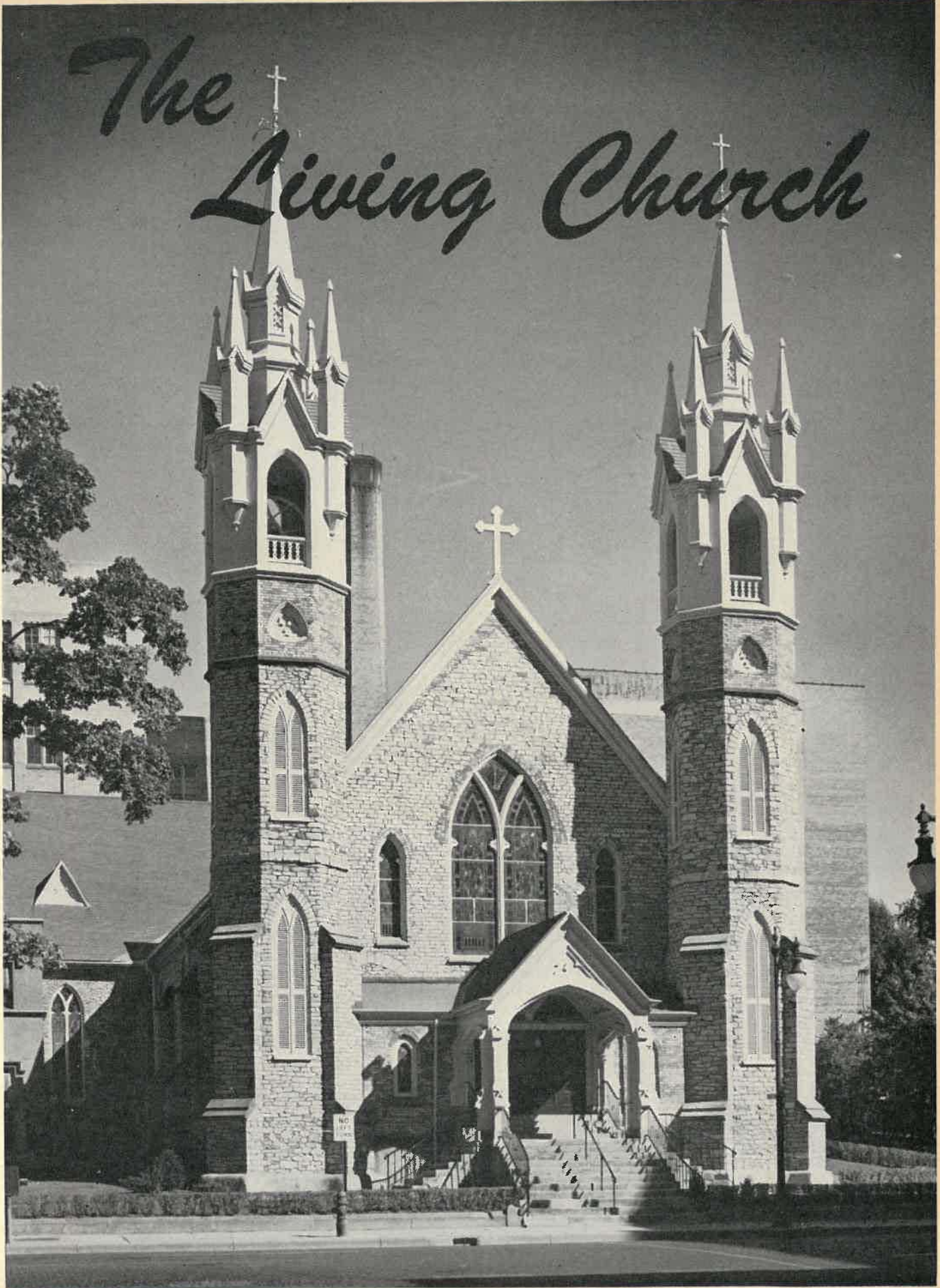


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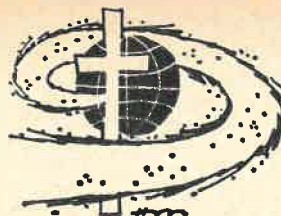
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Around



& About

With the Editor

Notes to the Overworld

TO *Hilaire Belloc*: In *The Cruise of the Nona* you wrote: "There was one man upon the deck, smoking a pipe and keeping his mind empty, as is the duty of all mortals in such few intervals of leisure as heaven affords us." You are everlastingly right about that duty of empty-mindedness. Before a mind can receive knowledge or information it must open up, and to open up is to empty out for the moment. Solomon could well have touched on this in Ecclesiastes 3, saying something like: "There is a time to occupy the mind, and a time to empty the mind." Your sailor, blessed was he, knew this, and dutifully observed both times. Some people used to criticize President Eisenhower for the time he spent on the golf course. They were either malicious, or ignorant of the fundamental law of mental respiration which your sailor had mastered. I am all for statesmen who spend some of their time just wasting it. Such men are much less likely to think their way to Ultimate Solutions for the rest of us. Well did Christopher Morley say of the pre-World War One Germans that the most damning argument against them was that they were not lazy enough. There was grim truth in what Hamlet said to Polonius after killing him: "Thou find'st to be too busy is some danger." It always is.

To Thomas Carlyle:

"If Jesus Christ were to come today, people would not even crucify him," you mused. "They would ask him to dinner, and hear what he had to say, and make fun of it." I wonder. The question is often discussed today. Should we psychoanalyze him, pop him into jail, or what? Perhaps some would be amused by him, but I find this the least plausible possibility. I think the dominant reactions to him would be hatred, adoration, and bewilderment; I won't guess in what order. This is how it was at his First Coming; there is no hint in the gospels that anybody made fun of him. You knew your Victorian contemporaries as I do not, but I doubt that the reaction to Jesus in any age would be much different from what it was in first-century Palestine. I suspect that William Hazlitt comes closest to the truth in his famous passage in the essay *Of Persons One Would Wish to Have Seen*: "There is only one person I can ever think of after this," continued H—; but without mentioning a name that once put on a semblance of mortality. 'If Shakespeare

was to come into the room, we should all rise up to meet him; but if that person was to come into it, we should all fall down and try to kiss the hem of his garment!' As a lady present seemed now to get uneasy at the turn the conversation had taken, we rose up to go."

Since Mr. Nixon's visit to China and the inauguration of the new era we must chuck all our old bad China jokes and polish up the old good ones. (All jokes are old, lest you've forgotten or hadn't known.) Because I want to be a good world citizen I will no longer tell my favorite old bad China joke, but—what the heck—one more telling won't hurt. It's the difference between an optimist and a pessimist: "The optimist is having his children learn Russian, the pessimist is having his learn Chinese."

Dennis Bloodworth, in the best popular introduction to the Chinese that I know (*The Chinese Looking Glass*, Farrar Straus, Giroux), tells an old good China joke thus:

"At a distinguished public dinner in London . . . an elderly clubman was disconcerted to find himself seated next to a silent Chinese. Wanting to be courteous, however, he leaned toward him and asked, tentatively, 'Likee soupee?' The Chinese looked at him briefly, nodded, but said nothing, and conversation lapsed. However, it appeared that the Chinese was a foreign guest of some note, for as coffee was served he was called upon to say a few words. He rose, bowed, and made a fifteen-minute speech in impeccable English about the sociological significance of the European Common Market. Amid polite surprise he then sat down, turned to his abashed English neighbor, and, after the briefest of pauses, asked softly: 'Likee speechee?'"

"Adam was but human—this explains it all. He did not want the apple for the apple's sake, he wanted it only because it was forbidden. The mistake was in not forbidding the serpent; then he would have eaten the serpent." (*Mark Twain*.)

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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The Living Church

Letters to the Editor

Protest Masses

The editorial, Protest Masses—An Abuse [TLC, Apr. 30] uses a line of reasoning that just does not make sense.

You maintain that many conscientious Christians who hold a different view on the issues involved see such Masses as a proclamation that God is on one side. No doubt, then, you would be willing to extend this line of thought to include celebrating the Eucharist on the battlefields of Vietnam. As a faithful Christian who questions the morality of this war, I see more of God's truth with the North Vietnamese. If, as you maintain, the Eucharist implies where God really is, then we should also proscribe battlefield Masses for our soldiers. Consistency would seem to demand such a policy, although I, for one, would regret it very much if the Eucharist were denied anybody for such specious reasons.

As opposed to you, I see such Eucharists, whether in Harrisburg or the Pentagon or on the battlefields of Vietnam, as an affirmation by those involved as to who they are and where the ultimate roots of their actions lie. As such, these Masses are a challenge to all faithful Christians to re-examine the Gospel message as it relates to the real issues of today.

If people respond to such Masses in the way you suggest, then the problem lies with them, and not the participants. Such people (TLC included) should be encouraged to see such Masses in terms of what the participants are saying about themselves, about what their faith in God is calling them to do, and therefore any observers are challenged to rethink their own opposing position. God's truth may well lie in between the two poles.

