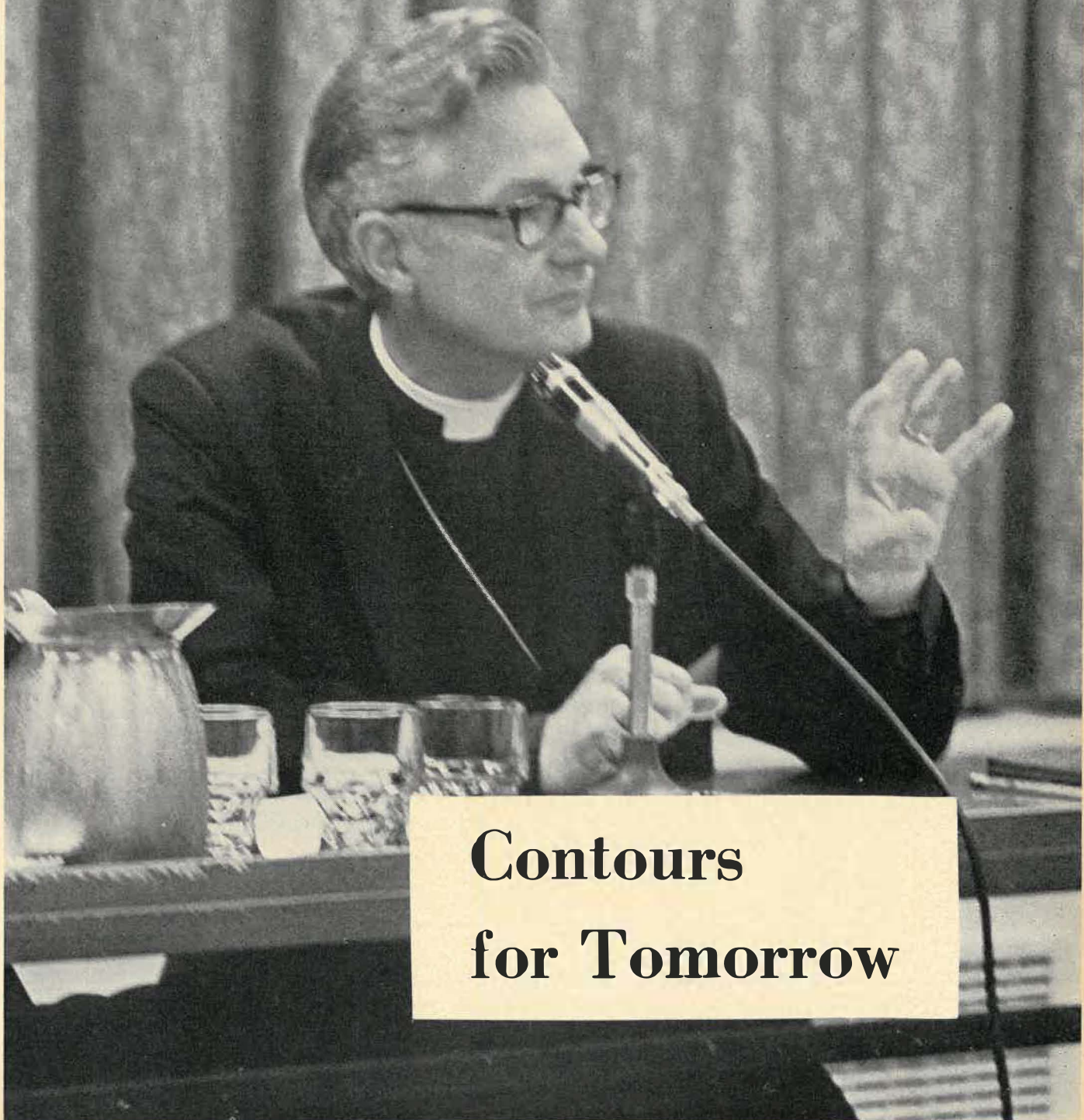
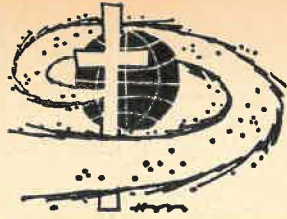


# *The Living Church*



**Contours  
for Tomorrow**





## With the Editor

IF ever the Rt. Rev. Stephen E. Keeler, fourth Bishop of Minnesota, laid hands on you to confirm or ordain you, it's a sure thing that you remember that moment as if it were yesterday. He was a very large man physically, and in every way, with the dignity which, I think, befits a successor of the apostles. He confirmed me, ordained me deacon and priest, solemnized our marriage, and did it in such a way that, lo, these many decades later, I feel totally and incurably confirmed, ordained, and married.

On this Whitsuntide Ember Day in 1972 I am re-reading the Prayer Book service of ordination, and on my inner ear falls the solemn voice of Bp. Keeler declaring, as his hands rested on my head:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

It is now proposed to the Episcopal Church that this imperative formula of ordination be abandoned. No trace of it is found in the new trial rite.

Proponents of the change tell us that the essential form in ordination is prayer with the laying-on-of-hands; hence the imperative formula is not essential to the validity of the rite. *Nolo contendere*; no argument here. We are told that this formula is not found in the earliest Christian ordination rites, even though it is scriptural (St. John 20:22-23). Again, no argument. If the bishop had not pronounced this formula I should be no less a priest, for he was a bishop in apostolic succession, he intended to do what the church does when it ordains a man, and the prescribed prayers with the laying-on-of-hands were used.

But now I ask: Why drop this formula? Have we, as a church, ceased to believe in what it says? This may seem a harsh question to ask as well as a hard one to answer, but let's take note of an obvious fact: When an institution discontinues doing something that clearly affirms a belief or an intention, it is in effect telling the world that the belief or intention is being dropped.

If I were a Methodist or a Roman Catholic, or an Episcopal layman with no special interest in these hieratic mys-

teries, and I saw the Episcopal Church dropping this formula, I should conclude that the church was abandoning the belief (or reducing it to the level of a merely permissible private opinion) that God makes a man a priest by committing to him the Holy Spirit for this office, through the laying on of a bishop's hands.

I think that a positive case can be made for retaining the formula. In the ordination rite we recall our Lord's promise of the Holy Spirit to those who are taken into the ministry of the apostles; and over the candidate we pray for this divine Gift. The imperative formula—"Receive the Holy Ghost" for this office and work—is a way of saying to the candidate, with the whole church and the whole world listening: "We have heard the Lord's promise; we have prayed him to fulfil it; we know that now the divine Gift is being given: *Receive it!*"

It's analogous to the affirmation (not petition) in the words of administration in the eucharist. In the consecration prayer, Christ's promise and command—"Do this"—are recalled; the Holy Spirit is invoked; and we are sure that God fulfils his word so that the bread and wine are made the body and blood of Christ. As they are administered the minister does not say to the communicant "May this be Christ's Body" but "The Body of our Lord Jesus Christ. . . ." Although the imperative formula is not essential to the making of a priest, I must submit that any person who does not believe in what the formula (in its present Prayer Book text) affirms does not believe in Christian priesthood; and, as noted above, a church which now abandons it will be understood by its own members and by other Christians to be abandoning the belief which it formerly affirmed in that formula.

My final comment is intimately personal, even confessional. Many times, when I have been tempted to forget that by God's grace and calling I am a priest, I have remembered the words of that solemn charge spoken to me 35 years ago. God the Holy Ghost has graven them upon my mind and heart forever. He has done this, not to make me feel superior to other men, but to make me realize that of me to whom priesthood is given a priestly life-offering is required.

I cannot believe that this same God wants us to abandon this affirmation of what it means to be a priest. Please don't, anybody, tell me that it's my duty to believe it.

# The Living Church

Volume 164

Established 1878

Number 25

*A Weekly Record of the Worship, Witness, and Welfare of the Church of God.*

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

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- 22. Alban, M.
- 24. Nativity of St. John Baptist
- 25. Pentecost V

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.



# Letters to the Editor

## Christian Education

A few months ago there was a letter in the letters to the editor column pertaining to innovative ways on how to schedule the Sunday morning program in the local parish. I was interested since two years ago when I came to St. Columba's Parish we moved the schedule around in order to catch all ages in a Christian education program.

Like so many other parishes we have an 8:00 A.M. celebration of Holy Communion. At 9:00 A.M. the Christian education (we try to avoid calling it "Sunday school") program begins for all ages. (The baby-care department begins at 8:45 A.M. and concludes following the 10:00 A.M. Eucharist). The nursery and kindergarten classes have their own simplified service in the children's chapel before their class period. Everyone else goes directly to his class at 9:00 A.M. (first grade through sixth, junior high, senior high, and adults) and all classes remain in session until 9:50 A.M.

Unfortunately, there are always the late comers drifting in and choir members leaving early for their warm-up period. We find people attending the 8:00 A.M. service and remaining after for the class, while many of the interested parishioners arrive for the 9:00 A.M. class and the Eucharist following. Most just attend one of the services and leave. During the 10:00 A.M. Eucharist, at the time of the sermon hymn, the children (3-6 years of age) leave the church for a period of supervised play or a filmstrip, etc. The children from seven years and up remain in church to participate fully in the eucharistic celebration.

I know this plan makes for a longer sojourn at church on Sunday mornings, especially for the younger ones, but we have found it works well for the majority of parishioners who take worship seriously.

(The Rev.) ALFRED H. SMITH, JR.  
Rector of St. Columba's Church  
Camarillo, Calif.

## Whither PECUSA

In all the arguments pro and con in the matter of liturgical reform, both sides seem to accept as a fact that the 1928 BCP will pass to its doom. It is also accepted as a fact that the essence "One Eucharist: Different Forms" will become the basic fundamental of the American church.

