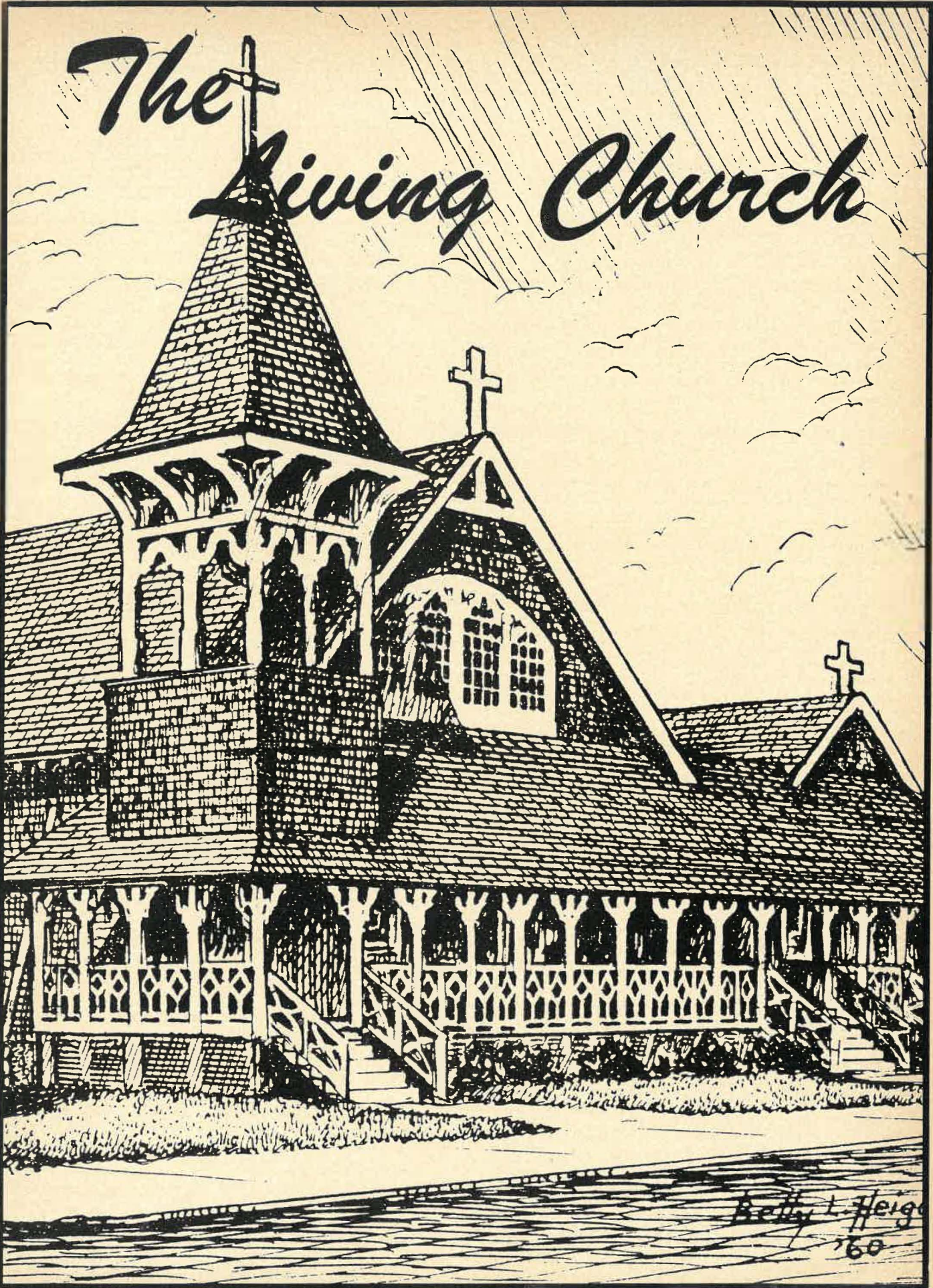


The Living Church





— With the Editor —

Notes to the Overworld

TO Arthur James Balfour: "It is unfortunate," you lamented, "considering that enthusiasm moves the world, that so few enthusiasts can be trusted to speak the truth." Can't we make a distinction between enthusiasts with their pious hyperboles and liars with their lies? An Ananias or an Iago is one thing; a Romeo on the subject of Juliet quite another. Speaking of Charles Dickens's exaggerated art Chesterton well reminds us: "We are all exact and scientific on the subjects we do not care about. We all immediately detect exaggeration in an exposition of Mormonism or a patriotic speech from Paraguay. . . . But the moment we begin to believe a thing ourselves, that moment we begin easily to overstate it; and the moment our souls become serious, our words become a little wild." There is only one person we can ardently love and yet speak of without exaggeration: God. Because his perfections are infinite they cannot be overstated. Speaking of anybody or anything else we love, we must stammer superlatives and occasional sublime inaccuracies. But we do not lie. When Romeo declared "It is the east, and Juliet is the sun!" he was only trying to tell it as he saw it; and it wasn't a bad try for a young fellow. Juliet was his sun. I propose this distinction: The liar tries to direct us from the truth. The enthusiast tries to direct us to the truth as he sees it. No words are adequate to his vision. That's why they sometimes, as G. K. C. puts it, "become a little wild."

To Will Rogers:

You were past 50 when you said that you had never met a man you didn't like. We know that you meant it, and we can only ponder your achievement (for that's what it was) with awe and envy. You had a peerless gift for friendship. What I'd like to know now is what you would say if you had met some of the world's nastiest people, and it occurs to me that, under the conditions of eternity, perhaps you have. My question: How do you like Adolf Hitler? Nabal the Carmelite (that fellow in *I Samuel 25*)? Or this one—the man who poisoned my dog, some 40 years ago? In my intercessory prayers I sometimes try to recall all who have ever hurt me and have now left this life. I ask for them God's pardon and peace, and the light of the Everlasting Mercy. I include this man. It's the best I can do for him—to pray that he has changed.

But if you have met him, and he has not changed, did you like him? What is it to like somebody? Isn't it to be attracted to him, to enjoy his company, to give him brownie points, to approve of him? I find it incredible that you, of all people, would like an unrepentant dog poisoner. If ever I learn that you do, I shall be very disappointed in you. The man is entitled to our love and our prayers, but surely not to our liking.

To Jacob the Patriarch:

According to the traditional etymology, your name means "one that takes by the heel or supplants; the heeler." Pardon the pun and the resort to modern slang, but in some episodes, e.g., your swindling your brother out of his birthright, you were a first-class heel. However, you knew it, and you knew that God knew it; and from this penitent self-knowledge you went on to greatness. I revere you for the usual and proper reasons, but I hope you do not take offense from the fact that always my first thought of you is of your lovely romanticism, superbly told in this verse: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). Reading between the lines, I surmise that this great woman made a complete man out of you. (If I'm wrong, don't correct me when we meet. If this is an illusion I don't want to be disillusioned.) How light and how short is any labor when it is simply a labor of love! Your greatest descendant calls us to love as he loves: he calls it his "yoke" and tells us that it is easy and his burden light (Mt. 11:30). He calls us to love God and our neighbor as you loved Rachel. That's asking a lot; but he asks the impossible of us and then enables us to do it. I think that he—humanly your descendant—had something to do with bringing you and Rachel together, and with everything that made you the man you were in the end. "Without him was not anything made that was made" (Jn. 1:3).

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THE KALENDAR

July

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- 17. William White, B.
- 22. St. Mary Magdalene
- 23. Pentecost IX

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters to the Editor

Trial Use

Reading TLC's letters and hearing my fellow clergy appraise the people's "acceptance" or "rejection" of the Green Book services, I am struck by how often such appraisals more likely mirror little more than their own views on the subject. One thing we must surely avoid is "wishful thinking" on this critical issue, and face the truth that there is serious division among us. Short of a Gallup Poll, I submit that few of us can produce definitive statistics on popular reaction to the trial services. It is probably safe to say that the majority of our worshippers is sufficiently loyal to accept reasonable revision.

As one who is enthusiastic about certain proposed reforms, but much less enthused about the eucharistic chaos that is resulting, may I offer some problems our congregational experiences?

1) Some reforms (such as the proposed initiation rites) are clearly much more than liturgical change. These set aside the Anglican baptism-confirmation-communicant sequence and alter the doctrinal/disciplinary unity of more than a thousand years. These alterations do not at all restore the practice of the primitive church, so let's not say that is their aim. And as for admitting infants to communion, a recent parish poll here does nothing to indicate a consensus for this innovation.

2) I think the radical rearrangement of the proposed Prayer Book is unnecessarily confusing and will serve to encourage those opposed to change. We find that we have been given a "substitute book" (which was not authorized) rather than a "revision" (which was). Recognizing that Anglican unity is no longer fashionable in some circles, there are some of us nevertheless who find the chronology, pagination, and rationale of the Green Book pointlessly at variance with the familiar.

3) After parish consultation, a conclusion reached by some in this parish is that allowing for the variety of options within the various eucharistic orders, parallel "contemporary" and "traditional" forms for pastoral offices, etc., is going to proliferate confusion beyond justification.