Finally, I would maintain that the Lord's Supper is too big, too powerful, to be used by anybody for their own temporal ends. You suggest that this is a lesson that protestors need to learn. I would suggest that is a lesson that the church at large also needs to learn.

NATHANIEL W. PIERCE

Seminarian of the Church Divinity School
Berkeley, Calif.

I wholeheartedly agree with the editorial on Protest Masses. A few additional points suggest themselves:

1. The Eucharist is primarily to manifest the Lord's death, as regards its evangelistic relationship to the non-believer. This death resulted from the repudiation of the bond of love which God extended as the link

between men and himself and one another. Since *all* have sinned, the Eucharist can never be used as a star witness in a trial of views. The Lord, whose broken body (us) we offer during the synaxis, said at one time "I judge no one" *i.e.*, "I don't merely take sides in any earthly dispute."

2. It would have been more consistent for the bishops to conduct their Eucharist outside one of the chambers of the nation's Capitol. For the laws concerning the raising of armies and the defending of the country originate there.

3. The arrest of the demonstrators was intended to guarantee the more objective reception of the case of the defense and of the government on the part of the jury. Did not this thought perhaps escape the worshippers?

I'm afraid that if the points you have raised are not duly heeded, or at least considered, it will be only a step before the burnt ashes of draft cards become part of the offertory procession (if they haven't already) in a future Mass. May the holy "roarings" of blessed Mark ever keep you in mind of the victory of our King over that other lion whose bite has become merely a bark through the preaching of the good news! Alleluia!

GILBERT PRENTISS

Boston

Speaking in Tongues

Nothing could have been more timely or welcome, as far as I am concerned, than Bp. Stewart's article, *Speaking in Tongues* [TLC, Apr. 23]. I have currently been trying to give some counsel and advice on this very subject, and he said everything I wanted to say, but so much better! I had read Dennis Bennett's *Nine O'Clock in the Morning* with great apprehension. Any spirit which splits a congregation and wrecks a parish cannot be the Spirit of God.

As a footnote to Bp. Stewart's remarks, I just this day came across these thoughts of C. S. Lewis in a book which I am using for my daily meditations—and perhaps not simply "by coincidence." He writes:

"Accept these sensations with thankfulness as birthday cards from God, but remember that they are only greetings, not the real gift. . . . The real thing is the gift of the Holy Spirit which can't usually be—perhaps not ever—experienced as a sensation or emotion. The sensations are merely the response of your nervous system. Don't depend on them. Otherwise when they go and you are once more emotionally flat (as you certainly will be quite soon), you might think that the real thing had gone too. But it won't. It will be there when you can't feel it. May even be most operative when you can feel it least."

(The Rev.) GEORGE RAYMOND KEMP
Rector of the Church of the Resurrection
Kew Gardens, N.Y.

I want to respond to Bp. Stewart's article. I regret the bishop had so little to say positively about the renewal that can take place within the church through the charismatic movement when it has sound leadership

The Cover

Pictured on this week's cover is Saint Mark's Church, Grand Rapids, Mich. Located at 134 N. Division Ave. in Grand Rapids, St. Mark's is one of the largest congregations in the Diocese of Western Michigan. Details on summer church services in the parish will be found on page 15 of this issue.

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from the bishop's throne down into the parish vestry.

The bishop implies that the movement is new. The first recorded instance was ten days after Jesus ascended into heaven. Nor is the term "baptism with the Holy Spirit" a 20th-century invention. Each evangelist records John the Baptist as witnessing to Jesus's ministry as being the one who would "baptize with the Holy Spirit." Our Lord used the term to the disciples just prior to his ascension, and told them to expect this. Scripture seems to exalt Jesus as having two unique ministries. Primarily he is our savior. But the record of John Baptist's witness states that he has a special "baptism" for believers. The early church records in Acts would lead us to believe that this empowerment of the Holy Spirit was expected to be part of every Christian's experience. John Baptist realized and wanted Jesus's baptism, according to Matthew. And so have a host of others through the centuries come to realize the shallowness in their lives without the power of the Holy Spirit.

I am not saying this is the only ministry of the Spirit. He cannot be so limited. However, I would pray that the bishop and other church leaders would be more careful as to the logic used in renouncing "pentecostalism" when it does not apply to other matters. Prayer Book revision and GCSP have contributed their share of division, but that seems to be all right because our theology is not so threatened by these. And to the contrary, I find that people who have experienced this "phenomenon" are not detracted from but are led into a deeper appreciation of worship, study of the Word, and transmission of the faith of Jesus Christ.

I pray in tongues. I find this language of prayer extremely beneficial when I have exhausted my English language in praising God or praying as an intercessor. I am not ashamed of it because tongue-speakers include the Virgin Mary, Peter, Paul, and many others of notable character. I find no reason to boast of this fact because the important thing is not my language of prayer but that I am willing to allow him who gives us life to work through me, that Jesus may be glorified.

(The Rev.) PHILIP E. WEEKS
Rector of Church of the Holy Comforter
Miami, Fla.

The Lord's Prayer

About the wording of the Lord's Prayer, some 75 years ago I found the "lead us not into temptation" rather disturbing. Then I went to Cuba and learned the services in Spanish with the translation ("from the original Greek and Hebrew texts" according to the flyleaf of the Bible), "*no nos deje caer en tentación*"—"do not let us fall into temptation"—which seemed more fitting to me. The Spanish also uses "debts" and "debtors" rather than the cumbersome "trespass," etc. But, "put us not to the test" (if that's the new version) can mean anything — no trials or tribulations, on tests of character, even no trial liturgies.

This is change for change's sake, apparently. "Den of thieves" into "robbers' cave" takes a piece of idiomatic and long-tried English and replaces it with a flat expression that means the same thing. Possibly a translation into baby-talk will come next.

GEORGE P. MEADE
New Orleans, La.

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THE KALENDAR

June

4. Pentecost II
5. Boniface, B.M.
9. Columba, Abt.
10. Ephrem of Edessa, D.
11. Pentecost III

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The Living Church

June 4, 1972
Pentecost II

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THEOLOGICAL EDUCATION

GBEC Reports on GOE

The Episcopal Church's general board of examining chaplains (GBEC) has released a report on the results of the first general ordination examination (GOE) given to 192 men and women earlier this year. This was the first such general testing program for the church.

Authorized by the 1970 General Convention, GBEC was charged with preparing a general ordination examination in the seven fields of study listed in Title III, Canon 5, Section 1 (a). The board chose to develop a form of examination, "situational in character and open-book in its administration." From the candidates' responses to the three-part examination the chaplains "hoped not only to ascertain their competence in the seven fields of study, but also to prepare profiles of the candidates' strengths and weaknesses on which plans for their future development in ministry could be built."

Thus, the examining chaplains "might be able not only to prepare the certificates required by canon but also to put into the hands of candidates, bishops, and commission on ministry, an instrument of significant future importance."

The first GOE was given over a period of six days to candidates designated by their bishops. The completed papers were duplicated and sent to readers—two readers for each set of answers, and five or six sets for each reader. After evaluations were made and the examining chaplains conferred over the results, canonical certificates were prepared. In addition, the evaluations were duplicated and mailed together with the candidates' answers to the candidates, bishops, and commissions on ministry.

Canonical certificates were sent either to the seminary deans and bishops directly or were referred to the dioceses for further consideration.

Most of those taking that first examination were senior seminarians. Five of them were members of one or the other of two control groups—a pair of recently ordained clergymen and a trio of non-Episcopal senior seminarians. Five others were candidates from a diocese which elected to do its own evaluation. Thus, 187 candidates representing 59 dioceses took part in the process. The results:

(✓) 109 candidates satisfactory in all seven of the fields of study;

(✓) 24 satisfactory in six fields of study;

(✓) 17 satisfactory in five fields of study.

(✓) 37 presenting problems more difficult to evaluate.

In the majority of cases, the field not graded as satisfactory was left ungraded because the answers did not show enough proficiency to warrant any grade. It is assumed that further exploration in the field, perhaps in oral form, would be supplied by diocesan authorities in later interviews.

There were 16 instances in which answers failed to reveal satisfactory capability in any of the prescribed fields of study.

The board of chaplains has indicated that this does not mean those particular candidates failed. It does mean that they were not able to respond adequately to this particular form of examination. In a number of instances, candidates with good academic records and proved sensitivity and skill responded poorly to the GOE.

Because of the anonymity of the process, the examining chaplains do not feel that the GOE alone should play a decisive part in determining a candidate's readiness for ordination.

Seventy-two readers were used for evaluating the papers—21 teachers (8 from seminaries, 13 from colleges and universities); 17 parish priests; 9 priests in specialized ministries; 2 diocesan bishops; 17 lay persons; and 6 members of GBEC.

The response to the first national ordination examination has been mixed—but "encouraging," even though students from one seminary unanimously disapproved of both the process and the type of presentation.

The House of Bishops will receive a GBEC report at its meeting in October.

