could be improved. I find in talking to people that they want the part that the congregation reads left alone. And this brings up an eminently practical point that Ms. Stanard didn't choose to discuss: how about the expense? If portions of our services are to be changed, changes in the clergy's part would call for no more than one new book per parson. But otherwise, it calls for a whole mass of new books. I haven't heard any advocate of discarding the present book who is willing to talk about the expense involved. Our parish has hundreds of dollars invested in prayer books and soon-to-be-outdated, thou-thee-thine hymn books. Our family has an investment of some \$50 in prayer books. Throughout our communion, what would the bringing in of new prayer books and hymn books cost? How many millions? And who can deny that the Episcopal Church is broke?

I teach a junior-high Sunday-school class. Two weeks ago I asked the nine youngsters present how they liked the trial liturgies. One thought it was "neat." The others opposed it violently, and I have never even so much as raised an eyebrow against it. I also am a parish caller, calling mostly on newcomers. I have yet to find anyone who was for discarding our present book. I happen to know that some of my junior-high youngsters and some of these newcomers are going through serious family and personal problems. I am a physician and they tend to confide in me. I know that it is most traumatic psychologically to tinker with anything so extremely sensitive as the faith of a man, a woman, a boy, or a girl.

In his essay, *Of Friendship*, Francis Ba-

con said, "For [the common people] there is little danger from them, except where they have great and potent heads; or where you meddle with the point of religion, or their customs, or means of life."

FREDERIC SPEER, M.D.
Shawnee Mission, Kan.

Trial and Trying Services

At Grace Parish our people have been long on tolerance and overly patient with experimentation and pending changes. There has been much study, dialogue, and long periods of trial usage and experimentation. But . . . one can now feel the patience wearing thin, and the expectation of permanent change abating.

It is hoped that the 1973 General Convention will do something worthwhile to settle the edginess of people about the corporate services. This sitting in "limbo" with no timetable for completion, this vacillation between types of services, and options within services, creates unrest, unsureness, and eventually becomes a point of divisiveness in a parish.

The argument that we need to be "relevant" is not necessarily true, for what is relevant today will not be so tomorrow. The argument that we need to have some changes in anticipation of COCU likewise is not necessarily true. Both Protestants and Episcopalians have little feeling or desire for it in our area. The argument that youth in general demand change is likewise misleading. Most of the youth in our area (including young married people) would much rather have the 1928 BCP with some updating than the newer services and options. (I haven't had a wedding yet, that when, after serious reading of both services, and when given a choice, the choice has been the trial service.) There are few arguments for the process of change that we are experiencing which really meet the basic needs of today's worshippers at the "gut level."

It is time we reset our priorities and loyalties. It is time to place God at the center of our worship and not man. It is time to place Christ at the center of church activities and not man. It is time to place the needs of man, who has been exploited, hurt, and forsaken, at the center of our action, and not sociologic theories. It is time that our motivation in all things, issues from the *Incarnation*, and the *Incarnation* only!

The church and the parish have never been given to believe that their work would succeed. In fact, all one can expect negatively is a cross and a crown of thorns, and positively, the deep abiding assurance of a new life in a new dimension with those of faith through the centuries.

(The Very Rev.) CECIL C. F. WAGSTAFF
Rector of Grace Church
Traverse City, Mich.

Second Coming of Genesis?

Why is it that controversy, particularly among the clergy (the Rev. R. F. Taylor vs. the Editor—TLC, Feb. 27) concerning the ordination of women is forever referring back to Genesis? Are we, in this life, preparing for a reversion to, or a Second Coming of Genesis? No! We are looking forward to, and supposedly preparing for, the coming of the Kingdom of the Risen Christ. John of Patmos describes the heavenly king-

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dom to come as peopled with cherubim, seraphim, angels, archangels, 24 elders, and the numberless multitude of the blessed. St. Paul promises that for those who have been united with Christ "there is neither Jew nor Greek; there is neither bond nor free; there is *neither male nor female*" (Gal. 3.28). Incidentally, since neither saint makes any mention of clergy in this context, perhaps we might assume that in Christ's kingdom there will also be neither clergy nor laity!

JEAN HENNIG BAARSON

Canaan, N.H.

TLC, Mar. 12

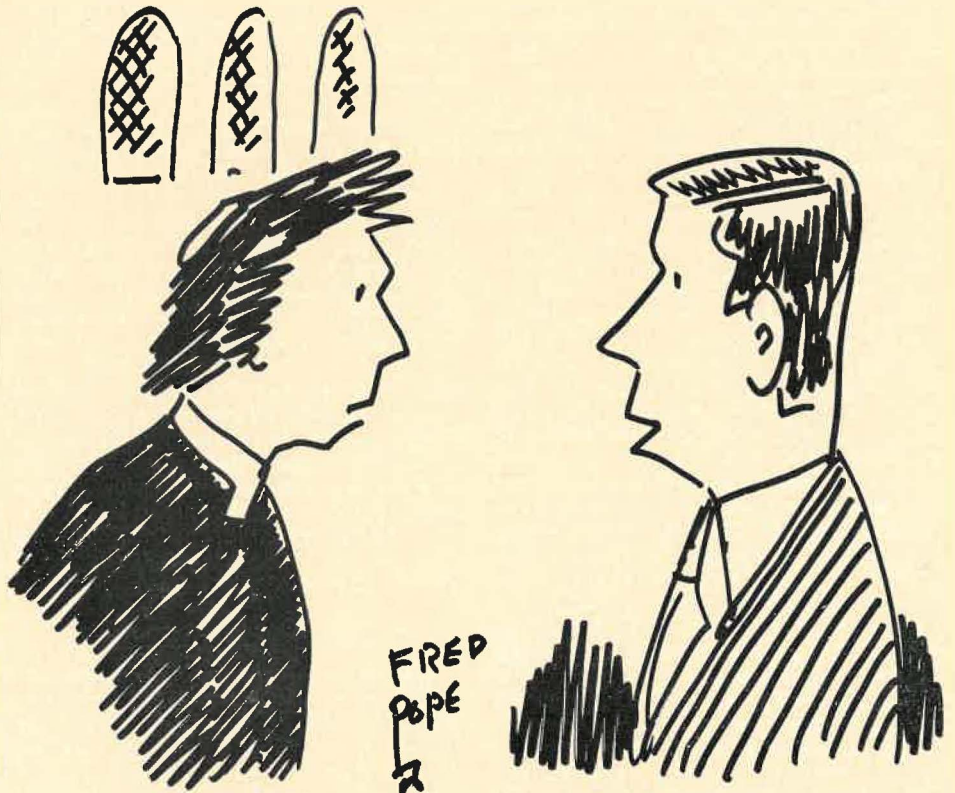
Three years ago, our daughter, then 15 years old, a cheerful, popular honor student just beginning to date, was grabbed on her way home from a concert, forced at gunpoint into an abandoned building, and brutally raped. The rapist, who was caught, had a history of sex offenses, was mentally incompetent, of another race, and syphilitic. He was married, and the father of two mentally retarded children. Despite Fr. Simons's sunny and naive belief that it almost never happens [TLC, Mar. 12] a pregnancy resulted.

Fr. Anderson, in the same issue, asks, "In a case of rape, why should the new life pay for the crime?" Our question was, instead, "Why should our lovely, innocent young daughter pay for it—with nine nightmare months of pregnancy and the pain of delivery, when she was neither physically nor emotionally ready even for wholesome motherhood? Why should her promising life be shattered to bring into the world an almost certainly defective child which even the most Pollyanna-minded sentimentalist could hardly expect her to love?"

Luckily, for our daughter's sake, we did not feel that "respect for life" in the form of this unconscious fetus took precedence over our love and respect for the life of our intelligent, fully aware, and cruelly traumatized child. We did not regard unwed motherhood at the age of 15 as a "spiritually constructive" experience. As Fr. Anderson also says, as he expresses his sympathy for doctors, nurses, anesthesiologists, and fetuses—everyone but the real victim, the woman concerned—"when you are there, the realities come home with a clarity not imagined otherwise." We were there.

Our humane family doctor arranged for a therapeutic abortion in a hospital in a commonwealth where the operation was then legal. After a period of rest, some psychotherapy, and all the love we could give her, our daughter was able to resume her education and begin to reestablish relationships with her friends. Of course she hasn't forgotten, and will never forget—in spite of Fr. Anderson's vague reference to "current medical literature"—the vicious crime which was committed against her. But she was able to begin her restoration to mental and physical health nine months earlier than Fr. Anderson would have allowed her to.

All of us believe, firmly and unshakably, that we did the right and merciful thing, not only for our daughter, but for the unknown, minuscule creature that had been forced into her body under circumstances in which no human life should ever begin. It is better off than it would have been alive, not merely unwanted but bitterly resented, not merely unloved but loathed—even if, unlikely considering its paternity, it would ever have known that it *was* alive.



"Since your 'mod sermons' are for teenagers who aren't here, Father, how about talking to us senior citizens who are?"

We would do the same thing again, in the name of love, mercy, and decency. If we had denied our beloved child the relief for which she begged from the moment she knew she had been doubly unfortunate, we could never have met her eyes again. We would have earned and merited her distrust and contempt. We could never have justified to ourselves, in the name of any ancient, rigid dogma, the sadistic insistence that she drink her cup of suffering to the dregs—what Frs. Anderson and Simons would consider "Christian" behavior.

We will pray that, if either ever has to make such a decision about the life of someone he loves—and God willing he never may—he will follow our example. I'm afraid that to us the sentence "casuistry cannot alter the fact that we are killing a human being," would seem far more appropriate in a treatise about the fires of Smithfield, the crusades, or the making of armaments, than in one about denying mercy to rape victims.

MR. AND MRS. R.

Wilton, Conn.

Green Book—Pro

As is the case in so many significant issues, apparently only those clergymen and lay people who bitterly oppose revision of the Book of Common Prayer are bothering to take the time to write letters to the editors of the several Episcopal periodicals. I think that is an unfortunate situation, for many persons who have not carefully studied *Services for Trial Use*, who have not had the opportunity to become familiar with the history of the Christian liturgy, and who are unacquainted with the renewed liturgical life of many protestant bodies, as well as that of the Roman Communion, can be, and are being, polarized by the vehement denunciations of *Services for Trial Use*, particularly Rite II, and by the near vindictiveness which has been aimed at the Liturgical Commission. I wonder how many lay persons have adopted an anti-revision posture simply because of the antagonism expressed by a parish priest—their own parish priest. How many of those who so vigorously condemn Rite II have actually participated in it in a parish where it is celebrated with a joyful, positive spirit?

It seems to me that too many of the negative reactions have been arrived at by uninformed emotional opinions, and not by prayerful study and experience. I am not dwelling on the form of liturgy as an end in itself, nor do I think that a radically revised "contemporary" liturgy is a "cure-all," but I do know that many clergy and lay persons have come to feel very much at home with Rite II and some of the other revised forms from *Services for Trial Use*. I suggest that more of these people make their enthusiasm known. The Liturgical Commission is to be commended!

(The Rev.) ALLAN J. STIFFLEAR
Somerville, Mass.

"Abp. Cranmer's Ideal"

Dr. H. Boone Porter's letter [TLC, Feb. 20] infuriates some of us with its remarks about "Abp. Cranmer's ideal." Who is arguing for Cranmer's ideal? "The Prayer Book just as it is" consists of Cranmer many times revised.

Furthermore, Dr. Porter is inaccurate in his exposition of Cranmer's ideal, which can

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be found, not in rubrics, but in Cranmer's own interpretation of those rubrics at the Canterbury Cathedral, where he had Ante-Communion sung daily and celebrations of Holy Communion on the first Sunday of each month. Bps. Ridley (London) and Hooper (Gloucester and Worcester) also enforced monthly celebrations of Holy Communion.

In all churches, according to the 1549 rubrics, those who wished to make an offering came to the Lord's Table to do so and were required to "tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side" for the rest of the service, the remainder of the congregation going home! Would Dr. Porter include this practice as ideal?