4) Somewhat distressing to me personally is the almost total dependence of each par-

ish on its clergyman's selection of alternatives. Perhaps for this trial period this is defensible. But if limitless options carry over into a canonical Prayer Book, tragically this would turn us into congregationalists. I suggest two or three "orders" of the Eucharist for normal use tied to specific seasons (as obtains to some degree in the Eastern Orthodox churches), with assigned canticles, intercessions, and canons printed out in a continuing sequence. Formulation of a liturgy according to the second order at this time is as challenging as reading a Chinese menu.

To me the merit of mandating eucharistic liturgies to specific seasons combines variety with maintaining a unity among our parishes. This would, naturally, not inhibit parish use of the "free form" Eucharist for special occasions (pp. 79ff.).

(The Rev.) EDMUND W. OLIFIERS, JR.
Rector of St. Boniface's Church
Lindenhurst, N.Y.

The letter from the Rev. William B. Olnhausen [TLC, May 28] prompts me to put on paper some thoughts I've had about this matter of trial use.

(1) I'd like to respond to his invitation to speak up and say I think there is much in the trial use services worth salvaging and I am also tired of all the negative thinking so voluminously reported in your magazine.

(2) My congregation is far from overwhelming in its acceptance of these services, but I have found this: Many of those who are still coming to services, and are *taking part* in the Second Service, are discovering that "it's really not too bad." Taking part seems to be the key. Reading such a service is worse than nothing.

(3) The thing that sticks in most people's craw seems to be the Lord's Prayer, especially that word "test." (It really isn't very poetic, is it?) In regard to this, your editorial on the subject was most appropriate.

(4) Those who love "the beautiful language of the Prayer Book" have a point, but they should also be told that the Forward Movement has found it advisable to publish a booklet called "Archaic and Difficult Words: A Guide to Understanding the Prayer Book." This booklet defines and/or explains the use of more than 250 words in the Prayer Book, not counting the psalms, epistles, and gospels.

(5) Finally, I share the alarm felt by many that a large segment of the Episcopal Church seems to be worshipping worship and not worshipping God. Speaking of "tests," this is one we seem to be flunking.

(The Rev.) WILLIAM L. HICKS
Rector of the Church of the Resurrection
Greenwood, S.C.

Mark me down as in favor of the revised Prayer Book or "trial services." The congregation at this church has come alive or at least awake on Rite II of MP and HC. The baptism, marriage, and burial offices are also improvements.

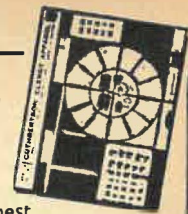
(The Rev.) V. L. LIVINGSTON
Rector of St. David's Church
Portland, Ore.

The Cover

Pictured on this week's cover is the Church of the Holy Innocents, located in Beach Haven at the southern end of Long Island, N.J. This historic church was built c. 1880 by Mr. and Mrs. Charles Parry of Philadelphia as a thank offering after a fire. A small dog, belonging to the rector of Trinity Church, Moorestown, N.J., aroused the Parrys and the rector who was their guest, and all were safely evacuated. Present rector of the parish is the Rev. Gilbert D. Martin. The schedule of services at Holy Innocents' is listed on page 16 of this issue.

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An Episcopal priest who learned that he had cancer sat down and wrote a letter to "You." His letter, which appeared in the July 2, 1972 issue of *The Living Church*, is much too precious simply to disappear into oblivion.

This is a wonderful epistle of love and victorious faith to put into the hands of anybody anxious about illness and death, and reprints are now available.

An order form follows, and if a check accompanies the order, the reprints will be sent postpaid.

Price: 12¢ per copy for order to 50; 10¢ per copy for order of 50 or more. No orders can be filled for less than 10 copies.

Checks should be made payable to: The Rev. Carroll E. Simcox, Editor.

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The Living Church

July 16, 1972
Pentecost VIII

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NCC

Council Joins Legal Challenge

The policy-making General Board of the National Council of Churches has voted to join, as a friend of the court, a Pennsylvania case challenging the legality of the U.S. involvement in the Indo-China war.

Permission to file such briefs in other possible litigations on the constitutionality of present presidential policies on the war was also granted by voice vote of delegates from 33 NCC member churches. The vote was not unanimous, and representatives of some Orthodox groups asked to be disassociated from the action.

The council, which has passed 11 anti-Vietnam war resolutions on policies in the past, will file an *amicus* brief in the Pennsylvania suit if a three-judge panel decides the case can be brought to trial.

Judge Joseph Ford has already ruled that a group of seven persons, including one Episcopal priest, has standing to enter such a challenge. Since a ruling for the plaintiffs would invalidate several federal statutes, the judge asked for the opinion of the three-member court on which he sits.

The United Presbyterian Church, the Executive Council of the United Church of Christ, and the Board of Christian Social Concerns of the United Methodist Church are friends-of-the-court arguing that the case should be adjudicated. One party to the suit, entered as *Atlee vs. Laird*, is the Rev. David Gracie, urban ministry specialist of the Diocese of Pennsylvania.

Amnesty

In another development, a draft of a proposed policy statement supporting amnesty for military deserters and persons self-exiled or jailed for opposing the war was presented to the General Board.

Although debate was heard, no vote was taken on amnesty when delegates refused to suspend the rules to allow consideration of a policy statement on the first reading. By-laws require two readings at different meetings.

To Boycott Lettuce (Iceberg)

The NCC General Board has pledged to boycott iceberg lettuce not bearing the black eagle label of the United Farm Workers (UFW).



The Rev. Armen D. Jorjorian of Houston has decided to serve as Dean of Seabury-Western Seminary in Evanston, Ill. He was unanimously endorsed by the board of trustees of the seminary on May 31, and this endorsement assured his formal election at the next meeting of the board on Aug. 15, but he did not immediately accept. Fr. Jorjorian has just informed THE LIVING CHURCH of his decision to take the position. A full report will appear in next week's issue.

A resolution dealing specifically with the farm workers unionizing effort led by Cesar Chávez in Arizona directed council "units and their employees to refrain" from purchasing non-UFW lettuce. It did not use the word "boycott."

Future Financial Picture

It is expected that NCC finances will be affected by a proposed restructure to be considered at the December triennial General Assembly in Dallas. To finance general management and program, member churches will receive fair-share assessments based on 90% of financial strength and 10% of membership.

Other programs and central services will be paid for by those churches taking advantage of them. Churches not paying their fair share after 1976, will have voting strength reduced.

The proposed new NCC structure includes the possibility for greater participation by eligible non-member churches and it allows for governing board members who are not official representatives from their churches.

Delegates from the Lutheran Church in America and the Christian Church lost in an attempt to have additional members selected by member churches. The additional members—up to 15% of the total delegations of the member communions—would be experts or persons representing local ecumenism, minorities, laity, women, and youth.

Quotas for clergy, lay, women, and youth delegates to the governing board are included in the restructure. One-half of each delegation is to be made up of

laity, one-quarter of women, and one-eighth under 28 years of age.

A bid by the Greek Orthodox laymen to restrict the percentage for women and youth to the lay delegations was defeated.

Education Specialist Elected

Miss Emily V. Gibbes was elected to head the NCC division of Christian education. A member of the United Presbyterian Church, she is the first black chosen to head a major department of the organization. She will succeed Dr. Gerald K. Knopp, who has been with the division since the NCC was organized in 1950. Dr. Knopp is retiring.

Staff Is Cut

While the staff of the NCC has been cut over the past several years from 650 to 460, the percentage of executives who are women or members of racial minorities has increased.

Executive positions have been cut from 168 in 1969, to 116 in 1972; and the number of women executives has risen to a present 20.7%. Members of minorities hold 14.7% of the positions. Of the present non-executives, 66% are women and 30% are from minorities.

Personnel cuts were due in part to financial cutbacks as there has been some decrease in contributions to the NCC. NCC receipts for 1968 were \$20.9 million; those for last year were \$17.4 million. However, a 1972 budget of slightly more than \$14 million has been raised to \$15.6 million.

Dr. Edwin Espy, general secretary, told the board that there will be cuts in some programs this year and again in 1973.

SOUTH AFRICA

Priest Condemns Resettlement of Blacks

South Africa's resettlement towns for displaced Africans have failed to provide work for them, claims the Rev. David Russell, 33, who has worked in one such area. He said that conditions in the resettlement town of Dimbaza, on the outskirts of King William's Town, have been described as "a clean prison" by many of its black inhabitants.

Although Dimbaza has a "pleasant appearance," he said, "what is the use of having the most beautifully colored walls if the floor is wet? What is the use of having schools if the people can't afford to buy books for their children?"

You could live in a palace, but it would be a farce if you had no money."

Commenting on a government official's statement that "two Dimbanzas could be filled tomorrow," Fr. Russell said there might be some truth in it. "If you take away an African's right to live in an urban area and then offer him free rations, a free house, schools for his children, and work, then of course he will agree to be resettled."