The American church, it seems to me, is headed away from the old Tweedle Dee Tweedle Dum of High Church, Low Church, and Broad Church, to an entirely new arena of High Church, Low Church, Broad Church, Tweedle, Dee, Dum, DeeTweedle, DumTweedle, and even variations of Eldeewt, Eed, and Mud, *ad infinitum*. Fr. Malania [TLC, Feb. 6] becomes the image of presiding over the evaporation of the church.

The church is a body and if we erase the outlines of the body it ceases to be. This was the hope of the old pan-protestants of a generation ago. The "coming great church" was to be an amorphous creature, an indefinite blob of ephemeral goodness in which evil could continue to be evil while calling

itself good, or evil ceasing to be evil by not calling it anything.

The most offensive thing about the 1928 BCP seems to be its insistence on the burden of sin which is intolerable and its insistence that the grace in the Eucharist is dependent upon an action of God. The Green Book drops a lot of that sin stuff and insists that the grace in the Eucharist is dependent upon the right action and words of men involving themselves in the eucharistic action. The right formula mixes up the right god. This seems to be the basis of argument from both sides.

Both sides seem ignorant of the direction we seem to be taking. In my opinion we are headed for the development of a new entity. The body of the church will be changed. Those going in the direction presided over by Fr. Malania will have created a different church. Those holding to 1928 cannot help but be changed. Bp. Clavier of the American Episcopal Church is the primum of a changed church: changed in the sense that the definitive lines of the body are changed.

Change is certainly inevitable but I don't think we must accept an immoveability from 1928 nor a move to the Green Book. There are other options which no one seems to want to talk about. We are rapidly being brought to the test.

(The Rev.) EDWARD S. GRAY  
Rector of St. Mark's Church

Denver

## "For Greater Diversity"

Writing "For Greater Diversity" [TLC, May 7], Wesley Mansfield observes that "The Church of St. Mary the Virgin, while using Latin, was always happy to let other churches use English." If I may assume that means this church in New York, I ought to correct the impression that we have had a Latin Mass. We have always had the Prayer Book Mass, in English, supplemented by traditional chants of the Proper, also in English. Motets composed for Latin texts have been so sung (once, a man was heard to say to his wife, "Let's get out of here. This isn't a catholic church. They sing Latin"). The *Kyries* have been sung in their original tongue since 1931 (when that change was made, a lady came to the rector, Fr. Williams, SSJE, to protest "the *Kyries* in Latin," but went away happy when he told her they really were in Greek). In the last three years, however, on four occasions we have sung the *Gloria*, *Sanctus*, and *Agnus Dei* in Latin—chiefly because translation does distort music (as one lady said this Easter, "Well, I could understand every word of the *Gloria*"). In our familiar choral prayers, Latin may well qualify as a tongue "understood of the people." And perhaps occasional use of it is an ecumenical courtesy.

While something of a Prayer Book fundamentalist myself (like my predecessor, Fr. Taber, I would boast that what we have had is "The Prayer Book *plus*"), I think Mr. Mansfield makes a good plea for greater diversity and, while not wanting to dip back into the past for everything once used (for



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example, to prefer the Roman missal of 1570 to present replacements strikes me as poor judgment), I believe a rigid uniformity is neither possible nor desirable. That is why I welcome the Liturgical Commission's option of two rites and an informal order. The First Service, which I nicknamed "The familiar rite in the right order," ought entirely to replace the 1552-1662-1928 disordered rite and become a kind of King James Version of the Eucharist—a standard to which we can refer back and which many of us will want to maintain not only for the beauty of its language but because it is best for our musical and ceremonial expressions. The Second Service—particularly its canon—will be right for many congregations as their usual liturgy, while others (like mine) use it for the Easter Vigil and other times of eucharistic exuberance. And I think the commission (before I was on it, I should add) showed leadership in pioneering guidelines for people who want a free, informal order but still mean to be the church.

When something spills over, it can go in every direction or find itself channeled into mainstreams. As I watch the liturgical overflow, it is being channeled—better still, channeling itself—into several consistent, recognizable rites which may reduce the complex and confused variations on 1928 (I once counted 69 variations, slight but widespread, in ways Mass was said by "good catholics").

So, I agree with Mr. Mansfield, basically, that while we lean in one direction here, other places need other expressions, and that the Prayer Book preface is right that "different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire."

(The Rev.) DONALD L. GARFIELD  
Rector of the Church of St. Mary the Virgin  
New York City

## Correction

I note in the report of the election of Fr. Sheridan as Bishop of Northern Indiana, a couple of inaccuracies which I call to your attention in fraternal charity [TLC, May 14]. It is not impossible that your source was simply inaccurate. Fr. Sheridan is a member of the Class of '42 (not '46), and he received the STM degree from Nashotah (not the M.A.).

(The Rev.) THERON R. HUGHES, JR.  
Warden of the Nashotah Alumni  
Griffith, Ind.

## Ishi & Co.

Your comment about Ishi in "Around and About" [TLC, May 14] brings to mind the good characters of Robinson Crusoe's man Friday and Herman Melville's Queequeg in *Moby Dick*, but let us proceed with caution in this area lest we be booby-trapped by the noble-savage idea that Rousseau foisted on the 18th century.

JOHN HULING, JR.  
Elkhorn, Wis.

## Ministry to Prisoners

The splendid editorial [TLC, Apr. 23] of needed concern by the church for the rehabilitation of prisoners, and the accompanying news item prompts me to bring to your attention the work that has been done in the State of Washington by Job Therapy,

Inc. Richard Simmons organized this work a few years ago, and it has been receiving support, but not as much as some of us would wish.

One of the main thrusts has been to enlist the voluntary concern of people who will commit themselves to act as friend for a prisoner, and after his release help him to make the adjustment to society by finding him a job, helping him to find a place to live, and reestablish himself as a citizen. Regular monthly visits are made to him in the prison for some months before his release.

Several of our church people have been involved in this work, but it is by no means confined to church members. Any of your readers desiring further information may write to Job Therapy, Inc., 150 John St., Seattle, Wash. 98109.

(The Rt. Rev.) RUSSELL S. HUBBARD, D.D.  
Retired Bishop of Spokane  
Sequim, Wash.

## Too Obvious to Mention?

I may have missed it in my readings on the trial liturgies, but somewhere along the line someone should suggest that we try seeking God's will on the whole business.

(The Rev.) A. WILLIAM KRUMBACH  
Vicar of St. Peter's Church  
Conway, Ark.

## Computerized Neglect

One of many disillusionments that led to my leaving the full-time ministry for secular work was the fact that churchmen do not answer their mail. Recently I had a heartening experience, however. We now have a computer in New York that helps us find the right priest for the right position. One day I received a letter from a church institution informing me that this marvelous computer had chosen me as one of several who had the right background for a very fascinating position. Although I am not actively seeking an ecclesiastical position, it did my heart good to know that the church had not forgotten me—or at least its computer memory had not. I was asked if I could be available by a specific date and if I would be interested in the position. I answered both questions in the affirmative.

But guess what? Computer or not computer—the church has not really changed! My letter was never answered! I am not disappointed at not being considered for the position. I am sure that a good decision was reached, and a good man called. But my hopes that I would receive the common courtesy of a reply to my letter soon dimmed. Oh well! I'm only a person, and maybe the computer still remembers me!

(The Rev.) RICHARD HEWETSON  
Saint Paul, Minn.

## "The Rev." for All

It was good, very good, to read Mary Truesdell's letter [TLC, May 14]. She gives an excellent summary of the early history of the diaconate for women. It has been brought to my attention that the term "deacon" or "deaconess," like the term "priest," "describes a function and is not, therefore, a title. The title is "The Rev." for all of them.

(The Rev.) FRANCES ZIELINSKI  
Director of the House for Deaconesses  
Evanston, Ill.



# The Living Church

June 18, 1972  
Pentecost IV

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## COCU

### United Presbyterian Church Withdraws

The United Presbyterian Church in its 184th General Assembly, in Denver, voted to withdraw from the Consultation on Church Union (COCU). The vote on the withdrawal resolution was 411 to 310. The decision came before a special committee on COCU could make its report. The fact that United Presbyterians closest to the Consultation were not given an opportunity to speak was deeply regretted by officials of other denominations holding membership in COCU.

United Presbyterian withdrawal had a special irony, since Dr. Eugene Carson Blake, former Stated Clerk of the church, had first proposed COCU. Dr. Blake is now general secretary of the World Council of Churches.

Delegates voted on the following statement: "Resolved: that the United Presbyterian Church in the USA discontinue participation in the Consultation on Church Union while continuing ecumenical conversations and seeking effective joint ministries."

An overture asking for rejection of a COCU plan of union, now before the churches for study, came from the Presbytery of Philadelphia. That motion did not ask withdrawal from the consultation, but an Assembly Committee on Bills and Overtures substituted the withdrawal request. A substitute motion, defeated on a vote of 365 to 331, would have preserved involvement in COCU by setting up another panel to write a new plan of union, taking into account current discontent.

The draft plan and COCU itself are felt by some ecumenical churchmen to place too much stress upon structure. The overture from Philadelphia said, "The trend today is running counter in social dynamics to structure unity in church, society and state."

While liberal on most social and theological issues, the new Moderator of the United Presbyterian Church is not a COCU enthusiast. C. Willard Heckel, a Rutgers University law professor, earlier cited problems involving COCU. "I'm much more interested in interdenominational cooperation than in amalgamation," he told reporters. "There's greatness in diversity." Dr. Heckel held that evangelism, not ecclesiastical structures, is the most important issue for churches.

The eight remaining COCU churches are: United Methodist, Presbyterian, U.S. (Southern), Episcopal, Christian (Disciples of Christ), African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, and United Church of Christ. In March, the United Church of Christ voiced reservations about the plan of union and proposed several revisions.