According to Title III, Canon 7, Section 1, the membership of GBEC must have three bishops, six presbyters with pastoral cures, six members of seminary faculties or of other educational institutions, and six lay people.

The next general examination is scheduled for Jan. 29-Feb. 3, and will follow "broadly" the pattern of the original testing.

NEW YORK

Diocese Changes Hands

The Rt. Rev. Paul Moore, Jr., became the 13th Bishop of New York, when he succeeded the Rt. Rev. Horace W. B.

Donegan, 72, who retired last month. Formal installation will be held in September.

The scion of a wealthy family, Bp. Moore's early ministry was in Jersey City, N.J. He was dean and rector of Christ Church Cathedral, Indianapolis, when he was elected Suffragan Bishop of Washington, a post he held from 1964 through 70. He became Bishop Coadjutor of New York in 1970.

The Diocese of New York has over 200 congregations, 350 active clergymen, and 155,000 baptized members. Like some other jurisdictions, it has problems. A steady income of about \$17 million annually has been hit by inflation, and there is a view held by some that the diocese has too many churches in areas having too few Episcopalians.

Bp. Moore is a long-time civil-rights advocate, a man noted for meeting problems head-on.

WESTERN MASSACHUSETTS

Episcopal, RC Parishes Have Covenant

Trinity Church and St. Mary's Roman Catholic Church, both in Milford, Mass., have a covenant, which is not an act of merger but an agreement indicating a willingness to move in the direction of organic union.

The goal is eventual intercommunion, not political absorption into one or the other or into a new structure. The desire is for a shared ministry, for preaching and teaching together as Christians who are like-minded on essential matters, and for receiving communion together.

Beginning a year ago, the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, and the Most Rev. Bernard J. Flanagan, Roman Catholic Bishop of Worcester, began to pair selected

THINGS TO COME

July

3-7: Community of St. Mary retreat for men and women, Evergreen Conference, Evergreen Colo.

10-21: Christian Family Conference, Evergreen Conference, Evergreen, Colo.

31-August 5: Church Music Schools, first session, Evergreen Conference, Evergreen, Colo.

August

7-19: Church Music Schools, second session, Evergreen Conference.

parishes in Worcester County and to encourage the members in developing common bonds along the lines of a covenant-prayer relationship.

Recently the two Milford parishes held a service in Trinity Church to make their covenant with each other. This act includes public prayers at principal Sunday services for the clergy and people of the sister parish and for reunion of the Anglican and Roman Catholic Communions.

ORGANIZATIONS

RC Church Hit in Advertisement on Abortion

A half-page ad in a *New York Times* edition urged supporters of legalized abortion to "save your right to abortion."

"The Roman Catholic Church—the most powerful tax-deductible lobby in history—has pressured Governor Rockefeller and many legislators to the point of destroying the 1970 abortion law," said the ad placed by the National Association for Repeal of Abortion Laws. The ad also cited 34 organizations which support legalized abortion, 14 of them being religious groups.

Attention was called to a proposed amendment now before the New York State Legislature, which would restrict legal abortions to the 16th week of pregnancy instead of the 24th week as allowed under the 1970 law.

"The 16-week compromise is a bad law, threatening the health of the women," the ad said. "Since there is no safe, efficient abortion procedure between the 12th and 16th week of pregnancy, a 16th-week law is really a 12-week law—and will force over 40,000 women a year back to the hacks of butchers of under-world abortion."

SOUTH AFRICA

Staging of "Godspell" Rejected

Stephen Schwartz, composer-lyricist of the musical, "Godspell," has rejected the request of Bob Courtney, a theatrical agent in South Africa, to stage the show in that country.

Mr. Schwartz replied to the overture, stating that a play dealing with the love-thy-neighbor-as-thyself teaching of Christ could not be produced with a segregated cast and before segregated audiences, "without the basest sort of hypocrisy.

"I believe that only when the people of South Africa awaken to the fact that their policy of *apartheid* is as destructive to them as to their victims will there begin to be any significant progress toward an ethical society in that country."

Acknowledging Mr. Schwartz's sincerity, the South African appealed his de-

cision, citing another of Christ's teachings: "To deprive the peoples of this country of the fresh impact of the Christian message on the ground that they are not worthy of receiving it, does seem, forgive me, rather like a denial of the Good Samaritan story." He stated his "firm belief" that if Christ were involved in the situation he would "be here" (South Africa).

Mr. Schwartz rejected the plea, suggesting that if the Gospel had failed to reach white South Africa by this time, "one American musical comedy is not going to make much of a dent in anyone's thinking." He also said he considered that a denial of a business opportunity would be "more influential than moral guidance. Cogent argument," he concluded, can always be found for "compromising principles."

The denial of permission by Mr. Schwartz, however, does not insure that "Godspell" will not be seen in South Africa, since that country's copyright laws do not fully protect a foreign author's work. Mr. Schwartz said he is convinced, however, that a production of "Godspell" without his assistance would fail.

Mr. Courtney wrote that he has no intention of "pirating" the show.

CHURCH MUSIC

English Choir Tours US

The University Church Choir of the University of London finished a tour in the U.S. with performances of the Bloomsbury Mass by Ian Hall at St. John's, Lafayette Square, Washington, D.C., and St. Andrew's Church, College Park, Md.

Mr. Hall, director of the choir, presented a check for 100 pounds sterling to Mrs. Coretta King, for the Martin Luther King, Jr. Center for Social Change, during the College Park visit. The money had been raised in England at a benefit choir performance in memory of Dr. King. Additional money for the center was raised during the choir's U.S. tour.

The tour was brought to this country under the direction of the Rev. Peter Delaney, resident Anglican chaplain at the University of London.

WOMEN

Dr. Wedel: Men Do Not Trust Women with Power

Women have been denied ordination in many Christian bodies because men do not trust them with power, Dr. Cynthia Wedel, president of the National Council of Churches, told an audience at St. John's University, Collegeville, Minn. "In the church, sadly, power and ordination go together," she said.

She also stated that there are no solid theological or biblical reasons for refusing to ordain women. She criticized Anglican, Roman Catholic, and Orthodox Churches for using each other as an excuse for not ordaining women by saying "something along these lines: It is an ecumenical matter; we don't dare ordain women unless the others do so." Some women who don't want to be ordained do want ordination for other women, she said.

The NCC president also said able women are turned away from the church, which she described as "the last bastion of male dominance and prejudice."

GOVERNMENT

Lawyer Suggests Impeaching the President

William Stringfellow, an attorney and churchman, said that there is "no relief" from the Indo-China war in verbal dissent, non-violent protest, or in "weeping and wailing." He also said, in identical addresses to Unitarian and Episcopal congregations in Providence, R.I., that the only recourse is to "impeach the President."

"Impeachment is an extraordinary remedy appropriate to the extraordinary circumstances in which Americans now live," he said.

Dr. Stringfellow was one of two persons originally charged with having illegally harbored the Rev. Daniel Berrigan when the priest was a fugitive from federal authorities in 1970. The charges were later dropped.

According to Dr. Stringfellow, all types of protests against the war to date have failed. He said something more must now be tried, namely impeaching the President.

He said he knows the President is not the source of the current U.S. "crisis." But he insisted that there must be "repudiation" of the approach to government represented by the Nixon Administration.

The crisis arises, he stated, because America faces the threat of "technological totalitarianism" and must find new ways of dealing with problems.

He declared that President Nixon has "verified his intransigence ruthlessly" by continuing and "enlarging" the war, "defying" Congress, "dishonoring" Vietnam veterans, and by "deliberately deceiving the people and failing the Presidential oath."

Dr. Stringfellow said that if it is true that "this war has never been worth the sacrifice of a single human being, then each day that Richard Nixon remains in office is an abomination to the Lord."

Lobbying to Be Allowed for Churches

The Nixon Administration endorsed

the "basic objectives" of a bill that would allow public charities—including churches—to use a part of their funds to lobby without losing tax-exemption. Testimony on the measure indicated that the Administration would still impose considerable limitations.

The bill in question would allow privately supported charities to spend up to 20% of their annual disbursements for efforts to influence legislature. Under current tax laws, exempt groups may devote "no substantial part" of their activities to lobbying.

It did not seem likely that the Administration would go as far as the National Council of Churches has asked in removing restrictions on the attempts of churches and charities to influence legislation.

Edwin S. Cohen, Assistant Secretary of the Treasury for Tax Policy, who testified before the House Ways and Means Committee, said there are 750,000 organizations on file as tax-exempt charities and that several hundred thousand others have probably never sought an official ruling but are also exempt.

Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church, told the House Ways and Means Committee, "It is not the province of government to define . . . the purpose of churches, nor how they shall serve these purposes, nor how much of that service may be applied to legislative issues, nor to what public the churches' efforts . . . must be directed."

He also said that the NCC believes any attempt through the tax code to restrict church efforts to influence legislation would be unconstitutional.