He also said it would be an indictment of "the system" if poverty stricken people willingly moved to places like Dimbaza and suggested that the public pressure the government not to send more people to such places.

The South African government has established resettlement towns for the ostensible purpose of developing "regional districts" for the country's coloured residents. Critics, like Fr. Russell, have charged that black people are unable to find work once they have moved to such areas.

The priest's comments were made as he began a six-month period of living on an average of \$6.65 a month in protest against conditions at Dimbaza. For the month of June, he used a budget based on \$3.43.

Last year, Fr. Russell attracted attention to the cause when he kept a fast to protest the black Africans' living conditions.

CHICAGO

Scout Receives Church Award

In his first visitation as diocesan, the Rt. Rev. James W. Montgomery presented the Church Award for Episcopal Girl Scouts to Catherine Jean Cooper of St. Gregory's Church, Deerfield, Ill.

Cathy discovered the award in a leader's handbook and persistent search led

her to the Diocese of Connecticut and its Standard Record Book.

In consultation with the Rev. Charles A. Bryan, associate rector, Cathy spent almost a year in preparation for the award, which demands knowledge of church history, tradition, doctrine, local custom, service to church and community, and work in youth opportunities. At the completion of the program, the candidate must be presented to the rector and the vestry for final approval.

The Rev. Jack Parker, rector of St. Gregory's, was proud to present Miss Cooper to the bishop. She is active in the youth congregation, a church school teacher, and plans to continue in senior scouting as well as harass the associate rector about girl acolytes.

Fr. Dan Berrigan Gives Benefit Performance

The Rev. Daniel Berrigan, S.J., took time out from a poetry reading in the crowded Cathedral of St. James [Episcopal], Chicago, to baptize a baby boy, Daniel Jeremy, at the request of the parents.

The Jesuit priest, on parole from Danbury Federal Prison, gave a benefit performance before 1,000 persons, the proceeds going to local peace groups.

When he had finished reading his own poetry, Brent and Mary Ellen Barnhart of Indianapolis brought their baby to the pulpit and asked the priest to baptize him. The Jesuit asked the crowd if it was "a good night to baptize a baby."

After also asking the crowd, "Does everybody say O.K.?", and hearing a shout of approval, Fr. Berrigan asked for a song. The flutist who played during the performance of the Fr. Berrigan's parables began playing the hymn, "Amazing Grace."

Using a plastic drinking cup and standing next to the pulpit, the priest said: "I

baptize you in the name of the Father, the Son, and the Holy Spirit," and then turned to the congregation. "And that's it," he said with a smile. The crowd applauded.

After the baptism, Fr. Berrigan answered a number of questions from the audience. Asked if he intended to get involved in any more anti-war actions, he said "my plans are my own." However, he did say he plans to observe his parole restrictions—which continue for one year following release.

SOUTHERN PRESBYTERIANS

Members Stay in COCU

Membership in the Consultation on Church Union (COCU) was reaffirmed at Montreat, N.C., by the annual General Assembly of the Presbyterian Church, U.S. (Southern).

Some COCU supporters had feared the church might follow the lead of the United Presbyterian Church and withdraw from the consultation. But there are those who feel that the UP withdrawal may have helped the COCU cause at the Southern Presbyterian meeting.

"I don't want us to appear simply to be saying 'me too' to the United Presbyterians," said Dr. Ben Lacey Rose, past moderator of the Presbyterian Church, U.S.

In addition to Dr. Rose, appeals to continue membership in COCU were heard from Mrs. Lois Stair, past moderator of the United Presbyterian Church, and Dr. Paul Crow, Jr., executive secretary of COCU. Leon Hammond, a youth representative, said that "nobody's happy" with the first draft of the union scheme.

A chief advocate of withdrawal was the Rev. Charles E. McGowan of Decatur, Ga. He argued that significant ecumenical strides are being made at the grassroots levels but that most church people are not interested in COCU's variety of ecumenism. He also compared COCU to a dead horse. He told the assembly: "There are lots of things you can do with a dead horse, but eventually you must bury it, and now's the time to do it."

The General Assembly also voted to continue membership in the World and National Councils of Churches.

HOLY MATRIMONY

"Marriage Encounter"

"Marriage Encounter"—an originally Jesuit program for helping people to grow in their married lives—has entered the Episcopal Church, under the auspices of the Anglican Franciscans, the Friars of the Society of St. Francis.

The core of this program is the two-fold purpose of increasing and deepening communication between married couples and revitalizing the church by strength-



EPISCOPAL GIRL SCOUT AWARD PRESENTED
L to r: Fr. Bryan, Bp. Montgomery, Miss Cooper, and Fr. Parker

ening the commitment that a Christian man and wife together should bring to the church. A Jesuit priest began it in his parish in Madrid, Spain, 15 years ago. Three years ago the Marriage Encounter came to the New York area, beginning with one Roman Catholic priest and one couple. It has now grown to nearly 8,000 couples and hundreds of priests and religious among RCs in the New York area.

Soon after its coming to New York an Episcopal couple began working with the Marriage Encounter organization among the Roman Catholics. It soon became evident that there was need for a separate expression of the program for Episcopalians. Two Anglican Franciscan brothers undertook to prepare such a program. In January 1971 Episcopalians established the Marriage Encounter in North Carolina. Last October, Marriage Encounter weekends began on a regular monthly basis in Long Island, led by Episcopal couples and clergy.

There is close cooperation between Roman Catholic and Episcopal members of the Encounter. Jewish people interested in the program plan to begin a Jewish expression of it in October.

A Marriage Encounter weekend consists largely of instruction on the sacramentality of marriage set in the context of the eucharistic Christian community. A spokesman for the program explains: "It seems to put people in contact with many aspects of their marriage which they have lost sight of, of which they were not aware, or areas in which they had developed bad habits. The Marriage Encounter is *not* group dynamics or sensitivity or 'T' groups. It is a weekend of work and spiritual discipline where the emphasis is put on the privacy and primacy of the married couple, and the technique of communication that the Marriage Encounter teaches."

Coordinators for the Episcopal expression of Marriage Encounter, who can give information about it, are Br. John-Baptist, SSF (133 W. 46th St., NYC 10036) and Mr. and Mrs. Kurt Von Roeschlaub (2 Washington Place, Port Washington, N.Y. 11050).

MICHIGAN

Bp. Crowley Honored Upon Retirement

The people of the Diocese of Michigan showed their love and appreciation of their Suffragan Bishop, the Rt. Rev. Archie H. Crowley, in word, song, and gifts, along with receptions and banquets, as the date of his retirement neared.

But a permanent memorial to his years in the diocese was created when a room known only as the conference dining room in the Cathedral Center, Detroit, was named the Crowley Room.

Following the dedication of this room, a Festal Service of Thanksgiving for the ministry of Bp. Crowley was held in St.

Paul's Cathedral, with Bp. Crowley as celebrant. Assisting him were the Bishop and Bishop Coadjutor of Michigan—the Rt. Rev. Richard S. Emrich and the Rt. Rev. H. Coleman McGehee, Jr.—and Archdeacons Braidwood and Mayson.

Bp. Crowley went to the Diocese of Michigan in 1949, as rector of St. James', Grosse Ile, and was elected Suffragan Bishop of Michigan in 1954.

THE PRESIDING BISHOP

Talks with the Press

Following an address to the Church Club of Connecticut that met in Cheshire, the Presiding Bishop spoke to reporters on certain matters of vital importance to the church and to churchmen.

He was in Cheshire shortly after returning from a visit to the Soviet Union. He declined to talk with newsmen on the trip except to say that the recently negotiated arms limitation agreements between the U.S. and the USSR "are certainly necessary and a good thing," and to describe a service he attended at the U.S. Embassy in Moscow.

He told reporters that he favors ordination of women to the priesthood. "We have opened the door by way of allowing ordination of women to the diaconate, the first step toward the priesthood. I feel that in 1973 we will espouse the ordination of women," he said.

(The issue of female ordination to the priesthood will undoubtedly come before the 1973 General Convention scheduled for Louisville.)

- On United Presbyterian withdrawal from COCU, Bp. Hines said, "It's a severe blow. I would certainly hope they will come back. The United Presbyterians have played a major role in COCU, and it is hard to say what will happen without them."

- On abortion and abortion laws, he said the Episcopal Church has no official position as far as legislation is concerned. But he feels that "absolutely free abortion

ought not to be made possible—there should be restrictions."

- On Key '73, the broadly based evangelistic campaign set for next year, the bishop said the church's decision not to take part officially was "purely financial. We do not have the funds for providing the required contribution we would have to make as a church. We are in favor of the evangelism effort . . .," he added.

- On aid to non-public schools, Bp. Hines said, "I have always been a proponent of the separation of church and state. I do not want the church to be run by politics, or the state by church people acting as such. But some accommodations have got to be made in line with the Constitution to take account of the fact that much in education depends on religious and moral viewpoints, and this part should not be dropped out. Non-public schools help keep this part alive, and it is of public concern that they are not completely eliminated," Bp. Hines said.

