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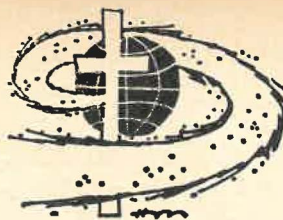
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Around



& About

With the Editor

READER R.M.M. was the first to identify this couplet ["A & A," Apr. 9]: "God looked down at God one day, / And God looked up and tried to pray." It is Chad Walsh's, in *The Psalm of Christ*, the meditation on Psalm 22. Thanks to all others who responded.

The protagonist of Walker Percy's novel *Love in the Ruins* (Farrar, Straus, Giroux) tells us that his ex-wife was an Episcopalian who had been ruined by clean, spiritual books. He issues the following warning which, as a public service, I pass along (without recommendations): "Beware of Episcopal women who take up with Ayn Rand and the Buddha and Dr. Rhine. . . . A certain type of Episcopal girl has a weakness that comes on them just past youth, just as sure as Italian girls get fat. They fall prey to Gnostic pride, commence buying antiques, and develop a yearning for esoteric doctrine" (p. 64).

This Orwellian novel contains a dictum that may prove prophetic. Among the ruins of an American society already collapsed the speaker remarks: "Don't tell me the USA went down the drain because of Leftism, Knotheadism, apostasy, pornography, polarization, etcetera, etcetera. All these things may have happened, but what finally tore it was that things stopped working and nobody wanted to be the repairman" (p. 62).

Do you suppose it could work out this way in the end—by some such un-working out? The old orders of France and Russia were murdered, but Rome died of dilapidation, and the USA is a lot more like Rome than like those more recent casualties. "Nobody wanted to be the repairman." Perhaps this is the precise phrase Gibbon was groping for through all those chapters.

Willi Marxsen is one of Germany's leading New Testament scholars. In a valuable little book, now in English under the title, *The New Testament as the Church's Book?* (Fortress Press), he talks about the time-spread between the earliest and latest writings in the NT and the difference this should make to our understanding of "contradictions" we find in them. He resorts to an interesting but, it seems to me, highly questionable analogy. "The different books of the New Testament were written over a span of eighty years," he writes. "It makes little difference to us today whether a text is 1,840 or 1,920 years old, but translated into

present-day terms these eighty years would represent the period from 1890 up to now, and it would mean that I Thessalonians was written in 1890 and II Peter in 1970. Suppose now a modern book is published containing 27 sermons encompassing this period of time. We would immediately be aware that pre-World War I sermons no longer have any meaning for us. If you were to read an older book of sermons, you would see this at once."

I have read older books of sermons by such preachers as John Henry Newman and Phillips Brooks and, frankly, I do not see Prof. Marxsen's point at once, or at all. I see differences of style, emphasis, form, length, between the best sermons of 80, or 800 years ago, and the best ones of today. But to say that they "no longer have any meaning for us" is surely drastic. A sermon on the Resurrection by St. John Chrysostom (4th cent.), or by St. Paul, or by Martin Luther, to say nothing of Brooks or Newman, surely ought to have meaning for us, if we share the faith of the preacher. Marxsen tries to prove too much by his analogy. That Christians of the II Peter date found the sermons and writings of Christians of the I Thessalonians date meaningless is, to me, incredible.

"'He descended into Hell.' Mighty words! which I do not pretend to penetrate, or reduce under any forms of the intellect. If I could, I think they would be of little worth to me. But I accept them as news that there is no corner of God's universe over which His love has not brooded, none over which the Son of God and the Son of Man has not asserted His dominion. I claim a right to tell this news to every peasant and beggar of the land. I may bid him rejoice, and give thanks, and sing merry songs to the God who made him, because there is nothing created which his Lord and Master has not redeemed, of which He is not the King; I may bid him fear nothing around him or beneath him while he trusts in Him." (Frederick D. Maurice.)

"When the sunne of prosperitie heates the dunghill of riches, there is engendered the snake of pride. . . . Whores are led to hell with golden threds. Riches is a warme nest, where lust securely sits to hatch all her uncleane brood. From fulnesse of bread, the Sodomites fall to unnaturall wantonnesse." (Thomas Adams, sermon on "The Rich Man," c. 1612.)

Letters to the Editor

Christian Initiation

Regarding the matter of Christian initiation, for some time now I have been aware of a trend toward what I see as an attempt to put everything into baptism to the minimizing of the place of confirmation, and I am most concerned that this not happen. I think *Prayer Book Studies I* (1950) is on much firmer ground, scripturally and historically, than is *Studies XVIII*. *Studies I* makes the statement that the prayers included in it are "designed to restore the primitive view of confirmation as the gift of the indwelling Spirit in all his fullness to the baptized, and not merely as an added, strengthening grace" (p. 21). It also says that it has "sought to avoid any phraseology which would foster an interpretation of baptism with water in such a way that it usurps or makes superfluous the normative and necessary place of confirmation" (p. 19).

There are two recent official statements that I find to be in striking contrast with this position. One is the statement on the subject by the House of Bishops, in which it is said that "in Holy Baptism a person is made fully and completely a Christian and a member of Christ's Body, the Church." The other is the prayer which has been authorized for use in baptism when the laying-on-of-hands does not immediately follow, in which it is asserted that the baptized person "has received the Holy Spirit."

What bothers me is the phraseology of these two statements, which to me is an extravagance of expression that overthrows a rather delicate balance in which baptism is represented as accomplishing everything and confirmation is treated as certainly less than a necessary part of Christian initiation. If baptism accomplishes it "fully and completely," and if by means of baptism a person has already received the grace of confirmation—viz., the gift of the indwelling Spirit in all his fullness—then really, where is the place for confirmation in Christian initiation?

In my own study of the history of Christian initiation, as far as I can find out, the expression about a person having "received the Holy Spirit" by means of water baptism alone is unprecedented in the historic liturgies. To be sure, there are many references to spiritual blessings through baptism that are attributed to the Holy Spirit, but I find that the use of expressions about the giving and receiving of the gift of the Holy Spirit are almost entirely limited to the apostolic laying-on-of-hands and/or confirmation, or else the complete initiation rite, which in earlier years included the laying-on-of-hands, but which was often referred to simply by the name of baptism.

Among Anglican writers, I find that there have been a number of them who have been rather highly regarded among us who have spoken of baptism as being incomplete apart from confirmation. I especially think of Bishop Jeremy Taylor, C. B. Moss, Dom Gregory Dix, L. S. Thornton, Lowther Clarke, A. J. Mason, and the authors of a number of laymen's manuals, such as Bishop Wilson of Eau Claire. If it is objected that these are all old writers, I find that the

author most referred to in support of the current position of the Liturgical Commission is G. W. H. Lampe, whose book on the subject was first published in 1951, which was quite a few years ago itself. Dr. Lampe is said to have proved that in the apostolic church the laying-on-of-hands was for a specific missionary situation only, and therefore Acts 8 and 19 may not rightly be used as a basis for our practice of confirmation. I don't see that he has proved this at all, and in fact I find his conclusions to be considerably at variance with those of most ancient authors, which Dr. Lampe himself acknowledges in his book (page 660).

As an additional reference on the matter, I get the impression that the Roman Church is currently moving in the direction of attaching more importance to confirmation than formerly—viewing it as that distinct part of the initiation rite in which the baptized person is given the gift of the Holy Spirit.

I think it would be ironic and tragic if we were to endorse an approach to Christian initiation that would both put us at variance with the larger part of the Christian world today and also cut us off from our own past.

(The Rev.) JAMES E. MARSHALL
Rector of St. George's Church

Bossier City, La.

Speaking in Tongues

I was impressed with the article, *Speaking In Tongues*, by Bp. Stewart [TLC, Apr. 23].

What I feel he has done is to call once again attention to the need on the part of the Episcopal Church to follow the lead of our Roman brethren regarding the Charismatic Movement within their own communion. After much study, their own bishops have decided that, despite possible and real abuses, the healthy approach is to have well-informed clergy lead those interested laymen into a sound understanding and possible experience of the Holy Spirit in their lives.