The United Presbyterian decision to pull out of COCU brought expressions of regret from leaders of other churches, and from Dr. Blake—virtually COCU's "founding father." He said that the action reflects "misunderstanding of what COCU is all about."

In or out of the consultation, Dr. Blake stated, the United Presbyterian Church or any other church faces the basic problem that led to the consultation: "That separate denominations, so many of them, distort all of the churches and their programs by making all the churches more like private religious fraternities than what all of them claim to be—a part of the only holy catholic church." Dr. Blake feels that the United Presbyterian withdrawal will make it "very difficult for COCU to go on."

Dr. Robert Huston, chief ecumenical officer for the United Methodist Church, did not share this view, nor did Dr. Paul Crow, Jr., COCU general secretary. Dr. Crow called the action "serious but not mortal," and said "I personally can't believe this represents the feelings of the total United Presbyterian Church."

Dr. Huston said the delegates apparently did not understand that a vote for or against the present plan of union was not the same as taking part in a "process." He said a part of the misunderstanding of COCU is caused by persons who criticize national level church organizations as irrelevant but have never read the plan of union and do not know that the document advocates "decentralization of administrative structures."

The Presiding Bishop of the Episcopal Church termed the United Presbyterian action a "very serious blow to the consultation" that could "hinder the eventual union of some of the member churches."

## WEST VIRGINIA

### Disaster Fund Still at Work

The church's disaster fund for Buffalo Creek Hollow, W.Va. (the area of the state that was flooded when a slag dam

broke some time ago, causing heavy loss of life and property), has exceeded \$21,000. Of this, a considerable sum is still on hand so that it can be used to better advantage as time goes on. Government agencies provided an immediate \$1,000,000 emergency relief. But the needs of the people are not being neglected by the church as they come for aid.

Now that there are approximately 300 families in mobile homes "the need is greater than at any time since the flood. The people need money as well as many things with which to start housekeeping all over again. We are trying to provide some of these items," said the Rev. David G. Thabet, rector of Trinity Church, Logan.

The Episcopal Theological Seminary in Kentucky sent three students to work in cooperation with the Salvation Army which has been in the area since the disaster [TLC, May 7]. These students, Mike Millikan, Edward Williams, and Mike Bell, received praise from the Salvation Army commander who said he had never seen a group of men work so hard. Men from HEP—Highland Educational Project—have also been in the area working.

Contributions continuing to come into the office of the Diocese of West Virginia are then sent on to Trinity Church. Fr. Thabet said, "We thank God for all the concerned people who have sent funds to assist in the rehabilitation of the people and the area."

## WEST TEXAS

### Flood Aid Still Needed

In a short report from the Diocese of West Texas, the Rt. Rev. Harold C. Gosnell spoke of the first tragedies resulting from the floods in his area when the Guadalupe River ran wild.

Because some towns had warnings of the coming high waters, people were able to leave their homes for safer ground. In San Marcos, many spent a night in St. Mark's Parish House returning to their homes the next day.

Cuero had plenty of time to get ready for the flood. Gonzales had lots of high water but the damage was not as great as anticipated.

The great problems were in New Braunfels and Seguin. In New Braunfels, at least 14 families of St. John's Church are permanently evacuated—their homes were destroyed completely. One parishioner, Jeannie Faust, was pulled from her



home by the force of the wind and water and was lost.

Of the families in St. Andrew's, Seguin, the early count showed 54 families and individuals were homeless and most of them were also without clothing. They had lost everything in the flood. The parish house has been converted into a semi-permanent shelter for some of these people.

Many of the homeless individuals in Seguin are widows on small pensions who will need substantial help. There are, of course, numerous families who will need the same kind of aid. The Salvation Army and the American Red Cross have brought in food and clothing, but there are many other needs to be met which only cash contributions can solve, the bishop stated.

The Diocese of West Texas Emergency Fund, c/o the diocesan office, Box 6885, San Antonio, Texas 78209 is again in operation. "This system worked well for us two years ago and we were able to meet all requests. I pray God we can do the same once more," Bp. Gosnell said.

#### **OKINAWA**

### **Bishop-elect Chosen**

For the second time in recent months, churchmen of Okinawa met to elect a bishop. On the fourth ballot taken on May 4, the Rev. Paul Seneaki Nakamura was elected. The previous such convention had ended in a deadlock.

Fr. Nakamura, 44, has been associated with the Church of SS. Peter and Paul, Naha, Okinawa, since 1959.

Formerly a part of the Episcopal Church, Okinawa now belongs to the Nippon Seikokai (Holy Catholic Church of Japan).

#### **PRESBYTERIANS**

### **Rutgers Professor Is New Moderator**

Prof. C. Willard Heckel, of the Rutgers University Law School in New Jersey, is the new Moderator of the United Presbyterian Church. He was elected on the first ballot at the 184th General Assembly, in Denver, of the 3,100,000-member body. The 59-year-old former dean of Rutgers Law School succeeded Mrs. Lois H. Stair of Wisconsin. He will serve one year as spiritual leader of the church.

Before the assembly met, the new moderator commented on the church's controversial \$10,000 contribution last year to the Angela Davis Defense Fund. He defended the action and said that the important question was whether Miss Davis would get a fair trial.

Of the Vietnam war, Dr. Heckel said: "As a constitutional lawyer, I find that our (U.S.) involvement in Vietnam is lawless; as a Christian, what's going on there is immoral; as a former military

person, I say it's stupid. And I hope my church says so."

The new moderator now teaches constitutional, local government, and family law at Rutgers. He is also a lecturer at Princeton Theological Seminary and is legal adviser to the United Presbyterian Task Force on Women.

#### **CANADA**

### **Church Leaders Condemn Nixon's Escalation**

Leaders of the Anglican and United Churches of Canada said they were "shocked" at President Nixon's decision to order the mining of North Vietnamese waters. In a statement issued over the signatures of the Rev. A. B. B. Moore, Moderator of the UCC, and the Most Rev. E. W. Scott, Primate of the Anglican Church of Canada, the U.S. President was warned that the confrontation endangers the whole planet.

"We regret the stepped-up offensive of the North Vietnamese forces against South Vietnam, which is costing thousands of lives," the statement said. "Nevertheless, the response of the U.S. to this offensive has escalated the war in Vietnam to the point of raw confrontation with the major communist powers."

The church leaders said this could result in devastation "beyond the powers of our minds to conceive. We believe that the masses of the people of the world genuinely want peace and are often misled by leaders who play political and military power games with human destiny."

They said that as citizens of a neighboring nation whose life is directly and continuously affected by the quality of life and political aims of the U.S., "we have a deep concern for the recent ostentatious display of brinkmanship emanating from Washington. We suggest that to admit defeat is more honorable than to bring down the whole human race in an attempt to claim victory. We are further convinced that the involvement of Russia and other nations in the internal affairs of the Vietnam people, is no more justified than that of the U.S."

### **Manitoba Diocese Opposes Union Plan**

Although they approved the ordination of women, more than 100 delegates to the Synod of the Diocese of Brandon (Manitoba) spoke out against the present proposals for union with the United Church of Canada and the Christian Church (Disciples of Christ).

The Rt. Rev. T. W. Wilkinson of Brandon appeared to speak for most delegates when he said that union, as now proposed, would lead to a split in the church. He said it is important to explore other avenues of approach. He reported that in his area Anglicans are

making more progress in their talks with Roman Catholics.

Delegates approved a resolution that Brandon would oppose organic union as presently proposed but would continue to seek out cooperation at the grass-roots level.

On the subject of the ordination of women Bp. Wilkinson said: "We live in an age when we recognize women as persons, children of God, joint heirs with Christ. The church can no longer refuse ordination on the grounds of sex. Not all women will be called to the priesthood, but then neither are all men. The church now emphasizes the ministry of all Christians, ordained and unordained, men and women. . . . What reasonable explanation can we give for denying to women the ministry of absolution and the consecration of bread and wine in Holy Communion?"

#### **POLITICS**

### **Gov. Wallace Controversial in Church Also**

George C. Wallace, the Alabama governor shot by a would-be assassin in Maryland on May 15, has a history of stormy relations with many of the nation's religious leaders but growing support among rank-and-file church members.

The defiant, "fighting little judge" enjoys the moral endorsement of almost no prominent church or synagogue figure, yet he has moved from being only the favorite of the segregationists to a widespread following among conservative citizens.

Political and ideological opponents joined in denouncing the shooting of Mr. Wallace; they also worried about the sympathy the tragedy might evoke among voters. The Presidential aspirations of Wallace, a United Methodist layman and twice governor of Alabama, have again and again been opposed by religious organizations and spokesmen of the liberal side. The issue is usually that of race.

In 1968, United Methodist Bishop James Armstrong of South Dakota said Mr. Wallace should be compared to Hitler and Fidel Castro in showing that "words have not lost their power." But the bishop added that Wallace supporters "wear more Sunday school pins, sing more gospel songs, and pray more pious prayers" than those of other candidates.

Mr. Wallace has, in turn, viewed many religious institutions as part of a modern bureaucracy that ignores ordinary citizens. He struck out in 1971 against religious or charitable organizations which, he said, overstep their purposes by advocating causes and promoting "revolution in the streets." The governor lost a suit in the U.S. Supreme Court seeking to revoke the tax exemption of activist religious groups.

Bp. Armstrong said that Mr. Wallace's



appeal contains a "particular brand of evangelism and churchmanship." Others agree that he presents himself with an evangelistic zeal, which has included dramatic — to date unsuccessful — attempts to have prayer and Bible reading officially restored to public classrooms in Alabama.

Mr. Wallace grew up in a Methodist church in Clayton, Ala. Despite the fact that his denominational leaders usually disagree with his politics, he remains an active layman. He has enjoyed the friendship of many in the Alabama-West Florida Conference of his church, being elected as a delegate to quadrennial legislating General Conferences in 1964 and 1968.