CHURCH OF ENGLAND

Commission Works on Marriage Service

The Liturgical Commission of the Church of England is considering a change in the marriage service that would de-emphasize "the procreation of children" as the first stated cause "for which matrimony was ordained."

The commission is engaged in drafting a new form of the service in which the aims of matrimony are incorporated in prayers asking for the gift of children, mutual help, and comfort.

A growing consensus holds that couples should no longer be told that their first duty is to procreate children, although there is agreement that references to the begetting of offspring should not be omitted from the service.

The present form of the marriage service in the Prayer Book begins with an address by the officiating clergyman to the bride and groom, which states that marriage was ordained for:

"1. The procreation of children. To be brought up in the fear and nurture of God;

NEWS in BRIEF

■ The General Synod of New Zealand voted overwhelmingly for a resolution opposing a proposed 1973 tour of the nation by a rugby team from South Africa, because of that country's *apartheid* policy. The measure was proposed by the Rt. Rev. Paul Reeves, Bishop of Waiapu, who is part Maori, and backed by Canon Rumu H. Rangiihu, a Maori.

■ The board of trustees of General Seminary, meeting in special session, elected the Rt. Rev. Stephen F. Bayne, Jr., dean of the seminary to serve until his retirement next year. The bishop has been acting dean since February. At the same meeting the Rt. Rev. Harvey Butterfield of Vermont was elected chairman of the board to succeed the Rt. Rev. Horace W. B. Donegan, who has retired.

■ At least 26 names have been suggested for consideration in preparation for the September election of a Bishop Coadjutor of Los Angeles, who will succeed the Rt. Rev. Francis Eric Bloy, who plans to

retire next year. The nominating committee has stated that it will not consider anyone for the slate who has not indicated in writing that he is willing to allow his name to stand.

■ A competition to select original anthems for publication is being sponsored by the Bishop's Advisory Commission on Church Music of the Diocese of Chicago. The anthems should be suitable for a Christian worship service, and may be vocal with organ accompaniment, with instrumental accompaniment, folk-rock, or a *cappella*. Four prizes will be awarded irrespective of these types, \$300, \$200, and two \$50 awards. The music should be of high quality but only moderate difficulty. Manuscripts must be received by Dec. 1, 1972, to be eligible. The name and address of the composer should accompany the manuscript, but not be written on the music. Entries should be sent to Dr. Russell E. Durning, 311 W. Alden, DeKalb, Ill. 60115.

2. A remedy against sin, and to avoid fornication;

3. Mutual society, help, and comfort in prosperity and adversity."

In a recent discussion on this matter in the House of Lords, the Rt. Rev. Ronald Williams, Bishop of Leicester, said he would welcome changes in the service:

"I have sometimes felt embarrassed when standing in front of a couple I am about to marry and being called on to say to them that the primary purpose of marriage is the procreation of children. I feel that while this is an inescapable aspect of marriage, it is not the primary purpose which has brought each separate couple together. Having children and a family is part of their hope for the future, but they are being married because they have fallen in love and want to live together. Having children is part and parcel of marriage," he added, "but it is not the only reason for marriage."

PASTORAL THEOLOGY

"Clergymen Make Poor Marriage Counselors"

Priests, ministers, and rabbis perform marriages and are later asked to counsel troubled couples. Yet clergymen often make poor marriage counselors, precisely because they are "religious" men.

This was the viewpoint of a psychiatrist and part-time seminary student in an address before the annual conference of Family and Children's Services, the leading community social-work and guidance agency in St. Louis.

Because of their background and train-

ing, clergymen are "nearly helpless when called upon to give aid to a truly religious marriage," Dr. George Benson said. The speaker, an assistant professor of clinical psychiatry at St. Louis University, said his experience in psychiatric therapy produced two bases for his opinion:

"First, most families a clergyman knows and most marriages he performs are with persons who are religious in ceremony only. They are members of an ecclesiastical country club that does out preoccupying ceremony and comforting preachments in return for dues paid.

"Secondly, what the average man of God seems to expect of himself—as well as the marriages and families for which he is responsible—is pureed goodness."

Dr. Benson, a lay reader, studies at the St. Louis University School of Divinity. However, his program is not principally designed toward a degree but to secure insights which theology can shed on psychiatry, he explained.

In working with his patients, he said, a difficult self-concept "is the pre-emptive need to be good. And yet, this is by far the predominant reaction of religious people to their religion. Like the Pharisees, many Christians today still cling to the restricting notion that what God wants is not them as they are and may become, but only what they can appear to be."

Once an act or a thought is conceptualized in righteous terms, "it is beyond question by the religious person," he said. As an example, Dr. Benson cited the "good Christian mother" who is faced with a rampaging young child in need of discipline. The parent, instead, provides

soft-spoken declarations of love and interest. "She is so impressed with the essential kindness and patience of her behavior, that getting her to examine what she really felt is out of the question."

He declared, further, that "nothing is more undoing than love to a 'good' religious family. Nothing makes them more weary, suspicious, and just plain scared than the prospect of actually getting the acceptance they say they already have."

Dr. Benson's address contained material from his new book, *Then Joy Broke Forth*.

AMERICAN INDIANS

Church a Major Enemy Says Activist

Clyde Bellecourt, associate national director of the American Indian Movement (AIM) charged that the church has been one of the "three main enemies" of the American Indian in his struggle for social and economic advancement.

Speaking in Omaha during National American Indian Heritage Week, he said the other two "enemies" are the educational system and the Bureau of Indian Affairs.

Mr. Bellecourt, a Chippewa, who has advised the National Council of Churches and other religious bodies on Indian matters, said, "We are not against the concept of Christianity, but we are against the way it has been used against the Indian people." He added that "Christianity was taught to the Indian by persons who broke all Ten Commandments."

He stated that "Indians had and still have today a culture based on sharing and compassion which is practiced seven days a week. We didn't have to set aside a Sabbath."

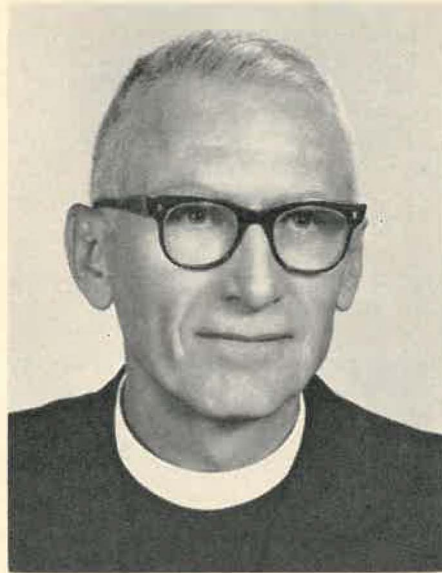
Acknowledging that churches have become increasingly active in the social-welfare field, he said that so far as Indian needs are concerned, it should be a matter of "telling them what we need and giving assurance of our cooperation."

Commenting on the educational system in the U.S., Mr. Bellecourt asserted that until a "proper understanding" of the culture and character of the American Indian is fostered in the schools, "we cannot expect to work together in a constructive manner to remedy injustices."

He said Indians will never be satisfied with the Bureau of Indian Affairs "until it is completely controlled by Indians. We hope to close down the area offices and turn them into Indian service centers. There is no reason why the tribes can't have direct contact with the office in Washington, and much unnecessary expense and red tape be done away with."

Robert Burnette, an Indian attorney, also spoke at the observance. He said that the Indian "wants to control his destiny and is sick and tired of being a showpiece or tourist attraction."

CONVENTIONS



NEBRASKA'S BISHOP RAUSCHER
Joy in those who remain faithful

Nebraska

St. Stephen's Church, Grand Island, was filled with people attending the 105th annual council and the last for their bishop, the Rt. Rev. Russell T. Rauscher, before he was to retire June 1.

Bp. Rauscher told the congregation that "the most heartbreaking thing for me in these 11 years in the episcopate is the fact that many have separated themselves from membership in the church because we are developing a deeper social conscience and involvement in social action."

The heartbreak has been offset, the bishop said, by the joy and thanksgiving of those "faithful people who although in disagreement with many parts of the social involvement remain loyal to the church. This loyalty," he added, "is the mark of a mature Christian."

Tensions of previous years were not apparent at this year's council presided over by Bp. Rauscher and his successor, the Rt. Rev. Robert P. Varley. Many considered this an interim council between the two administrations.

Much debate centered around two resolutions which would have instructed deputies to General Convention to vote against any measure for proportional representation in that body's House of Deputies and to vote for the continuance of the unit system of voting for that same body. Both resolutions passed when the word, "instruct" was changed to "request."

The 1972 and 1973 budgets were adopted without any changes. Figures for 1972 show \$96,623 for assessments (understated by \$77 due to an error in official preparation) and \$185,437 for

quotas (also understated by \$143 due to an error in preparation). Acceptance of the quotas by congregations is \$148,193.-50 for the current year.

In joint session, council and the Episcopal Church Women heard the Rev. David R. Cochrane, director of the Dakota Leadership Program, speak on the meaning of ministry in the mission of the church today.