CHURCH INVESTMENTS

Indian Owned Business Receives Money

The Episcopal Church is one of the initial investors in the first American Indian-owned and controlled Minority Enterprise Small Business Investment Company (MESBIC).

Through its ghetto and investment committee, the Executive Council has purchased \$50,000 in cumulative preferred stock in American Indian Investment Opportunities, Inc., which is seeking to double a capital investment of \$250,000. The Ford Foundation put up \$150,000 of that amount.

Oklahomans for Indian Opportunity (Norman, Okla.) and Americans for Indian Opportunity (Washington, D.C.) expect to invest \$25,000 each in common stock.

The Indian project, incorporated in Oklahoma, will provide financing to minority businesses, along with managed advice and technical assistance.

MESBIC is a program started by the U.S. Small Business Administration to close the gap between minorities and business opportunities by furnishing venture capital.

SOUTHWESTERN VIRGINIA

Church Resolution Pays Off

Do church resolutions aimed at public bodies have any impact on their actions? One passed by the Diocese of Southwestern Virginia would seem to indicate that they can.

Learning that state budget funds being considered by the Virginia legislature showed reductions in askings by state institutions, the diocese, at its annual council, petitioned the legislature to re-

Clarification

We wish to clarify an item in our account of the consecration of the Bishop of Idaho [TLC, May 28]. Following a news release from the Diocese of Idaho we stated: "Reading the gospel, first in English then in Shoshone, was Mrs. Lloyd Vallely, a member of Good Shepherd Mission, Fort Hall, Ida." Our source neglected to mention that the gospel was first read in English by the Rev. Letitia Croom, a deaconess, before being translated into Shoshone by Mrs. Vallely. This more complete account we have just received. *Services for Trial Use* provides that the gospel at a consecration be read by a deacon. We want our readers to understand that no rubrics were broken in the service.

store such funds "to the state's ability." The resolution mentioned particularly Woodrow Wilson Rehabilitation Center and Western State Hospital.

When the triennial budget for the State of Virginia was finally approved, it contained the restoration of some \$2.4 million in construction funds for the Woodrow Wilson Center for a new medical services-administration building which had been cut in the proposed budget; and \$1.8 million in construction funds (up \$300,000) and \$20.8 million in operating funds (up \$3 million over 1970-72) for Western State.

PENTECOSTALS

RC Growth Seen

Traditional Protestant Pentecostals have been surprised by the growth and depth of the Pentecostal movement in the Roman Catholic Church, but they see one stumbling block: They are "scandalized" that Roman Catholic neo-Pentecostals can smoke and drink and still have the Baptism of the Holy Spirit, a traditional Pentecostal reported at a seminar held at Notre Dame, Ind., during the International Conference on the Charismatic Renewal in the Roman Catholic Church.

Vinson Synan, of Emmanuel College, Franklin Springs, Ga., and author of a history of *The Pentecostal Holiness Movement*, said the Pentecostal Holiness Churches are now having to make an "agonizing reappraisal" as to just what makes a Pentecostal.

He rejoices at the growth of the Roman Catholic charismatic movement. "The spirit of God told me it was real," he said. But he warned that the charismatic movement must not neglect personal sanctity and holiness "lest speaking in tongues become sounding brass and tinkling cymbal."

Mr. Synan and the Rev. Arnold Bittlinger, a Lutheran pastor from Germany, responded to a paper on "The Baptism in the Spirit and the Rites of Initiation" presented by the Rev. Kilian McDonnell, OSB, of Collegeville, Minn., a scholar of Pentecostalism.

Fr. McDonnell, in his paper, says the baptism in the Holy Spirit is an "actualization" when one says "yes" to what was already given at the time of Christian baptisms. You can say "yes" in a "crisis way," like traditional Pentecostals, or in a "growth pattern," such as most frequently happens with Lutherans and Roman Catholics, he said. The focus of the charismatics, he said, must be on the fullness of the life in the Holy Spirit. But he cautioned his fellow churchmen against taking over the "categories" of classic Pentecostalism.

Pastor Bittlinger said he was introduced to Pentecostalism during travels among U.S. Lutheran and Anglican churches when the movement was underground.

NEWS in BRIEF

■ The Archbishop of Canterbury, Dr. Michael Ramsey, and Patriarch Maxim, head of the Bulgarian Orthodox Church, have issued a joint statement agreeing to expand and consolidate relations between the two churches and "to work for improved cooperation among all Christian churches." The statement was made public shortly before Dr. Ramsey left Sophia for London following a six-day official visit to Bulgaria. Accompanying the archbishop were his wife, and the Rt. Rev. John Satterthwaite, Suffragan Bishop of Fulham, who is in charge of Anglican churches in Europe, and the Rt. Rev. Edmond Browning, who is in charge of the American churches in Europe.

■ At a meeting in St. Luke's Church, Washington, D.C., 25 black urban vicars and parish priests called for more cooperation and more accountability in handling urban problems. The group said present urban programs are suffering from this lack among white priests and white-initiated urban work. Keynote speaker was the Rev. St. Julian Simpkins, urban vicar for the Diocese of Rochester. Another meeting will be held this fall.

■ The Rev. John Williams, an Anglican priest of Cholsey, has been baptized as a "believer" at the Carey Baptist Church, Reading. He said he had become disenchanted with the Church of England and is leaving it because of differences on infant baptism and other matters. He plans to continue as a minister but it will be in a church that practices believer's baptism. His wife was also re-baptized at the Carey Church.

■ At the annual meeting of the Guild of All Souls, held at St. Paul's Cathedral, Fond du Lac, Wis., all officers and members of the council were re-elected for another year.

■ An intensive effort is being made to reach the 3,600 clergy who have not responded to the questionnaire for the Clergy Deployment Office. Those who choose to submit their completed dossiers after Dec. 31, 1972, will be asked to pay \$12.50, a part of the cost of adding clergy to the system one at a time. New ordinands will continue to be added at no personal charge.

■ St. Paul's Church, Leavenworth, Kan., set up a sister parish relationship with St. John's, Wagga Wagga, Australia, on Trinity Sunday when the Ven. K. Arnold Osborne of Wagga Wagga visited St. Paul's and its rector, the Rev. Michael J. Jackman. The success of the arrangement, which will be reviewed each Trinity Sunday, will depend on the support of members of the two parishes. The City of Leavenworth has had a sister city relationship with Wagga Wagga since 1962, when Jack Mitchell of St. Paul's was mayor of Leavenworth.

■ The Greeks in Panama City, Fla., have given \$500 to St. Andrew's Church in appreciation for the efforts made by Episcopalians to supply the Greeks with a church building.

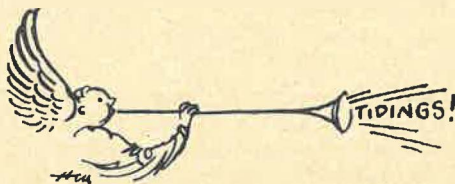
■ Members of All Saints', Mobile, contributed the \$1,770 in proceeds from their recent garage sale to Conscience Mobile, where people go when they have no other place to receive medical attention.

■ The United Thank Offering which was begun in 1889, has collected almost \$42 million. The 1971 total alone was \$1,176,131. On the other hand, requests received this year at UTO headquarters in the Episcopal Church Center by the deadline of May 1, total about \$5,400,000.

■ The Rev. Albert J. du Bois, Jr., has announced his resignation as executive director of the American Church Union effective Nov. 1, 1973, or as soon as his successor can take office. Canon du Bois, 66, has directed the ACU since 1950. The Rev. James P. DeWolfe, Jr., rector of All Saints', Fort Worth, is chairman of the committee seeking a successor to Canon du Bois.

■ Word comes from the Rt. Rev. John Blair: "As a church where are we going to stand? We obviously cannot now be the Church of Pakistan as there is no longer a Pakistan. We shall let the dust settle and then we shall see. Temporarily, we call ourselves the Church in Bangladesh."

■ Chap. (Col.) Porter H. Brooks, U.S. Army, a priest of the Diocese of Northwest Texas, received the Meritorious Service Medal in ceremonies honoring his services at Ft. Meyer Post, Va., where he instituted many new religious programs and activities following the dedication of the Ft. Meyer Memorial Chapel. The citation read in part: "Through his outstanding ability . . . Chap. Brooks significantly improved the spiritual and moral welfare of the soldiers and their families. . . ."



A PARISHIONER TO HIS

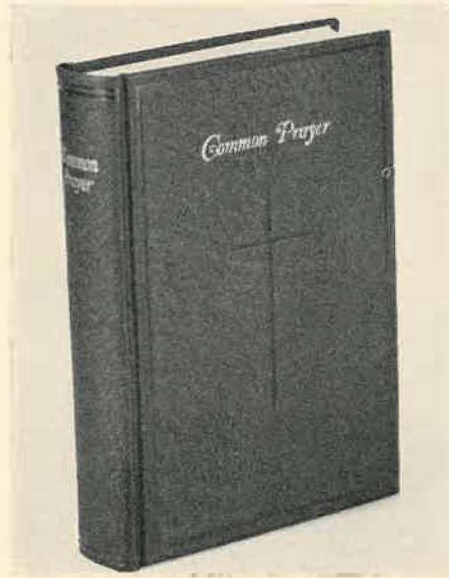
DEAR FATHER JIM:

Words cannot adequately describe the depth of the grief I feel at the substitution of the new, fat, Green Book liturgies for the old that I knew and loved so well. My only comfort is that if you think the Green Book good it must contain virtues which I myself underrate or cannot see, for I cannot see any virtues in it myself.