The multitudinous descriptions of offering at the altar and remaining in the choir at the monthly celebrations of Holy Communion indicate its universality, in some places for as long as two centuries. Monthly celebrations were the rule. Apparently octaves were introduced (and certainly were interpreted) to provide daily celebrations, or on the subsequent Sunday, in order that the entire congregation could participate, since they could not all get into the choir at once and it was unthinkable that there be two celebrations on the same day. Records indicate that some parishes had to celebrate Easter for three Sundays in order that all could share.

In 1743 a parish defended (to the archbishop) its 14-year-old practice of weekly celebrations on the peculiar grounds that it took the vicar and curate too long to administer to 300 communicants at a monthly celebration, but with weekly celebrations it

was quicker since about 100 communicated on the first Sunday and about 40 on the other Sundays. Incidentally, this accounts for only 220 communicants in four Sundays; 80 must have stopped communicating; and for every parishioner who communicated weekly, four others dropped out. Whatever this says about frequency of celebrations, it certainly says a lot about frequency of participation.

It is barely within the realm of possibility (but real) that improvements have been made since 1549, including the possibility that Morning Prayer and Sermon are an adequate expression of Sunday worship, if not the highest, or chief. "What Cranmer intended" is often beside the point for many of us, just as "how Hippolytus performed an ordination" is also unmovable. We are moved by that which has been meaningful to generations of worshippers, allowing that improvements can be made in it. If there is to be some historical measuring rod, it should be holy scripture, not former- or latter-day fathers and doctors.

General Convention authorized the Standing Liturgical Commission to prepare a revision of the Book of Common Prayer—and we still look forward to receiving such a revision. We are prepared to vote "no" on a substitution.

(The Rev.) JOHN W. ELLISON, Th.D.

Rector of St. Paul's Church
Bakersfield, Calif.

Anybody Need Programming?

Now that the Episcopal Church has come into the age of the computer and punch card with an office for personnel placement, it strikes one that there are some guidelines that could be programmed into the system



to answer needs not found in the secular world. The following represent a few suggestions.

Cardinal rectors of long tenure should be considered to fill openings for vicars in remote mission stations. So many of these experienced and skilled men regularly report, to all who will listen, that their years in the missions were the most enjoyable and fruitful of their ministry. Such a plan would serve to give both the mission congregations the benefit of experience, and provide men for these stations who found the secret of being happy and fruitful on mission-clergy stipends. Rectorships thus open could easily be filled by the curates in these large parishes who have newly been ordained. These young men have heard all about the glory of the missions to which the rector has returned, and thus have something to which to look forward. And, we all know that the newly-ordained priest knows he is far more capable in the parish than the rector anyhow.

Methinks bishops of the church could also be programmed on the punch cards and moved to more functional areas. Those who have become devoted to the wide and wonderful areas of innovation, experiment, and "relating to the world in which we live," could be moved to those backward and out-of-touch dioceses which are still able and willing to pay their quotas, as these backward areas are then brought into the mainstream of the church.

The punch-card experts had best not restrict themselves to those who already are listed as "active clergy." Now that a commission is at work reducing the number of our theological schools, that more non-theological subjects may be taught, the students in the new educational program provide a vista for card punching that would drive IBM stock up three points on the big board. Where else can one find men who can organize demonstrations, vocalize at length on any social evil, dress and behave in a style unlike any other person in the community, and do it all in a round collar in the name of relating to the masses? Here is a wealth of youth and vitality with answers for which there are no known questions. Isn't there some spot on a card someplace that could show this skill and suggest something to do with it?

And finally, I do think there are some practical cases in which selected lay persons should have cards punched and on file. Some of our long-term senior wardens, who count off the number of rectors they have "outlasted," could be moved into some of those empty offices at national headquarters. As nothing of value comes from the office space now, this move would mark no real change to upset people, while opening slots to train such wardenerial personnel with which future generations may contend.

Perhaps the computer and punch card are wonderful ideas. Perhaps they are in the way of the future. All we have to do is just find some way to tie the Holy Ghost into the system.

(The Rev.) JAMES P. CROSBY
Assistant at Christ Church

Bradenton, Fla.

COCU

I respond to the editorial, "COCU Again" [TLC, Mar. 19], neither by agreement nor disagreement with it; but chiefly concerning

that euphemistic term that is used: "grass-roots."

Several days prior to reading John Schultz's editorial I received a phone call from a pleasant fellow Christian who identified herself as a United Methodist. Her request of me was to give her the name of one of our parishioners who was familiar with, and interested in, the plan of union of COCU. This caller knew that we as a parish had spent a lenten season a number of years ago studying the initial work of COCU. This caller knew further that a number of churches in this university town in late 1970 attempted to study further work of COCU, and that our parish was represented in that effort.

Now the request was for one parishioner, *not a clergyman, please*, to look at the plan of union. The group, I was told, was called

too quickly to discuss all of the plan; but certainly it could discuss a few issues. I was then asked if I had some of the studies. I told the caller that I did not, in that I had shared the extra copies I had at a recent regional meeting of Episcopal priests. The woman was insistent that this group meet an Apr. 15 deadline even though they wouldn't have much to say nor much time to think deeply on the matter.

If this is what is happening across our country, and is the "grass-roots" material that the plenary sessions are planning to consider, then I for one sincerely hope that somewhere in the considerations there is room for some crabgrass.

Being the kind of gardener that I am, I have always remembered a quote from *The New York Times* of years ago: "If it's green, let it grow." May those who study in

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October honestly acknowledge and respect the fact that there is quite a bit of crabgrass among the grass-roots. May they know how very green is his valley.

(The Rev.) JAMES B. TROST
Rector of St. Andrew's Church
State College, Pa.

The True Cross

A doctor has stained my chest over my heart with a neat cross as a target to guide cobalt rays toward a small malignancy, which I have every good hope will be healed. For after all, this horrid little thing is only a bodily spawn of that far deadlier growth on my soul, which the Master Physician has long since marked with his own cross, so to pinpoint the consuming fire of his eternal love that, I hope, my malignancy will be finally and forever burned away.

FATHER BILL

Mystic. Conn.

TLC, Mar. 19

I believe that George Bernard Shaw would be amused should he receive your message in the other world [TLC, Mar. 19]. He surely would make capital of the fact that the phrase: "Life, liberty, and the pursuit of happiness," is to be found in the Declaration of Independence and not in the Constitution. It would be well for all of us to read our great national documents regularly as well as the holy scriptures.

Now, concerning our understanding of the scriptures, I am compelled to add something more. I note in the same issue that Dr. Krister Stendahl pontificated that we can no longer hope for personal immortality.

Herr Bultmann has denied the resurrection, and Bp. Robinson said that God is dead. Just what have we left?

Now, I take neither of these three seriously, but they are entitled to their surmises. But why in the name of reason are they not honest enough with themselves to do what Thomas Henry Huxley did when he announced himself as an agnostic? With God dead, Christ not resurrected, and the soul not immortal, it would be time to shut up shop. Yet, in spite of what these gentlemen have so solemnly announced as truth, I know that God lives and that my Redeemer liveth.

(The Rev.) RICHARD F. HENDERSON
Petersburg, Va.

"Infant Communion—Magic?"

After reading Dr. Preston's comments (and your endorsement of them) on infant Communion [TLC, Feb. 27], my own reaction to the service he described was to wonder what it was that kept the baptism of that infant from being "a piece of spiritual magic, removed from any sort of intelligent cooperation on the part of the child?"

I suspect—and should like to hear your comments and others—that the real issue is not the age of confirmation and first communion, but the casual acceptance of baptismal candidates (particularly infants, but I have seen several instances of this with adults and teenagers also) without any specific expectation of Christian commitment (on the part of the family for infants, on the part of the individual for older candidates) as a prerequisite for this sacrament. Here, I think, is where the question of

"magic" would most appropriately be raised; and here, I am sure, is where any reform of our initiation practices should begin.

The adoption of some requirement for a commitment of this sort will not—unfortunately—guarantee that all who are baptized will in fact remain "Christ's faithful soldier[s] and servant[s]," but it will help to ensure a suitable soil in which the grace of the sacrament can operate (cf. Mt. 20). If this can be achieved, then the reunification of the initiation rites of baptism-confirmation-first holy communion should also be possible, for the same soil should be as fertile for the operation of the Spirit in the one sacrament as the other.

Fr. Taylor's letter on the ordination of women to the priesthood in the same issue overlooks a fact which might be particularly significant: He notes "that Jesus chose only men to be his immediate apostles, and they followed this lead." But this fact derives particular importance from the context of the high position which Jesus did assign to women; teaching them much as he did men (cf. Mary and Martha), revealing his resurrection first to them, and his generally ignoring most of the customary barriers against women suggests to me that the one significant restriction which remained was not a merely casual one, particularly since this restriction was maintained by the apostles in a Gentile world where priestesses were by no means unknown.

I suspect that we are at odds on some aspects of my first point—I am sure that we are not on the second.

(The Rev.) WILLIAM D. LORING
Scituate, Mass.

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MILWAUKEE

Ecumenical Services Well Received

Continuing the plan of ecumenical services begun last fall, Trinity Church and St. Mary's Roman Catholic Church in Janesville, Wis., had joint services through Lent. All services were held in Trinity Church due to repair work being done on the other church.

However, the joint Palm Sunday service was held in St. Mary's, with the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and the Roman Catholic Bishop of Madison, the Most Rev. Cletus O'Donnell, both taking part.

At the weekly evening lenten services the priests of the two parishes alternated roles of celebrant and preacher. Sermon topics included the history of the Anglican-Roman Catholic dialogue and the church as a means of uniting mankind. The Rev. Bernard E. Pierick is pastor of St. Mary's and the Rev. Ronald E. Ortmayer is rector of Trinity.

Fr. Ortmayer said, "What we are doing is carrying on the Anglican-Roman Catholic consultation at the local level. The clergy and laymen of St. Mary's and Trinity have met together in conversations and social gatherings for over a year. We have exchanged preachers, and then we had combined services at each of our churches for a special Thanksgiving program."

The rite used for the Palm Sunday service had the official approval of the Roman Catholic Church. Consecration of the bread was omitted but in its place was a prayer of general blessing for the bread, with both bishops taking part. People came forward to receive the bread—wafers made according to a special recipe. Wine was not used in the service.

Preaching at the service was the Rev. Herbert J. Ryan, S.J., of New York, a member of the international Anglican-Roman Catholic consultation. He spoke on "Growing Together in Christ: Contours for Tomorrow."

GCYP Grant Stirs Problems

Clergy of the Episcopal churches in Racine, Wis., have sent a letter to their congregations on the matter of a recent General Convention Youth Program grant to a Racine-based operation.

The Revolutionary Youth Movement

Continued on page 12



Bishop's School / San Miguel students take part in an oceanography field trip

NEWS OF CHURCH SCHOOLS

■ Since last September, two Episcopal diocesan schools in La Jolla, Calif. have been existing in educational partnership: **The Bishop's School for Girls** and **The San Miguel School for Boys**. Headmaster of both schools is Philip P. Perkins. Each school has retained its own administrative dean and separate student governments, homerooms, and counseling arrangements. The Bishop's School for Girls continues to be a day and boarding operation, while the San Miguel program is limited to day students.

■ The Class of '74, numbering 45 student nurses — all female — was capped recently in a traditional candlelight rite at **St. Luke's Hospital's Medical Center in San Francisco**. The event marked the 84th birthday of this oldest hospital-based, three-year school of nursing in California. It is also the last of the "diploma schools" (three-year) of nursing in San Francisco which still accepts freshmen. The Class of '74 represents "transplants" from many careers, including teaching, physical therapy, and the arts.