Over the years, race has almost always been involved in Mr. Wallace's clashes with religious leaders. The tension began soon after his first inauguration as governor in 1962. He ran on the platform, "Segregation now . . . segregation tomorrow . . . segregation forever."

In 1962, the Southern Christian Leadership Conference (SCLC) led by the late Dr. Martin Luther King, Jr., was leading integration campaigns in Alabama. Mr. Wallace opposed SCLC and its white supporters. While he was unsuccessful in stopping integration, he became a national figure by trying, physically, to block the door at the University of Alabama to the first black student at that institution.

In 1964 the governor entered several presidential primaries and was strongly criticized by religious groups in Maryland, Wisconsin, and Minnesota.

*The Catholic Review*, published by the Roman Catholic Archdiocese of Baltimore, called him a "law-defying racist" and accused him of inflaming the "hateful passions" that resulted in the earlier bombing of a black Baptist church in Birmingham. Four young girls died in the Sunday blast.

*The Catholic Herald Citizen* of Milwaukee called Mr. Wallace a "moral evil," and similar assessments came from the Council of Churches of Greater Washington and the Milwaukee Conference on Religion and Race.

In 1965, civil rights activists held Mr. Wallace responsible for the attack by law enforcement officers on the first group of marchers in the famous walk from Selma to Montgomery led by Dr. King.

The Wallace third-party candidacy was opposed in 1968 by numerous church and synagogue leaders and was critically assessed by *The Christian Advocate*, an official publication of the United Methodist Church. The magazine warned that the governor's popularity showings in various northern state primaries indicated that support for his views was not confined to the deep South.

Bp. Armstrong said in 1968 that Wallace's candidacy threatened "to throw

the presidential election into a cocked hat." The prediction was not realized to any great extent in 1968; the 1972 election may be a different story, one significantly influenced by bullets ringing out in Laurel, Md.

#### SOUTH AFRICA

### Pepsi-Cola Joins in Aid Program

Pepsi-Cola has announced that it will add its support to the educational program for non-whites set up in South Africa by Polaroid. Samuel H. Desch, South African manager of Pepsi-Cola, said his company would contribute \$50,000 during the year beginning in July to the American-South African Study and Educational Trust (ASSET).

Under pressure from black employees and from critics in the U.S. of its South African operations, Polaroid announced last year that it would not withdraw from the country but would initiate educational and other programs to benefit non-whites there.

Pepsi-Cola's contribution to the fund, which is equal to that of Polaroid, will provide some 500 scholarships annually that will go to non-white students from elementary through college level, Mr. Desch said.

A spokesman at PepsiCo International headquarters, in Purchase, N.Y., said the company also plans to have another educational program in operation by the end of the year. That program, the spokesman said, would benefit children of the company's 800 non-white employees in South Africa. This spokesman said that Pepsi-Cola's actions were not in response to pressures.

#### NEWS FEATURE

### Exiled Dean in US

In a sermon given at the Washington Cathedral, the Very Rev. Gonville French-Beytagh, former dean of the cathedral in Johannesburg, said that love is the only answer to South Africa's problems. "Love one another and be together, says the Gospel; separate and be apart, says the law of *apartheid* — a damnable and blasphemous doctrine to be opposed by all Christians everywhere. Love is the way through all this, but true love can be a terrifying thing, a suffering and a crucifixion."

The former dean lives in England now. He was cleared on charges of violating South Africa's Terrorism Act when the Appeals Court in Bloemfontein overthrew his conviction and five-year prison term ordered by a lower court.

In an interview following the cathedral service, the visiting dean was asked if there is any likelihood that the "system" in South Africa—a country where *apartheid* is a rule of the land—could ever be changed.

He said he thinks this would depend on the right kind of pressures being brought to bear by the rest of the world. "Unfortunately an economic boycott would hurt everyone, including the blacks, but it might teach the government a lesson," he said. So far, all such efforts have been unsuccessful, he added.

Foreign firms in South Africa should have more concern for their employees, he said; blacks are often arrested and held for six weeks before trial, and by that time the firms employing them have lost interest.

Dean French-Beytagh did not commit himself as to whether U.S. corporations should withdraw from South Africa, but offered suggestions as to how American businesses in South Africa could help the situation. . . . Economic pressure is the "best hope," he said. . . . American businesses are taking too much profit from South African investments and giving too little back. . . . American industry could help offset the present pay scale whereby whites are paid 18 times more than blacks for the same job, though *apartheid* is so entrenched that the more better jobs open up, the stricter the laws will become. . . . All American companies in Africa should employ lawyers for the defense of their black employees and aid to their families. American churches, the dean said, can put pressure on American businessmen in South Africa to bring about these suggested measures.

Did the visit of three churchmen to South Africa during his trial help in any way, the dean was asked.

He said it may not have had any real influence on the government but the visit by the Rt. Rev. William F. Creighton, the Very Rev. Francis Sayre, and the Hon. William Booth on behalf of the Presiding Bishop, was known throughout the area and the blacks "were heartened" by their presence. The dean said he received great comfort from the visit, even though his trial was postponed shortly after the arrival of the three U.S. citizens. He said that the protests from around the world and the publicity given to his arrest and subsequent trial probably got him released from solitary confinement where he had been held for more than a week. Because he is a British subject, the British Counsel registered an official protest at his treatment.

Does he expect to return to South Africa? No, though he would go back, despite the danger, if anything could be accomplished by it, he said. He was advised to leave immediately after he had been acquitted. One can be detained without a warrant and imprisoned indefinitely. There were threats against him even after his release. He returned to England as soon as he could, and where, he hopes, to be given "some obscure, quiet sort of assignment. . . ."

DOROTHY MILLS PARKER

Mrs. Parker is a special correspondent who covers the Washington ecclesiastical scene for TLC.

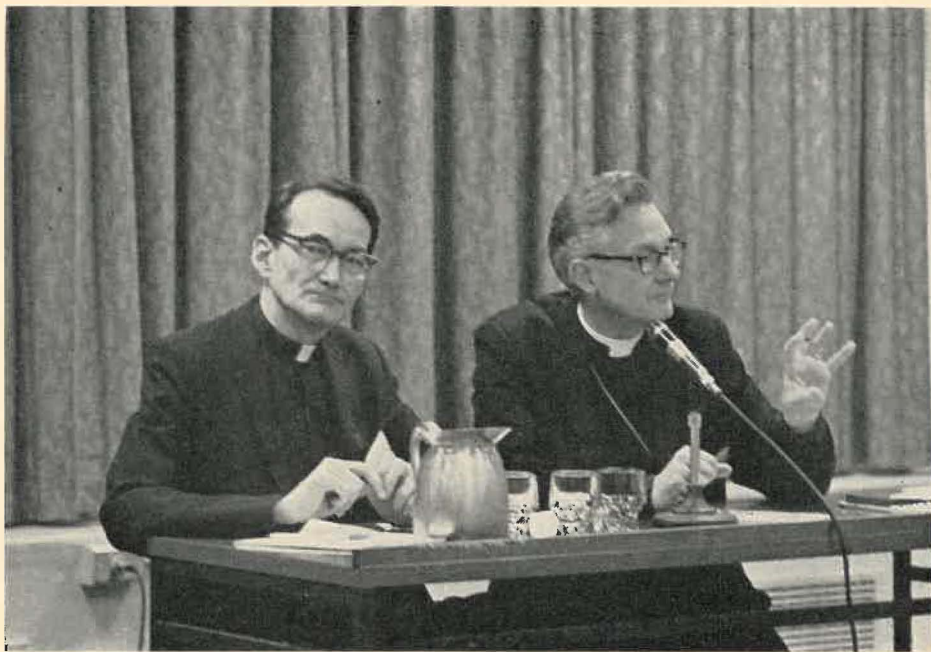


# CONTOURS FOR TOMORROW

“ON the parochial level, but with diocesan support, one may well see before 1980 ecumenical parishes and an ecumenical team ministry of Roman Catholics and Episcopalians,” predicted the Rev. Herbert J. Ryan, S.J., as 14 Anglican and Roman Catholic speakers, together with some 40-50 participants, met at the Graymoor Ecumenical Institute, Garrison, N.Y. in a conference on Anglican-Roman Catholic relations, sponsored jointly by the Episcopal Church Foundation and the Graymoor Institute. Ultimate purpose of the conference was to produce a paperback volume of essays to be entitled *Episcopalians and Roman Catholics — Can They Ever Get Together?*, which will be published by Dimension Books early in September and should be of considerable use and interest to theologians, clergy, and lay discussion groups.

Called, “Contours for Tomorrow: Episcopalians and Roman Catholics View Their Future,” the conference brought together many experts in theology, philosophy, history, and sociology, as well as parish priests, diocesan ecumenical officers, laymen, and seminarians from across the country for five days of sharing and interaction in an atmosphere more open and free than the nature of most official inter-church conversations permits. The discussion sought to find channels through the vital areas of inherited differences which are commonly considered obstacles to the coming together of the two communions. These were labeled as: 1) theology, 2) liturgy, 3) ministry, 4) papacy, 5) structural planning, 6) socio-cultural factors, and 7) overall contours.

Hailing the strides that have been made in this country between the two communions, but lamenting the fact that very few of the communicants are aware of the progress already achieved, Fr. Ryan, a Jesuit ecumenist and historical theologian from Woodstock College, who represents the Roman Catholic Church in conversations with Anglicans at both the national (ARC and international



**FATHER DULLES (l) and BISHOP VOGEL**  
Creative conflict is a good thing: “In my Father’s house there are many mansions.”