Ignoring something in hopes it will eventually go away will only make matters worse in the long run. Likewise, trying to root out and keep out such experiences on the part of churchmen will eventually lead to the same thing. People are people and they will eventually find what they are seeking, somewhere. Better it happen within the context of the holy catholic church with its feet rooted in

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(The Rev.) DAVID J. TILLEY
Rector of St. Augustine's Church
Baton Rouge, La.

The entire Congregation of St. Thomas would like to commend Bp. Stewart for writing an article that places in a healthy perspective one of the many gifts of the Holy Spirit.

BRO. MICHAEL MAUDLIN, CSTB
Superior of the Congregation of St. Thomas
Mobile, Ala.

My sincere appreciation for Bp. Stewart's article. I found it helpful and stimulating in evaluating and confirming my own thoughts about the work of the Holy Spirit in God's Church.

The bishop speaks the truth! I have always believed that the seven-fold gifts of the Spirit are uniquely imparted to bishops of apostolic succession at their consecration.

I have been calling on a person (hospital and now a psychiatric ward) who was told by Christian (?) friends that "she was not a Christian if she couldn't speak in tongues." It took us several weeks to discover her real mental problem, and now she may be beyond help.

(The Rev.) FREDERICH C. LAMBERT
Rector of Calvary Church
Sandusky, Ohio

COCU Representation

I read with dismay the news story about representation to COCU [TLC, Apr. 23]. When we reach the point where delegations to sensitive dialogue must be chosen on mathematical formulations and not on sheer skill as churchmen alert to theological and ecumenical needs, then all is lost. I deeply question the wisdom of forcing ten-member delegations into a set mold of five women, two younger people, two minority group members, and no more than five clergy.

That kind of stupidity would not represent Episcopalians with any depth. I am not saying that we must have five bishops and five professors—that isn't much better! But any ecumenical dialogue requires people from parishes—clergy and lay—not chosen to make the formula work, not chosen because they are vocal in their ecumania, but chosen because they are real people in the church who love it and want better things for it.

Do the framers of COCU realize their new formula has barred a goodly number of our Lord's 12? Once again COCU has demonstrated its great ability to disappoint, discourage, and dissipate the strength of local churchmen.

(The Rev.) EDWARD J. CAMPBELL
Rector of the Church of the Holy Nativity
Manistee, Mich.

Abortion

I feel nothing but sympathy for Mr. and Mrs. R.'s daughter, who suffered the terrible experience of rape and pregnancy [TLC, Apr. 16], but I can feel only sorrow over the choice which her parents made. Abortion kills children. And since when do two wrongs make a right?

Why wasn't the crime reported immediately, so that Mr. and Mrs. R.'s daughter

could have been rushed to a hospital where contraceptive measures would have been taken and when pregnancy probably could have been prevented? Failing that, they added the trauma of abortion, perhaps the mental anguish of future years, to the horrible trauma of forcible rape. The last psychotherapy bill may not yet have been paid.

I wonder if Mr. and Mrs. R. realize that the logic which they applied to justifying their daughter's abortion could be applied in other ways as well. Today people are telling us that we must allow them to kill certain humans because they are too young. Perhaps, in future years, children may seek humane doctors to send their parents to enlightened commonwealths where they may be conveniently put away. Tomorrow we shall hear of the tragic experiences of caring for those who are too old, too sick, or too senile.

It is understandable that maybe the daughter could not have kept and cared for the other victim of her awful experience, but instead of giving the child the chance of life and love in another home, Mr. and Mrs. R. chose to have the developing baby destroyed on the operating table.

As to their desire that I make the same choice, should this tragic experience strike my family, I can only say that I could never trade the souls of my children, nor my own, to buy the escape from pain which abortion may buy. Instead we would seek the grace of God in prayer and sacraments, the care of his physicians and counselors, and the love of the Christian family to seek and protect his gift of life and the light of goodness, which only he is able to bring out of the most evil of experiences.

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church
Paw Paw, Mich.

Fr. Simons is the author of *The Church and Abortion*, [TLC, Mar. 12]. Ed.

The School Essayists

Ellarene Pang got right with it in expressing her need for spontaneity when she placed first in the Church School Essay Contest: 1972 [TLC, Apr. 16]. Spontaneity in preaching is one part of the spirit of the Gospel not many clergy seem to grasp. At least the ones I know anything about prefer getting spontaneity through grafts and charts rather than through good preaching.

Though not a winner, there was another besides the three who did win who had particularly good insight. Scott Putney nailed us all to the pulpit when he wrote: "First I look for Jesus. Is this man showing me Jesus or himself?"

I could find nothing in any of the three winning essays or in any of the excerpts you printed from several other submissions that I could disagree with. All the while I was reading, I kept thinking: Out of the mouths of babes come, here in the 20th century, saving whispers of wisdom for the ancient church. Then I thought how so many of us put the vacant pew blame on modernity and the Green Book.

I am now convinced, after having read what the young people have to say, that there is hope the church will survive the ages.

(The Rev.) TERENCE E. KELSAY
St. Bartholomew's Church
High Springs, Fla.

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and Welfare of the Church of God.*

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THE KALENDAR

May

21. The Day of Pentecost
23. The First Book of Common Prayer
24. Ember Day
Jackson Kemper, B.
25. Bede the Venerable, Monk
26. Ember Day
Augustine of Canterbury, B.
27. Ember Day
28. Pentecost I—Trinity Sunday

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The Living Church

May 21, 1972
The Day of Pentecost

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NORTHWEST TEXAS

Second Bishop Installed

The Rt. Rev. Willis R. Henton was installed as the second Bishop of Northwest Texas during the festive Eucharist of the annual diocesan council. The service was held in the Civic Center of Abilene, on the first day of the council.

The president of the Province of the Southwest (VII), the Rt. Rev. Edward C. Turner, Bishop of Kansas, presided at the installation and also preached.

Bp. Henton received the pastoral staff from his predecessor, the Rt. Rev. George H. Quarterman. The bishop's chair is one that has been used by all bishops having had jurisdiction over the area now covered by the Diocese of Northwest Texas, beginning with the Rt. Rev. Alexander Garrett, first Bishop of Dallas.

Other bishops present for the installation were Noland of Louisiana, Richardson of Texas, Gosnell of West Texas, and McCrea, Suffragan of Dallas.

Prior to his consecration last June, Bp. Henton had been archdeacon for education in the Diocese of Louisiana.

The old Diocese of North Texas became the self-supporting Diocese of Northwest Texas in 1958. Bp. Henton is the first bishop to be elected by the diocese.

CHINA

Easter Services Reported

From Peking has come delayed word of religious services being held again after a long break during the Cultural Revolution. Small groups of worshippers, mostly foreigners, meet every Sunday for Roman Catholic and non-Roman Catholic services conducted by Chinese clergymen.

The first service that foreigners were allowed to attend in Peking for more than five years took place last November when an old Roman Catholic church was opened for a visiting Italian cultural delegation to attend Mass.

On Easter Sunday this year, protestant services were resumed as were Masses. The former are held in an upstairs room of an old building in central Peking behind Capital Hospital. The officiant is Fr. Kan, who wears a black cassock. He said all protestant groups had joined into one and that there were only a few priests left and no bishops. The Easter service, in Chinese, included regular Easter lessons, prayers, and hymns, including a version of "Jesus Christ Is Risen Today."

The Church of the Virgin Mary belongs to the Patriotic Association of Chinese Catholics which was formed in 1957. By 1962 it had 42 Chinese bishops, none of whom was recognized by the Vatican. The Easter service, including hymns, was in Latin and was conducted by the Rev. Wank Ki-tang who described himself as the vicar general of Peking. He wore traditional vestments.

COLORADO

RC-Anglican Concelebration Stirs Controversy

Angry parishioners of a large Roman Catholic Denver parish have demanded a public apology from the Most Rev. James V. Casey, Archbishop of Denver, who censured a parish priest for inviting an Anglican bishop to concelebrate an Easter Sunday Mass with him.

The Rev. Bernard B. O'Hayre, assistant pastor of St. John the Evangelist Roman Catholic Church, a large east-side parish, asked for a year's leave of absence after the archbishop called the concelebration a scandal and demanded that Fr. O'Hayre apologize, promise not to repeat such a practice, resign, or be suspended.

The Anglican bishop is the Rt. Rev. Colin F. Winter who was expelled from Southwest Africa by the South African government, and preached the sermon on that Sunday at St. John the Evangelist.