The Prayer Book, through all its alterations, has clung to the main line of Christian liturgy, or so it seems to me, and traced its lineage clear back, in at least some cases, to the Fathers of the church. Often, visiting some other church for a funeral or a wedding, I have amused myself by observing the similarity between their forms of service and our own, and enjoyed a quiet pride in standing so happily amongst the followers and adherents of a great liturgical tradition.

To me, this sense of echoing, often in the very words for which martyrs fought and died, the tradition of the Church of England was a powerful motivation for constant attendance and firm belief. "The very words," I said to myself, "have lived for generations, nay, for centuries; who am I to be in doubt?" This sense of being a part of a great, glorious and continuing tradition of Christian faith, a faith represented, at least in some part, by the continuance of traditional forms, words, and observances, has meant a great deal to me, and I think it has meant much to every mature Christian. We have felt ourselves a part of a past which was, in every service of the church, re-echoed by the very words we used. We felt our faith, so well expressed by the old phrases and traditions, had been, was, and ever more should be. This element of stability was to me a strong point in our church, as it is in all the liturgical churches, and I clung to our faith in moments of doubt because I heard, not only figuratively but literally, the voice of centuries in the ringing phrases of the Prayer Book.

Now this appeal to tradition, to stability, to the forms, at least, of the church's immutability, has been cast aside as outworn and useless. The comfort of belonging to a great tradition has been deemed



The 1928 Prayer Book:
A lineage back to the Fathers

inconsequential, and has been sacrificed to immediacy and modernity. Even our young people today yearn for the stability of the past, and deck themselves with nostalgic clothes and decorations, and yearn for the "good old days" when you and I were boys—and this we have taken from them, though they sought it from us. We have cast away a treasure of the church; we have shaken and shattered the pillar of tradition and stability, of being unchanged and unchanging in a world of flux; we have hauled up the anchor of faith, and melted it down and cast and hammered it into the tawdry tinsel of modernity.

We may well ask, "What do you plan for an encore?" Do we look forward, every generation, to a new Prayer Book and a newly shuffled liturgy, designed by well-meaning but fumbling theologians, to fit their ill-informed ideas of what young people may require? Are we going to modernize, with every shift and tremble of the winds of taste, the solid pillars of our church? If we plan to give up, as apparently we do plan to give up, a glorious tradition, what are we going to have in its place?

We are *not* going to appeal to young people; their present pleasure in the delights of nostalgia is a clear indication that they are not so much concerned with clarity of expression as with antiquity. One has only to listen to the dismal

mumblings of their popular music to see that clarity is not dear to them, and one has only to look upon their Edwardian styles to see that nostalgia can be a powerful motive to them. We are giving that up.

We will not appeal to the old. Most are, perhaps, too deaf, or too unconcerned, to listen to the words, and follow them with a habitual eye upon the printed page, not as new lights but as old friends, as pathways to virtue made dear by old acquaintance. Take this away from our old parishioners, and the bonds of a happy familiarity go with it. Would you, could you, approach a dying man grown gray in the faith of earlier years, and inflict upon him the pallid unction of this modernized liturgy? Would you have the heart to comfort the sick, those confused by an approaching death, with these unaccustomed (though doubtless clear and theologically impeccable) words and phrases? I do not think you would do this to a dying elder. Shall the rest of us have to wait until our deathbeds to hear the old, familiar phrases which have delighted English hearts for centuries?

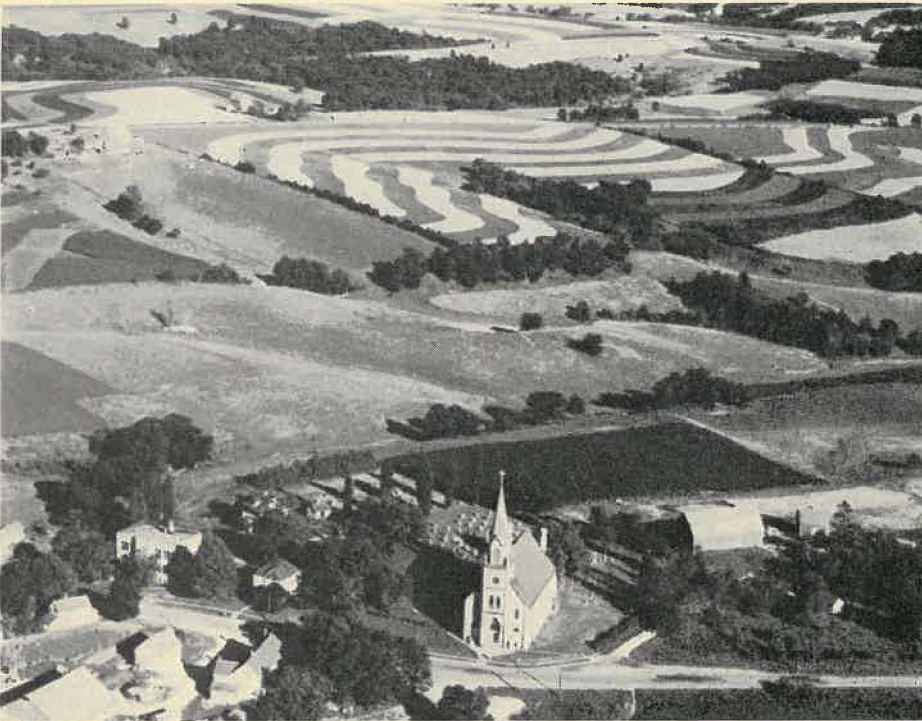
We do not gain in clarity. Two examples, from the grievous translations of the lessons, will suffice: "Catchers of men" we now say for the tremendous imagery "fishers of men"; "fancy clothes," we bleat, instead of the forceful, timeless "soft raiment." Is there the slightest improvement here, or in a hundred similar instances? We have taken timeless phrases, phrases that have been included in the culture of all English-speaking peoples, and cast them away in favor of pallid, insipid, tasteless words which either alter the meaning irrevocably, or cast it, like "fancy clothes," in an idiom so modern as to be inevitably transient.

We have omitted the gentle, humble, second-person familiar—do you know that Quakers died, in order that they might address each other, and their king, in such a manner?—and put in place of it the harsh and grating "you" and "your." What gain is this? Does anyone seriously claim that these early usages, hallowed by centuries of Christian lips, are not well understood of the people? Do not new adherents to our church gladly, and even eagerly, embrace them as part of our traditions, and glory in them as a part of the intellectual equipment of a devout Christian? Confess it,

Watson Parker, a layman of the church, is a professor of history at the Oshkosh division of the Wisconsin State University.

RECTOR

By WATSON PARKER



“We had a great tradition that appealed to all . . . are we to throw it away?”

now: is not the main reason for eliminating “thee and thou” because the clergy, now and then possessed with a divine afflatus, wish to create their own extempore prayers, and find themselves unsure of which to use? “Oh Lord,” experienced Christians have well petitioned, “preserve us from the pastoral prayer!”

BUT put these things aside, for a moment, and consider only the present, if your conscience will now allow you to do so. Let us consider the revisions of our liturgy as they now lie in our hands. First was the new *Liturgy of the Lord's Supper*. Experience quickly showed that it was unworthy of Christian use, and it almost at once had to be modified by commonly accepted changes, and by the insertion of four whole pages of alterations. We turn to the fat—I might well say obese—Green Book, and we find here a complete change, not only from the 1967 rite but from the changes in that rite. And that is not all; we find two whole services, and throughout each, wide latitude for variation, omission, and juggling of form, use, and order. Is it not evident, from this plethora, this overwhelming plenitude, this superabundance

of revision, that the liturgical commission was not capable of making a single change which could stand either the test of three years' time, or stand on its own legs unsupported with various permissible canes and crutches in the form of alternative and variant uses? When a commis-

sion writes a liturgy that can be modified into a thousand different forms (and so large a number of permutations is, I believe, possible from amongst those allowed in this swollen compendium of error) it seems to me, at least, that it has not written a liturgy at all, and that we might as well allow each priest to sweep up the scraps and tatters and arrange them into such a cloak as he will, provided only that it to some decent degree hide the intellectual nakedness and spiritual paucity which has been visited upon us.

We had a great tradition, that appealed to all our people. Are we to throw it away, and take in exchange this shabby simulacrum of a liturgy, a book which, by its very existence, admits that earlier efforts at revision were bootless, and which, by its multitude of permitted variations, displays to all that nothing that it has done is worth adhering to with steadfast devotion?