(ARCIC) levels, deplored the lack of any in-depth literature for parish and diocesan discussion groups. The book to be produced by the present conference, he suggested, would partly meet this need.

The Rt. Rev. Stephen F. Bayne, Jr., Dean of General Theological Seminary, pointed out the necessity for both the official conversations which are going on among selected theologians, and the unofficial conversations such as that taking place at Graymoor and other ecumenical centers. “Many people,” said Bp. Bayne, “are unsettled by ecumenical adventure, even frightened by it; and nowhere is this more evident than in our own American scene. . . . They are what they are because being that plays a decisive role in giving them identity. . . . They peer out at the rich diversity of life and devotion outside their windows with distaste and suspicion, and keep the doors locked.”

Replying to the ever-recurring question of conflict of doctrine among Christian groups, the Rev. Avery Dulles, S.J., of Woodstock College, saw creative conflict as a good thing. “What makes conflict tolerable is if it is motivated by love. We do not mind being challenged, if we feel the person challenging us wants to be reconciled to us and together we move on with the hope of reconciliation.”

The Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri and also a member of both ARC and ARCIC, viewed the reconcilable doctrinal differences among Christian bodies as a proclamation to the world of the words of Jesus: “In my Father’s house there are many mansions . . .” (John 14:2). “Where we live,” said Bp. Vogel, “is our home. If we live only in the subworld our community makes, the subworlds other communities make will threaten us. If on the other hand, we live more consciously in the oneness of God’s gift to us in Christ—in the new creation in which all men must admit their total dependence on God—then we will feel that God’s world, the one body of Christ, is our home; the ‘worlds’ other men make can then be seen as rooms of one home.” The question before us today, continued Bp. Vogel, is, “What kind of diversity enriches our world, and what kind of diversity fragments it?”

Some of the things which have historically divided the two communions were depicted as having significance at one time, but no longer important enough “to get in the way.”

The Rev. Avery Dulles cited the once crucial preoccupation with indulgences as a case in point. “It’s not even men-

*This report of the joint Episcopal-Roman Catholic conference which took place last month at the Graymoor Ecumenical Institute in Garrison, N.Y., was prepared for TLC by the Rev. J. Robert Wright, D.Phil., professor of Ecclesiastical History at the General Theological Seminary, and Ralph Thomas, S.A.*



# Episcopalians and Roman Catholics View Their Common Future

tioned in the documents of Vatican II," he said, "although the first English-language edition of those documents promised an indulgence to those who read them."

"The Anglican-Roman Catholic Consultation in the United States," said Fr. Dulles, "declared that organic unity, while hard to visualize in its particulars, would necessarily include, among other things, 'a common profession of faith.' Why," asked Fr. Dulles, "should this be necessary?" This is because the church understands itself as a community of faith and witness, called into being by public revelation, he said.

"Among the various means whereby the church articulates its faith and commitment," said Fr. Dulles, "language has been found the least ambiguous. Individuals and groups who can sincerely join in the same confession of faith are thought to have fulfilled one of the necessary conditions for membership in the same body. Conversely, those who cannot conscientiously take part in such professions of faith are commonly judged not to belong to the same religious community. Thus language is used in a discriminatory way to identify true believers."

The real question for today, Dulles suggested, is precisely that put to the apostles in the second chapter of the book of Acts: "What, then, are we to do?" It's "not enough to accept Jesus Christ as Lord and Messiah. That's doctrine, and doctrine has to be seen in the light of mission. Doctrine is somehow not true unless it makes a difference in the way we act. Let's first see this difference," Dulles proposed, "and then we can talk about it."

Likewise, there was a consensus among those attending the conference that a common liturgy need not bring reconciliation. The Rev. John Gallen, S.J., said that the symbolic action of liturgy speaks to people where they are in a familiar way. "But unless it moves them from where they are, advances them, moves the ball, liturgy is not fulfilling its purpose. People can go through all the liturgies possible, but if not reconciled among themselves, nothing has happened." Many examples could be given of Christian churches which use exactly similar ways of worshipping God but which are separated in love and unity.

"History shows us," agreed the Rev.

Thomas J. Talley, Professor of Liturgics at General Theological Seminary, "with painful regularity that cultic community is no safeguard against schism. But it shows us just as plainly that the dissolution of communion brings cultic divergence." Fr. Talley sees the vernacularization of the Roman Catholic liturgy and the multiplication of Anglican liturgies as a good thing. "In point of fact," he asked, "are we not moving to the time when the basis of liturgical unity is conformity to the central tradition rather than rubrical legislation—and this within the flexibility of the liturgical law itself? Such would certainly seem to be the case."

ON the question of ministry, one of the first issues discussed at the conference was the document called *Apostolicae Curae*, in which Pope Leo XIII promul-

## History shows us . . . that cultic community is no safeguard against schism.

gated his "irrevocable" decision "that ordinations carried out according to the Anglican rite have been, and are, altogether void and absolutely null."

The Rev. John Linnan, Roman Catholic faculty member at the Theological Consortium in Washington, D.C., said it is striking the degree to which *Apostolicae Curae* has disappeared as a decisive element in the discussion of ministry in general and sacred orders in particular, largely because theological concepts have shifted in the last 70 years.

Fr. Linnan showed that not only historical studies no longer support this former view of ministry but that biblical, liturgical, and theological movements which issued in Vatican II spelled the end of a narrow view of orders as passing power on from one generation of hierarchs to another in a mechanical manner. "It is in terms of this renewed and ecumenical theology of ministry that Roman Catholic theologians now strive to evaluate Anglican orders," said Fr. Linnan. "The basic argument," he continued, "is that a Christian community cannot be a church without a ministry—and ultimately without a eucharistic ministry. Consequently, if in a non-Roman Catholic Christian community, one can recognize

the basic structure of the church, then it must have a true and effective ministry, and thus a ministry that can be recognized by the Roman Catholic Church."

Msgr. Henry Beck, a Roman Catholic theologian who is pastor of Sacred Heart Church in Lyndhurst, N.J., called for a papal ministry "not involved with administrative details but with the discovery and attestation of the place of Jesus in relationship to the problems faced by humans both in the church and in the world. Quite apart from whether Peter actually played such a role . . . Christians might well consider the need that we have now for this type of ministry."

Beck stressed he has no difficulty believing that "the Lord Jesus Christ has provided for us and every age a center for nourishing faith. And that center," he added, "is in a visible person. Were it to become really operative," Beck believes, "the papal office would commend itself to all Christians as biblically, ecumenically, and theologically sound and viable as a visible center of the world church."

That the suggestion presupposes a change in the papal office as presently known and exercised is possible. "Even limiting oneself to the medieval period," Beck contended, "the evidence for development and change in papal authority and structure is beyond all question. This factor of development suggests—indeed demands—that in the church of the future the fashioning of the petrine ministry will follow very different lines than it has hithertofore."

How might Episcopalians react to such a development? Quite favorably, said one speaker, despite the "polemics forged in the furnace of Reformation controversy."

The Rev. J. Robert Wright, Professor of Ecclesiastical History at the General Seminary, sensed "a contemporary Anglican experience of openness, a genuine interest, and at times of even more than mere neutrality. By the eve of the Second Vatican Council," Wright maintained, "the Anglican view of papacy had evolved from the consciously 'anti-papal' polemic of the 16th century to an attitude which in the mid-20th century can at least be called 'non-papal' by contrast. And there have been many indications in Anglicanism since Vatican II which would go further to something even more positive."

Wright recalled the remarks by the pres-



ent Archbishop of Canterbury, Dr. Arthur Michael Ramsey, during the recent visit by the primate of all England to the Graymoor Ecumenical Center. "It seems to me entirely acceptable," Dr. Ramsey said, "that the spirit of truth reigns in the church, and that when the church collectively is guided into a common mind, it is for the pope, as the presiding genius, to declare what that mind is."

"If the Roman and Anglican communions," Fr. Wright proposed, "look beyond their past polemics and propositional statements to the experiences they share, even implicitly, they will find, I believe, that in fact they already do share a certain understanding of the pope as strengthener of the faith, as chief pastor of the Christian family, as personal embodiment of the truly catholic mission of the church universal."

**A**PPROACHES to the socio-cultural factors preceding union of the two churches were discussed by the Rev. Richard Gary, diocesan planner from the Cathedral of St. John the Divine in New York; the Rev. William Murphy, theologian from Emmanuel College, Boston, Mass.; Dr. George A. Shipman, of the Public Affairs School of the University of Washington, Seattle; and the Rev. E. J. Schallert, S.J., director of sociological research at the University of San Francisco.

Fr. Gary, who has worked more than a decade in disadvantaged areas of New York City, frequently in collaboration with Roman Catholic priests, envisions a common-sense approach. The leading question facing regional unity of action between the churches is: Will it work? "The Roman Catholics and the Episcopalians must be convinced and the leadership of both churches must come together and legitimate such action," he said.

Fr. Schallert emphasized the change that has taken place in the local parish unit of community in recent years. "No longer is the locus a static agrarian unit as in earlier centuries," he said. "Both horizontal mobility (travel) and vertical mobility (social status) are new elements in our society which have revolutionized contemporary communities. The question is: How can theology work with these realities?"

"The responsibility of church leader-



**DOCTOR RAMSEY**  
Should it be the pope who expresses  
the collective mind of the church?

ship," said the Rev. Philip J. Murnion of the Office of Pastoral Research of the Archdiocese of New York, "is to identify the two dynamics—the communities of action and the communities of consciousness—and to call them to a larger sense of union. If merely left to sociological forces, these smaller units would remain fragmented groups. They should be identified as in some way the church but as a part of the larger or universal group in the celebration of the faith."