Guest speaker at the council dinner, which honored Bp. Rauscher and his wife, was the Rt. Rev. Harold Jones, Suffragan Bishop of South Dakota.

Northwest Texas

Speaking to delegates attending the 14th annual council of the Diocese of Northwest Texas, the Rt. Rev. Willis R. Henton called for an especially close relationship with the proposed new Diocese of North Mexico [TLC, Mar. 12]. He also asked for the purchase of land for a camp near Monterrey to serve as a meeting and training site for the North Mexico jurisdiction. This council was Bp. Henton's first as diocesan.

In business sessions, delegates adopted a resolution concerning a constitutional change making it possible for women to be elected as delegates to future diocesan councils and to General Convention.

A budget of \$277,172 was accepted and a separate amount of \$9,000 was designated for the summer MRI program which will include buying land for the Mexican camp site.

A memorial to General Convention from St. Peter's Church, Amarillo, was presented to council and with only a slight change it was adopted. The memorial asks that two days of undivided



BISHOP HENTON OF NW TEXAS
A relationship with North Mexico urged

attention be given by General Convention to any final action on revision of the Book of Common Prayer. The "two-days" time span was changed to "suitable time."

Bp. Henton was installed as diocesan during the first part of the council sessions [TLC, May 21]. Both the installation and council were held in the new Abilene Civic Center.

Alaska

Four men were ordained deacons during the second annual convention of the Diocese of Alaska held in Anchorage—Clinton Swan, an Athabascan Indian from Kivalina; Paul Tritt, son of the first Eskimo deacon who was later ordained to the priesthood; Herbert Kinneveauk, known as the best polar bear hunter in the state; and Patrick Attunana of Point Hope. Officiating was the Rt. Rev. William J. Gordon, Jr., who has been Bishop of Alaska since 1948.

In his charge to the diocese, Bp. Gordon praised the Native Claims Act passed by Congress. He had supported the bill, endorsed by Congress late last year. The act, which has also been praised by the Alaska Christian Conference, gives 40 million acres of land and \$962.5 million in cash to Eskimos, Indians, and Aleuts.

The diocese, which has 7,000 baptized members, is seeking clergy from among the native population as well as the white.

Guest speaker at the convention was Kent FitzGerald, a member of the Committee on Indian Work of the Executive Council. He contrasted the life style of Alaskan natives with that of the Anglo-Saxon world in an attempt to show the feelings of isolation and perplexity Indians and Eskimos often have in modern cities.

Another difference, Mr. FitzGerald said, is that native peoples put greater value on listening than on talking. "The native people have much to teach you about life and about values of what God has given us and each other," he stated. "Indian people are deeply religious, spiritual, and always mindful of the Creator of the universe and man."

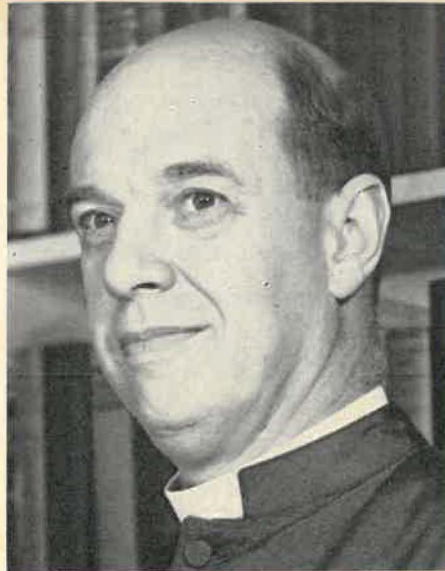
After some discussion, delegates voted to experiment with a standing committee to replace a diocesan executive committee.

Amnesty for draft resisters was the subject of a resolution which was withdrawn after sponsors said amendments had completely changed the original intent of the measure.

A proposal condemning political aggression against "minority groups" and and "dissenting viewpoints unpopular with those in power," was tabled.

West Missouri

Most delegates and visitors attending the 83rd annual convention of the Dio-



WEST MISSOURI'S BISHOP WELLES
His last convention as diocesan

cese of West Missouri were surprised to hear the Rt. Rev. Edward R. Welles, diocesan since 1950 announce his retirement for the end of this year. He said he is simply tired.

He will be succeeded by the Rt. Rev. Arthur A. Vogel, Coadjutor of West Missouri, who knew of the move only shortly before the opening service at Grace and Holy Trinity Cathedral, Kansas City.

Taking part in the service was the Most Rev. Charles Helmsing, of the Diocese of Kansas City-St. Joseph, of the Roman Catholic Church.

Most of the convention business was routine in consideration and acceptance. The proposed 1973 mission budget was accepted in the amount of \$281,592, which is approximately the same as the proposed 1972 budget, which has had to be reduced by \$50,000 because of unaccepted assigned quotas. Included in the 1973 figure was \$73,542 for the national quota.

Delegates also accepted a companion relationship with the Diocese of Botswana in South Africa for 1973, '74, and '75.

In other actions, convention expressed "deepest hesitation" concerning the COCU plan of church union; and adopted a resolution calling for a study of "the medical choices facing Christians today," referring to "premature termination of life" (abortion) and the extension of life by extraordinary means.

Several resolutions were adopted giving thanks for Bp. Welles' ministry to



WEST MISSOURI'S BISHOP VOGEL
His first convention as coadjutor

clergy and laity alike over the many years of his ministry in the diocese.

West Virginia

Official representatives of the Diocese of West Virginia, meeting at Pipestone State Park, authorized an election of a bishop coadjutor. The election will be held next year. The action on the coadjutor came after the Rt. Rev. Wilburn C. Campbell, diocesan, made the request. The nominating committee is to be selected no later than July 1.

A unified budget of \$383,080 was adopted for 1973, the total representing an increase of almost \$30,000 over 1972. The diocesan quota to the national church is \$80,000, which was accepted in full, and the faith budget is \$10,000.

In other action, convention voiced its continuing support of MRI by asking each congregation to support the diocesan MRI division with funds. It also asked all congregations to make regular provision for continuing education for their clergy.

In preparation for the centennial in 1977, the convention approved a plan under which each congregation, each convocation, and the diocese covenant themselves into one or more specific objectives. These are to be offered to the 1973 convention; at the 1977 convention these covenants are to be redeemed in the presence of the assembled convention.

In his address, Bp. Campbell said that despite the fact that the State of West Virginia continues to lose in population strength and is losing more than any other region in southern Appalachia, the diocese has increased its missionary giving and increased in total communicant strength—confirmations, receptions, baptisms, and marriages.

Principal convention speaker was the Rt. Rev. Clarence E. Hobgood, Suffragan Bishop for the Armed Forces.



THE STATE OF THE CHURCH

FOR many years I used to preach a sermon every January on the state of the church. Not the condition of my own little parish, but the Episcopal Church at large, and sometimes it was ecumenical, including the Roman Catholics and the Methodists—the “Whole State of Christ’s Church.” I took up topical questions: Are we going to have women deputies to the General Convention? How are the missionaries doing in Japan? Can the church in Germany stand against Hitler? Do we need more churches in the inner city? Is reunion going forward with the Presbyterians? My congregations were not much interested in such sermons. They knew they came in January like the President’s state of the union message, and if they could guess what Sunday, there would be a distinct falling off in attendance that day.

Now all that is changed. People are extremely interested in church questions beyond their own parishes. Strangers at public lunches will ask you if psychoanalysts are taking the place of ministers. In a barber shop, someone asks if you have seen the latest *Playboy* magazine. It has a paid ad costing \$10,000, recruiting priests for the Roman Catholic Church. Can they get priests from *Playboy* readers? A patient in the hospital whispers, when the nurse has gone out of the room, “My nurse says she’s a Jesus freak, what’s that?”

The mass media have brought the church’s overall activities (especially, sensational ones) to wide public attention, and concerned Christians are faced with problems they never heard a generation ago. This is good, our sympathies have been stretched, our imaginations turpented. “That which cometh upon me daily,” wrote St. Paul, “the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?”

But let us consider three common questions. There are 33 of them but we’ll put the other 30 off until next January if they are still part of the state of the church. The first question is, what about people cancelling their pledges? Second, how do you like the trial liturgies? Third,

should the church be in politics? These questions are not unrelated.

THE first question, about church finances, is not only about individuals refusing to give to their parishes, but parishes not giving to their bishops and even bishops not giving to the national church. In some cases it is because of lowered income, but we are talking about not giving because of disagreement with the policy of the church. Mrs. Cynthia Wedel, president of the National Council of Churches, wrote that the basic reason for withholding money is that the leadership of the church has not worked hard enough at explaining its actions to the rest of the church. The Body of Christ is both priests and laity, so the priests *have* to explain to the laity. The famous dictum of the Roman Catholic Council of Trent in the 16th century—to some it is given to command, to others simply to obey—was never true of Protestantism. And since the Vatican II council, it is less and less true of Roman Catholicism. No Episcopal clergyman takes the title rector too seriously: it means ruler. In many Protestant churches, perhaps most, the minister’s tenure is renewed each year by vote at the annual parish meeting. In such cases, the minister *cannot* move without his people’s consent, reinforcing Dr. Wedel’s point. And if the leader cannot persuade, the people will not follow.