Can we not, if only for a little, go back to our old Book of Common Prayer, and see if our people, renewing this old and joyous acquaintance, will not prefer it to these new offerings? Is it so important that word and thought be modernized that we do so at the expense of so long enduring an affection? Progress, here, may well consist in nothing more than turning back from our present error, and embracing with our old fervor the liturgy we knew and loved so well.

Epiphany

Let me creep into the gilded warmth
to seek the Unseeable
and honor the Beyondhonoring.
Let me hear the silent echo
of those first angel carols,
clasp the hands of those first saints,
and share with them the Embered Bread.

Then once again I'll climb my snowbound hill,
where small birds quarrel for crumbs
cast by my mortality; until, at night,
the stars reach down in Light.

Jane Carter

SOME THOUGHTS ON CHURCH UNITY

By PERRY M. BLANKENSHIP

IF popular response to the ecumenical services during the Octave of Prayer for Christian Unity held each January is any criterion, it would appear that we are in a cooling phase following the enthusiasm of Vatican II with its outpouring of curiosity and acceptance. A few short years ago such services in our community were given a most enthusiastic response, but today they scarcely "make a wave."

I see a parallel between the ecumenical movement and the movement within human society toward integration. The church has been engaged in an almost mad passion of ecumenical integration. To use a pun, the church seems to be in a state of "ecumanic-depression." In our zeal, readily justifying it all by the proof-text, "He who would save his life must lose it," we project the picture of the "One Great Church" as a scrambled conglomerate or blob in which all identity is lost. It means everything. It means nothing. Everything is general and nothing is specific. Down with Presbyterians! Down with Congregationalists! Down with Episcopalians! Down with Methodists, Baptists, Romans! Up with the One Great Church!

This concept leaves me cold and unimpressed, and it is no wonder that there is confusion and defection. In the first

years of the civil-rights movement integration was all the rage. Martin Luther King led the march and we all joined in with conscientious enthusiasm. What ever happened to racial integration? It now appears that this was a phase in the overall movement to an all-encompassing dignity, acceptance, and inter-relationship by mankind indiscriminately. Almost immediately following the death of Dr. King we heard the first cries for "Black Power!" After the first shock we began to understand just what good sense this made. Here was the logical second step. Undoubtedly there will continue to be evolutionary as well as revolutionary steps toward the achievement of the ultimate goal of human dignity and harmony.

The same processes seem to be stirring in the ecumenical movement. The logic is to go for "Episcopal Power," "Baptist Power," "Orthodox Power," etc. In our "ecumanic-depression" we have been so occupied with trying to be what we are not that we have all but forgotten how to be what we are. Let us be proud of being Episcopalians, and let the Methodists, the Romans, the Baptists, and the rest be proud of being what they are. We can make a far more significant contribution to the One Great Church from what we are and from what we have than from what we are not and do not have.

The development of the United Nations Organization gives us a clue. There are more free nations in the world today than ever before in history because small

nations are free to assert themselves and to achieve the dignity of nationhood, selfhood, within the structure of United Nations. The United Nations does not swallow up national identities into a colorless, shapeless blob. It encourages selfhood, specific identity, personal and national fulfillment.

God has been around during all of the life of the church and has observed its "splintering." I daresay that he does not feel nearly so badly about it as we may have assumed. After all, man was not turned out on an assembly line so as to be identical. God is not all that mechanical. The assembly line is a strictly human invention. Let us quit blaming ourselves for our family pride and name. Indeed, let us be proud of what we are and live it up to the fullest, giving unreserved acceptance to every other Christian in God's Great Family. I happen to be a Blankenship but I do not expect the rest of the human family to become Blankenships in order to qualify for an A-rating in the Kingdom of God. We find human identity and fulfillment in our families. That is just the way it is.

When Martin Luther King began talking about civil rights and integration I doubt that even he knew what was around the next corner. He had a dream. As Abraham of old, he was led of God to set out to a destination that only God knew.

The ecumenical movement likewise has unknown and undefined goals. There were and there are shades of opinion defining such goals, but there is always that underlying current of the oneness of Christ and the essential oneness of the church, which we define as the Body of Christ. The proponents of uniformity currently seem to be making the most noise. But some of us are beginning to react with "Episcopal Power," "Roman Power," "Methodist Power!" We don't want to settle for losing our identity in some shapeless, colorless quivering blob by whatever high-flown name, "The One Great Church" or "The Church of Christ Uniting."

I suggest that the United Nations concept of ecumenicity is the concept which, at the moment, seems to be the most viable; for in the United Nations, nations are not swallowed up but encouraged to self-fulfillment, to specific identities. Can the church find direction here?

The Rev. Perry M. Blankenship is rector of St. Thomas' Church in Dover, N.H.

Fragments Toward Wholeness

My love is within you,
by word and by gesture mingling.
My gazes settle on your being,
identifying, making a collage
of impressions—
The Lord has given us a dreamland
of particles for our love-building.
Soon our lives meet, ring bound.
Our love is not then cobbled in
the craft of earth, but spun with
Heavenly perfection, Spirit blessed.

Judy Sternbergs

EDITORIALS

Another Special Convention?

THE Diocese of Vermont in its annual convention has memorialized the General Convention to create a special convention for Prayer Book revision, "with no other agenda." We heartily endorse this proposal. The resolution rightly notes that "the complexity of liturgical relevance and change grows far beyond simple yes/no answers in the area of Prayer Book revision." It recalls that in recent General Conventions there has been much unfinished business. And it proposes that deputies to the special convention "have special competence in the field of liturgics."

We are all for the substance and main thrust of the resolution and urge our fellow churchmen to give it their most serious consideration. We don't see how the job of Prayer Book revision can possibly be done at a General Convention of the sort we have had in the past decade and to which the Episcopal Church seems to be committed for the immediate future.

With the intent of contributing to the discussion we here raise some questions. About restricting the special convention to people with "special competence in the field of liturgics" we have two questions. First: Who is to decide who has "special competence" in this field? Won't the deciders of this question be tempted to call "competent" those who agree with them? The problem here, as we see it, is that liturgiology is not a science like biochemistry or dogmatic theology; it has few, if any, criteria by which professional competence in the field can be objectively determined.

Next question: What constitutes "special competence" in liturgics? Nobody questions that some scholars have one kind of special competence, that of scholarly knowledge of the subject, and we should want to be the last to downgrade scholarly competence in any field. But we submit that some ordinary, unknown, retiring lay person who has ordered his life by the Book of Common Prayer for half a century has a very special "special competence" in this field, one which is at least as much needed as any other in the process of Prayer Book revision. We wonder how people with *this* "special competence" could somehow be elected and brought into the special convention. With them absent we should consider no special convention competent to revise the Prayer Book.

Finally, one grave misgiving: If there's to be such a Special General Convention, the people in charge of it had better be more willing and able to hold it to its stated purpose than were those in charge at the last one, in South Bend. This disaster was originally authorized by the 1967 General Convention to deal with the business of re-structuring the church. It never did get down to that business, because a man named Mr. Kenyatta seized the microphone and told it what its special business was really to be—getting up a \$200,000 collection for the people who gave us the Black Manifesto.

If there's to be a special convention to deal with Prayer Book revision and nothing else, fine. But the Episcopal Church cannot afford another South Bend.

Vacuums Can Be Godly

ARTHUR MICHAEL RAMSEY, Archbishop of Canterbury and Primate of All England, is a very wise man whose wisdom is the fruit of his Christian faith. He was disappointed when the General Synod of the Church of England failed to vote approval of the Anglican-Methodist unity plan. He had worked for it with all his mental and spiritual might. If he felt inwardly crushed by the result he did not show it, and he had no word of bitterness or reproach to those who voted against the plan.

Asked what was going to happen next on the Anglican-Methodist unity front he replied that he did not know, and he said: "I believe we shall wait a bit, and then rethink the whole thing. By that I do not mean that we shall cook something up in the spirit of 'now try this.' I am not afraid of a vacuum if it is a godly vacuum, knowing our own impotence and seeking light from him."

We were going to sermonize a little on this text, but on second thought have decided not to; let the text be our whole sermon at this time, dearly beloved: "I am not afraid of a vacuum if it is a godly vacuum, knowing our own impotence and seeking light from him."

Amen.

"To You from Father Bill"

NO sooner had the epistle "To You from Father Bill" appeared in TLC of July 2 than we realized that we should have to make an exception to our normal rule and go into the reprint business, to accommodate the many readers who have asked that reprints for mass distribution be made available.

Father Bill is the late Fr. William B. Stimson, a retired priest who died on May 18 at his home in Mystic, Conn. He wrote this magnificent valedictory letter to "You"—his brother or sister Christian—shortly before his death, after learning that he had cancer. His letter is the perfect piece to put into the hands of anybody with the anxiety of grave illness or death upon him.

Those who knew Father Bill found his godly wit a tonic. If by reprinting his letter we can help to bring him and more readers together we shall be doing our good turn for the day—giving the communion of saints a spin. It's a privilege and a pleasure.

If you want to order reprints, see the special advertisement on page 3 of this issue.

At a Loss for Words

We have lost "peace" to the communists and "love" to the hippies. The only word left for the church is "hope."