Fr. Murphy sees the ecumenical question being presented on the local level as follows: "When the local church finds that, to be the witnessing church, to be the prophetic sign to men, there is a call for the Anglican and Roman Catholic Communions to join efforts for its success, then the two local churches under the leadership of their bishops would be compelled to bring into being a regional union in which they might share together and serve and extend their common apostolic mission."

From the Anglican side, it was suggested by the Rev. Reginald Fuller, Baldwin Professor of Sacred Literature at Union Theological Seminary, New York, that the search for a center holding all the regional and national groups together would see the Petrine office not in a primary sense but in a derivative sense as a center that holds the church to the apos-

tolic witness: "For Anglicans, however, the future necessity would be described more as a matter of being in communion with that church which is at the center of salvation history than in being in communion with the successor of Peter. The Acts of the Apostles describe a movement of the center of salvation history from Jerusalem to Rome. In this way, Rome came to step into the place formerly held by the Jerusalem church."

Dr. Shipman, Episcopal layman, interpreted the address delivered by Cardinal Willebrands, of the Vatican Commission on Ecumenism, at Cambridge, England, on Jan. 18, 1970, at which the church was referred to as a *typos* with a variety of *typoi*, as an invitation to utilize contemporary systems analysis as an aid to the promotion of Christian unity. Furthermore, he felt that many movements towards shared communities were going on in the United States. Science can help very much in the process.

Both Dr. Shipman and Fr. Schallert felt that the evidence thus far assembled seemed to say that the barriers separating Roman Catholic and Episcopal priests are not so much in the area of profound belief as in socio-cultural factors.

"We hypothesize," said Fr. Schallert, "that those individuals who have high scores on the ecumenical pastoral orientation scale will be priests of deep religious convictions but not of rigidity, whose life-style and spirituality are determined from within, who have a deep respect for both authority and freedom, and who have come to grips with the everyday challenge of intimacy-distance."

"The implicit starting point," said Dr. Shipman, "is an environment in which such movement toward unity is possible. Specifically, in my judgment, these foundations would seem to be intercommunion, the mutual recognition and acceptance of orders, the compatibility of discipline, and the freedom of parishes to search and experiment with interrelationship."

Impetus for the Graymoor conference was provided by the visit of the Archbishop of Canterbury there last January. The papers presented at the conference, together with the reactions of the conference participants, are being edited for the paperback volume by Frs. Ryan and Wright.



# EDITORIALS

## Is Nay-Voting Always Sinful?

SOME Christians find it simply inconceivable that the Holy Spirit can ever move his faithful people to vote No. Writing in the Jesuit weekly *America* (May 27), Church of England layman Michael de-la-Noy expresses his disappointment in the No vote of the General Synod of his church on the Anglican-Methodist unity plan. He does not refrain from judging the hearts of the Nay-voters: "In rejecting a particular scheme for reunion, the General Synod was not voting against church unity in principle; it was not voting against Methodism. It was doing something far more typically English and Anglican; it was casting a positive vote for the status quo." So much for the motives of the Nay-voters: selfish and reactionary, with no health in them.

Mr. de-la-Noy suggests that "for the time being at any rate, the prophetic role almost certain to be forced upon the Anglican bishops in England will be to bestow a blessing on some sort of spiritual anarchy, on a following of the Holy Spirit at local levels."

Examine the remarkable premises of this proposition. 1. A prophet is one who upholds anarchy against order. 2. Bishops are called to be prophets as defined in the foregoing statement. 3. To disregard the decision of the General Synod by simply uniting with the Methodists locally will be to follow the Holy Spirit "at local levels." 4. God wanted the synod to vote Yes, but it voted No.

These premises are presented as self-evident axioms. It is assumed that nobody of sound mind and good heart will question any of them.

We feel no call to argue with Mr. de-la-Noy on the merits of the case itself. It is conceivable to us that God did indeed want the synod to vote "Yes." If popes can err, and general councils, so can synods. What we challenge is the assumption that a vote against a particular well-intended proposal is necessarily a vote against God. We find it conceivable that some or all of the Nay-voters sincerely believed that the proposal on which they were voting was not the road which God willed the church to take. We find it conceivable even that God moved them to vote No so that the churches might look for a better way to union.

In sum: God's word to his people may sometimes sound more like "Keep off the grass!" than like "Please use the sidewalk!" It is notorious that God has been known to do some negative thinking of his own; e.g., his Commandments I-III and VI-X.

## "Only Symbols" vs. the Faith

THE Pulitzer Prize for fiction in 1971 was posthumously awarded to the late Flannery O'Connor, and most richly did she deserve it. But here we salute not her art but her theology for having once said: "If I thought the Eucharist was only a symbol, I'd say the hell with it." Come to think of it, that's art too: the artless art of an honest soul speaking an honest mind.

So saying, she speaks for almost everybody except

some (too many) academic theologians and their disciples in the parish ministry. The mysteries of the Faith can easily be symbolized to death: to their own death, as means of grace and salvation, and to the death of the churches in which they are done to death in this way. Any church in which the articles of the Creed and the mysteries of the Redemption get this reducing treatment from the pulpit will eventually find itself with some spare pews to give to a needy mission.

The reason for this is quite accessible to anybody who will examine the case. People do not come to church for intellectual stimulus, or to have the Faith made easy. A few individuals may, but not the multitudes of wayfaring men, fools and sinners. The masses will come, if they come, hungering for the Bread of Life and eager for a supernatural rescue operation which they don't expect to be sweetly reasonable. People instinctively look to the church for salvation—deliverance from the death of sin to the life of righteousness by the power of God. Because salvation itself must be miraculous they expect its agenda and credenda to be frankly miraculous: incredible but true.

In an important new book (reviewed on p. 14) Dean M. Kelley deals with the subject: "Why Conservative Churches are Growing." The evidence he adduces strongly supports our contention that people deeply hungering for salvation will be turned off, not attracted, by a reductionist theology, and the "only a symbol" interpretation is mere reductionism.

Say most earnest God-seekers: If it's only a symbol, the hell with it! And that goes for the Eucharist, for Baptism, for the Virgin Birth, for the Resurrection, for the Ascension, for the Coming of the Holy Ghost, for Christ's Coming Again, for the Last Judgment—the whole holy "Works" of God. Either it's real or it isn't. If it's only a symbol it isn't real; it's a fake, and hell is the right place for religious fakes.

Such is the normal mind's elemental feeling about the mysteries of the Gospel. And there are two kinds of minds: the normal and the abnormal. What else?

## Communion

Like a chalice, Lord, I hold  
My hands uplifted to enfold  
The bread thou blessed and caused to be  
Thyself, in holy mystery.

In the silver chalice the red wine glows;  
Its living light through my being flows;  
By thy grace within the wine and bread  
The hunger of my soul is fed.

Thy presence, real, enfolds my soul;  
Thy holy food has made me whole.  
Voiceless, my spirit speaks to thee  
Grateful for thy clemency.

Alice Rouleau



# DIOCESAN CONVENTIONS

## Pittsburgh

The Diocese of Pittsburgh at its 107th annual convention rejected a proposal that the General Convention be asked by the diocese to alter the canons of the Episcopal Church so as to authorize the ordination of women to the priesthood. The vote against the proposal was 31 to 21 by the clergy and 92 to 74 by the laity.

In another spirited debate, a resolution on abortion adopted in 1971 by the diocese was left standing when a proposal to liberalize it was rejected. In that resolution the diocese upheld medically safe abortion in cases of necessity for health or as a result of criminal attack, but declared that abortion is not an acceptable method of family planning.

A resolution asking the Episcopal Church's Executive Council to stop payments to the World Council of Churches until it eliminates its political activities was defeated.

The Presiding Bishop spoke at the convention banquet on his perception of a widespread yearning to be fully human in people living in this technological age, a new longing for community, plus a renewed yearning for the transcendence beyond human knowledge and beyond material goals we have for so long held to be all-important. He concluded by declaring, in the words of Trevor Hudleston: "Truth is revolutionary."

Elected as deputies to General Convention were: The Rev. Messrs. Max Smith, Charles Martin, James Dix, and Richard Davies; lay deputies are Dupuy Bateman, Norman Cowie, Henry Chalfant, and Bart Shakarian.

## Central Pennsylvania

In the final session of its 68th annual convention, the Diocese of Central Pennsylvania adopted a 44-goal plan presented by the diocesan long-range planning committee. Each goal will have an objective to be reached during the next year, with the entire plan to be realized by 1977. Several of the goals deal with housing, poverty, and unemployment.

After delegates defeated by a 77-56 vote, a resolution that would have advised General Convention that the Diocese of Central Pennsylvania recognizes the right of women to be ordained to the priesthood, delegates voted to have the commission on ministry study the question.

St. Paul's Church, Harrisburg, presented a gift of \$10,000 to the diocese for support of a man to be employed by the diocesan department of mission for new work. The gift was in gratitude for what had been done for St. Paul's following a fire which destroyed the former building.

In other actions, convention authorized the department of Christian social relations to form a subcommittee to study the question of social criteria of diocesan investments and report back to the next convention.

Convention sessions were held in the Sheraton Inn, Harrisburg.

## Idaho

The fifth annual convention of the diocese of Idaho was held at the Church of the Ascension, Twin Falls. The Rt. Rev. Hanford L. King, Jr., presided.

Delegates and visitors were assigned to small groups for discussion based on concerns contained in the bishop's charge.

In business sessions, the convention: (✓) Accepted a budget of \$156,842, which includes full quota to the national church;

(✓) Voted to give the convention offering of over \$400 to the relief fund for miners' families in the Sunshine Mine disaster, Kellogg, Ida.