■ The merger of two schools to create **Bordentown/Lenox** was recently announced by John B. Hewett, Headmaster

of Bordentown Military Institute (BMI), at ceremonies for homecoming visitors at the 90-year-old school in Bordentown, N.J. The merger with Lenox School, of Lenox, Mass., will create a new residential school for boys in college preparatory grade 9 through 12 on the 100-acre campus of Lenox, commencing in September 1972. BMI will sell its 75-acre campus and move its students and faculty, with its library and other movable furnishings and equipment, to the Massachusetts community by the opening of the next school year. About 150 boys now attend BMI. Close coordinate use of facilities, services, and academic resources is planned with Foxhollow, a boarding school for girls one-half mile away. BMI has a Methodist background, Lenox is an Episcopal school. The merged institution will strive to be thoroughly ecumenical.

■ A headmaster will succeed a headmistress at **Stuart Hall, Staunton, Va.**, in July, when Nathaniel Goddard becomes head of the school. He follows Miss Martha Dabney Jones, who headed this girls' preparatory school for 17 years. Mr. Goddard has been at South Kent School in Connecticut since 1966 as a teacher

Continued on page 24

in Racine had requested \$10,318.96 from GCYP but received \$3,500. The funding was made after an investigation of the RYM by Steve Spicer of Madison, Wis., and "apparently on his recommendation the screening and review committee of area four of the national church approved the grant," the letter said.

The clergy stated that, "to the best of our knowledge and belief, any investigation that was made did not include any reference to any clergy or lay persons of our church in Racine." It has also been ascertained that the Bishop of Milwaukee and the Diocese of Milwaukee were not involved in the recommendation for this grant to the Revolutionary Youth Program.

Mr. Spicer is a paid field representative of the General Convention Youth Program in area four. Mr. Spicer, the Rev. Edwin E. Smith, urban vicar of Milwaukee, and the Rev. William Coats, chaplain of the campus rectory near the University of Wisconsin-Milwaukee, are members of the screening and review committee and gave their consent to the grant.

The Racine clergy report that the RYM has been providing a breakfast program at the Spanish Center in Racine. Violence has not been advocated nor have the RYM members tried to further whatever causes their organization may espouse. "This work is, however," the clergy letter

stated, "the only good thing we have been able to discover about the RYM."

The letter also reminded churchmen that this grant comes from general church funds "to which we all contribute," and that the clergymen have been opposed to the manner in which the whole matter concerning the RYM has been handled.

"The manner of investigating the RYM and the lack of inquiry on the local scene force us to be totally opposed to this funding," the letter said.

Clergy signing the letter included the Rev. Messrs. Patrick C. Heiligstedt, Winfield E. Post, Robert G. Carroon, Herbert L. Miller, Ben M. Cape, Jr., Lester B. Singleton, and Arnold F. Moulton.

UNITED NATIONS

Church Leaders Urge Anti-Apartheid Action

Representatives of several churches have urged the United Nations *Apartheid* Committee to step up its campaign against corporations doing business with South Africa and its support for liberation movements in South Africa.

William Johnston, of the Episcopal Churchmen for South Africa, told the committee that the top leadership of the American churches has not grasped what is going on. Bishops who had been deported from South Africa "have not re-

ceived the welcome which they should have received in the United States," he charged, and said that these clergymen have been "virtually ignored" by their own brethren. He added that he does not believe that every advantage is being pressed against "the South African enemy who is now uptight despite his seeming confidence."

Mr. Johnston urged the committee to call upon the churches to pledge that they would turn over all their profits from stock held in corporations operating in South Africa to the liberation movements and to the defense of the people in South Africa facing oppression.

Ambassador Richard Akwei of Ghana suggested that unless the churches are prepared to invite criticisms from the white regime in South Africa, they could not "coalesce" the black and white Christians for action.

The Rt. Rev. C. Edward Crowther, deported Bishop of Kimberley and Kuruman (South Africa) and now Assistant to the Bishop of California, proposed that the UN hold a conference of organizations committed to supporting the struggle against *apartheid*. He said that any change by the church concerning *apartheid* would be revolutionary and would mean that the church is getting away from its concern for its money and buildings and institutional self-preservation, and turning to its concern for people.

"If churches played their part in the decade against racism, the course of history might be changed," Bp. Crowther said. "They would be choosing the better of the two alternatives suggested by Martin Luther King, who said, 'We can live together as brothers, or die together as fools.'"

GOVERNMENT

Mr. Nixon Urged To Seek Religious Freedom in USSR

President Nixon is receiving strong pleas from both religious and political leaders to try to prevail upon the government of the Soviet Union to change its ways of dealing with Christian and Jewish people in Russia.

Twenty-five members of the House of Representatives have signed a resolution urging the President to take "immediate and determined steps" in calling upon the USSR "to permit the concrete resurrection" of the Orthodox and Roman Catholic Churches in the Ukraine, where they are presently proscribed by the Moscow government. These Ukrainian religious bodies had been "liquidated" by Stalin, and have not been allowed to resume an open life since his death.

The resolution declares that the issue should be brought before the United Nations General Assembly, noting that freedom of religion is guaranteed by the U.N. Charter and its Declaration of Hu-

NEWS in BRIEF

■ Results of a public opinion poll carried in *La Croix*, a French Roman Catholic paper, showed that 86% of the French population professes to be Roman Catholic, but that only 22% attend Sunday Mass regularly. The poll, a cross-section of people over the age of 15, also shows that 96% are baptized and that 75% believe in the existence of God. One in five respondents expressed total indifference to his church.

■ A Roman Catholic scholar has been added to the staff of the Berkeley Center of Yale Divinity School in New Haven. The Rev. Aidian Kavanagh, director of the graduate program in liturgical studies at the University of Notre Dame, has been appointed Stetson Visiting Professor of Liturgies for the center. Dean Michael Allen also announced a two-year mid-career program that will enable local clergy to obtain a master of sacred theology degree through a study program that will involve spending one day a week at the center. The Berkeley Center was organized last year when the Berkeley Divinity School (Episcopal) merged with Yale Divinity School, for a five-year trial period.

■ A United Thank Offering of \$8,000 will finance, in part, a coffee house for young people in Winter Haven, Fla. (Diocese of Central Florida), which has the support of a group of local citizens.

■ Plans for the Florida Episcopal College for the humanities, to be built adjacent to Stetson University in DeLand, have been set aside, the four-acre campus site has been sold, the board of regents dissolved, and a small sum of money has been returned to the Diocese of Central Florida. It was decided that there is not sufficient need for this type of educational institution at this time.

■ The World Federation of Deaconess Associations will hold its triennial meeting in North America for the first time, in New York City, June 14-21. Eight North American churches are represented in the federation, the Episcopal Church among them.

■ The Rev. Fergus M. Fulford, rector of St. Augustine's, Camden, N.J., is chaplain general of the Living Rosary of Our Lady and St. Dominic, succeeding the late Fr. A.A. Packard, OHC.

man Rights. It notes further that religious freedom for inhabitants of the USSR is provided for in the Soviet Constitution.

The "absolute physical extermination" of the two churches and the religious and civil repression of church members "brutally violates the basic rights" of the people involved, the document declares.

In Chicago, the largest national interreligious assembly ever held for the cause of Soviet Jewry issued an appeal to President Nixon to intercede with Soviet leaders on behalf of oppressed Soviet Jews when he visits Moscow in May.

The Most Rev. Fulton J. Sheen, former Roman Catholic Bishop of Rochester and now titular Archbishop of Newport, told the gathering: "Every man has two or three critical moments in his life when he can save his soul. President Nixon had one such moment in China, and will have another like moment when he visits Russia. May the God of Love inspire our President to plead for all the persecuted people in Russia even as we raise our voices against the persecution of Russian Jews and other religious groups." The assembly was a conference of the National Interreligious Consultation on Soviet Jewry.

DRUGS

Rehabilitation at \$10.50 a Day

Daytop Village on Staten Island, N.Y., accepts drug addicts, and in less than two years, at a daily cost of about \$10.50 per person, transforms them into mature responsible beings who are better put together than many others.

"We take people who are totally dehumanized and lead them to a way of life based on convictions that are at the very heart of religious values," said Msgr. William B. O'Brien, who is president of Daytop.

A Daytop resident had a more colorful description of what happens—"We take an order of scrambled eggs that has been spoiled and smells, and we change it into a sweet and cool lime jello pudding."

Daytop is the nation's pioneer drug-rehabilitation program in use of the drug-free therapeutic approach, now acknowledged as one of the most successful forms of treating addiction. Addicts live together as a family, in which, under group pressure and inspiration, destructive habits and attitudes are broken down and replaced by constructive patterns of behavior.

Beginning with a small center in 1963 for 25 addicts, Daytop now has grown into 11 installations, including four therapeutic communities in New York and New Jersey. It treats an average of 750 addicts annually, with about 85% completing the program. To date, only 19

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CONVENTIONS

Texas

The annual council of the Diocese of Texas, meeting in Beaumont, accepted two new parishes—St. Dunstan's, Houston, and St. Francis', Temple, and two missions—Holy Comforter, Spring, and St. Andrew's, Pearland, and closed three missions—St. Anthony's, Houston, St. Vincent's, Vidor, and St. Columba's, Houston.

Council sessions were held in Trinity Methodist Church. Changes in the usual convention program included a three-day prayer vigil at St. Mark's Church, the host parish; a performance of "Jesus Christ Superstar" at St. Stephen's Church, by young people from St. Paul's Church, Orange; and a Eucharist at Trinity Methodist following the conclusion of the business meetings.

All churches in arrears on assessments and quota but not those in arrears on pension payments were seated for the council.

In other action taken, council:

(✓) Gave the executive board the power to remove any of its members who failed to show for half its meetings during any calendar year;

(✓) Added money from the council offering to the \$18,000 already received for the farewell gift to the Diocese of Southern Malawi;

(✓) Voted not to publish in the pre-council booklet salaries of all clergy;

(✓) Voted to memorialize General Convention to proceed without delay to open the priesthood to women;

(✓) Heard a report from Mark Howland of Rice University on how the General Convention Youth Program \$30,000 allocation to the southwest is being spent;

(✓) Voted to accept the recommended diocesan budget of \$368,921 and the executive board budget of \$734,320 with a national church asking of \$229,172, and that every dollar that comes in over that amount be given automatically to the national church (full asking is \$258,135).

In his address to the council, the Rt. Rev. J. Milton Richardson spoke of the achievement of several goals — a new wing for St. James House, Baytown; a successful drive for a new library at St. Stephen's School. He also expressed the hope that the national church quota

will be paid in full, and he asked for a study of the feasibility of a capital-funds drive.

The next council will be held in Austin, Feb. 15-17, with the Church of the Good Shepherd as host.

Arizona

St. Andrew's Church, Nogales, was host parish to the 13th annual convention of the Diocese of Arizona, with the Rt. Rev. Joseph M. Harte presiding.

A total budget for both administration and program of \$219,800 was adopted. The 1971 budget had been \$307,400.

Convention pledged \$30,000 to the general church—this compares with \$55,000 pledged and paid in 1971. However, the 1971 budget of the diocese included a grant of \$25,000 for Indian work from the Executive Council. In 1972 no such income item is listed in the budget. Thus, the net amount pledged to the general-church program remains the same.

Approximately one-half of the program cutback for 1972 was brought about by the fact that in 1971 convention had voted expenditure of one-time only funds. Total giving from parishes and missions for program remained substantially the same as in the previous year.

Elected members of the diocesan council are conducting a diocesan emergency-fund drive to help pick up the slack between the 1971 and 1972 figures and the possible reluctant cutback in program. At the time of convention it was too early to report just what amount could be raised through this drive.

In his address, Bp. Harte requested that the \$95,000 quota to the national church be accepted by convention.

Convention defeated a resolution to petition the state legislature to pass and implement legislation which would require adherence to the principle of separation of church and state in matters of matrimony, by requiring all marriages to be performed by a legitimate civil servant, leaving to the various churches their respective religious ceremonies following the making of the civil contract elsewhere.

A resolution was submitted "abhorring any change in the ancient and apostolic doctrine of the ministry as enshrined in Anglican tradition, especially regarding the novelty of the ordination of women to the episcopate or the priesthood." It was denied consideration by convention inasmuch as it had not been submitted in the time period required by the resolutions committee that would have allowed the clergy and delegates sufficient time to study it for debate.



graduates have returned to drugs, officials report.