About 300 parishioners formed an organization to combat the archbishop's order and called his action "arbitrary and uncalled for." They said the concelebration was an inspirational service and not a scandal. The group authorized a committee to seek Fr. O'Hayre's return to his post and to demand a larger voice in the affairs of the church and parish.

COURTS

Misdemeanor Convictions Reversed

The Fourth U.S. Circuit Court of Appeals reversed the misdemeanor convictions of nearly 200 (one report states 268) anti-war demonstrators involved in holding a Peace Mass and in distributing leaflets in the Pentagon concourse in the week preceding the mobilization in November 1969, and the week following the Cambodia demonstrations in June 1970.

Called the United States of America versus Clarence Crowther (the Rt. Rev.

C. Edward Crowther) and Nathaniel Pierce (the Rev. E. Nathaniel Pierce), the case was a group appeal from convictions of obstructing the concourse and fines of \$25 each that were imposed by a U.S. magistrate and upheld by the U.S. District Court in Alexandria, Va.

On the matter of religious services, the court ruled that the Pentagon could forbid all religious services in the concourse if it so chose, but that it could not discriminate: ". . . It may no more dictate the content of a religious service than it may establish a state religion."

On the subject of distributing leaflets, the decision said that the convictions obtained "must be reversed because the regulation contains no standards for approving or disapproving the distribution of printed matter and is void as a prior restraint on freedom of speech. . . ."

The effect of the decision is that the Pentagon must permit all religious services in the concourse or none at all. As for handing out leaflets, it is now permitted as long as there is no intentional littering in the Pentagon concourse.

Ruling Against Homosexual to Stand

The U.S. Supreme Court has refused to overturn a lower court ruling that the University of Minnesota was justified in refusing a promised job to a homosexual who applied for a license to marry another male [TLC, Feb. 28, 1971]. Justices let stand a 1971 opinion of the U.S. Circuit Court of Appeals in St. Louis. The lower court upheld the university in the case of James M. McConnell, 30.

Mr. McConnell said the university offered him a job and then reneged when he applied for a license to marry Jack Baker, who in 1971 was president of the University of Minnesota student body.

The St. Louis court said Mr. McConnell was trying to "foist tacit approval of this socially repugnant concept upon

THINGS TO COME

May

24-25: Meeting of black urban vicars and urban priests, at St. Luke's Church, Washington, D.C., to consider creative ministries.

June

3: Confraternity of the Blessed Sacrament, Annual Mass and Meeting, at the Church of St. Michael and All Angels, Cincinnati, Ohio.

his employer, who is, in this instance, an institution of higher learning. We know of no constitutional fiat or binding principle of decisional law which requires an employer to accede to such extravagant demands."

Ohio Tuition Aid Plan Unconstitutional

A federal court ruled unconstitutional a bill passed by the Ohio State Legislature authorizing a new state-aid program for parents of non-public school children.

The state was ordered to withhold \$61 million appropriated by the legislature for first-term payments of \$90 to parents of parochial and private school students. Parents of approximately 300,000 students would have received tuition reimbursements during Ohio's 1972-73 biennium. Nearly 98% of these students attend church-related schools.

In its ruling, the federal panel said: "The Ohio plan contains the seeds for increased political involvement along religious lines at every level of government, from the local school boards to the General Assembly. This, of course, is the ultimate evil to be protected against by the religious clauses (of the First Amendment)." The court permanently enjoined Ohio from enforcing the direct-aid program.

Its ruling came in a suit filed by the American Jewish Congress, Americans United for Separation of Church and State, and the Ohio chapter of the American Civil Liberties Union.

WCC

Dr. Wedel: Angry Conservatives "Seldom Win"

Angry conservatives continue to make noise in local congregations and church meetings "but they seldom win when votes are taken," said Dr. Cynthia Wedel in her address before the closing session of the annual U.S. conference of the World Council of Churches held in Toledo.

Dr. Wedel, president of the National Council of Churches, believes the tide is with liberal thinking and Christian social action, but she also said that along with this she sees a trend toward greater interest in "prayer, mysticism, evangelism, and in theological reflection."

Of liberal-conservative forces in U.S. religion, she said that she did not think conservative opposition to church social action is as strong today as it once was, or as church leaders thought it was. Today, churches or councils are criticized as much or more by those who see them as "too traditional, establishment, and unconcerned with the real issues of the day," she added.

With both conservative and liberal critics, she said, "at the moment we can't

win, no matter what we do. But indications are that the American people—and perhaps people everywhere—are moving toward a more liberal stance. This will be of major significance to the ecumenical future."

Better information, activist youths, and a general "anti-institutionalism" are convincing more and more church members that "the church in a free country must act as the conscience of the nation and speak out against injustice, oppression, and inhumanity," she said.

Dr. Wedel also explained that she believes Christians involved in social action are compelled to seek the will of God in the Bible and theological reflection. "And when we really study our Bible, pray and try to witness, we soon find ourselves faced with the injustices and inequities of a world made up of sinful, self-centered human beings."

MISSIONS

Fewer Openings for Foreign Missionaries

Nearly one half the world is now closed to "foreign missionaries," Dr. John Haggi of Evangelism International told members of the Religion Newswriters Association meeting in Atlanta.

Malaysia will expel its missionaries by August this year, he reported. However, despite these developments, the missionary effort is not dying, he said, "only changing radically."

Third World people are not rejecting the Christian Gospel as much as they are rejecting American and western influences, Dr. Haggi said. "It's time," he stated, "we take Jesus from Jerusalem directly to the geographic point of action rather than routing him through the United States."

Because of current world attitudes, the Christian church must make missionaries of national peoples, he said.

Evangelism International channels U.S. money through non-western, non-white Christians by sponsoring seminars, "training generals instead of indoctrinating troops," he added.

Dr. Haggi, who is based in Singapore, spoke at the annual Supple-Schachern awards dinner of the Religion Newswriters Association which was sponsored by the Episcopal Radio-TV Foundation.

LONG ISLAND

Judeo-Christian Dialogue Held

Two Jewish leaders have criticized what they see as a withdrawal of American Jews from interreligious dialogues because of some Christian attitudes on Israel at the same time that Christian laymen are showing an eagerness to learn about Judaism.

They spoke at a Christian-Jewish laymen's meeting in the Cathedral House, Garden City, Long Island. Dr. Eugene Borowitz, professor of education and Jewish religious thought at Hebrew Union College-Jewish Institute of Religion, and Rabbi Balfour Brickner, director of interfaith activities of the Union of American Hebrew Congregations, said most American Jews are showing "isolationist and withdrawal" tendencies from involvement in issues other than those of specific concern to Jews.

Rabbi Borowitz said: "The re-ghettoization of Jewish concern is less a sign of health and maturity than a desperate strategy to escape the positive challenge of a relatively open society. . . . To say, also, because some anti-Semitism is still visible and more lurks beneath the surface, that there is not substantial goodwill to Jews and Judaism among church leaders and laymen is to be blind to changes in Christianity since the holocaust."

Rabbi Brickner called attention to what he termed the "remarkable" response of Christianity to the plight of the Soviet Jews. Jews must recognize that "if conditions in the larger community and our society sour, American Jews and Judaism will suffer equally," he said.

Anti-Semitism in the gospels was discussed by Dr. Peirson Parker of General Seminary, who told the group that "most writers of the gospel and gospel sources were Jews who saw in Jesus the hope of Israel (the people)." Although they were dismayed when their countrymen refused Jesus's leadership, Dr. Parker said, "these writers would have been astonished to hear themselves called anti-Semitic and chagrined that their writings should be so used by later Christians."

The Rt. Rev. Jonathan Sherman, Bishop of Long Island, praised the seminar for "eliminating the misunderstanding and misuse of Christian documents in the broad area of Christian-Jewish relations." He said he hopes such exchanges between Episcopalians and Jews will continue to grow.

PRISONS

Family Visiting Praised

The family visiting project at San Quentin, Calif., has passed the one-year mark without a single instance of trouble. Regulations have been followed to the letter, Lt. Robert West reported. "The men regulate themselves—God help the first who messes up because it will hurt everybody," he added.