(✓) Passed resolutions from the Commission on Ministry: 1) that the diocese endorse and utilize the pre-postulancy conference procedure as developed in the northwestern region of the church; 2) that the diocese endorse the development of a sub-province to include the Dioceses of Alaska, Eastern Oregon, Idaho, Olympia, Spokane, and Oregon, for the purpose of developing cooperative programs for clergy and lay training, development, and support;

(✓) Approved unanimously the Diocese of Idaho's becoming a part of Coalition 14;

(✓) Passed a resolution presented by the young members of convention for the creation and funding of a diocesan youth council;

(✓) Elected diocesan officers, deputies to the 1973 General Convention, and delegates to the Triennial of the Women.

The Bishop of Eastern Oregon, the Rt. Rev. W. B. Spofford, and his wife were guests of the convention. Bp. Spofford was banquet speaker.

## New York

Substantial majorities of both clergy and laity of the Diocese of New York have gone on record as favoring ordination of women to the priesthood. The

action came during the recent diocesan convention.

The clerical vote was 141-91 and the lay, 154-96. A defeated counter proposal would have urged General Convention "not to reinterpret nor proceed to alter the Constitution and Canons of the church so as to permit ordination of women to the priesthood at this time." The Rev. Carol Anderson and the Rev. Julia Sibley, deacons, voted with the majority.

Those opposed to the move said such ordinations to the priesthood would "split the Episcopal Church" and "threaten the growing unity with the Roman Catholic Church and the Eastern Orthodox Churches."

Dr. Robert Terwilliger, director of Trinity Institute, New York City, was a major opposition spokesman. He cited possible threats to ecumenism, and added that a priest is a "God symbol" and the Bible refers to God in "exclusively male symbols." This is an argument advanced earlier by the Bishop of California, the Rt. Rev. C. Kilmer Myers.

Supporters of female priests argued that there is no theological reason to have only men in the full clergy.

## Southern Ohio

In what is believed to be a "first" for any diocese, Southern Ohio at its annual convention established a four-point program to deal with "the reality of racism in our churches and our church."

By a large majority the clergy and lay delegates, representing a diocese that is about 95 percent white, set up a \$100,000 empowerment fund as part of its fiscal 1973 budget, and authorized an unofficial black caucus to help the Rt. Rev. John M. Krumm name a committee to spend it.

The other three points of the program call for the appointment of blacks to executive staff positions in the diocese, to key committees such as finance and nominating, and to youth training programs.

Bp. Krumm, speaking as an individual, called the Vietnam war a "colossal blunder." The convention did not adopt a position either endorsing or condemning the war, but called on the diocesan council to arrange a program to provide opportunities "to understand the heritage of Christian teaching about war and to clarify their consciences and thinking about the present Indo-China war. . . ."

A resolution condemning "sexist stereotypes" within the diocese and the Episcopal Church as a whole was approved, with a recommendation that the diocese develop programs to study the problem and recommend ways to overcome it.





# Book Reviews

**WHY CONSERVATIVE CHURCHES ARE GROWING.** By Dean M. Kelley. Harper & Row. Pp. 179. \$6.95.

The title of this book is exactly descriptive. If you want to know why the "conservative" churches are growing and the "liberal" churches are not, you will find it very illuminating, and convincing as to Dr. Dean Kelley's prime points. A Methodist himself, and an unrepentant liberal, he has thought hard about why his church and others like it are losing ground in the world today, while such bodies as the Mormons, Seventh Day Adventists, and Missouri Synod Lutherans are doing better than holding their own. A religious body, as such, is not an "agent of change" but a repository and teacher of shared meaning for life. The church that holds out to people a satisfying sense of meaning in life, and a demanding way of ordering their lives by that meaning, meets the test of fitness for survival in this world. The Episcopal Church today, in this reviewer's opinion, is a church which dismally fails to meet that test, and must either change or die. Everybody who seriously cares about the church can read *Why Conservative Churches Are Growing* profitably, if not pleasurably.

**NARRATIVE POEMS.** By C. S. Lewis. Edit. by Walter Hooper. Harcourt Brace Jovanovich. Pp. 178. \$5.95.

At last we have all four of C. S. Lewis's narrative poems in one volume, well edited, prefaced, and with excellent footnotes. As most of Lewis's admirers delight in him for reasons other than poetics, they will be especially pleased with this volume of the *Narrative Poems*. Taking his themes from Anglo-Saxon and Medieval myths, Lewis put them into their most appropriate metrical forms. For those moderns who cannot bring themselves to believe that "holy" contains as much meaning as "hallowed," these alliterative lines, preponderating in monosyllabic Saxonisms, should serve as a refresher course in what English is all about. It is a book to savor on stormy nights.

KATHLEEN H. HULL  
St. Christopher's, Crown Point, Ind.

**REALITY AND FAITH: The Theological Legacy of Dietrich Bonhoeffer.** By Heinrich Ott. Trans. from the German by Alex A. Morrison. Fortress Press. Pp. 456. \$11.50.

Heinrich Ott, himself a distinguished theologian who occupies the chair of Karl Barth at Basel University, here undertakes the difficult and immensely important task of dealing with the theo-

logical work of Bonhoeffer as a *legacy*. This means taking the seminal ideas of Bonhoeffer as expressed in his fragmentary and incomplete works, notably the letters and papers from prison, and relating them to the theological situation of today in an effort to carry out and follow through Bonhoeffer's tentative insights as Bonhoeffer himself would presumably have done if he had lived on. Prof. Ott has done a masterful job of this undertaking. *Reality and Faith* is not for the casual reader; Ott is a German professor and he makes no effort to make his subject easy. Only a person both willing and able to wrestle with existential ontology in the German manner is advised to tackle it. But for the patient wrestler there is great reward. I think Bonhoeffer would be pleased with this effort to interpret him to us who come after him, and that all serious students of Bonhoeffer will find it greatly helpful.

**THE FREEDOM OF MAN.** By T. Paul Verghese. Westminster Press. Pp. 157. \$6.95.

The author of *The Freedom of Man*, the Rev. T. Paul Verghese, principal of the Eastern Orthodox Theological Seminary in Kerala, India, has written an interesting, but disappointing, book. The core of the book is the philosophical theology of St. Gregory of Nyssa and the corresponding defects of the theology of St. Augustine. Fr. Verghese attributes the failure of western men to develop a doctrine of freedom within community to defects which lie in St. Augustine's theology, and believes that a much sounder basis for the organization of men in societies can be found in the work of St. Gregory of Nyssa.

Unfortunately, the author does not spend enough of his efforts on St. Augustine and St. Gregory, and allows the rest of the book to scatter into a congeries of random *aperçus*. It would have been a much better book if the author had expanded it to include a more complete discussion of the theologies of Augustine and Gregory and had shown, in a rigorous fashion, the dependencies of eastern and western thought on their respective sources. Significantly, the author does not attempt to relate the differences of the theologies of the Holy Spirit to the problem to which he is addressing himself. Since Augustine, we in the West have had difficulty with the problems of the uniqueness of every man; the East has always seen each man as a mysterious creation of the Holy Spirit, the Lord, the Life Giver.

(The Rev.) ROY E. LEMOINE, Ph.D.  
Chaplain, U.S. Navy (ret.)

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# PEOPLE and places

## Parochial Appointments

The Rev. David K. Barney, former graduate student, Cambridge University, England, is vicar of St. Paul's, Daphne, and Immanuel Church, Bay Minette, Ala. Address: Eastern Shore Apt., 557 N. Mobile Ave., Fairhope (86532).

The Rev. Edward C. Chalfant, vicar of St. John's, Clearwater, Fla., is to be rector of St. Mark's, Columbus, Ohio, Aug. 1.

The Rev. David Christensen, rector of St. Andrew's, Cloquet, Minn., is to be assistant rector of Gethsemane Church, Minneapolis, Minn., July 1.

The Rev. William Davis, former rector of St. Peter's, Pittsburgh, Pa., is rector of Church of the Advent, Jeannette, Pa.

The Rev. Jack R. Habberfield, former vicar of St. Barnabas', Nicholasville, Ky., is rector of St. James', Eufaula, Ala. Address: Box 536 (36027).

The Rev. William A. Jarvi, assistant, St. Paul's, Duluth, Minn., is to be associate rector of St. Andrew's, Kansas City, Mo., July 1.

The Rev. Lyman G. Kauffman, former associate, St. Paul's, Des Moines, Ia., is rector of Trinity Church, Ottumwa, Ia. Address: 204 E. Fifth St. (52501).

The Rev. Robert I. Maurais, former assistant, St. Peter's Cathedral, St. Petersburg, Fla., is assistant, Church of the Redeemer, Sarasota, Fla.

The Rev. Richard J. Moore, priest in charge of St. Peter's and chaplain to Episcopal students, Parsons College, both in Fairfield, Ia., is rector of St. Alban's, Davenport, Ia. Address: 3510 W. Central Park Ave. (52804).

The Rev. James G. Radebaugh, former rector of St. John's, Kissimmee, Fla., is rector of St. Luke's, Cedar St., Lincolnton, N.C. 28092.

The Rev. Ewart Rowland, rector of St. Philip's, Moon Township, Pa., is to be rector of St. Mark's, Irving, Texas, Aug. 1.

The Rev. Christopher R. Sherrill, former rector of St. Alban's, Danielson, Conn., is rector of St. Patrick's, Washington, D.C.

The Rev. C. Cabell Tennis, rector of Trinity Church, Buffalo, N.Y., is to be dean and rector of St. Mark's Cathedral, Seattle, Wash., Sept. 1.

## Non-Parochial Appointments

The Rev. Canon Allen F. Bray III, vice rector of Shattuck/Saint Mary's/Saint James, Faribault, Minn., is to be rector and headmaster of the schools Sept. 1.

The Rev. J. Stanley Gresley, former priest in charge of St. Mary's, Green Cove Springs, Fla., is director of the Episcopal Book Store and consultant in educational services to parishes of the Diocese of Florida. Address: 325 Market St., Jacksonville, Fla. 32202.