Daytop also claims to be one of the least expensive programs to operate — \$10.50 a day per resident compared with up to \$50 a day for treatment in hospitals, prisons, or other institutions.

One of the main goals of a resident at Daytop is to become someone who is open and honest, a person with “real feelings.” He learns that the “squarer way is the best way,” but tries to add to it the qualities of honesty and openness he didn’t find in the square world.

Mr. Frank Horn, an ex-addict who went through the Daytop program and is director of therapeutic communities, said that a large number of graduates return to the community to work in drug-related problems. Some have started therapeutic programs in Chicago, Philadelphia, and in Massachusetts and California, he said.

ARCHEOLOGY

Scholars Challenge “Markan” Identification of Fragment

Two leading scholars have voiced serious doubts about a claim that a scrap of documents from the famous caves of Qumram in the Judean desert stems from the Gospel of Mark.

Dr. Frank Cross of Harvard University told Religious News Service that scholars “must be skeptical” of a theory advanced by the Rev. José O’Callaghan

in *Biblica*, a journal issued by the Pontifical Bible Institute in Rome [TLC, Apr. 9].

In Jerusalem, Dr. David Flusser told RNS correspondent Gabriel Stern that the O’Callaghan claim is “fanciful” and “wild speculation.” The Hebrew University professor said there is no “documentary proof” that the scrap in question is from Mark.

Should Fr. O’Callaghan’s theory be true, it would have possibly revolutionary implications for the study of the Bible and early Christianity. To date, no New Testament material has been conclusively identified among the scrolls of Qumram, a Jewish monastic community thriving near the Dead Sea in the latter half of the first century A.D. and destroyed around the year 70. Discovery of New Testament material in the caves would go a long way to prove that the Qumram group had direct links with early Christianity.

Another potential importance of O’Callaghan’s theory is that if the scrap is from Mark it would be the earliest known fragment from any New Testament book. He dates the fragment from around 50 A.D. Dr. Cross, who has been involved with work on the Dead Sea Scrolls since shortly after the first discovery in 1947, said he has no quarrel with Fr. O’Callaghan’s dating, but said that it could be dated as early as 50 B.C.

Dr. Flusser, one of Israel’s most prominent biblical experts, believes that the fragment is from a Jewish treatise against

women. He said that if the scrap is from Mark it would only confirm that the events referred to in it took place before the destruction of the Qumram community.

WASHINGTON

Prayers for Peace at Cathedral

St. Patrick’s Day was commemorated at the National Cathedral of SS. Peter and Paul by a service of prayers and Irish hymns, a procession to the statue of the saint, and a sermon by the Most Rev. John S. Spence, Auxiliary Bishop of the Roman Catholic Archdiocese of Washington.

The service, opened by the Very Rev. Francis B. Sayre, dean of the cathedral was sponsored by an *ad hoc* “Peace in Ireland” committee.

The Rev. Thomas C. Donlan, O.P., led the congregation in reading Psalm 85, Canon Michael Hamilton of the cathedral staff read the lesson, and Mrs. Eugene McCarthy, the prayers for peace.

A statement issued by the committee declared that “we American Christians, Catholic and Protestant, witness that we have learned to live together in peace, and we believe that our religious differences enrich, rather than impair, our local common social life. We believe that our faith has been a strong resource to us in understanding and healing the social ills which beset our nation.”

In conclusion, the statement said: “We believe that political solutions can be found to the crisis in Ireland and that they can be achieved by non-violent expression, by negotiation and compromise. To these means and goals we dedicate our endeavors and our prayers.”

An offering was taken for ecumenical church groups in Ireland working for reconciliation.

COLLEGES

Sewanee’s Dr. Bennett Installed

Though Dr. J. Jefferson Bennett has been vice-chancellor and president of the University of the South for a number of months, he was not officially installed in that office until recently.

Regents, trustees, bishops, and college and university presidents joined the capacity congregation in All Saints’ Chapel at the university for the service. Dr. Bennett, the school’s 12th vice-chancellor, succeeded Dr. Edward McCrady who retired last summer.

“I think it entirely appropriate,” Dr. Bennett said, “that this ceremony is conducted before the altar of Christ as part of the celebration of Holy Communion. That setting tells us something very spe-

Continued on page 26



DOCTOR BENNETT INSTALLED AT SEWANEE

The Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast; the Rt. Rev. Girault M. Jones, chancellor of the University of the South; and Dr. J. Jefferson Bennett, vice-chancellor of the university, talk together after the ceremony during which Dr. Bennett was officially installed as Sewanee’s new vice-chancellor.

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Graduation ceremonies at Saint Luke's Hospital School of Nursing, San Francisco

THE CHURCH SCHOOL ESSAY CONTEST: 1972

CONTEST WINNERS, 18

- 1: Ellarene Pang
*Saint Andrew's Priory
Honolulu, Hawaii*
2. Paul Brewer
*Saint Andrew's School
Jackson, Miss.*
- 3: Bob Harris
*Saint Timothy's School
Raleigh, N.C.*

EXCERPTS FROM THE ENTRIES, 22

EDITORIAL COMMENT, 23

NEWS OF THE SCHOOLS, 11

PHOTOGRAPHIC SECTION, 11



PARTICIPANTS in this year's Church School Essay Contest were assigned the topic, "What I Look for in a Sermon." Of the entries received, three were selected as prize-winners.

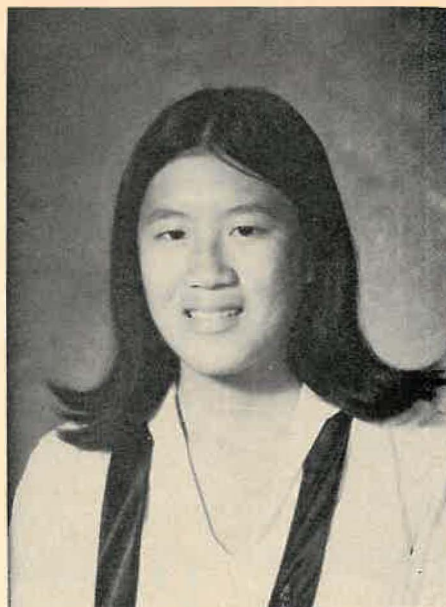
Ellarene Joy Pang, who was awarded first prize (a gold medal and \$100), is in the 11th grade at Saint Andrew's Priory School in Honolulu. She attended Epiphany School through the sixth grade prior to entering Saint Andrew's. She was born in Honolulu, and is the daughter of Mr. and Mrs. B. L. Pang. The family are communicants of the Church of the Epiphany, Kaimuki, Honolulu. Miss Pang is active in both church and school activities as well as being a good student in her academic subjects. She is vice-president of the Hawaii Episcopal Youth Congregation, church sacristan, sports editor of the school paper, student editor of *Youth Unlimited*, a member of the National Honor Society, and on the headmaster's list at Saint Andrew's. Her hobbies include reading, sports, and music.

Paul Brewer, who has been awarded second place in the essay contest (a silver medal and \$50), began his education in kindergarten at Saint George's Episcopal Day School in Clarksdale, Miss., remaining there through the third grade. He then transferred to Saint Andrew's Episcopal Day School in Jackson, Miss., where he is now in the 8th grade, vice-president of the student council, and a straight-A student. He is co-captain of the football team, and has lettered in football and basketball for two consecutive years. He also participates in tennis and baseball. Mr. Brewer is an acolyte at St. Andrew's Cathedral in Jackson and is active in the Boy Scouts. His parents are Mr. and Mrs. William C. Brewer, of Jackson.

Robert Bruce Harris, this year's third-place winner (a silver medal and \$25), is the younger son of Mr. and Mrs. James Ray Harris, of Raleigh, N.C. He is 13 years of age, and is a member of the student council, and an honor student at Saint Timothy's Episcopal School in Raleigh. Mr. Harris attends Our Lady of Lourdes Roman Catholic Church, Raleigh, and counts sports, fishing, hunting, history, and gun collecting among his avocations.

Receiving honorable mention in the contest this year were Mary Emerson, of Kemper Hall, Kenosha, Wis.; Scott Putney, Trinity Preparatory School, Orlando, Fla.; Cindy Santo, Pilgrim School, Los Angeles; Deborah Thornell, Saint Andrew's School, Jackson, Miss., and Christina Underhill, also of Pilgrim School, Los Angeles.

Spontaneous Generation



By ELLARENE PANG

Jesus,

Today is Sunday. I'm bored. I hear the sermon, but I do not listen. It is difficult for me to concentrate. "For just as the body without the spirit is dead, so also faith without actions is dead." If the sermon is not communicated to me, how can I act upon it? How can I utilize it when I did not even listen to it? I was prepared to be enlightened and be captivated by the glory of the Holy Spirit. However, when money matters--tithing, the clergy's paltry salary, and monetary international gifts--appear in the same wreaking hell-fire delivery week after week, month after month, I get bored, especially when the people of the church are being spiritually deprived and uninspired. My mind stagnates. I do not benefit. I watch the congregation. They too seem to be wandering--looking out the window or staring with glazed eyes. This is an unfortunate situation because "the word of God is alive and active," and the people are indifferent and bored.

I would be more attentive if the clergy would utilize a more subtle approach which would create a spontaneous combustion within me. With spontaneity, I would be faced with a challenge. The aliveness and activeness of God would become more apparent. In this manner I would be able to ". . . put on the new self. This is the man which God, its creator, is constantly renewing in his own image, to bring (me) to a full knowledge of himself."

I want to experience a spontaneous combustion within me. Spontaneity is a three-step process involving awareness, sensitivity, and being. It is a subtle approach that creeps into my thinking process. I suddenly become consciously pricked. It is an ecstatic experience of new found inspiration.

Triggering a spontaneous generation, the sermon brings seemingly lifeless matter to life and I become aware. I notice my surroundings, my environment. I notice new concepts, new ideas. I touch; I look; I hear. Awareness is approaching in childlike innocence and being ready to respond to the sermon. The sermon should trigger a new experience with this initial

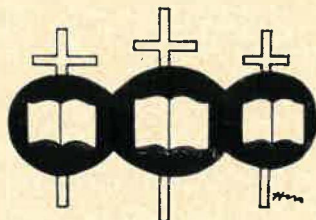
reaction. Thus, it is the start of a new beginning. "(My heart and mind) must be made completely new." I am aware.

In this chain reaction, sensitivity is a direct effect of awareness. Thus, it is more intense than awareness. I perceive the images in distinct and piercing forms. I perceive concepts in a tangible, understandable grasp. I feel; I see; I listen. Ideas intensify, reach clarity, and begin to climax. Sensitivity is understanding in child-like innocence and is being awed, apprehensive, astonished, and eager. The blurred impression of awareness becomes more sharply pronounced. Sensitivity directly affects and stimulates action, reaction, response. It is comprehending an idea and preparing to act upon it. I am sensitive.

Being results from the sermon. A person constantly asks himself questions. Thoughts, feelings, and actions are continuously being conveyed. Therefore, being is the decision. When the sermon has formulated a picture, it has been conveyed, communicated, comprehended, and understood. It is to be stored in my knowledge and utilized when a suitable situation evolves. The decision is readily accessible and becomes instinctive. "Do not conform outwardly to the standards of this world, but let God transform (me) inwardly by a complete change of (my) mind. Then (I) will be able to know the will of God--what is good, and is pleasing to him, and is perfect."

A spontaneously-generated sermon produces a spontaneous combustion in which I become captivated by the inspiration of the Holy Spirit. This process has been a subtle approach. I become awed at being able to understand a concept from a different viewpoint when it could have been otherwise misunderstood. A spontaneously-generated experience is an ecstatic experience. This painless process requires that the clergy portray their sermon material in a beautiful, awe-inspiring manner. Spontaneity enhances the sermon and enables a person to reject, accept, digest, or synthesize principles which will aid him in understanding and experiencing a better life. It requires, however, the clergy's ability to be flexible in delivering their sermons and the people's ability to be flexible in applying this subtle, spontaneous process. The spontaneity would inspire me gratefully to "Go forth into the world, rejoicing in the power of the Spirit."