The once-a-month visits are limited to legal wives and immediate family. Convicts must rank in the top two of five possible custodial ratings and must never have been caught with contraband in their cells to be eligible for the program. Two houses formerly used by prison guards have been converted into apartments for the program.

One prisoner, 26, said, "This is the first really human thing they have done for us here."

Another said it was "just like checking into a hotel." His wife said she had seldom missed a weekly visit with her prisoner husband and added that the family visits may mean even more to her.

ORGANIZATIONS

Female Caucus at Work

"We believe the vocation of priesthood for women and call for the ordination of women priests by canonical means into the Protestant Episcopal Church, U.S.A.," said the statement adopted unanimously by some 60 women attending a workshop sponsored by the National Episcopal Women's Caucus and the Board of Theological Education.

The meetings were held on the Cathedral Close, New York City, with primary focus on ordination, said the Rev. Miss Carol Anderson, president of the caucus. She is on the staff of the Episcopal Mission Society.

She said that she is confident that the question of female ordination to the priesthood will be resolved favorably at the 1973 General Convention. But if not, she said, some bishops have assured her that they will ordain her anyway.

Dissension arose when the Rev. William Gray, director of communications for Trinity Parish, New York City, and husband of a workshop member, came into the meeting to consecrate the elements for communion. Though he left after the consecration and the women deacons distributed the elements, two women objected to having a man come for the rite and they refused to receive.

Miss Anderson said she opposed their position on the grounds that "the Eucharist is not a political tool."

The meeting included consciousness-raising sessions on decision-making in the parish and diocese, strategies for the next House of Bishops meeting and General Convention, ordination of women, the role of laywomen, and consciousness raising for the laity and the clergy.

Though the women talked about the masculine orientation of theological and liturgical language, Miss Anderson said, they did not try to write a women's theology. "We are now at the stage of raising awareness not proposing changes."

She added: "The issue is not women, but the identity crisis in the priesthood. The idea of a male priest is a culturally ingrained concept, and women coming in can make the priesthood a theological thing."

Peace Mass at Pentagon

More than 250 people took part in a Mass for peace and Vietnam's war dead at the Pentagon, concelebrated by the Rt. Rev. Robert L. deWitt, Bishop of

Pennsylvania; the Rt. Rev. C. Edward Crowther, Assistant Bishop of California; and the Rt. Rev. José Ramos, Bishop of Costa Rica. Deacons for the Mass were the Rev. Frederick H. Shriver of General Seminary, and the Rev. John Stevens, secretary of the Executive Council.

The preacher was Tran Khanh Tuyet, a South Vietnamese student in the U.S., who charged that American presence in Vietnam is the source of that nation's division. She called for one Vietnam and urged the U.S. to leave Indo-China allowing people there to "work out their differences."

ARCHIE BUNKER

"A New Freedom to Be Offensive"

The president of the American Jewish Congress, Rabbi Arthur J. Lelyveld, has charged the award-winning TV program, "All in the Family," with creating "a new freedom to be offensive."

"There is no such thing as a harmless bigot any more than there is such a thing as a friendly cancer or a benign drug pusher or a lovable murderer or rapist," he said in an article debunking "The Archie Bunker Syndrome" which appeared in an issue of *Congress Bi-Weekly*, official publication of the AJC.

Rabbi Lelyveld challenged the view that Archie Bunker makes people more tolerant. "Tolerant of what?" he asks. "More tolerant of the Archie and Edith Bunkers, the stupid bigots and the well-meaning idiots. And he makes us more tolerant of our own bigotries."

The "major sin" of the program is that "it is teaching our children disrespect: disrespect for the Archie and Edith Bunkers, disrespect for blacks and Jews, and Italians and people of Polish and other ethnic origins, disrespect for all of us—disrespect for man," the rabbi wrote.

Rabbi Lelyveld said, "I am not particularly striving to be an alarmist. It is simply that this is the process through which human prejudice moves. If you would think for a moment about applying the same techniques of ridicule, of merciless satire, to other social evils of our time, you would think twice about applying lampooning and laughter to bigotry," he said.

CHURCH OF ENGLAND

Exorcists Recommended

A report describing the role of exorcists in the church and prescribing correct procedures for exorcism ceremonies has been issued by a joint Anglican-Roman Catholic commission.

It recommends that each of the 43 dioceses in the Church of England should appoint a priest as diocesan exorcist, and that centers of training for exorcism should be established in each of the provinces—Canterbury and York.

The Rt. Rev. Robert Mortimer, Bishop of Exeter, who convened the commission, explains in the forward to its report that he formed the study group after "unhealthy and near hysterical publicity" was given to exorcism in the Church of England in 1963. He appointed five Anglicans and two Roman Catholics to the study commission on exorcism.

In considering various forms of exorcism, the report states: "All forms in ordinary use should contain, in the context of either prayer or command, an order to the demon (1) to depart, (2) to harm no one and, most important, (3) to depart to its own place, there to remain forever. The form of exorcism may take the form either of a prayer to God Almighty or of a command in the name of Christ to the powers of evil."

The report points out that exorcism of persons was a normal routine for all candidates for the priesthood from the second century, and adds, "Realization of this fact helps to reduce the present unfortunate emphasis on exorcism as an action concerned exclusively with so-called demonic 'possession.' . . . It cannot be overstressed that, as it is usually understood, this concept of demonic 'possession' is extremely dubious."

RHODESIA

Union Carbide and Chrome

Stockholders and officers of Union Carbide spent an hour at the annual meeting considering the issue of Rhodesian chrome. An invited panel, including several churchmen, argued vigorously against the company's resumption of chrome importation from Rhodesia.

Union Carbide chairman F. Perry Wilson "categorically" denied that his company supports the white regime of Ian Smith in Salisbury.

Fifty people protesting outside the New York City building where the annual meeting was held were led by Judge William Booth, who had visited southern Africa during some of the court hearings for the former dean of Johannesburg, the Very Rev. Gonville French-Beytagh.

Among the speakers at the Union Carbide meeting were the Rev. Lucius Walker, director of the Interreligious Foundation for Community Organization (IFCO), which has taken a deep interest in southern Africa affairs.

Union Carbide met the day after the Senate Foreign Relations Committee unanimously approved a bill that would repeal an earlier Congressional measure (1971) lifting a ban on the importation of chrome from Rhodesia, which is under U.N. sanction because of racial imbalance in government and society. Congress, it was noted, acted earlier because of military and economic security.

Church groups, southern African agencies, and the Black Caucus in Congress

insist that the U.S. is in violation of its endorsement of the U.N. sanctions by lifting the ban. A suit is in progress.

There were no proxy resolutions challenging Union Carbide policies before the 1972 annual meeting. A move to nominate United Methodist Bishop Abel T. Muzorewa of Salisbury as a director was overruled because the bishop is not a stockholder. The bishop is a major leader of the opposition to Ian Smith.

As the meeting took place, barges loaded with chrome ore were making their way up the Mississippi River to Union Carbide and Foot Mineral installations.

A few days earlier, IFCO and the Southern Christian Leadership Conference (SCLC) joined black students and the International Longshoremen's Association in New Orleans in opposing the unloading of the ore. The union has refused to unload the chrome and non-union workers have been used.

JERUSALEM ARCHBISHOPRIC

City Shall Remain Israeli Capital

Israeli Prime Minister Golda Meir declared that Jerusalem, "the eternal city," shall remain "for all time" a unified city and the "capital" of the state of Israel. Mrs. Meir made the declaration at a ceremony on the Mount of Olives honoring Israeli soldiers killed in the 1967 six-day war with Egyptian and Jordanian forces.

"It was for the sanctity of this city that our sons fought and died," she said. "We shall continue to preserve it as such. It will never again be divided. It will never again pass into strange hands."

Emphasizing her government's intention to "preserve the honor and sanctity of every religion which has links with Jerusalem," Mrs. Meir asked rhetorically, "Who knows as well as we do what a holy place means? Who knows as well as we do how our own holy sites in this city were desecrated, how we were refused admission to them, how our synagogues and cemeteries were ravaged?"

"We are not like that," she said. "We shall not behave in the same way towards the holy places of others, but," she stressed, "Jerusalem, the eternal city, shall remain for all time a unified city of the capital of the state of Israel."