But, you say, Episcopalians never quarrel with their rectors. Well, rarely, and if they do there’s always a disagreeable row in the newspapers. We like to think we do things “decently and in order,” following St. Paul’s advice. We are more likely to stop going to church if we don’t like our clergyman or else we move to another parish. Old-fashioned Episcopalians give to their parish no matter *who* the priest is, and if they disagree with him, they simply stay away, but they never think of withdrawing support.

Now even that has changed; people belong enthusiastically to the church or they vehemently do *not* belong. They actively take a part in its life, and writing a check or not writing a check is one very obvious means. Paradoxically, the financial crunch may be evidence of a larger interest in the church. Because of it the clergy have to be sensitive to their people. “Who is weak, and I am not weak? who is offended, and I burn not?”

The basic point is a theological one; clergymen are ordained by the people as well as by their fellow clergy and bishops. It is required at an ordination or a consecration that there be read what are called the consents of lay people, and the bishop will ask if anyone in the congregation has any objection to the ordination of this man. And now there have been introduced into our liturgy some new vivid ways of expressing consent. The people all cheer and shout, “He is worthy, he is worthy.” All that is good because it makes crystal clear to everyone that the people have some say.

In colonial days, when the settlers came over in slow-sailing vessels, taking three or four months, the clergymen on board did not consider themselves clergymen while they were crossing the ocean. It was not until they settled in the new country in a parish some place like New Haven or Boston or Portland that they became clergymen again. They believed their holy orders depended on their congregation as well as on the bishop.

THE congregation at an ordination, yelling and throwing confetti, brings us to the second common question about the state of the church: What about these liturgical changes?

Some critics have maintained that many of the writers of trial liturgies have a tin ear when it comes to the sound of English, and in some cases they have a tinsel theology. All change is disturbing and the present ambitious effort to change so much so quickly, both here and in England, is bound to raise resentment. Through the centuries, through the millennia even, the worship of the church has altered, but always gradually, so it seems we are still doing what our remote ancestors did. This impression is important as a symbol of our unity through history:

*O God, our help in ages past,
Our hope for years to come.*

However, there have always been other Christians who feel strongly that the God of the ages requires us to worship always in new, ever-changing forms, that the minute the thing becomes stereotyped, it loses reality.

Basically, there have always been two ways to worship—a formal and an informal, through liturgy or spontaneously. These are almost glandular, rooted in

The Rev. C. Leslie Glenn, D.D., is sub-dean of the Cathedral of Sts. Peter and Paul in Washington, D.C.



By C. LESLIE GLENN

the dispositions of the human race. I knew a Baptist chaplain in Berlin, attached to headquarters immediately after the war, who would lead the service one Sunday in his uniform, next Sunday in a jungle uniform, then dress blues, then an academic gown, and once in a sport jacket and white flannels. And what he did each Sunday with the church service was equally novel. He told me that the minute you repeated yourself, insincerity crept in.

In contrast, the choir and clergy of the National Cathedral of Sts. Peter and Paul all look alike and all do the same thing during the liturgy every Sunday. Members of the choir may have different barbers, but they have the same tailor. The idea is to avoid the distracting question—where did the preacher ever get that necktie? And what's he going to do next—announce a hymn or pass the plate, or ask someone to sing a solo?

What I am saying seriously is that we ought not to confuse the slow essential alteration in the liturgy through the ages with giving it up altogether for free worship. We stand in a set pattern with Roman Catholics, Lutherans, and Greek Orthodox. This is the larger tradition of Christendom because it follows its Jewish ancestry. Go to the synagogue and you will see the rock whence we are hewn—dignity and a book. "I am that I am"—"The Lord is in his holy temple, let all the earth keep silence before him." Talk about archaic Elizabethan English . . . they say it in Hebrew! Even if the Roman Catholic Church abandons Latin, the Jews continue to use a language that is twice as old as Latin. Those Christians who prefer the new tongues of Pentecost when the disciples appeared to be drunk, stand in another tradition. It is an equally good one; it just does not happen to be ours. Episcopalians who prefer it become Pentecostals, and Pentecostals who draw closer to God by a liturgy will become Episcopalians. Still, our understanding and love cover these differences—"The care of *all* the churches. Who is weak, and I am not weak? who is offended, and I burn not?"

THIRD question: Should the church be in politics? This is not unrelated to the first two questions. Again, my answer is oversimple and in this case exasperating. The answer is yes and no.

Yes, the church should urge all its members to engage in politics and all the other work of the world. No, the church should not presume to give detailed guidance on military, diplomatic, and economic matters.

Every Christian has to be a Democrat or a Republican. If he refuses and if Governor Wallace forms a third party, he has to join that, or if Senator McCarthy forms a fourth party, he might join that. These are four choices. Or he could belong to the Prohibition Party or the Socialist or Communist Parties, although these last three are probably throw-away votes. But there are seven options and he must work for one of them. Not in the sense that he will condescend to vote next November providing it does not rain on election day or he's not playing golf. By work in politics I mean he must give money, and do some telephoning and neighborhood calling and

Three questions: What about cancelled pledges? How do you like the trial liturgies? Should the church be in politics?

attend rallies. There is no more important duty for Christians in these critical times than sharing in government.

Wise people say the United States faces serious threats to its safety and must increase its strength. Others say that there are no threats and that isolationism and unilateral disarmament are the wisest courses. Still others believe Fortress America is the only wisdom. Merely to name these complex alternatives shows the need for hard thought and work in the world of foreign policy. Tyrants can move fast because they don't have to ask anyone; democracies move slowly because they depend on the will of the people. Therefore, every voter has a large responsibility. As a worker, as a man of business, or lawyer, or teacher, he has further grave responsibilities because America could be destroyed socially and economically even if not militarily.

We Americans are descended from immigrants who played little part in the government of their old countries. They were disenfranchised people not respon-

sible for social order. It has been a slow process to get Americans stirred up to their civic duties. Hence the church must be in politics if it means teaching Christians their duty as citizens of a free country.

But the church has no wisdom to offer about specific courses except the one course of getting involved. Every church has attending it Democrats and Republicans, all seven of the political choices coming up next November, and the preacher may not presume to air his insight as to which of the seven is the wisest. He will vote and will contribute money to his candidate, but his political wisdom is no better than his judgment as to which dentist to go to, or what detergent to use, or which hospital is best, or how to invest your money. People who disagree violently over politics, medicine, education, and finance all meet at the same altar. The kiss of peace in the new liturgies is for reconciliation, not for amiability. When we shake hands, to pass the peace, it does *not* mean we are all happily alike in our opinions; it means that I may loathe your ideas, but I am a servant of Jesus Christ, as you are. I am your brother. "Who is weak, and I am not weak? who is offended, and I burn not?" As our Lord said on the night in which he was betrayed, drink ye *all* of it. Everyone drinks at this celebration this morning, whatever his politics, or his economics, or his ethnic origin.

And this brings me back to the brief moment I mentioned earlier while the nurse has left the hospital room, and there isn't much time to answer about Jesus freaks while she's out. But one hasty generalization would be that the kaleidoscopic ferment in the world today is about God. Offbeat religions often bring back to us the same startling sense of his presence that the Holy Communion gives. This is what the world longs for. When people say, let the church be the church, they mean, tell us about God and then we will go out into the city and do our duty. The people never liked my sermons on the state of the church because they drift off into organizations and movement and technicalities. And what is important is to give thanks and break the bread and then lift the cup and bless it and so draw closer to him who is the source of all things, Alpha and Omega, the beginning and the ending.

WHAT'S IN A NAME?

By ROY E. GREEN

“WHAT'S in a name?” Well, a good deal depends on the name, and in this case we want to speculate about two names, Pudens and Claudia, common enough in Roman circles we are told, but mentioned only once in the New Testament, and then in the briefest manner possible as among those who sent greetings to Timothy (II Tim. 4:21). Behind these two names there may be a fascinating tale, both in respect to the persons involved and as a graphic representation of what was going on among people of all ranks in the time of the apostles.

Strangely enough, the legend, as far as we are concerned (and let it be admitted that a good deal of surmise has to hold the few facts together) begins in the ancient town of Chichester on the South Coast of England; town, be it noted, not a city, in spite of the fact that it has a population of 20,000, a magnificent cathedral, and a bishop.

If you visit Chichester, after going in and out and round about the cathedral, walk down the street that runs alongside of it until you come to the 15th-century Butter Cross. The cliché is justified; you can't miss it! It stands 50 feet high, it has 8 arches, and it is covered with marvellous stone carving. Furthermore, it stands right where the roads laid out by the Romans, running north and south, east and west, cross each other.