Jesus, I will end now. I just realized that the sermon is over. I feel as if nothing has happened. I feel no effect. There is nothing to act upon. Well, we are beginning the Nicene Creed. The words and its meaning are beautiful. I believe....





PAUL BREWER: Second Place



BOB HARRIS: Third Place

What I Look for . . .

By PAUL BREWER

Have you ever listened to a clergyman in a pulpit trying to explain something about religion? After all the guests have left, has your father ever given you a lecture about your table manners? If so, you have experienced a sermon, because a sermon is not only a public speech about religion, but it is also a serious talk about morals, conduct, or duty. However, the kind of sermon herein considered will be the sermon given by a minister in a church.

There are many qualifications which a good preacher must have in order to deliver a message from which all of the congregation will profit. In my opinion, a clergyman who is well groomed and who has an attractive personality and a pleasant but forceful voice, starts out with quite an advantage because he creates a feeling of respect and inspires the confidence of his congregation. However, this is not to say that the absence of personal charm cannot be overcome with a powerful speech. We have all been, at one time, in the presence of a man who has been completely unimpressive until he started speaking. So it is that we come to the all-important part of the sermon--the message.

Because preferences in this regard vary with the age and taste of each member of the congregation, it is obvious that what might be ideal to me is not necessarily ideal to another generation. I should like to deal herein with the characteristics in a message that especially appeal to a 13-year-old boy.

One of my favorite sermons was one which answered a question that had puzzled me for a long time. The sermon was about the creation of Adam and Eve. I had been told that scientists had discovered that prehistoric man lived long before Adam and Eve. This disturbed me because, if this were true, then the Bible contained a large fallacy pertaining to the creation of Adam and Eve. However, this sermon completely satisfied my curiosity

about what the men who wrote the Bible were trying to say about the creation of man. In the sermon, the minister didn't hesitate to get right to the point. He exposed the theme and let the rest of the sermon spring from this theme. You could tell by his movements that he possessed a great deal of confidence, and this confidence enabled him to deliver a very informative and inspiring sermon.

I realize that this priest isn't able to direct all of his sermons to the interests and needs of teenagers, but, because this particular sermon so appealed to me, I shall be attentively listening to what he has to say in the future. It is my hope that perhaps I can "reach up" intellectually to the level of whatever he may have to say, or that what I fail to understand may lead me into a search for more information. In any case, I shall listen with interest, attention, and an eagerness for more inspiration and instruction.

What I Look for . . .

By BOB HARRIS

A sermon is the Gospel revisited. Its function is to give the listener inspiration. The sermon should be told in plain language, so it will not confuse the listener. It should retell the scripture in a simple way. If the Word of God contains some hard-to-understand passages, the sermon should explain them. Another purpose of a sermon is to translate the Holy Word into situations of the present. It should be a "now" thing. A parable should, for instance, be fully explained and changed to fit our time.

An important factor to understand is that Christ's Gospel is God's Word. God's Word, while it cannot be changed, can be updated. A sermon is an extension of God's Word. God's Word, while it cannot be changed, can be updated. A sermon is an extension of God's Word and should be pondered and must be adhered to. If you listen but do not obey, that is bad because you are ignoring God.

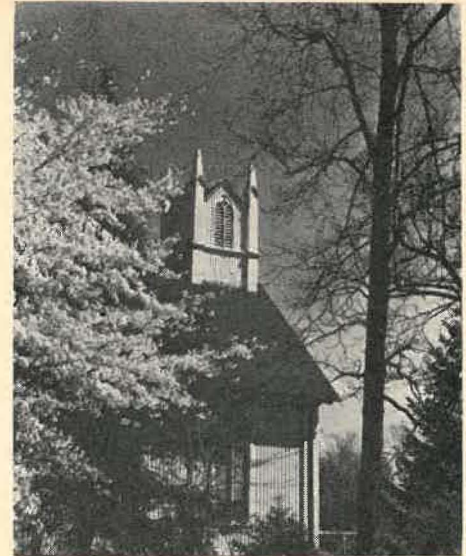
The listener's most important function is attention. If your mind wanders, or you pay no heed, or if you do not attend, the whole message passes you by. Since a sermon is an extension of the Word of God, no foolishness should be tolerated during its delivery.

The man in the pulpit must keep in mind what type of audience he is facing. If it is made up of children, simple terms are in order. If adults are present, more complexities can be used.

When a person leaves church he should have a thought for the week. A burning desire should dwell within him to help his fellowman. The sermon and Gospel working together should accomplish this.

These are the qualities I look for in a sermon.

From the Listeners To the Preachers



THE following are excerpts from essays entered in this year's church school essay contest on the subject: What I look for in a sermon. . . . "He who hath ears to hear, let him hear."

"There must be a growing loving atmosphere hovering over the congregation. The people must and want to help the priest do this. Love grows not out of just one, it must be reciprocated or the feeling will die." (Lee Richards, 16; Kemper Hall, Kenosha, Wis.)

"I think a minister who doesn't scream at the congregation or pound on the pulpit appeals to more people." (Nancy Barksdale, 14; St. Andrew's Episcopal School, Jackson, Miss.)

"I don't think a sermon should ever cut people down, but inspire them to follow God's word and live the way he tells us to." (Deborah Thornell, 15; St. Andrew's Episcopal School, Jackson, Miss.)

"First, I look for Jesus. Is this man showing me Jesus or himself?" (Scott Putney, 14; Trinity Preparatory School, Orlando, Fla.)

"Humor in a sermon never hurts, and ministers should not overlook the 'Will Rogers' way of emphasizing a point. It certainly wouldn't be wrong in the eyes of God if the congregation could learn God's lesson by some humor." (Cindy Santo, 13; Pilgrim School, Los Angeles, Cal.)

"After you have been to church and go home feeling that you have learned something and there is hope for you and the war-torn world after all, I think you have listened to a good sermon." (Christina Underhill, 15; Pilgrim School, Los Angeles, Cal.)

"A sermon is the Gospel revisited." (Bob Harris, 13; Saint Timothy's School, Raleigh, N. Car.)

"Sermons COULD be fun!" (Lynda Crockett, 12; Saint Mark's Episcopal School, Fort Lauderdale, Fla.)

"What do I look for in a sermon? Well, first I look for God, of course." (Scott Heaton, 10; Saint Mark's Episcopal School, Fort Lauderdale, Fla.)

EDITORIALS

Preaching — And Listening

VIRTUALLY every expert on the art of preaching says that there must be two parties to a good sermon—a good preacher and a good congregation. When we chose the subject for the 1972 Church School Essay Contest—"What I look for in a sermon"—we hoped that the young people participating in the contest would do some hard thinking about *their* part, as hearers of the Word, and would also come up with some good suggestions and reminders to preachers of the Word about how to do their job, especially when there are young people in the congregation. We were not disappointed in our hope. The response has been one of the best contests we have had in years, judging them by their fruits.

As you read the prize-winning entries here presented we think you will agree. But so many excellent things were said by other contestants that we have culled some of them to present as independent *pensées* along with the winning essays.

Bob Harris, the third-place winner, is 13. "A sermon is the Gospel revisited," he begins. Perhaps not every sermon is, but every Christian sermon ought to be. Those who preach, please copy.

"There must be a growing loving atmosphere hovering over the congregation. The people must and want to help the priest do this," says Lee Richards, 16. He has noted the profoundly decisive truth that the atmosphere of the congregation helps or hurts the sermon in its mission.

Thanks to all who joined in this fruitful contest.

Back to Which Jesus?

THERE is a Christian revival among American youth today, and it is a "Back to Jesus" movement, as all Christian revivals are. "Back to Jesus!" has been the summons and war cry of every major revival in the past; and, Christianity being the historical religion that it is, this is inevitable. Christians can move forward toward the kingdom of God only as they walk with Jesus, who came to us and set up his saving companionship with us in the age of the Caesars; so we must in some sense go back to him so that we can go forward with him.

But back to *which* Jesus? In a recent issue of *Commonweal* David L. Warren, a member of the Religious Ministry at Yale, warns against the "wistful logic" of sermons announcing that American youth has returned to the fold of true religion, and he declares: "Depending on the orientation of the individual, Jesus might become a model for the Socratic Teacher, Drop-out Carpenter, Prototype of Civil Disobedience, Liberator of his People, Mystery Man, Moral Authority, Faith Healer, or Communal Organizer."

Christians get the Jesus they are looking for when they open their Bibles and strive mentally to "get back" to him. Bruce Barton looked for, and found, a first-century Rotarian Jesus. Karl Kautsky looked for, and found, a first-century proletarian revolutionary Jesus. Ernest Renan looked for, and found, a first-century

charming romantic Jesus. Mr. Warren's statement quoted in the preceding paragraph is entirely accurate. There is a model-Jesus to be found in the gospels for almost every intelligent and decent taste. So, before we go "back to Jesus," we ought to face seriously the question: Which Jesus?

When the faithful women came to the sepulcher in the early morning, the Angel of the Resurrection asked them: "Why do you look for the living among the dead?" His question is to us also. Are we—in our "back to Jesus" quest—seeking the living among the dead?

Before any Christian replies that this cannot be true of him because he is a forward-looker, not a "back-to" man, let him beware lest he fall. We have heard many a forward-looking liberal explain his stance by saying that he has read the gospel and has there found a Master who was in his day a forward-looking liberal! He is a victim of the backward fixation no less than was Lot's wife. This will happen to any Christian unless he gets the message from the Angel: Christ lives, and therefore it is vain and needless to seek him among the dead, as we may seek for some gone but not forgotten sage of yesteryear.

The Angel told the women to get back to their business with the living; there they would find him whom they sought—among the living. This we have to do in our day.

The Christ of today is not different from the Christ of Galilee, for he cannot deny himself. To study Jesus as he was is to study Christ as he is.

"We cannot continue to love Christ without discovering him more and more," said Fr. Teilhard de Chardin. The Christ Teilhard loved was the Christ whom he was constantly meeting in people—and even in things. His knowledge of Christ *began* with his hearing the gospel story of the Man of Nazareth and the Hero of Calvary, to be sure; and so it is with every Christian's knowledge of the unchanging Lord. That is the necessary "back to Jesus" step; but it is only the first step. The next step can be taken only by those who know and love Christ in the reality of his mighty resurrection and glorious ascension.

Our knowledge and love of him begins, always, in the faith that comes from hearing the gospel, and in obedience of him as our present Master. Albert Schweitzer told us many years ago, before he went down to Africa, that Christ comes to us today as One Unknown, even as he came long ago to the Galilean fishermen; and to us, as to them, he says, "Follow me!" and sets us to the tasks he would have us perform in our time; and it is in our faithful obedience of his will for us, as he gives us to see it through our prayer and our effort, that we are given to see him and to know him as he is. All this can be, because he is risen. He lives.

What, then, should Easter mean in our lives today? One of the great German biblical scholars of our time, Ernst Käsemann, sums it all up in a miraculously simple statement: "Easter has turned the *Once* into a *Once-For-All-Time*." He who was, is. He who died, lives. Alleluia!

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**CHURCH SCHOOLS MAKE
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News of the Schools

Continued from page 11

and administrator. Also new at Stuart Hall this year, is a cooperative exchange program involving eight independent schools, in which each school makes a special contribution to a common study of ecology.

■ **Voorhees College, Denmark, S.C.**, is celebrating its 75th anniversary this year with a fund-raising campaign in which every alumnus, parent, and friend is asked to give a minimum of \$75 — one dollar for each year of the college's life.

■ A master plan for the physical development of **Christchurch School, Christchurch, Va.**, has been approved by the school's board of governors. The long-range cost of the plan has been estimated at \$1.7 million. The plan calls for the integration of various parts of the campus into an inter-related whole, improvement of existing buildings, redirection of traffic facilities, an administration and health-care center, new dormitory and library facilities, and new constructions of a sporting hall, a cultural center, a science center, and cooperative faculty housing.