ARMED FORCES

Churches Can't Afford Civilian Chaplaincies

The cost of having religious bodies support an all civilian chaplaincy to service men would be too high to be workable. "People who talk about it (an all-civilian chaplaincy) don't think about who's going to pay the bill," Col. Philip L. Green said.

Speaking before the annual convention of the Military Chaplains Association in Santa Monica, Calif., he said no religious body today could afford such a chaplaincy. Today, the 4,000 military chaplains on active duty are paid by the branch of service each joined. A recent study released by the General Commission on Chaplains, showed that religious bodies would have to pay about \$47,835 annually per chaplain if they were to absorb all the costs of salary, minimal staff assistance, and facilities.

Karl B. Justus, executive director of the 3,000-member association, told the convention there is "a clear and present danger (that) the mounting anti-chaplaincy attitudes of civilian clergy and civil libertarian groups within several major religious denominations would wipe out the military chaplaincy as it exists and replace it with a civilian chaplaincy."

The study predicted a possible shift to civilian chaplains either because religious bodies might favor it or because of a possible ruling by the courts on church-state separation applying to military chaplains.

In his annual report, Mr. Justus criticized the book, *Military Chaplains*, edited by Harvey Cox. "It is not true that the chaplaincy is a muzzled ministry, that its soul belongs to the Pentagon, or that it exists to please superior officers as a main function," he asserted. "Nor is it true, as Prof. (Gordon) Zahn writes, that the endorsing agencies mainly send the culls and incompetents to the chaplaincy."

Executive director of MCA for 10 years, Mr. Justus said that in his visits to bases and chaplains' training conferences he has found them "involved, intelligent, imaginative, impelled, and dedicated to giving the best possible ministry to the military parishes they serve. Some of their continuing religious programs would put to shame some that I find in civilian churches," he said.

WALES

Anglicans, RCs Should Share

Since there are "plenty of important opportunities" for cooperation, Anglicans and Roman Catholics in Wales should worship together more often, share buildings, and pioneer a new joint hymn book, according to recommendations of a conference held at Trinity College, Carmarthen, South Wales.

The second such annual gathering, it was attended by 160 religious leaders under the chairmanship of the Bishop of St. David's, the Rt. Rev. Eric M. Roberts, and the Roman Catholic Auxiliary Bishop of Menevia, the Most Rev. Langton Fox. The conference was private but a lengthy statement on discussions and conclusions was issued at the close of the meetings.

Both communions in Wales are at present considering the need for a new hymn book with an authentically Welsh flavor.

The conference expressed its almost unanimous desire that this project be carried through together. Some delegates felt that "since many of the finest hymns and tunes were written by Welsh Nonconformists, an even wider joint sponsorship of the new hymn book might be possible."

Conference members attended each other's Eucharists and afterwards expressed pain over the impossibility of receiving the sacraments together.

OREGON

BCP Revision Protest

A group of communicants in good standing and who are regular in attendance at services held in St. Stephen's Church, Portland, Ore., have sent a statement of personal views on present liturgical revision to the Standing Liturgical Commission of the Episcopal Church. There was no organization behind the gathering of the signatures nor was there any publicity urging people to sign. Those who signed felt it was better to express their convictions rather than drift in a situation which is disturbing many people.

The signers made it clear that they did not speak for the congregation of St. Stephen's or any group in it, but "as individuals because we are disturbed by some of the present trends in liturgical revision. We know a number of people who have dropped out of any church activity because of these trends, and some who regrettably say, 'they'll put these changes over on us anyway.' But we feel that the loyal laity should take a stand as individuals, tell you what they think, and perhaps at least provide you with more complete statistics before the next General Convention."

Unalterably opposed to the complete abolition of the Book of Common Prayer, this group from St. Stephen's said they are also opposed to the adoption of the *Services for Trial Use* as they now stand. "We are not averse to change as such. We were prepared for a revision of the Prayer Book and would have welcomed some careful changes. But there are two aspects of revision about which we feel strongly.

"First, we oppose any weakening in the teaching of—or blurring in the statement of the catholic faith. Most of us learned our faith largely through the worship of the church as set forth in the Prayer Book, Catechism included. . . . The *Services for Trial Use* are in many ways indefinite. Even the use of 'we' instead of 'I' in the creed seems to lessen one's personal commitment. But the most glaring example is in the suggested baptismal office. We no longer renounce the Devil and all his works, nor the pomp and vanities of this world—in fact, we are extremely vague as to what we are giving up and there is certainly no suggestion that the Christian life might require struggle. The service does not sound as if it

were a sacrament ordained by Christ himself—it is rather a pretty little ceremony of acceptance.

“Our second objection,” the statement continues, “comes from the conviction that one should ‘worship the Lord in the beauty of holiness.’ Beauty is a real and effective element in liturgy. To throw away all the poetic devotion of centuries is wasteful and appalling. Many of us and many of our friends found our way into the church through the beauty of its services. The *Services for Trial Use* are conspicuously lacking in any trace of rhythm or poetry.”

ECUMENISM

Lutherans, Anglicans to Report Dialogue

Lutheran and Anglican theologians concluded their recent series of dialogues with a five-day meeting in Pullach, West Germany. The 20 participating scholars discussed such topics as scripture, tradition, creeds, confessional documents, the role of theology, and the church.

Questions of Word and Sacrament and of the ministry occupied the attention of participants at Pullach, as they began preparing a final report and recommendations that will be submitted to their respective church authorities for acceptance.

Earlier meetings in the series were held in Oxford, in 1970; Logumkloster, Denmark, in 1971; and Lantana, Fla., last January.

Chairmen of the Pullach meeting were the Rt. Rev. Ronald Williams, Bishop of Leicester, and Archbishop-emeritus Gunnar Hultgren of Uppsala.

ROMAN CATHOLICS

Press Echoes Reports on Pope's Resignation

Several published reports in Rome have repeated the rumor that Pope Paul VI will resign in September on his 75th birthday. The unconfirmed reports were denied, as they have been rejected in the past by the Vatican press office.

Rumors about the possible resignation began soon after he took office and again when he issued a decree some time ago that all bishops volunteer their resignations when reaching 75. Later, the rumors received new life when the pontiff ordered that all cardinals reaching 80 must resign from leadership posts in the Vatican and may not have a voice in the election of popes.

Only one other pope in history has ever resigned while occupying the throne. He went into a monastery and spent the rest of his life in seclusion.

“Pope Paul is too much of a man of the people ever to live in complete seclusion when he feels there is work he has left undone,” said one Vatican official.

“The Holy Father is in very good health for his years, and his mind is alert, and he is full of energy and anxious to get on with the jobs he has before him. I cannot see him resigning unless he became incapacitated.”

METHODISTS

Doctrinal Guidelines Set

The General Conference of the United Methodist Church has adopted doctrinal guidelines to help their members understand their religion in contemporary society.

The guidelines do not replace any doctrines or offer a new creed that would be binding on members but suggest that United Methodists measure their beliefs against four criteria: scripture, church tradition, personal experience, and reason.

Texts from scripture are to be interpreted “in the light of their place in the Bible as a whole, as this is illuminated by scholarly inquiry and personal insight.”

The doctrinal statement encourages varying theological positions within the framework of basic Christian doctrine. For example, it affirms belief in the Trinity and recognizes baptism and Holy Communion as sacraments but declares: “United Methodism in doctrinal lockstep is unthinkable.”

“We do not want a Methodist party line,” explained the Rev. Albert C. Outler of Dallas, head of the commission that drafted the document. The guidelines, he said, could clear up some of the theological “bedlam” in the church. Church movements such as those of blacks and women are encouraged, according to the statement, “so long as they are congruent with the Gospel and its contemporary application.”

In addition, the United Methodist Church, which has a history of doctrinal diversity, must chart a course “between dogmatism and indifferentism.”

The Rev. Georgia Harkness explained this matter: “Lay people generally are very vague as to what they believe unless they are very dogmatic.” She said the guidelines overcome both extremes.

PERSONALITIES

Tribute to WASP by Dr. Marty

Dr. Martin E. Marty, winner of a 1972 National Book Award, paid “bittersweet” but “not ungrateful” tribute to the Anglo-Saxon white Protestants who once “dominated the national landscape.” The noted Lutheran scholar and ecumenist spoke in a context of American pluralism: the National Book Awards banquet where he and nine other authors were honored.