Turn left at the Butter Cross and go about a hundred yards down the street; there, on the right, you will see the town hall, crowded in among other buildings, and with an arcaded porch that reaches out over the sidewalk. There, under the porch, you will see a rather ordinary looking marble tablet, bearing an inscrip-

tion, let into the brick wall of the town hall. On the other side of the entrance is a board carrying a brief history of the stone and a translation of the inscription. Reading this you discover that the commonplace-looking tablet is something extraordinary indeed.

The tablet was discovered in 1723 when workmen were digging for the foundations of the present town hall. It came from a temple built about the middle of the first century A.D. and at some future period, probably after the withdrawal of the Romans, was destroyed or fell into decay. By great good fortune this particular slab of marble was buried in the earth. Weather may erode inscriptions on marble but in the earth they are protected and so the lettering on this tablet remained clear through more than 17 centuries.

What the inscription says, translated, is this: “To Neptune and Minerva this temple is dedicated on behalf of the safety of the divine house on the authority of Tiberius Claudius Cogidubnus, King and Legate of Augustus in Britain, by the guild of shipwrights and its associate members, from their own contributions, the site being presented by Pudens, son of Pudentinus.” (In passing, we don't remember any modern labor unions dedicating temples or anything else on behalf of the dwellers in, say, the White House or Buckingham Palace.)

What about the two men whose names are given on the tablet? Tiberius Claudius Cogidubnus is easily identified, but his rather odd name arouses our curiosity. Cogidubnus was his British name; Tiberius Claudius was obviously Roman. That he had been allowed to assume it was a mark of Roman favor. Tiberius Claudius himself, incidentally, visited Britain just after the defeat of Caracatacus, who had been king before Cogidubnus gained that office. Pudens was a Roman soldier probably stationed there with the Roman troops who were there to see that Cogidubnus, the Legate of Augustus, governed according to Roman ideas of law and order.

It might be thought that under the circumstances relations between the two men would not be too comfortable, but Cogidubnus seemed to think well of the Romans, and Pudens may have respected the king as being an able man, but there is also the distinct possibility that Cogidubnus had a daughter and that might have had a bearing on the matter. Obviously, Pudens was not a soldier of inferior rank, since he was able to give the site for the temple.

The next we hear of Pudens he is back in Rome and married to one Claudia, a fair, blue-eyed beauty from Britain. This we learn from Martial, a famous poet of Rome in those days. But here a certain amount of surmise comes into our story. Pudens and Claudia were common names. But Martial's description of the couple

he writes about is fairly precise. Pudens was a soldier; Claudia fair, blue-eyed and from Britain. It seems fair to ask how many couples answering to that description were in Roman society at that time. Further, it should be noted that Cogidubnus, allowed to assume the name of Tiberius Claudius, would be proud of that distinction and would be almost certain to follow the Roman custom and give his daughter the feminine form of his own name. The fact that Martial mentions them in his poems is a guarantee of their standing in Rome. He was a famous poet, given, in his poems, to name-dropping, and a name-dropper of his standing would not bother with non-entities.

So we have a reasonably reliable picture of Pudens and Claudia as a dashing couple, he the soldier and she fair and beautiful with grace and charm (so says Martial) moving in the best circles, headliners in the society news of the day. How strangely different is the next mention of this couple. It is only a passing mention by St. Paul, but if he is referring to the Pudens and Claudia we have been talking about, how much it says—and how much it leaves unsaid.

The relevant passage is in the last chapter of the second letter of St. Paul to Timothy. St. Paul, after writing that most moving passage, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith,” ends his letter with greetings from friends: “Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.”

Was Pudens the Roman soldier who gave the site for the temple dedicated to Neptune and Minerva, and did Claudia grow up in the large and luxurious palace of King Cogidubnus? (The remains of such a palace were discovered in 1960 at Fishburne, near Chichester.) We cannot write QED. It cannot be proved that such was the case; but the possibilities, perhaps the probabilities, are there.

An early tradition in the church says that a son of Pudens and Claudia was one of the first to preach the Gospel of Jesus Christ in the area Cogidubnus had governed. Certain it is that the Gospel reached those shores very early indeed. At Bosham, just across the harbor from Chichester, is a lovely church, full of historic interest. A notice on its ancient door informs the visitor that here the Gospel was preached 200 years before St. Augustine reached Canterbury.

Of one thing we can be sure, the story outlined is true to what was happening everywhere in those apostolic times. All sorts of people, of high degree and low, with every kind of background, were being converted to faith in Christ. As some of the people of Thessalonica complained, the world was being turned upside down.

The Rev. Roy E. Green is a retired priest of the Diocese of Connecticut, who now makes his home in Bennington, Vt.

EDITORIALS

Nostalgia — or Aiglatson?

“AIGLATSON” looks great on a lapel button. It starts a dialogue and leads to rapport, and that is what (according to Martin Marty) buttons are for, in contrast to bumper stickers, whose function is largely to be a visual shout at someone with no possibility of a response. It takes a while to perceive that “aiglatson” is “nostalgia” spelled backwards, and just a while longer to see that it means a yearning for the future, hope against hope, an expectation that the best is yet to be, or at least can be.

The word was coined by Gabriel Fackre of Andover-Newton, whose book, *The Rainbow Sign*, is a good example of the speculative theology which is catching the attention of creative Christians. It is indeed “theology” and not simply the re-arrangement of programs that goes by the name of long-range planning. As such it responds to the Bible and traditional doctrine even more than to the secular challenges posed by war, pollution, overpopulation, and liberation movements. Christian futurism is not a fad responding to the threats hurled at us by *Future Shock*, *A Clockwork Orange*, or the Vietnam war. That it also shows promise of meeting these threats is testimony to the regenerative power of the Gospel.

Christian Futurism as a serious contemporary school seems to have started at a conference on religion and the future in November 1969. Sponsored by Lancaster and Crozer Seminaries, the United Church of Christ and the American Baptist Convention, it was convened by Kenneth Cauthen, now at the Rochester Center for Theological Studies. His new book, *Christian Biopolitics*, which reflects the work of the conference, is a synthesis of revealed religion, social history, and natural science. Commenting on the remarks of the redoubtable director of the Hudson Institute, Prof. Cauthen says: “Herman Kahn spoke impressively of the continuing importance of what his colleague Tony Wiener calls ‘secular manipulative rationality.’ By this he means a sensate society dominated by science and technology which moves in the direction of planning, controlling and organizing all aspects of life. Kahn said that increasingly the problems will be theological rather than technological.” This is good news indeed when one considers that neither Kahn and Wiener’s *The Year 2000* nor Toffler’s *Future Shock* had any substantial references to religion, theology, or the church.

So it becomes clear that secular and religious futurists have much to learn from each other, and that what is learned has cogent applicability to everyday life, not only “what shall we eat and what shall we drink and wherewithal shall we be clothed,” but how we are to vote, to work, to marry, and to procreate, and above all how we are to seek the Kingdom of Heaven.

How does one go about doing futurist theology? The first step is to think of the future as a reality rather than a fantasy. Imagine that today’s paper and the 6 o’clock newscast and the political campaign

speeches came from 28 years ago and that you are nostalgically reviewing them in 2000 *A. D.* Or consider what has happened in your parish since 1944 and (assuming that it is still there) project an equal number of changes for the next 28 years. Read these books:

Future Shock and
The Greening of America

or, better yet, reread

1984 and
Brave New World.

George Orwell is an especially important author because he was an authentic prophet who saw the tragic limitations of every political ideology when left to itself to solve human problems.

To get into a less depressing frame of mind you can then turn to Jean-François Revel’s *Without Marx or Jesus*, a cheerful and witty love letter to America. Revel does not say much about Marx and even less about Jesus, but he contends that the coming world revolution (which will be as much a break in history as the French Revolution was) will succeed, *if* it succeeds, only because the United States has the traditions, the power, the will, and the flexibility to make it work.

At this point it is time to go back to church and to hear, perhaps for the first time, how futurist our Bible and liturgy have been all along. The message is sometimes in earthly terms (“I will indeed bless you, and your seed shall possess the land”; “Arise, take up your bed and walk”). Sometimes it is in other-worldly terms (“O dry bones, hear the word of the Lord. I will cause flesh to come upon you, and you shall live”; “We shall not all sleep, but we shall all be changed”). Sometimes it is both at once (“The Lord has risen indeed, and has appeared to Simon”). The tremendous affirmations we have been making about God’s will being done on earth, and about the life of the world to come, both complement and combine with one another as the dynamics, not of a shocking future but an ecstatic one.

The next step is for reflection and study, reading the scholars who care about the world of men and nature and about the Word of God: Teilhard de Chardin, Moltmann, Pannenburg, Cox, Marty, Fackre, Cauthen. You cannot read them all, but perhaps, in the style of *The Last Whole Earth Catalogue* (itself an exercise in new values and new ways of learning), take a paragraph here and there. Then, as an investment in “Aiglatson,” go to work, inside and out. The outside work is in the renewal of the church, using guidelines like Andrew Greeley’s *Religion in the Year 2000* and Lyle Schaller’s *The Impact of the Future and Parish Planning*.