■ Three hundred ten students at **St. Catherine's School, Richmond, Va.**, experienced a special "minimester" over the three-week winter holiday, each student pursuing her own special interest in depth. There were special courses, topics, and trips from which to choose. Drama students went to New York to see Broadway

plays; 15 Spanish students went to Mexico; six students went to an Indian reservation in Utah; and 26 girls went to Greece as part of the travel-study program. Students electing to stay at the school for the "minimester" engaged in a wide variety of special study projects. Last fall the school's new library/chapel/lecture room building was completed.

■ **Saint Andrew's School, in Saint Andrews, Tenn.**, has for many years been owned and operated by the Order of the Holy Cross. It is now owned by a new board of trustees not officially related to the order. However, it is the hope and intention of both the order and the new trustees that the order will continue to take an active part in the life and work of the school. The Rev. Franklin Martin continues as headmaster.

■ Another newly-merged institution among Episcopal schools — **Shattuck School/Saint Mary's Hall/Saint James, in Faribault, Minn.** — is nearing the end of its first year of its corporate existence. Enrolled now are boys grades 5-12 and girls grades 7-12 from 30 states and from 10 foreign countries.

■ At the **School of Pastoral Care, in Northboro, Mass.**, special emphasis this year is being placed upon study of the healing ministry, through lectures, prayer clinics, and group discussion. This is in response to a growing demand by both clergy and lay people in the area in preparing for the ministry of healing.

■ Most members of the junior class of **All Saints' Episcopal School in Vicksburg, Miss.** recently traveled to Washington to



An overall view of the campus of Christchurch School, Christchurch, Va.



All Saints' students on one field trip

see their national government in operation. The trip was actually an eight-day seminar on government, arranged and sponsored by "Close Up," an organization affiliated with Johns Hopkins University. Said one of the students, summing up the experience: "It's good to see what you study about in books. Meeting the people you elect face to face is the way to learn about them. It's hard to form an opinion, just seeing them on television."

■ At midyear (in February), the number of applicants for admission to the **University of the South, Sewanee, Tenn.**, for the next academic year exceeded the total applications for all of last year. At that time, 641 young men and women were scrambling for 300 places in the freshman class, whereas last year there were only 590 completed applications for a class of 275 in the whole fiscal year closing Sept. 1.

■ At **Saint Augustine's College in Raleigh, N.C.**, a new four-story classroom building has recently been completed. It contains an air-conditioned, 200-seat amphitheater. Another new building is a six-story women's dormitory which accommodates 200 residents. Plans for the future include new buildings for the library, the business school, the fine arts department, and an indoor swimming pool.

■ A special "media" program was held recently at **Seabury Hall, Makawao, Hawaii**, in which eight of Seabury's students spent a week in Honolulu talking with and observing the media personnel in their daily work on newspapers, in television, and in advertising agencies. The intricate inside workings of a TV studio and control room opened the students' eyes to the complexities of this operation.

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THE HEADMASTER

News of the Church

Continued from page 14

cial about the university's beginnings, its present mission, and its directions in the future.

"This chapel and the service surrounding the ritual of installations remind us that Sewanee was founded by bishops of the church, is owned by the church, and is governed by the church. It is truly a unique instrument for the church's ministry in education," he said.

The Rt. Rev. Girault M. Jones, retired Bishop of Louisiana, is the university's chancellor.

NEW MEXICO

Thou Shalt Not Covet . . .

New Mexico's historic art is proving irresistible to thieves. More thefts have been reported in a continuing series of burglaries from northern New Mexico churches and chapels. Latest was a theft of ancient *santos* from a chapel in Abiquiu. The front door of the chapel was forced. Stolen were hand-carved and painted statues of Dona Sebastiana, Jesus Nazareno, San Juan, and Nuestra Senora de los Dolores, as well as a 57-inch crucifix valued at \$1,800 in 1963.

In a similar theft earlier, several *santos* were stolen from a chapel in Chimayo.

The *santos*, dating back to Spanish colonial days when New Mexico was colonized by the settlers from Spain, are prized both for their religious and artistic values.

An increasing trend to use such art objects as decorative items in homes and offices is believed to foster the thefts, which are similar to religious art thefts reported throughout Central America and South America.

SOVIET UNION

**Solzhenitsyn Denounces
 Patriarch for Sell-Out**

Russian novelist Alexander Solzhenitsyn, the 1970 Nobel laureate, has condemned the Russian Orthodox Church and its leaders for selling out to the "atheistic dictatorship" of the Soviet state and forsaking the people for privileges granted it. In a remarkable and unprecedented "Lenten Letter," the famed author, whose books are banned in the Soviet Union, pleaded with the Russian Church to return to the Christian spirit.

"A gravestone presses upon the head and rends the breast of a moribund Russian Orthodox people," his letter began. It continued with a list of grievances—the closing of churches, limitations on the clergy, repression of dissent—as indications that the church has surrendered its authority to the government.

The letter was addressed to Patriarch Pimen, Primate of the Russian Church, and the novelist had stern words for him: "Do not let us suppose, do not make us think, that for the archpastor of the Russian church earthly authority is higher than heavenly authority, earthly responsibility more terrible than responsibility before God."

While Soviet ideology is officially atheistic there have been degrees of rap-



One of the athletic facilities at Christchurch School, Christchurch, Va.



The Rev. Franklin Martin (l), the Rev. Sydney Atkinson (r), and trustees of Saint Andrew's School

prochement between the Russian Orthodox Church and the state over the past 25 years. All churches in Russia, and all organizations of a religious nature, must work in close relations with the state Council for Religious Affairs.

Mr. Solzhenitsyn criticized the Orthodox leadership for taking orders from that council. He said: "The entire administration of the church, the appointment of priests and bishops, including even sacrilegious churchmen who seek to deride and disrupt the church—all these are secretly managed by the Council for Religious Affairs. . . . A church dictatorially directed by atheists is a sight not seen in 2,000 years."

The Solzhenitsyn letter marks the first time since the Stalin regime that a Russian figure of the novelist's standing has made such an impassioned appeal for religious freedom. The writer is known as a deeply spiritual man.

On the closing of churches, Mr. Solzhenitsyn said that for every building in use there are "20 that have been razed or irretrievably ruined and another 20 in a state of neglect or desecration. How many populated places are there in this country with no church within 100 or even 200 kilometers?"

Patriarch Pimen, elected two years ago, was criticized on several issues. The novelist noted that in the patriarch's New Year's message he appealed to the Russian Orthodox faithful abroad to raise their children with a love for the church. "Why is this honest call addressed by you to Russian emigrants?" the letter asked. "Why do you call only for those children to be brought up in the Christian faith?" The patriarch was asked if

he wanted only "the distant flock to discern slander and falsehood and be strong in justice and truth."

The novelist said that Russian children have been disinherited from the faith of their fathers. "We are losing our last traces and signs as a Christian people. Surely, this cannot fail to be the chief concern of the Russian Patriarchate." He added: "The Russian church has its indignant opinion on every evil in distant Asia and Africa. Yet on domestic ills, nothing. Ever."

Russian history, he said, might have been "incomparably more humane and harmonious in the last few centuries if the church had not surrendered its independence and had continued to make its voice heard among the people as it does, for example, in Poland."

PEACE MOVEMENT

Conviction of Anti-War Demonstrators Reversed

The Fourth U.S. Circuit Court of Appeals in Richmond, Va., has reversed the convictions of 268 members of the Episcopal Peace Fellowship who were arrested for their part in anti-war religious services in the main concourse of the Pentagon, on Nov. 13, 1969. Among those arrested and subsequently convicted on charges of obstruction in a federal building were two Episcopal bishops: the Rt. Rev. C. Edward Crowther, former Bishop of Kimberley and Kuruman (South Africa) and now Assistant to the Bishop of California, and the Rt. Rev. Daniel Corrigan, who at the time was acting dean of Bexley Hall Seminary and

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is now retired. This conviction was appealed and the case was handled by Larry Friedman, a lawyer for the American Civil Liberties Union.

The Court of Appeals held that in prosecuting the participants in the anti-war services the government was trying to apply a double standard in its application of the regulations governing meetings in the Pentagon concourse, and said that the regulation was applied unequally to the church group.

Judge J. Braxton Craven, in an opinion for the three-judge Circuit Court panel, said that the government has the right to ban all meetings on the concourse, but since it had authorized other religious, recreational, or awards assemblies it had no right to be selective and ban the peace group.

The concourse at the Pentagon is about 1,000 feet long and is open to the public, although it serves primarily as a means of entrance and exit for Pentagon employees.

ORGANIZATIONS

Seminarians' Union: Amnesty

A national Union of Theological Students and Seminarians, representing groups in at least 12 cities, has launched a campaign to collect signatures on a petition asking for amnesty for war resisters who have been jailed or who have fled the country.

The petition urges amnesty "without any qualifications or conditions." It reflects the sentiments of several religious bodies, a variety of less formal religious

groups, and some prominent church leaders.

A loosely-organized group, the Union of Theological Students and Seminarians has members from schools in New York, Dallas, Baltimore, St. Louis, Berkeley, Claremont, Atlanta, Chicago, Pittsburgh, Minneapolis, St. Paul, and Durham.

OKLAHOMA

Rector's Wife Serves as Ombudsman

How can racial difficulties in public schools be solved in a manner that all parties involved will accept? One possible method is to use an ombudsman as an impartial mediator.

This is what the Muskogee public school system has been doing since February. Its ombudsman is Mrs. E. L. Hoover, whose husband is rector of Grace Church.

Mrs. Hoover investigates complaints from anyone involved with the Muskogee public schools — students, parents, teachers, administrators, citizens. She has been empowered to make suggestions which may or may not be carried out.

Working under a federally financed program designed to "soothe the way to a really integrated school system," Mrs. Hoover has found that the attitudes of parents with "pent-up emotions about desegregation" are frequently contributing factors to the problems that arise.

With regard to students, she commented, "most prejudice is just habit. The kids tend to be fair. Usually it's outside pressure causing the trouble."

Mrs. Hoover's qualifications for the



Freshmen participate in a fundamentals of mathematics class at Saint Augustine's



Saint Augustine's new women's dormitory

job include studies in mental health and social welfare at the University of Cambridge, a master's degree in educational counseling and guidance, and doctoral work in psychology.

PENNSYLVANIA

**Council Reconsiders
Gracie Tax Case**

The diocesan council of the Diocese of Pennsylvania said that its willingness to pay the federal income tax which a staff priest had refused to pay set no "precedent or policy" in dealing with the issue.

In January, the council voted to pay \$545 owed by the Rev. David Gracie on his 1970 tax. He had refused to pay half his U.S. taxes as a protest to the Vietnam war. As it turned out, the money eventually was taken from Fr. Gracie's salary which he earns as a diocesan urban minister.

The council approved and voiced its "respect for Fr. Gracie's conscience and his courage in pursuing his vocation as God gives him to see it." It voted to set up study projects in all parishes to educate members on the implications of tax refusal and the war issue.

Speaking against the resolution, Richardson Blair said he considered it a "snide way of reversing the January decision" (to pay the Gracie tax). He also declared that Fr. Gracie's activities form a "personal vendetta," and wagered that the often controversial priest would not be supported in a diocesan vote.

Mrs. Nancy Lea, the only member to vote against the study project, said she feared that the program would "boomerang against Fr. Gracie and be seen as a referendum."

Fr. Gracie has been urban missionary for the Diocese of Pennsylvania since 1967.

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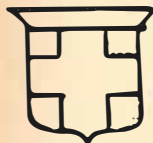
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Book Reviews

THE GOD OF SCIENCE. By Frederick E. Trinklein. Eerdmans. Pp. 192. \$3.45.

It is not clear why the opinions on religion of natural scientists should be of any more interest than, say, the opinions of musicians on politics. Nevertheless, interest in the subject seems to be hardy and perennial.