Dr. Marty, professor at the University

of Chicago, won the award for *Righteous Empire: The Protestant Experience in America* (Dial Press), a volume that is part of a series marking the 200th anniversary of the U.S. *Righteous Empire* is neither unappreciative of the “righteousness” of the Protestantism which long was the normative American religion nor uncritical of its “self-righteousness.”

Noting that few citizens today are direct heirs of the Protestants who once dominated the national scene, Dr. Marty told the awards audience that from those “righteous and self-righteous people other Americans have often consciously or unconsciously borrowed a sense of national mission and destiny, inherited special concepts of moral purpose, blessed or cursed themselves with a productive ethics of work, and derived expressions for their souls’ yearnings.” All Americans are influenced by the founding Anglo-Saxon white Protestants, Dr. Marty said.

In selecting *Righteous Empire* for the award, the judges said: “Martin Marty has structured his investigation of the role of American Protestantism in American national life around problems of conflict between natives and settlers, slaves and freemen, races and social classes. . . . He has succeeded in fusing the sociological and theological perspectives validated by his aggregation of facts, into a uniquely astringent, shockingly timely, conceptual history.”

In his remarks accepting his award, Dr. Marty said that American Protestants at one time would have found “their own spires and steeples and their own folded hands and hymns most noteworthy.” Today, he continued, when their story is retold “we are more ready to notice their sense of peoplehood, their quest for identity and power, their conflicts with others and among themselves.

“If their faults still blight our history, their sometimes overlooked virtues also deserve notice. The first western people to experience large-scale legal separation of the civil and religious realms, they came up with voluntary patterns which made room for tolerance while assuring the integrity of belief.

“They faced some of the social ills in their environment, refusing to be content in their sectarian shells. They provided tragic, comic, and pathetic motifs for our national literature; coming to terms with them we come more nearly to terms with ourselves.

“Whether or not their story would naturally evoke curiosity toward the time of the nation’s bicentennial, I for one could not resist retelling it. This day, when that record is being noticed and honored, I propose to do something for them which those earnest, temperance-minded people would never have thought of doing for each other. There is no longer a prohibition against toasting them, and I do so with this bittersweet greeting and a not ungrateful heart.”

AN EVANGELICAL REFLECTION ON THE ARC

IT was front-page news the morning of Dec. 31, 1971: the announcement that a joint committee of Roman Catholic and Anglican theologians had agreed on the meaning of the sacrament of the Lord's Supper or the Holy Communion. The joint declaration was described as the most important statement since the Reformation for Anglicans and Roman Catholics. It is seen as removing one more obstacle in the way of eventual reunion of the two Christian communions. To be sure, there are some others still to be resolved, major ones too, such as papal infallibility, the role and place of Jesus's mother in Christian faith and devotion, and so on. Nevertheless the agreement arrived at concerning the Holy Communion is a big step forward, something that could hardly have been anticipated a few years ago. It is encouraging to all of us who look upon the brokenness, the divisions, of Christ's church as a scandal, and long to see it reunited, or at least the great traditions within it brought back together.

How embarrassing, how very contrary, that followers of the Prince of Peace, of him who came to reconcile and restore, should have been so separated in the past, and often so bitter and acrimonious about it. We can be thankful there is a new spirit abroad, the ecumenical spirit. It might be said in defense of our fathers and ancestors in the faith that if they were too intolerant, at least they took matters of religious belief seriously. What one believed in mattered greatly, his eternal salvation might hang on it. Truth was important, not to be treated lightly and casually. Perhaps their failure was in putting truth before love. On the other hand, too often the tolerance we pride ourselves on is synonymous with indifference.

And yet a wide tolerance is necessary if we are going to live together in any community, especially a household of faith. If everyone is going to insist on his particular version of the truth and his own formulation of it word for word, then there can be no unity. There can only be separation and division.

It is this very tolerance which has been the genius of the Anglican Church. We



DOCTOR MINIFIE: *We stay together only by being tolerant, by permitting wide freedom of worship and belief.*

have avoided confessional statements which define what a Christian shall and must believe in every least matter of the faith. We have held up the Bible, the creeds and the Prayer Book, and said: "The faith as we have received and treasure it is to be found herein. Accept it on your own terms. Come, join us, and worship with us." Admittedly there is wide latitude here and room for diversity, for many points of view and widely different emphases. Some people say this makes for vagueness and ambiguity, but then is it not wiser to be this way than too precise and exact when we come to talking about eternal things, about divine mysteries?

As a result of this, our church has been a comprehensive community. A friend of mine calls it a church unity movement that has been going on for more than 400 years. In the same Christian family live churches on terms of good will and mutual respect as ceremonially and even doctrinally different as the Church of St. Mary the Virgin and Grace Church, the one with Solemn High Mass every Sunday with incense and medieval vestments and a celibate priesthood, the other with Sunday Morning Prayer, the Service of the Word, where the ceremonial and the vestments are those of the Broad Church tradition, the

one congregation insisting that it is catholic, the other insisting that it is protestant too.

How do we stay together? Only, as we have said, by being tolerant, by permitting wide freedom of belief and worship within the framework of the Prayer Book and the Bible, only because we have refrained from spelling out in exclusive terms exactly what is required of you and me to believe about every matter of the faith — for example, the mystery of Christ's presence in the Holy Communion (which we shall come to in a moment).

This is our genius as a church, and if the results are again ambiguity, compromise, tension, even confusion, they are also diversity in unity, comprehensiveness, varying and opposing points of view and temperaments managing to live together in one household of faith for a very long time.

AND now, having said all this about our own brand of Christianity, we turn to the announcement which has just been made, of Roman Catholic and Anglican theologians having reached an agreement concerning the meaning of the Mass or the Holy Communion.

Christians in general have found many meanings in this service which Jesus instituted the evening before his death. It has been understood as a service of remembrance, a memorial of the sacrifice and death of Christ. It is thought of too as a service of thanksgiving, a holy eucharist in which we thank God for Christ's life and death and resurrection. It is also a service of holy communion, communion with the Lord, the head of the church, and with each other too. Furthermore, this ancient service of the breaking of bread is one of sacrifice. We offer the sacrifice of praise and thanksgiving. We offer bread and wine and money which represent the fruits of the earth and our life of labor. We offer our prayers, and more than these we offer ourselves to be a reasonable, holy, and living sacrifice in God's service. Finally and above all, we remember and we plead the one, true, pure, immortal sacrifice, the once-and-for-all one of Christ. No gift, no offering, no good work of mine can finally suffice or justify; my hope is in what God has done for me in Christ.

The division between the Roman and

The Rev. Benjamin Minifie, D.D., is rector of Grace Church in New York City.

STATEMENT

By BENJAMIN MINIFIE

the Anglican Communion at this point has been an important one. Rome has seemed to teach that the sacrifice of Christ is repeated every time Mass is said on every altar. Along with others, our church has maintained that what happened in Calvary was, again, once and for all. As Cranmer put it in the Prayer Book:

"All glory be to thee Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (*by his one oblation of himself once offered*) a full, perfect, and sufficient sacrifice for the sins of the whole world."

In the Prayer Book service we remember the death of Christ, we are profoundly thankful for the benefits of it, we hold it up as our hope of salvation. There is absolutely no thought here of Christ being sacrificed again. The recent statement we are considering here would seem to agree perfectly with this, for it says in respect to the sacrifice of Christ in the Lord's Supper: "There (is) no repetition of or addition to what was . . . accomplished once for all by Christ."

If you can take a bit more of this kind of theologizing which may strike busy men of the world as a kind of hair-splitting, let me speak of the other issue which the joint commission resolved in connection with the Mass or the Holy Communion. Perhaps I should say in defense of such an essay as this, that a mature religious faith will necessarily include a creedal or doctrinal side to it, a reasonable understanding of the truth by which one means to live his life. Religion is not a matter of feeling and emotion alone. It must also be rational, something one has reflected on and thought deeply about.

The other issue is this: How is Christ present in the Holy Communion or the Mass? Someone says, he is present everywhere, and that's true, but it doesn't help very much. There is something to the assertion that a God who is everywhere is finally nowhere at all. We are finite beings and we need particular times and particular places in the practice of our religion. The Bible has been one such focus, the Holy Communion is another.