Robert Hale

Book Reviews

THE ETERNAL FEMININE: A Study on the Text of Teilhard de Chardin. By Henri de Lubac. Harper & Row. Pp. 270. \$6.95.

This is actually two books bound in one volume: *The Eternal Feminine*, pp. 9-129, and *Teilhard and the Problems of Today*, pp. 134-199. In part one, Henri de Lubac returns to a Teilhardian theme referred to in passing in his *Teilhard de Chardin, The Man and His Meaning*, pp. 62 ff., and endeavors to relate Marian devotion to its context in the metaphysics, philosophy, and theology of Teilhard's thought. The key passage may be found in *Le Milieu Divin* (Fontana), p. 134:

"Have we ever thought of the meaning of the mystery of the Annunciation? When the time had come when God resolved to realize his incarnation before our eyes, he had first of all to raise up in

the world a virtue capable of drawing him as far as ourselves. He needed a mother who would engender him in the future sphere. What did he do? He created the Virgin Mary, that is to say he called forth on earth a purity so great that, within this transparency, he would concentrate himself to the point of appearing as a child. There, expressed in its strength, is the power of purity to bring the divine to birth among us. . . . For it is in faith that purity finds the fulfilment of its fertility."

For Teilhard, Mary was the chief embodiment within history of motherhood (creativity) and purity: "Purity, in the wide sense of the word, is not merely abstaining from wrong (that is only a negative aspect of purity), nor even chastity (which is only a remarkable special instance of it). It is the rectitude and the impulse introduced into our lives by the love of God sought in, and above, everything" (*DM*, p. 132, quoted by de Lubac, p. 215).

Teilhard's theology is better described as devotional rather than technical, so this section of the book may be of value for its psychological illumination. Mary has about the same function in his thought that Beatrice did for Dante.

Part two seems to be based on occasional lectures or essays rather than having a unity and progression. The Christian faith must be expressed in terms of an evolving world. There is no conflict between the World God (the God of the Ahead) and the Christian God (the God of the Above). Not much is added to de Lubac's previous Teilhardian *corpus*.

A book for the specialist; not the generalist or the beginner.

(The Rev.) ALDEN D. KELLEY, STD
Bexley Hall (ret.)

THE RETURN OF CHRIST. By G. C. Berkouwer. Eerdmans. Pp. 477. \$9.95.

"There is another and a better world," as a Polish dramatist has said, and Prof. G. C. Berkouwer of Amsterdam's Free University untiringly explores the Bible on the coming again of Christ and the establishment of his kingdom. Indeed, "the way to that which is to be revealed has its beginnings in what is already revealed." It all begins here. The glory of those who have died in the Lord may be described in precisely the same way as we describe the glory of those who remain here, as being *with* Christ.

The author of *The Return of Christ* writes fourteen chapters on such matters as expectation of the future, the reality of Christ's coming again, the new earth, signs of the times, the antichrist, the millennium, and the vision of God, and

especially of the real presence of our Lord with whom we may have *constant* communion. The Old Testament is freely used to amplify the New, with emphasis on the cosmic significance of our Lord's earthly life. The Kingdom of God is here in our midst and we ought to pray that it will come more and more into the life of the Christian, and we need the quality of watchfulness as the antichrist tries to undo what God does. "Faith is always thrown back on the certainty that God's ways are and will always remain inscrutable." Yet we should press on, only one step at a time, for ultimate fruition, knowing that Christ paradoxically has come *already*, though *not yet*.

Many a Bible-reading priest (if there be such today) or layman will be glad to have this exhaustive study, perhaps for meditation and devotional reading. One may be troubled by a few words (*kairos*, *eschaton*, *parousia*, *exousia*, *noetic*, and *ontic*) though these are explained well enough. The scholar will happily find many of the Greek and Hebrew texts (nicely transliterated) along with the English renderings. Three copious indices may tempt the reader to deeper consideration: one on principal subjects, one on persons (where few Anglicans gain admittance), and then some 14 pages of citations from nearly every book in the Bible. The text ends with a warning to us, not to extinguish the glow of expectation of the coming of God's kingdom.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

PAUL: Envoy Extraordinary. By Malcolm Muggeridge and Alec Vidler. Harper & Row. Pp. 159. \$5.95.

The present Archbishop of York (Donald Coggan) said to me 30 years ago: "All the great revivals of Christianity have begun with a rediscovery of the writings of St. Paul."

I smiled when I learned recently that an English layman, Malcolm Muggeridge, and an Anglican priest, the Rev. Alec Vidler, Dean of King's College, Cambridge, had collaborated in making a series of five BBC programs on location with a director and TV crew in Israel, Syria, Turkey, Cyprus, Greece, Crete, and Italy, an in-the-steps-of-St.-Paul type of thing, the two men "gossiping about Paul," on streetcorners, in ancient cities, on mountain roads. Alec Vidler's image always has been that of a cautious theologian, hesitant about reaching conclusions, while Muggeridge, who cut a wide swath in the 1930s on Fleet Street during my own decade as a journalist there, made a name for himself as a bellicose controversialist with whom few dared to tangle. What would these two make of Saul the impervious death-dealing Pharisee and "hound of the Sanhedrin," who became Paul the haggard earnest missionary, flogged and battered bond-slave of Jesus Christ?

I found out when I returned just the

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other day from pilgrimage through the Holy Land, and saw on my desk a copy of the new Muggeridge-Vidler volume, *Paul: Envoy Extraordinary*, the book resulting from their TV series. I pushed all else aside and read it through at a sitting. I was much impressed.

These men have accomplished a *tour-de-force*. The TV dialog has been retained intact. The color-photos of places visited by Paul are superb. The pace of the "in-the-steps-of" tour is swift; no sooner have we left Tarsus than we are in the thronged narrow lanes of Jerusalem, and a mob has jostled us as they hurry Stephen to his death outside the walls, and *zip!*, we are loping on horses through Galilee, and *flash!*, the light "brighter than the sun" has struck Paul blind and he hears the Risen Christ. So gripping is the rolling development that before you know it you have covered the missionary journeys, are staring down at Rome from the roof of St. Peter's, and then in the cloisters of St. Paul's Outside the Wall are hearing Muggeridge summing it all up as he reads Paul's letter to the Christians of Rome: "*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay! . . .*"

It is a new-style New Testament travelogue. It has a sincerity, a power, a charm all its own. Controversial Muggeridge brings out the best in cautious theologian Vidler, and though I could shake Malcolm for using profanity on page 83 (and for intruding the "Dud and Pete" vulgar crosstalk in the "Variations" preface, with its silly incarnadined swear-words), and though I would argue with Dean Vidler about some of his exegesis on the Acts of the Apostles, yet after three readings I stand up and throw my Jerusalem-dusty clerical hat into the air and shout "*Bravo!*"

(*A thought:* The publishers should issue a set of color slides of the scenic backgrounds, to be shown to Christian congregations. A layman and a minister, taking the roles of Malcolm and Alec, could stand beside a screen and read the dialog from the book. On five Sunday mornings Paul would come alive as never before! Why not?)

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Priest of the Diocese of San Joaquin

♦

WHAT MAKES SPIRO RUN. By Joseph Albright. Dodd, Mead. Pp. 295. \$6.95.

The Vice-President is portrayed fairly, with a few exceptions, in a volume that shows the results of massive research and discloses some facts which are little known. Persons interested in politics, and especially those who may have preconceived ideas about Spiro Agnew's background and capacity, could read *What Makes Spiro Run* with profit.

The exceptions noted are the efforts to bring out of his past some actions and associations of doubtful propriety. These do not come out clearly enough to justify a conclusion which the author often acknowledges but persists in repeating.

Joseph Albright is the former chief of the Washington bureau for *Newsweek* and understandably has some strong views on Agnew's attacks on the news media.

FRANK STARZEL
St. John's Cathedral, Denver, Colo.

♦

JESUS AND THE POOR. By Richard Batey. Harper & Row. Pp. 114. \$4.95.

In *Jesus and the Poor* Dr. Richard Batey has given us a vivid picture of how the first Christians regarded our Lord and poverty. The trail that Jesus blazed is clearly delineated, and in examples drawn from the New Testament we see the Christians putting his precepts into action both as individuals and as a community. Love of God and love of neighbor were intertwined, inseparable in their eyes. We are reminded of uncomfortable statements such as "faith without good works is dead" and "for he who does not love his brother whom he has seen, cannot love God whom he has not seen," etc.

The 20th-century Christian, for the most part affluent, educated, comfortable, and really quite spoiled, provides a startling contrast to that of the first century. We again ask, "Who is our neighbor?" and fail to realize that "much of the wealth of middle-class Christians is derived from an economic system that suppresses and exploits the poor." Dr. Batey's thought-provoking book challenges us to re-examine our stance on this matter and to measure it against the standard of the apostolic church.