The inside work comes from the confidence that sings out “Thy Kingdom come, O Lord, beginning with me.” The Christian hope grows from this divine dissatisfaction and yields fruit for today, tomorrow, the year 2000, and whichever year will be the appointed Year of the Lord, when God will be all in all.

KINGSLEY SMITH

The Rev. Kingsley Smith is rector of Trinity Church, Towson, Md.

PEOPLE and places

Ordinations

Priests

California—The Rev. Messrs. Clayton L. Morris and William B. Nern, and George H. Emerson, attorney, all on the staff of St. Andrew's, Saratoga, Calif.

Central Pennsylvania—The Rev. George Edward Andrews II, assistant, St. James', Lancaster, Pa., address, 1921 Larchmont Lane (17601).

Ohio—The Rev. Messrs. John T. Cahoon, Jr., curate, St. Paul's, Cleveland Heights, Ohio; Bryant Whitman Dennison, Jr., curate, St. Paul's, Akron, Ohio, address, 1816 Delia Ave.; Ronald E. Harrison, curate, St. Paul's, Cleveland Heights, Ohio; and Richard Beresford Tudor, curate, St. Paul's, Akron, address, 766 Carnegie.

Western Massachusetts—The Rev. Herbert Benedict Zalmeraltis, Jr., staff member, Christ Church, Ansonia, Conn. 56 S. Cliff (06401).

Deacons

California—Dr. Fellow C. Stearns, practicing dentist, on the staff, St. Andrew's, Saratoga, Calif.

Central Florida—Carl Christopher Epting (by the Bishop of Chicago for Central Florida).

Retirement

The Rev. Robert Clark, rector of Christ Church, Stevensville, Md., will retire July 1. Future address: 311 W. Market St., Lewes, Del. 19958.

The Very Rev. Henry T. Gruber, dean of Trinity Cathedral, Easton, Md., retired May 1. Address: Box 56, Oxford, Md. 21654.

Living Church Correspondents

Easton—The Very Rev. Henry T. Gruber, Box 65, Oxford, Md. 21654 is the new correspondent for the Diocese of Easton. He succeeds Canon Robert B. Gribbon, who has served TLC for many years.

Schools and Homes

The Rev. Donald H. Matthews, former resident director of St. Francis Boys' Home, Salina, Kan., is resident director of Pittman Hall-A St. Francis Home for Girls, Albany, N.Y.

The Rev. Garrett M. Clanton, former assistant director of Camelot-A St. Francis Boys' Home, Lake Placid, N.Y., is resident director of St. Francis Boys' Home, Salina, Box 1348, Ka. 67401.

Education

Chap. (Cmdr.) Roy E. Le Moine, Ph.D., USN ret., has completed his work for a doctoral degree. His dissertation: "The Anagogic Theology of Wittgenstein's Tractatus."

CPF

The Rev. Canon Sidney W. Goldsmith, Jr., clergy coordinator with the Church Pension Fund since 1968, has been elected secretary of the CPF. Address: 800 Second Ave., New York, N.Y. 10017.

Deaths

The Rev. Alexander Kenneth Campbell, 69, retired dean of Campbell Hall and Argyle Academy, North Hollywood, Calif., priest of the Diocese of Los Angeles, and twin brother of the Rt. Rev. Donald J. Campbell, died Mar. 1, in Lahaina, Maui, Hawaii. He is also survived by his widow, Lou Ellen, one stepdaughter, two sisters, and another brother. Services were held in Lahaina and burial was there. A service of thanksgiving was also held in St. David's, North Hollywood. The Campbells had lived in Lahaina since December.

The Rev. William Charles Johnson, 51, retired priest of the Diocese of Western Massachusetts, died Apr. 26, in an automobile accident. He had retired in 1968 because of ill health. He is survived by his widow, Mabel, and two children.

The Rev. James Lawrence Plumley, 61, rector of St. Mark's, Shreveport, La., since 1953, and brother of the Rev. Walter Plumley, died Apr. 26, after a brief illness. He also had a radio and television ministry. Other survivors include his widow, Martha, two daughters, one son, and four grandchildren. Services were held in St. Mark's and burial was in Forest Park.

The Rev. Mother Abbie Loveland Tuller, Ph.D., 81, founder and superior of the Order of the Teachers of the Children of God, died Apr. 22, in the convent, Tucson, Ariz. Requiems were said in the Tuller School Chapel, Tucson, and also in the chapel of the Mother House in Sag Harbor, N.Y. Burial was in the convent cemetery, Sag Harbor.

Martha Gosselin Moore, 91, communicant of Trinity Cathedral, Davenport, Ia., and designer of ecclesiastical linens, died Apr. 2, after a short illness. She is survived by her daughter, Mary. A Requiem was said in the cathedral and burial was in Pine Knoll Cemetery. Memorials may be made to charities.

Doris Eileen Callan Hauser, 57, wife of the Rev. Roscoe C. Hauser, Jr., rector of St. John's, Fayetteville, N.C., since 1954, died Mar. 30, after a long illness. Other survivors include three daughters, and five grandsons. A memorial service was held in St. John's Church.

Annie Brehon Fulford, 82, communicant of Grace Church, Norfolk, Va., founding member of the altar guild, and mother of the Rev. Canon Fergus M. Fulford, rector of St. Augustine's, Camden, N.J., died Apr. 3, in a Norfolk hospital. She is also survived by her husband, James, and another son. Services were held in Grace Church, Norfolk.

Charlotte Moffett Gailor, 83, first woman faculty member of the University of the South, artist, horticulturist, teacher of engineering drawing, and daughter of the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, 1898-1935, died of cancer, Apr. 25. Memorials may be made to the Gailor Endowed Deanship, School of Theology, Sewanee, Tenn.

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(Continued on next page)

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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.

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.

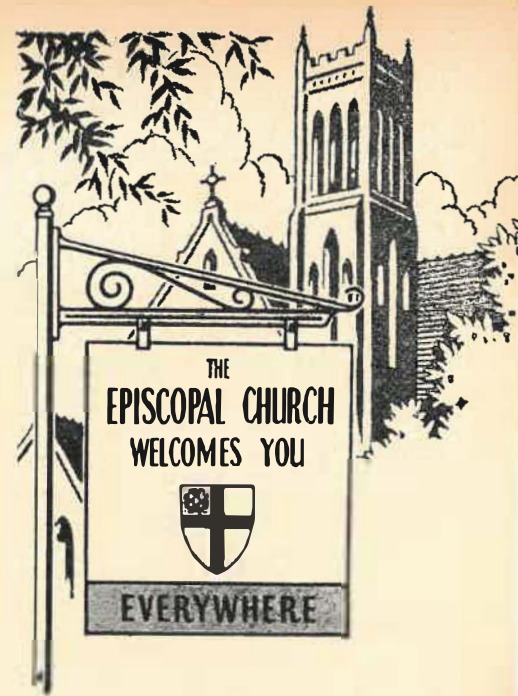
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10
EP daily 6; C Sat 1-2, 4:30-5:30

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); Wklys HC anno

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

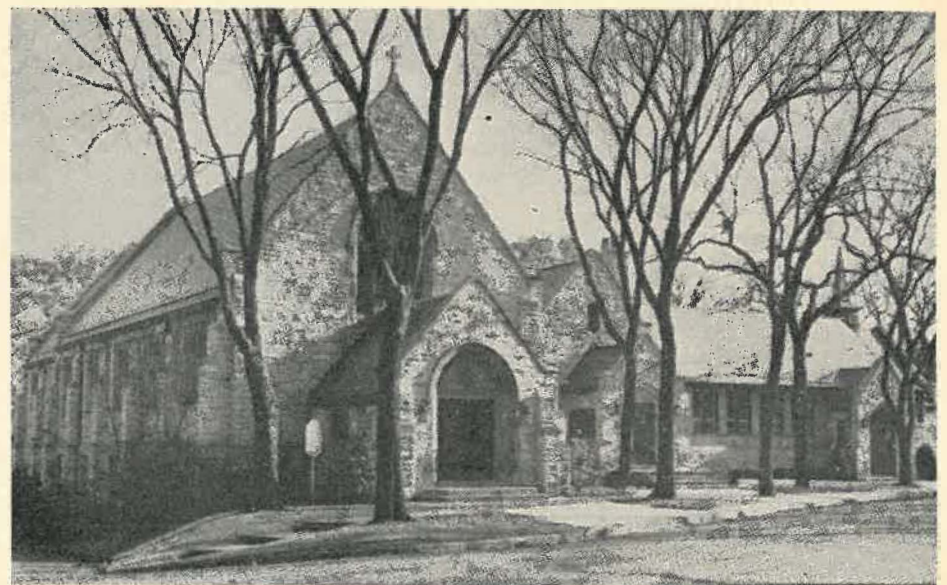
ST. LUKE'S 3200 S. Herman St.
Karl G. Layer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S);
11 MP & Ser (HC 1S)



CHURCH OF THE MEDIATOR
CHICAGO, ILL.