The Episcopal Church has always said in effect that in the breaking of the bread in remembrance and thanksgiving Christ is truly present with his people. This ex-

perience, this assurance, goes back to the very beginnings of the Christian church. Even on the first Easter Day Christ was known to two of his disciples in the breaking of the bread at the inn in Emmaus. . . . He is indeed present, but then in rather typical fashion Anglicanism has held back from trying to define how he is present. It maintains that this is a mystery.

In contrast, the Roman Catholic Church has held to the doctrine of transubstantiation which would identify Christ's presence with the bread and the wine themselves and have it that the substance of the elements is actually changed into the Body and Blood of Christ. It would take a medieval philosopher to interpret what "substance" means here, but in the popular mind this doctrine led to the belief that Christ is bodily, physically, present on the altar, which belief Anglicanism says is "repugnant," and "has given occasion to many superstitions."

Now we read in the new statement just released that the term "transubstantiation" is no longer to be used as an explanation or doctrine of how Christ is present in the Holy Communion. At first this sounds very reassuring, but as I read and reread the consensus reached by the theologians it seems to me that the conclusion they would commit you and me to is nothing less than that of transubstantiation in its full sense, no matter what words are used. Hear this: "Through the prayer of thanksgiving (the prayer of consecration) the bread and wine become the Body and Blood of Christ by

the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood."

To me this is an extreme statement. It represents an extreme point of view within our church. It excludes many, many others in the Episcopal Church. And it violates the very thing that has enabled us to live together in one fellowship and family—our not being overly specific and absolute about some matters of faith where there is room for more than one point of view or conviction, matters about which we ought not be excessively dogmatic.

TO say and to believe that the Lord is present in the holy meal he instituted, and that his presence, associated with the breaking and taking of the bread, is a spiritual one, is sufficient by way of doctrine, and it has been so for centuries in the Episcopal Church and Anglican Communion. To go beyond this, to insist on one theory or doctrine which sounds to me very materialistic, is immediately to divide our ranks and to exclude. I question the wisdom of this. I think it is false to the genius of our church. I think too it will hurt the cause of church unity.

I am one hundred per cent for the latter. I shall continue to pray for it. And all in all while I deplore some of the one-sided wording of the agreement reached by Roman and Anglican theologians regarding the Holy Communion, I rejoice that the two churches are exploring ways toward reconciliation and reunion.

Winter Chapeau

Boldly unmodish, the great gray mountain still
Wears a winter chapeau, defying June
And the steaminess of the Nevada noon
And the slim valley grass that rims each hill
Of the sierra. And, among men, a few
Stand firm, and sternly firm, though others don
The gear of the moment, and pursue the new
And gaudy; some can be relied on.
Though flux and season change are in God's plan,
So too are station and stability.
And like a peak, an elevated man
"Was . . . is now . . . and evermore shall be."

Henry H. Hutto

A

Post-Easter

Dialogue



- H***e:* What did you do for Easter?
- She:* Bought a new hat.
- He:* That's nice.
- She:* Silly, really. I never wear hats. I guess buying hats is what you do for Easter.
- He:* Like Easter eggs.
- She:* Or going to church.
- He:* You went to church?
- She:* Yes. It's like buying the hat.
- He:* Silly, you mean?
- She:* Sure. I need it about like I need the hat.
- He:* Like . . . ?
- She:* Like, who needs it?
- He:* Well, I do.
- She:* You do? What are you? A Jesus Freak or something?
- He:* Maybe a "something." Anyway a child of God.
- She:* But, like, you know, you've been to college and all that.
- He:* I go to church for what college left out.
- She:* Like what?
- He:* The meaning of things. Purpose in life. What is Man? Who is God? How can I relate to God, to humanity, to the world. The whole ball of wax.
- She:* But how can you believe in all that? I can't believe in anything I can't see or touch.
- He:* Funny.
- She:* What's so funny?
- He:* You believe in Howard Hughes, don't you?



— Edgar M. Tainton, Jr. —

EDITORIALS

The Evangelical Witness

ELSEWHERE in this issue we present an article which originated as a sermon by the Rev. Benjamin Minifie, rector of Grace Church in New York City, on the recent joint declaration by Anglican and Roman Catholic theologians of their substantial agreement on the doctrine of the Holy Eucharist. Dr. Minifie's view of the nature of the real presence of Christ in the Lord's Supper is not our own; his view of the nature of the unity in diversity which God has given to us in the Anglican Communion we heartily share.

In recent theological and liturgiological discussion within the Episcopal Church the position variously described as "Evangelical" or "Broad Church" or "Low Church" has been strangely ignored. We hear it said by many that the old divisions and tensions among Anglicans resulting from differing levels of "churchmanship" are dying or dead. Perhaps that judgment is as superficial as it is facilely optimistic. The old wrangles about ceremonial may be largely a thing of the past; but when faithful churchmen think hard about such mysteries of the faith as the sacramental presence of Christ in the Eucharist they may not, all of them, come out with the same conclusions as those which are expressed in the declaration of the joint committee of Roman Catholic and Anglican theologians.

Dr. Minifie speaks for a large body of Evangelicals within the Episcopal Church. We publish his statement because, like him, we believe that within this household of faith all voices should be heard and all serious convictions seriously respected.

Lo, the Poor Irish!

A READER recently discovered a copy of TLC for Jan. 3, 1885, and sent it to us for the archives. We found therein many delightful and instructive things, and this editor hopes that he produces as lively a magazine as did his predecessor in 1885.

It seems that 'way back then there was an Irish problem too — and well-meaning non-Irish people tended to think about it much as they (we) do today. TLC of 1/3/1885 mused: "A bright day seems dawning for unhappy Ireland, if only the Irish will let it dawn." It was acknowledged that Ireland had been sadly misgoverned by the English, and still was, and the editorialist spoke hopefully of some reforms that were being proposed. But in his charitably motivated comment on the unhappiness of the Irish he revealed an attitude which seems practically congenital to Anglo-Saxons — now, as then: The Irish will get along beautifully if they will just quit being Irish and start being like us. A bright era will dawn for unhappy Ireland "if only the Irish will let it dawn."

There is, of course, a universal truth here, rather than a Celtic truth. It is true for all of us that our days have a better chance of being happy and bright if we ourselves will let them be. This is one of many ways of saying that we are often our own worst enemies, that

we must learn to stay out of our own shadows, that we cannot be happy without our own consent. This rule applies equally to absolutely everybody. But the non-Irish, especially in Britain and also in America, have always found a quiet satisfaction and noble inspiration in the thought that a bright era will dawn for unhappy Ireland as soon as the Irish let it dawn.

We doubt that THE LIVING CHURCH was the first to say this; but it did say it, back in 1885, and said it with unction and grace.

One of the attractive features of this thought about the Irish is that if the woes of that island oppress our hearts we can remind ourselves that the sun can hardly shine upon Ireland until the Irish let it shine. That takes everybody else off the hook.



On Love

On a mountain trip
Love is a mossy, craggy thing.

On a fair altar
Love is the gentle, rugged Christ.

On a lonesome pebbled way
Love is ministering to a ragged soul.

On a chairside table
Love is a soft-bound book, the Word.

On a church's aisleway
Love is a priest embracing all.

On the loft of choir
Love is a velvet note, a holy oratorio.

On the darkest nights
Love is the racing star of Christ.

On the blackest Friday of all
Love is the white way to God.

On the Sunday of Three in One
Love is the feeling of one in three.

On the last day we live
Love is the greatest flight, angel hosted!

Judy Sternbergs

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Book Reviews

IN GOD'S NAME: Examples of Preaching in England 1534-1662. Chosen and edited by John Chandos. Bobbs-Merrill. Pp. 586. \$13.50.

For the serious student of the theology and literature of England from the Tudor period (*i.e.*, of Henry VIII) down into the Restoration period, *In God's Name* contains an immense and rich mine of homiletical material, including such famous preachers as Latimer, Andrewes, Usher, Donne, Taylor, and Bramhall. John Chandos's annotations and commentary are a scholarly delight. The book is handsomely bound and splendidly illustrated.

THE WORLD'S LIVING RELIGIONS. By Robert E. Hume. Charles Scribner's Sons. Pp. 335. \$3.95 paper.