The Rev. Richard Johns, former director of Career Development Council, New York City, for the Executive Council, is director of personnel resources for the Anglican Church of Canada.

The Rev. John S. Ruef, Th.D., associate professor, Berkeley Divinity School, New Haven, Conn., is to be director of lay education for the Diocese of Western New York, Sept. 1.

The Rev. H. Lawrence Scott, part-time assistant, St. Andrew's, Longmeadow, Mass., and field director of FOCUS, is to be chaplain to Episcopal students, University of Massachusetts, Amherst, Sept. 1.

## Anniversaries

Old Christ Church, Broad Creek, Sussex County, Del., celebrated its 200th anniversary on Whitsunday. The church building, essentially unchanged since its construction in 1772, is in the National Register of Historic Places.

## Dioceses

Louisiana—Temporary address for diocesan headquarters: 6621 S. Claiborne Ave., New Orleans, La. P.O. Box remains unchanged.

Northern Indiana—The Rev. Robert J. Center is president of the standing committee. Address: Trinity Church, 6th & Franklin Sq., Michigan City (46360).

Spokane—The Rev. Ernest J. Mason, former rector of Holy Trinity, Spokane, Wa., is canon to the Ordinary of the Diocese of Spokane. Address Nov. 1: E. 114 12th Ave., Spokane (99202).

## Renunciation

On April 27, the Bishop of Newark, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation from the ministry made in writing by Robert Appleton, on March 28. This action is taken for causes which do not affect his moral character.

## Religious Orders

St. Gregory's, Three Rivers, Mich.—The Rev. Roger Bell, former rector of Church of the Advent, Jeannette, Pa., has been professed.

## The Living Church Development Program

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HILLSIDES, Episcopal Church Home for Children offers a Work-Study Fellowship for the coming academic year for ordained clergymen or seminarians who will be ordained within the year (age limits 22 to 31 years) who are pursuing a program of graduate study or certification. Involves 20 hours a week as staff member and a stipend of \$4,800, renewable. Applications from Executive Director, Hillside, 940 Ave. 64, Pasadena, Calif. 91105.

HELP WANTED: Cottage Mothers—young, active, social work, teaching, or nursing background preferred. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

HELP WANTED: Couple—clergy or lay, who are willing to be cottage parents for boys' cottage. New work, needs energetic, innovative couple who love kids and enjoy work. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

WANTED: Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.\*

WANTED: Locum tenens to serve approximately three months. Write: Trinity Parish, Box 2246, Reno, Nev. 89505.

WANTED: Priest upper south. Strong Anglican Churchman who believes and practices a sacramental and liturgical approach to Church life. Reply Box T-904.\*

WANTED: Rector; Due to retirement. Small Illinois parish. Opportunity for development. Fast growing community. Strong youth program in addition to regular pastoral duties desired. Reply Box T-905.\*

WANTED: Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.\*

## POSITIONS WANTED

INTERESTED PASTOR seeks parish or mission that is Catholic. Loves people and pastoral ministry, 45, single, one dependent. Catholic priest, Evangelical preacher, Orthodox teacher. Reply Box F-901.\*

LAY PERSON, active in home parish, experienced in the world of business, seeks a more meaningful career through full-time work for the Church. Reply Box M-903.\*

ORGANIST-CHOIRMASTER, background adult and youth choirs, seeks full-time position beginning fall '72. M. of Mus., recital and college teaching experience. Quality, creativity, and effectiveness of music program stressed. Reply: Organist, St. Paul's, 1302 W. Kiest, Dallas, Tex. 75224 or phone (214) 542-2998.

ORGANIST CHOIRMASTER, Churchman, thirty years experience, desires to relocate in Miami area of Florida. Reply Box S-898.\*

PRIEST, age 33, married, one child. Invites correspondence with parish looking for a rector. In present small, conservative parish six years. Location a secondary consideration. Reply Box M-902.\*

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

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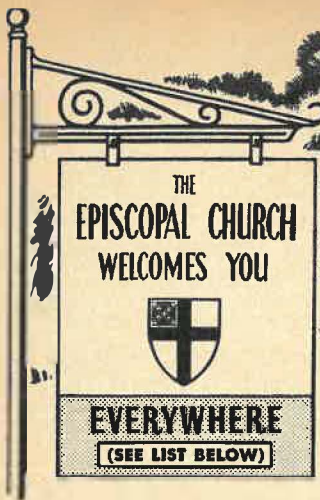
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The Very Rev. Charles A. Higgins, dean  
17th & Spring  
Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerax, the Rev. Fred R. Bartlett  
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
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

### SANTA BARBARA, CALIF.

**TRINITY** State & Micheltorena Sts.  
The Rev. Richard Flagg Ayres, D.D.  
Sun Masses 7:30, 9 (1S & 3S), 11

### DENVER, COLO.

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30  
Mon, Wed, Fri, Sat; Wed 5:30

### DANBURY, CONN.

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

### NEW LONDON, CONN.

**ST. JAMES'** 121 Huntington St.  
The Rev. H. Kilworth Maybury, r; the Rev. Jahn F. Flora III, c  
Sun HC 8, 9:15 (Sung), 11 (Choral)  
Seat and Burial Place of Bishop Seabury

### WASHINGTON, D.C.

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

### FORT MYERS, FLA.

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

### 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

### SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno

### CHICAGO, ILL.

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & HD

### GRACE

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A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6  
& Thurs 7; C Sat 5-6



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LA JOLLA, CALIF.

### SPRINGFIELD, ILL.

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

### DANVILLE, KY.

**TRINITY** 320 West Main St.  
The Very Rev. Edgar C. Newlin, r  
Sun HC 8:30, MP 11; 1st Sun HC 11

### 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

### SPRINGFIELD, MASS.

**ST. PETER'S PARISH** 45 Buckingham St.  
Sun Mass 7:30, 9:30; Mon, Tues, Thurs 6:15; Wed,  
Fri 12 noon; Sat 9, 5:30; C Sat 4:30

### GRAND RAPIDS, MICH.

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

### INTERNATIONAL FALLS, MINN.

**HOLY TRINITY** Highways 11 & 71 at 9th Ave.  
The Rev. Frederick K. Smyithe, r  
Sun HC 8, 10 (MP 2S, 4S), 12 (1S), Thurs 7:30

### BRANSON, MO. (Lakes Table Rock, Taneycomo SHEPHERD OF THE HILLS & Bull Shoals) Walnut & Highland (1 blk. N. of Hwy. 76)

Sun Services 8 & 10

### KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8, MP & HC 10; Wed HC & Healing 9

### OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 9:15, 10:45 (High)

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**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
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### 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  
(Continued on next page)

**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, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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(Continued from previous page)

## RENO, NEV.

**TRINITY** (Downtown) Rainbow & Island  
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c  
Sun Eu 7:45 & 10; EP 5:15

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
(Serving Neptune & Ocean Grove)  
The Rev. D. Stewart Alexy, r  
Sunday H Eu 8 & 10; Wed 10 & Healing; HD 5:30

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

## VENTOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
The Rev. M. Bowman, v; the Rev. D. Riley, ass't  
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

## 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; Wkdys MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. Donald R. Goodness, r  
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

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

**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. Gaylord  
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; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30.

The Living Church

## UTICA, N.Y.

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

## WATKINS GLEN, N.Y.

**ST. JAMES'** U.S. Grand Prix Town  
The Rev. Alton H. Stivers, r  
July-Aug. Sun HC 9; Wed HC 9:30

## YONKERS, N.Y.

**ST. JOHN'S, TUCKAHOE** 100 Underhill St.  
The Rev. Osborne Budd, r  
Sun Ser 8 & 10

## SYLVA, N.C.

**ST. JOHN'S CHURCH** Jackson St.  
The Rev. Reginald Mallett, II  
Sun HC 8, MP & HC 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
Mt. Resurrection Monastery (Soc. of St. Paul)  
Off U.S. Highway 26 near Mt. Hood  
Sun HC 9:30 Daily Office, HC 6:30

## PHILADELPHIA, PA.

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

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

## VALLEY FORGE, PA.

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

## WESTERLY, R.I.

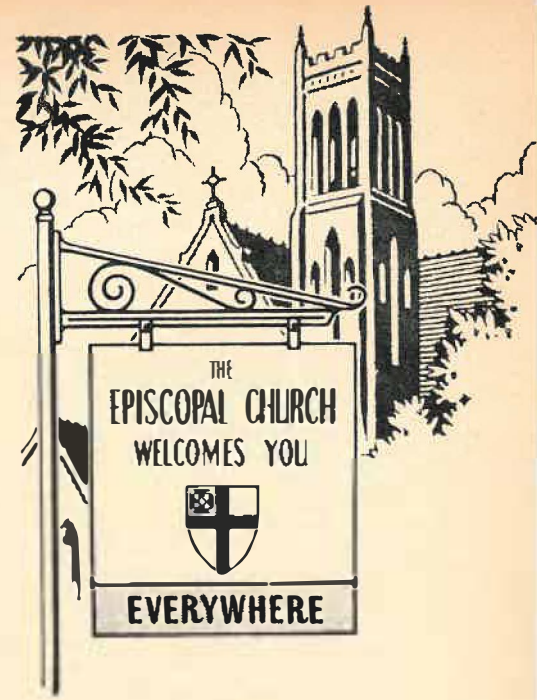
**CHRIST CHURCH** 7 Elm St.  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## CHARLESTON, S.C.

**ST. PHILIP'S** 142 Church St.  
The Rev. Canon Samuel T. Cobb, r  
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

## DALLAS, TEX.

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



## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## 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; Daily as announced

## STAUNTON, VA.

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

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Loyer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



ST. JOHN'S CHURCH, TUCKAHOE  
YONKERS, N.Y.