The God of Science expands the literature of scientists *vis-à-vis* religion, but it is not in any sense a study of the (or even a) God of science, as the title claims. It is instead a frustratingly rambling series of short, slightly-integrated excerpts from Frederick Trinklein's informal interviews about religion with some 40 engineers and scientists of varying degrees of prominence—including four Nobel laureates. Few of the scientists' pronouncements on God, churches, and religion are particularly profound, and none of them is novel. It will nevertheless be of interest to some readers to learn that many scientists feel that religion is a respectable part of human affairs (while others sharply disagree!) or that it is easier for a scientist to be religious now than it was 50 years ago (science is less dogmatic than it used to be). One research man even indicated that being religious helps him in his research, while others stated that having a religious orientation is a barrier to good scientific work!

The men quoted represent about the same range of opinions on religion as one would expect from any 40 very-well-educated laymen, whether scientists or not, but even the most interesting of the several hundred statements is too brief to be worth much analysis. One curious fact was that few of the scientists showed signs of much sophistication in theology, and yet even fewer seemed to doubt their competence to announce broad theological dicta—that is a sign of the times!

(*The Rev.*) ALFRED TRAVERSE, Ph.D.
The Pennsylvania State University

THE STILL POINT. By William Johnston. Harper & Row. Pp. 202. \$1.25.

William Johnston is an American Jesuit priest stationed at Sophia University in Japan. He apparently has engaged in considerable dialogue with Zen Buddhist masters. A consequence of his interchange is a work which seems to be the outstanding one on the subject of the relationship between Zen Buddhism and Christian mysticism. It is refreshing to find such a broad yet Christocentric study in a field of literature which is composed largely of superficial works infatuated with the Orient and disdainful of the Christian tradition.

As Johnston points out, there are con-

siderable parallels between Zen mysticism and Christian mysticism, as well as notable differences. He acknowledges that, from a philosophical point of view, both the Zen and Christian mystics aim at the same thing, a state of contemplation which St. Thomas Aquinas called the "simple intuition of truth." From a phenomenological point of view, both plunge deeply into a new dimension, "opening up a new and deep level of the psyche untouched by discursive thinking and reasoning." But from a theological point of view, the two traditions are sharply divergent. The mystical state of the Zen Buddhist is one of complete emptiness, in which ultimate reality is expressed as a great void. In Christian mysticism, the state is one of fullness of God, in which the individual feels himself in direct encounter with Christ, living in himself as the core of his New Being. Also, the Christian state is incomplete during the span of the mortal life, whereas the Oriental experience is interpreted as being absolute and complete.

The Still Point includes a rich discussion of the outstanding Christian mystics, especially St. Theresa and St. John of the Cross, and makes interesting points concerning mysticism from the psychology of Jung and others. It should be read by all who are serious students of the devotional life.

(*The Rev.*) ARTHUR W. RUDOLPH, Ph.D.
East Carolina University

THE ALTAR AND THE CROWN. By Marian Niven. The University Press of Sewanee. Pp. 407. \$7.95.

This novel is a humdinger. Although the novel is my favorite form of reading, I find myself reading fewer and fewer novels because most of them bore me. But I couldn't lay this one down. I rarely see a movie, either, but I would certainly like to see one based on *The Altar and the Crown*. What a vehicle for actors of a wide range of talents! Marian Niven is a craftsman: She is able to build suspense; her characters have flesh and blood; and she can construct a plot.

The story is set around 80 B.C., a time when the priesthood and the throne were hereditary in Egypt, especially if you could eliminate your rivals. The opening scenes are in Athens, and, as the young Ptolemies and Egyptians who studied in Athens succeed to the throne and the priesthood, the scene moves to Memphis, Alexandria, and the Egyptian desert. The book's richness derives in part from the fact that Egypt was one of the main crossroads for Greeks, Jews, Egyptians, and Romans.

Marian Niven did her undergraduate

work in classical archaeology at Bryn Mawr, and her graduate work has been in history at Columbia and theology at Union. Certainly she gives evidence of having scholarly competence, good judgment, and an unusual awareness of the human condition. *The Altar and the Crown* is the first of two volumes, to be called *Seekers*. I'm eagerly awaiting the second volume.

One point, which I raise more as a subject for debate and consideration than as a firm recommendation: Is a book such as this one best publicized as religious? This question is pointed up by the characters and the plot of the book itself, and it is related to questions about the nature of a sacrament and the relation between the sacred and the secular. To me the question is particularly important because I was an atheist for about 25 years, and even now 99% of my time is spent among humanists who are turned off immediately by anything faintly indicative of religion. Yet *The Altar and the Crown* is a book that they would enjoy and respect. Also, they, like me, could eagerly await the second volume.

JANE KEDDY
Emmanuel, Wakefield, Mass.

A FOREIGN DEVIL IN CHINA. By John C. Pollock. Zondervan. Pp. 251. \$5.95.

A Foreign Devil in China is so many fine things that it is difficult to assess or assign to a pigeon hole: a complete, brief refresher course on Christian missionaries in China, a thoroughly human account of the progress of a brave and gifted Christian pilgrim, a study of the meeting and interweaving of American and Chinese cultures, focusing on the Providence of God amid the wildly various circumstances of banditry, revolution, foreign conquest. It is also a book of lenten devotion which would be extremely valuable to the practical person working at the development of a life of prayer and spiritual growth.

The hero of this biography is Dr. L. Nelson Bell, who was for 25 years a medical missionary in China. In North Kiansu, where he served, conditions were so chaotic that Northern Hunan, where my parents worked, seems to have been relatively peaceful. At least we did not hear gunfire daily or even weekly, although bandits and armies operated there also. After his final departure from China, Dr. Bell had a successful surgical practice in North Carolina; he founded and worked hard on *The Southern Presbyterian Journal* for many years and was a prime mover in founding *Christianity Today*. Although he declined ordination to the ministry, he often preached and took services in Chinese and was indefatigable in teaching Bible classes in connection with his medical work wherever he was. His four children are also very active in Christian work, as his wife has always

been; and one of his sons-in-law is his close friend, Billy Graham.

John Pollock's reach and grasp in this biography are remarkable. Occasionally a small seam shows or the strands become so diverse as to be confusing; but one can slow down and study and then proceed as rapidly as he likes through the lively accounts of the excitements and achievements with which Dr. Bell's life seems to have been littered.

MARY TYNG HIGGINS
Trinity Cathedral, Little Rock

SCIENCE AND THE CHRISTIAN EXPERIMENT. By A. R. Peacocke. Oxford University Press. Pp. 214. \$13.

It is more often true than not that discourses which attempt to break down barriers between theological and scientific thinking fail. It is probably frequently so because the writer is thoroughly knowledgeable within one or the other discipline only, and cannot therefore bridge the gap to the intellectual satisfaction of those committed to the other perspective. That charge cannot easily be levelled against A. R. Peacocke, a fellow of St. Peter's College, Oxford, who, in *Science and the Christian Experiment*, reveals an in-depth understanding of, and commitment to, both Christian theology and scientific thinking. In fact, this book does not come across as a vigorous defensive attempt to unite both theology and science. Rather, it moves smoothly and coherently from a consideration of the scientific perspective of the created order, to a development of the theological enterprise from a scientific viewpoint, and in so doing leads one to a rational acceptance of their congruence.

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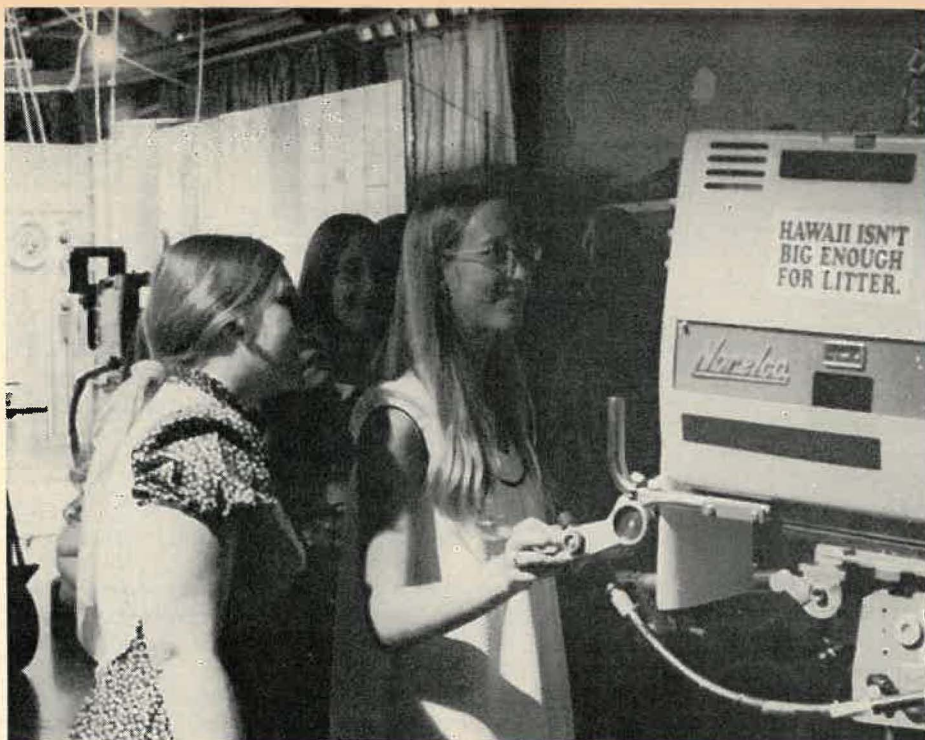
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a concise review of current thought regarding the evolution of the inorganic world, based upon atomic and molecular levels of organization of matter—information derived primarily from the physical sciences. Peacocke then describes the sequence of progression from the origin of living matter, and from living matter to man. Man's emergence, development, present position, and future directions are discussed at considerable length in evolutionary terms.

From this beginning, Peacocke moves into his theological position, beginning with a consideration of the created order and the Christian concept of a creator. It is in his subsequent examination of the Christian view of man and his fulfillment in Christ, as God Incarnate, that I found Peacocke most intellectually persuasive, indeed gratifying. Evolution from inorganic matter to man is considered in the light of Jesus Christ. "Evolution takes on a new meaning and dimension if the 'things concerning Jesus' have the significance Christians claim; and he and the community he engendered have a new relevance for modern man if the scientific story is taken seriously enough to provide a . . . framework for viewing man and the cosmos" (p. 164). And this: The continuing creative power "culminates in the Incarnation where the 'form' intended is that of the Son, the Logos, the 'second Person' of God as Trinity, and in men who participate in this new life God the Holy Spirit is the agent of realization of their human potentialities" (p. 174).

This book is not easy reading. The first section in particular, dealing with the scientific perspective, may prove very

difficult for most readers. In fact, the reader without some scientific background, especially in the physical sciences, will undoubtedly get bogged down in this section. Therefore I cannot recommend it to that reader unless he precedes or accompanies his reading with some supplementary basic information in the physical sciences. For everyone it will require concentrated thought and reading. If one makes that effort, he will come away well rewarded. That is particularly true for the scientist with, or seeking, a thoroughly plausible Christian understanding of the created order, with Jesus Christ as the consummation of the process of creation.

ROGER DEAN WHITE, M.D.
St. Luke's, Rochester, Minn.

Booknotes

By Karl G. Layer

BUDDHISM. By Peter A. Pardue. Collier Books. Pp. xii, 203. \$1.95 paper. Here is an historical introduction to Buddhist values and the social and political forms they have assumed in Asia. This introductory text not only examines such basics as the Buddha's teachings, the early monastic order, and the process of institutionalization in the early days of the movement in India; but it also deals with the interaction between Buddhist values and the socio-cultural institutions of the various Asian civilizations. Prof. Pardue explores Buddhism's adaptations to such indigenous traditions as Confucianism in China, Bonism in Tibet, and Brahmanism in Indochina. He also considers the reciprocal effects of western influence on Buddhism and of Buddhist thought on the West.



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PEOPLE and places

Parochial Appointments

The Rev. Ronald D. Knapp, former curate, of Trinity, Hamburg, N.Y., is rector of Epiphany, Niagara Falls, N.Y.