The World's Living Religions is a complete revision of a work that was first published in 1924. Despite the abundance of good general literature for the layman in this field of ethnic religions, this new and updated edition of a standard work is to be welcomed, for Dr. Robert Hume writes better than do most scholars. The approach is that of interpreting each world religion through its sacred writings. The learned author was also a strongly convinced Christian believer, and he sees the non-Christian religions through Christian lenses; but this should make it easier for the reader who knows only the Christian religion. The book is heartily recommended for the intelligent person who wants to know more about the great religions of the world today. It is for the general reader, not the specialist.

THE WILDERNESS REVOLT: A New View of the Life and Death of Jesus. By Diane Kennedy Pike and R. Scott Kennedy. Doubleday. Pp. 385. \$7.95.

The reader who begins with an acknowledged prejudice against the late Bp. Pike's effort to re-cast the teaching of the church, and with his self-proclamation of being a "church alumnus," will be surprised to find little in *The Wilderness Revolt* with which he cannot muster some measure of agreement. It has been composed by the bishop's widow Diane, and her brother, Scott Kennedy, and is based upon notes and research that Dr. Pike had completed before his death. The research has been notably aided by Prof. David Flusser of Hebrew University in Jerusalem, and in certain respects by Haim Cohn who is a justice of the Supreme Court of Israel. Many other scholars of the first rank have clearly been studied with insight and are frequently cited, and no more than a handful of them could be

regarded as eccentric. There are 260 pages of text and 99 of notes. The remainder of the pages consist of an excellent bibliography and an index.

There are some questionable features in the work, notably an inconsistency in the treatment of scripture. Sometimes texts are cited to prove a point with no consideration of the critical doubts that have been raised of whether these are actual words of Jesus. At other times there is recognition that some sayings were probably attributed to the Lord at a later date. Sometimes legitimate evidence is forced to carry a greater burden of proof than it can really bear. But these are the lapses of scholarship to which any non-professional is prone, and they often appear in the works of people whose professional credentials are beyond dispute. The work as a whole is well written, and it does give a coherent picture.

The thrust of the study is that Jesus must be understood in the light of the Jewish national struggle of the time. His aims are interpreted as parallel to those of the first-century Zealots whose primary goal was to throw off Roman rule. The difference between Jesus and the Zealots is said to be that while they were ready to strike the first blow in order to force God's hand, Jesus would only offer himself to God as an instrument through the performance of truly messianic acts, while leaving it to God to initiate the actual struggle. Thus even in arrest and crucifixion Jesus continued to wait for God to intervene. Thus it became possible to interpret the Lord as an advocate of pacifism, when in reality the book contends that he was a "freedom fighter" who was resolute in non-violence.

From the apparent point of view of the authors, the most damning thing that is likely to be said about this view of the life and death of Jesus is that little about it is *new*. Yet this is the very point that must be made. We did not need the help of the Qumran Scrolls to be aware that Jesus was a Jewish nationalist. The choice of 12 apostles in itself recalled the ideal 12 tribes of Israel. The fact that half of the 12 bore Maccabean names and that one of them had been a Zealot had indicated the direction in which Jesus had turned for followers. His insistence that his followers must love their enemies and their persecutors is ample proof that he rejected the way of violence for himself and his movement. Most of what we can know about the arrest and execution proves that Jesus was regarded by the Roman authorities as a revolutionist of sorts, even though weaknesses in the evidence were recognized by the Romans, and that he was crucified as one who was opposing Caesar's claims upon the coun-

try. Thus points that have long been established are overworked here. Perhaps it could not be otherwise when the book was carefully composed with full respect for the consensus of the scholars.

The end result is worth reading, and for most readers it will prove an enlightening challenge to thought. But the nationalistic Jesus who is here presented is in essence the Jesus whom we already knew. Some elements of the Lord's work and teaching are given undue emphasis, but one can scarcely say that they are distorted. The one point that does seem to be neglected is the Lord's outreach beyond Israel, his concern for the Gentiles, for it was this which made it possible for Christianity to become a world religion without being false to its heritage.

(*The Rev.*) J. HOWARD W. RHYS, *Th.D.*
The School of Theology, Sewanee

◆
GUILLOTINE IN THE WINGS. By Alex Karmel. McGraw-Hill. Pp. 237. \$6.95.

However familiar you may already be with the history of the French Revolution, you will not find *Guillotine in the Wings* a mere retracing of old ground. Alex Karmel retells the story as a prolegomenon to the whole revolutionary age we have been living in since its birth in Paris ninescore years ago, and he feels that we can find some light on the revolution of today and tomorrow in the catastrophic events in Paris in the 1790s. This reviewer was left wondering just how this is true, or how much this is true;

but found the book, simply as history, so absorbing that he would have considered twice the reading time well spent. Concerning what lies immediately ahead of us, Mr. Karmel concludes: "A New American Revolution, if it is to be something more than a dreary return on the Late Show, will have to be so revolutionary that it is not a *revolution* at all, but something new on the stage of history, as yet unnamed." It's hard to imagine any reader of this magazine who would not thoroughly enjoy this book.

Booknotes

By Karl G. Layer

THE CHRISTIAN FAMILY. By Larry Christenson. Bethany Fellowship. Pp. 216. \$4.95. This book takes a conservative biblical approach to all aspects of family life, advocating what many would regard as something less than a modern approach to running a family and solving its problems. But the volume is a good presentation of the points it advocates—ones which are held by many people.

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The Bishop of New York, acting under Title IV, Canon 13, Section 2, all conditions duly and satisfactorily met, remitted and terminated the Sentence of Deposition pronounced on Kenneth A.B. Hinds on March 13, 1964, and restored him to the Order of the Priesthood as of March 27, 1972.

The Bishop of New York, acting under Title IV, Canon 13, Section 2, all conditions duly and satisfactorily met, remitted and terminated the Sentence of Deposition pronounced on Geoffrey MacGregor Armstrong on December 9, 1964, and restored him to the Order of the Priesthood as of March 27, 1972.

The Bishop of Long Island, acting under the provisions of Title IV, Canon 13, Section 2, all conditions having been duly and satisfactorily met, remitted and terminated the Sentence of Deposition pronounced on William T. Sayers, November 5, 1959, and restored him to the Order of the Priesthood as of April 17, 1972.

Retirement

The Rev. Dwight A. Filkins, vicar of St. Anselm's, Lehigh Acres, Fla., since 1971, has retired.

The Rev. Theodore J. Jones, vicar of St. Augustine's, St. Petersburg, Fla., since 1969, has retired.

The Rev. Frederick M. Morris, rector of St. Thomas', New York, N.Y., since 1954, will retire Oct. 1.

The Rev. Canon John R. Ramsey, rector of St. John's, Ogdensburg, N.Y., since 1963, has retired. He continues as a consultant on Prayer Book revision and as a member of his diocesan commission on the ministry. Address: 2 Brackett Pl., Marblehead, Mass. 01945.

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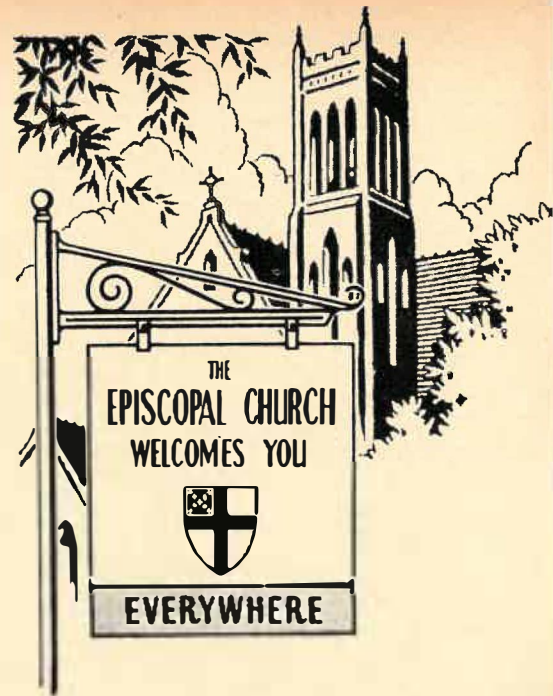
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PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; 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-
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