The Rev. Victor Kusik, former rector of St. Mary's, Bridgeville, Del., is rector of Immanuel Church, 17th & Riverview, Wilmington, Del. 19806. He is also a member of the state human relations commission.

The Rev. Smith L. Lain, temporary assistant rector of St. Saviour's, Old Greenwich, Conn., is to be rector of St. Peter's, Geneva, N.Y., May 1.

The Rev. Gilbert S. Larsen is rector of Christ Church, Peninsula Blvd. & Hempstead, Lynbrook, N.Y. 11563.

The Rev. Giles F. Lewis, former rector of St. Bartholomew's, Nashville, Tenn., is associate rector of St. John the Divine, Houston, Texas.

The Rev. W. Thomas Louks, former canon sacrist of St. Luke's Cathedral, Orlando, Fla., is vicar of Our Saviour, 574 S.E. Jersey Lane, Palm Bay, Fla. 32901.

The Rev. Peter G. Madson, former curate, Grace Church, Ocala, Fla., is vicar of St. Francis', Bushnell, Fla. Address: 411B S. 6th St. (32748).

The Rev. Charles H. Morris, vicar of St. Francis', (North County), St. Louis County, Mo., is also in charge of St. Andrew's, Northwoods, St. Louis County, Mo. Address: c/o St. Francis', 11221 Larimore Rd., St. Louis, Mo. 63138.

The Rev. Walter E. Neds, former associate rector of Christ Church Cranbrook, Bloomfield Hills, Mich., is rector of St. Adrian's, Islamorada, Fla. Address: 9211 Caribbean Blvd., Miami (33157).

The Rev. Robert K. Rankin has been the assistant, St. John's, Bridgeport, Conn., for some time.

The Rev. Thomas K. Ray, former rector of Gethsemane, Marion, Ind., is rector of St. Luke's, 424 Lee St., Evanston, Ill. 60202.

The Rev. Hume W. Reeves, former assistant, Epiphany, Houston, Texas, is rector of St. George's, Texas City, Texas.

The Rev. Alexander M. Robertson, former chaplain, Sweet Briar College, Sweet Briar, Va., is assistant rector of St. Paul's, Lynchburg, Va. Address 605 Clay St. (24504).

The Rev. E. A. St. John, former executive assistant to the Bishop of Montana, is rector of St. Mark's, Havre, Mont.

The Rev. James C. S. Slack is rector of Resurrection, Fernbank, Ohio; St. Andrew's Mission, Addyston, Ohio; and Trinity, Lawrenceburg, Ind. The field is known as the Tri-Parish Ministry-West.

The Rev. R. G. Windsor Spellman is vicar of Trinity, Northfield, Conn.

The Rev. F. Plummer Whipple, former communications director for the Diocese of Michigan and author of the column, "Off the Record," in the diocesan paper, *The Record*, continues as vicar of St. Paul's, Romeo, Mich.

The Rev. Stephen J. White is assistant, St. Mary's, Manchester, Conn.

Ordinations

Priests

Dallas—The Rev. Stephen H. Smith, curate, St. Timothy's, 4201 Mitchell Blvd., Fort Worth (76119).

Los Angeles—The Rev. Donald Seeks, non-stipendiary assistant, St. Mark's, Downey, Calif.

Louisiana—The Rev. Messrs. William Richard Empson, curate, St. Augustine's, Metairie; and James Colomb Holmes, assistant, St. Mark's, Foxborough, Mass.

Massachusetts — The Rev. Messrs. Alexander Spotswood Daley, on the staff, St. George's, Dayton, Ohio; James Alan Diamond, on the staff, Trinity Church, Melrose, Mass.; and T. Dewey Schwartzburg, on the staff, St. Mary's, Barnstable, Mass.

Michigan—The Rev. Edward C. Reynolds.

(Continued on page 34)

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Oklahoma—The Rev. Arthur Mack, a canon of St. Paul's Cathedral, Syracuse, N.Y.

Pennsylvania—The Rev. William H. Murdoch, Jr., curate, Trinity Church, Binghamton, N.Y.

Southwest Florida—The Rev. Dennis Dean Kezar, assistant, Redeemer, 222 S. Palm Ave., Sarasota, Fla. 33577.

Texas—The Rev. William Baillie Green, associate professor of systematic theology, Episcopal Seminary of the Southwest, Austin.

West Virginia—(All locations in West Virginia) The Rev. Messrs. George LaRue Downing, staff assistant, St. John's, Huntington, address, 1356 Neel St. (25701); Robert Marshall Hall, in charge of Grace Church, Clover Lick; St. John's, Marlinton; and St. Martin's in the Fields, Summersville, address, 294 McKees Creek Rd., Summersville (26651); James Mitchell Martin, address, 3127 Sumner Ave., Huntington (25705); Edward Lee Mullins, in charge of St. Mark's, 401 S. Washington St., Berkeley Springs (25411); Walter J. Mycoff, Jr., in charge of Ascension Church, Hinton, and Incarnation, Ronceverte, address, Box 276, Ronceverte (24970); Ellis Gale Shields, in charge of Good Shepherd, Glenmore, Elkins, address, Rt. 1, Elkins (26241); and Michael Clay Smith, in charge of St. Michael's, Salt Sulphur Springs, and All Saints', Union, address, Box 211, Union (24983).

Western New York—The Rev. Lawrence Ballard Hardy, chaplain, Episcopal Hospital Mental Health Center, 2569 N. Front St., Philadelphia, Pa. 19125.

Deacons

Central Pennsylvania—Ronald Dale Gerber, in charge of Holy Trinity, Hollidaysburg, Pa., address, 512 Pine St. (16648).

Michigan—Alexander Raymond Babin.

Western New York—Albert Samuel Sam, in charge of St. Patrick's, 1395 George Urban Rd., Cheektowaga, N.Y. 14225.

Deaconesses

Massachusetts—Elsa Phyllis Walberg.

New Addresses

Diocese of New Mexico and Southwest Texas, Box 4130, Albuquerque, N.M. 87106. (Location: 120 Vassar S.E., Albuquerque).

The Rev. Canon Enrico Molnar, Box 23, Little Lake Dunmovin, Calif. 93542.

Order of Agape and Reconciliation, Box 23, Little Lake Dunmovin, Calif. 93542.

The Rt. Rev. Richard M. Trelease, Jr., Box 4130, Albuquerque, N.M. 87106 (office).

Non-Parochial Appointments

The Rev. Henry L. Atkins, Jr., former vicar of la Iglesia San Andrés and la Iglesia San Marcos, Santo Domingo, D.R., is coordinator of the anti-racism task force for the Diocese of Rochester, 935 East Ave., Rochester, N.Y. 14607.

The Rev. John L. Bogart, former rector of Holy Trinity, Ukiah, Calif., is director of the center for continuing education for the Diocese of Northern California, Sacramento.

The Rev. David C. Butts III is full-time chaplain in Veterans Administration, Miami.

The Rev. Kenneth E. Clarke, executive director of the Marjorie P. Lee Home, Cincinnati, Ohio, is also executive vice-president of Memorial Homes Foundation, Inc., and is responsible for promoting the development of homes and services for the elderly in the Diocese of Southern Ohio.

The Rev. George DeGraff, former rector of Grace Church, Galesburg, Ill., is extension specialist with the division of university extension of the University of Illinois.

The Rev. Richard W. Garlich, former rector of Epiphany, Chehalis, Wash., is a hospital chaplain for the Diocese of Olympia.

The Rev. Kenneth D. Higginbotham, Sr., former chaplain, Federal City College, Washington, D.C. is assistant to the Bishop of Washington. Address: Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016.

The Rev. Edward B. Jordan, former rector of Trinity, Scotland Neck, N.C., is non-parochial. Address: Box 232, Hartwell, Ga. 30643.

The Rev. Carl N. Kunz, Jr., former rector of St. Anne's, Middletown, Del., is executive officer of the Diocese of Delaware, 2020 Tatnall St., Wilmington, Del. 19802.

The Rev. Robert W. Renouf, former archdeacon

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The Rev. Victor G. Richer, former assistant to the rector of Incarnation, Great Falls, Mont., is administrative assistant to the Bishop of Montana and diocesan program administrator.

Laity

Jerome M. Johnson, lifetime member of St. Stephen's, Seattle, has been appointed Judge of the Superior Court by the Governor of Washington. The judge is also on the parish vestry and is a past president of Joh Therapy, the non-profit organization that assists in the rehabilitation of prisoners.

HELP, Inc., is an expansion of a program Gladys Abbe helped organize 15 years ago at Christ Church, Roanoke, Va., her parish church. Through the program, she has helped families without funds, or shelter, or those waiting for welfare aid, or alcoholics. She has also worked with children—mentally-retarded or handicapped, and helped organize two halfway houses for alcoholics. The Roanoke Valley Sertoma Club and the West Central District of Sertoma Clubs International have recognized the importance of this work by giving Mrs. Abbe their Service to Mankind Awards.

Retirement

The Rev. Dwight A. Filkins, vicar of St. Anselm's, Lehigh Acres, Fla., has retired.

The Rev. Theodore J. Jones, vicar of St. Augustine's, St. Petersburg, Fla., has retired.

The Rev. Stanley W. Plattenburg, rector of Grace Church, Pomeroy, Ohio, retired Mar. 1.

The Rt. Rev. George H. Quarterman, Bishop of North Texas, 1946-58, then Bishop of Northwest Texas, will retire Apr. 21. Address: 3908 Fleetwood, Amarillo, Texas 79109.

The Rev. Lawton Riley, rector of St. James', Eufaula, Ala., since 1968, retired Apr. 15. Address: Canterbury House, Box 205, 175 Market St., Charleston, S.C. 29401.

The Rev. Fred R. Tiffany, rector of Grace Church, Phillipsdale, R.I., since 1965, will retire Aug. 1.

Deaths

The Rev. John Edwards Flockhart, 84, retired priest of the Diocese of Iowa and brother of the Rev. Robert S. Flockhart, died Feb. 12, in Dodgeville, Wis. He is also survived by his widow, Gwendolyn. Their home is in Mineral Point, Wis. A Requiem was held in Trinity Church, Mineral Point, and the Burial Office was read later in St. John's Church, Dubuque, Ia., where he had been rector, 1923-56.

The Rev. Daniel McCafferty Chesney, 49, rector of St. John's Church, Bridgeport, and president of the standing committee of the Diocese of Connecticut, died March 14, in Bridgeport. Survivors include his widow, Irene Lucille, and two sons. Services were held in the parish church.

The Rev. Alvin Brooks Potter, 82, retired priest of the Diocese of Delaware, died Dec. 11, in his home in Wilmington, after an illness of several months. He had been chaplain of the New Castle Correction Institution for almost 20 years. His wife, Gladys, died in 1957. There are no survivors. A memorial service was held in Old St. James', Stanton, Del., where he was rector, 1945-61.

The Rev. Kenneth Jackson Tarpley, 67, deacon assistant at St. Mary's Church, Crystal Lake, Ill., since 1970 and former head of the English department of Crystal Lake High School, died suddenly Feb. 9. He was ordered a deacon in 1970. Survivors include his widow, Vera, one daughter, and one son. Services were held in St. Mary's Church.

George Daniels Stenhouse, Jr., 18, son of the Rev. and Mrs. George D. Stenhouse of Blowing Rock, N.C., died Feb. 12, of injuries received in an automobile accident the same day. He was a senior in Watauga High School, Boone, N.C. He is also survived by one sister and one brother. A Requiem was held in St. Mary's, Blowing Rock, and burial was from St. Stephen's, Goldsboro, N.C.

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Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat by appt

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
Tues HC 6; Thurs HC 9:30

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Robert
A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
& Thurs 7; C Sat 5-6

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capital)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.

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

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, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

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); 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



CHURCH OF THE HOLY COMMUNION
CHARLESTON, S.C.

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

THE PROTESTANT CHAPEL Kennedy Airport
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30
Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

NIAGARA FALLS, N.Y.

ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD
HC 10

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Layer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
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