ROSANNAH COLE
Mercer School of Theology

Booknotes

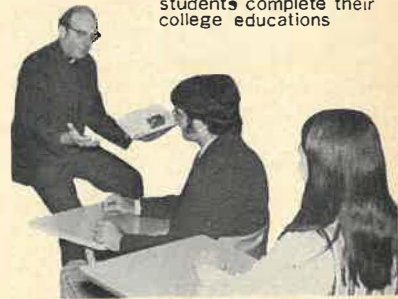
By Karl G. Layer

THE POSSIBILITY OF RELIGIOUS KNOWLEDGE. By Jerry H. Gill. Eerdmans. Pp. 238. \$3.95 paper. Dr. Gill seeks to bring into a functional relationship his commitment to philosophy and to Christianity. Stating that the chief obstacle to the resolution of the tension lies in the epistemological dualism of modern thought, Gill proceeds to develop a functional view of language with which to reconstruct a modern epistemology. The concept of tacit knowledge, he states, makes it possible to speak of religious knowledge as discerned in mediated revelation and approximated in qualified theological language. A thorough treatment of contemporary religious epistemology, and recommend for those interested in that field.

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The Rev. Leopoldo J. Alard, former curate, Todos los Santos, Miami, Fla., is rector of St. John's, Homestead, Fla. Address: Box 1030.

The Rev. Peter Arvedson, former rector of St. Laurence, Effingham, Ill., is rector of All Saints', Box 47, Naha, Okinawa.

The Rev. Richard H. Ash, former associate, St. Paul's, Kansas City, Mo., is vicar of St. Alban's, Fulton, Mo., and consultant on the staff of the Educational Center, St. Louis.

The Rev. Lawrence K. Brown, former rector of St. Christopher's, Havelock, N.C., is assistant rector of St. Michael's, Raleigh, N.C. Address: 1520 Canterbury Rd. (27608).

The Rev. Victor Burset-Serbiá, former canon to the ordinary of Puerto Rico, is rector of the Cathedral of St. John the Baptist, San Juan, Puerto Rico. Address: Box 9269, Santurce, P.R. 00908.

The Rev. Adolphus Carty, former priest in charge of St. Stephen's, Winston-Salem, N.C., is rector of All Saints', Toledo, Ohio.

The Rev. Charles R. Colwell, former associate rector of Holy Trinity, New York, N.Y., is rector of St. Barnabas', Irvington-on-Hudson, N.Y.

The Rev. John C. Donovan, former rector of St. Stephen's, Beaumont, Texas, is rector of St. Paul's, San Miguel de Allende, GTO, Mexico. Address: Apartado 268 (Guanajuata) Mexico.

The Rev. Leslie L. Fairfield, vicar of St. Luke's, Annapolis, Md., is to be rector of St. George's, Cordova, Alaska, in September.

The Rev. David R. Fargo, former staff member, St. Stephen's, Oak Ridge, Tenn., is vicar of St. Anne's, Winston-Salem, N.C. Address: Box 11437 (27106).

The Rev. M. A. Martin Garrison, former priest in charge and assistant, Church of the Resurrection, New York, N.Y., is curate, St. Paul's Chapel, Trinity Parish, New York, N.Y.

The Rev. E. Michael C. Jackson, former rector of St. Peter's, Red Bluff, Calif., is rector of St. James', 1202 Stadium Way, Pullman, Wash. 99163.

The Rev. R. Ewing Jackson, Jr., former locum tenens, St. George's, Nashville, Tenn., is rector of St. John's, Helena, Ark.

The Rev. John Janeway, former priest in charge of St. Matthew's, McMinnville, Tenn., is rector of St. Thaddeus', Chattanooga, Tenn.

The Rev. James Jelinek, former staff member, of St. Bartholomew's, Nashville, Tenn., is associate rector of Holy Communion, Memphis, and staff assistant at the Youth Center.

The Rev. T. Nicholas King, former chaplain, Illinois State University, Normal, Ill., has been associate, St. Thomas', 2000 Highland, Rochester, N.Y. 14618, for some time.

The Rev. Richard L. Kunkel is to be rector of St. Paul's, 312 E. Main St., Plymouth, and vicar of St. Boniface', Chilton, Wis., Aug. 1.

The Rev. I. Mayo Little, former assistant rector, St. Paul's, Winston-Salem, N.C., is rector of Calvary Church, Tarboro, N.C. Address: Box 1245 (27886).

The Rev. James Parker, former head librarian of Christian Brothers College, Memphis, Tenn., is rector of St. Mark's, Albany, Ga.

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

The Rev. Robert B. Skinner, former associate, Emmanuel Church, Webster Groves, Mo., is rector of the parish. Address: 9 S. Bompert (63119).

The Rev. William L. Smith is rector of St. Mary's, Emmorton, Md.

The Rev. John T. Splinter, former priest in charge of St. Hugh of Lincoln, Greendale, Wis., is vicar of St. Barnabas', Tomahawk, and St. Ambrose', Antigo, Wis. Address: 412 E. Park Ave., Tomahawk (54487).

The Rev. Edwin G. Wappler, Ph.D., former assistant, St. Titus', Durham, N.C., is rector of St. Paul's, Louisburg, and in charge of St. John Baptist, Wake Forest, and St. Matthias', Louisburg, N.C. Address: 202 Sunset Ave., Louisburg (27549).

The Rev. Thomas F. Webster, former rector of St. Paul's, East Cleveland, Ohio, is rector of St. Timothy's, Cincinnati, Ohio.

General Convention

The Rev. John F. Stevens, administrative officer of the Executive Council staff and secretary of the Executive Council, has been named coordinator of the 1973 General Convention to be held in Louisville.

Ordinations

Deacons

Arkansas—Festus Hilliard Powell, Jr., curate, St. Paul's, Fayetteville, address, Box 1190 (72701).

Central Florida—Randall Chase, Jr., curate, St. David's, Lakeland.

Central Pennsylvania—Paul J. Lautenschlager, St. Stephen's Cathedral, Harrisburg, address, 5011 Lancaster St., Apt. C, Harrisburg (17111); Leon L. Love, St. Mary's, Williamsport, address, 933 Market St., South Williamsport (17701); Merton E. Messersmith, St. Andrew's, State College, address, 500 Galen Dr.; and Frederick G. Stevenson, St. John's, York, address, 14 Hill St. (17403).

Maryland—Leslie Miles, M.D., practicing physician, assistant, St. Peter's, Lonaconing; Dan Eckman, St. John's, Glyndon; Bill Reed, St. Martin's-in-the-Field, Severna Park; Ed Rich, staff, Good Shepherd, Ruxton; and Mike Rokas.

Northwest Texas—Ronald S. Gauss, curate, St. Paul's, 1510 Ave. X, Lubbock (79410).

Pittsburgh—Robert E. Appleyard, Jr., (son of Bp. Appleyard), address, Fox Chapel, Pa. 15328.

Puerto Rico—Edwin Jimenez, curate, Incarnation Parish, GPO Box 1067, San Juan, P.R. 00936; and Capt. José Arroyo Sánchez, hospital administrator and non-stipendiary curate, Cathedral of St. John the Baptist, San Juan, address, Box 9262, Santurce, P.R. 00908.

West Virginia—Howard Gene Backus; Thomas Laughlin Dobbs, in charge of Grace Church, 317 Riverside Dr., St. Marys (26170); Glenn Edward Druce, in charge of St. Andrew's, Guyandotte Ave., Mullens (25882); Esber Naif Tweel, in charge of St. Stephen's, Romney, address, 85 E. Birch Lane (26757); and David Rankin Williams, in charge of Christ Church, 409 Columbia Ave., Williamstown (26187).

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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 (HC 1S); Week-
days HC Tues 12:10, Wed 8 & 5:15; Thurs 12:10
& Healing; Saints' Days HC 8; EP Tues & Thurs
5:15; Church open daily 8 to 6

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
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
Hitchock, Jr.
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 10:30-11

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

The Living Church

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. Isachsen, 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.

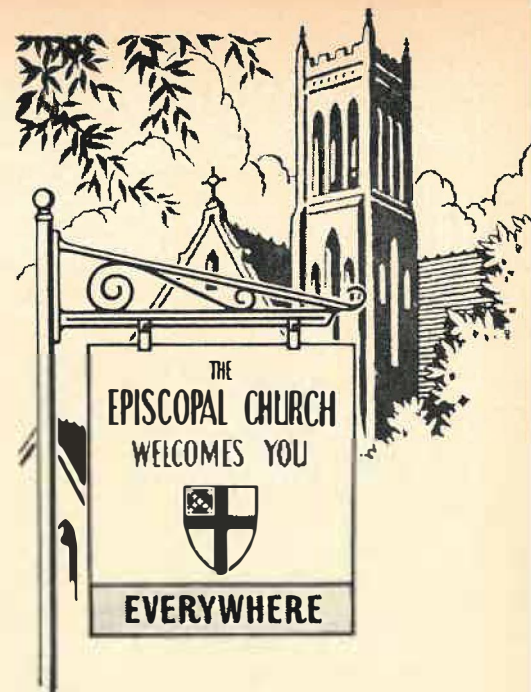
ST. PHILIP'S 142 Church St.
The Rev. Canon Samuel T. Cobb, r
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 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.

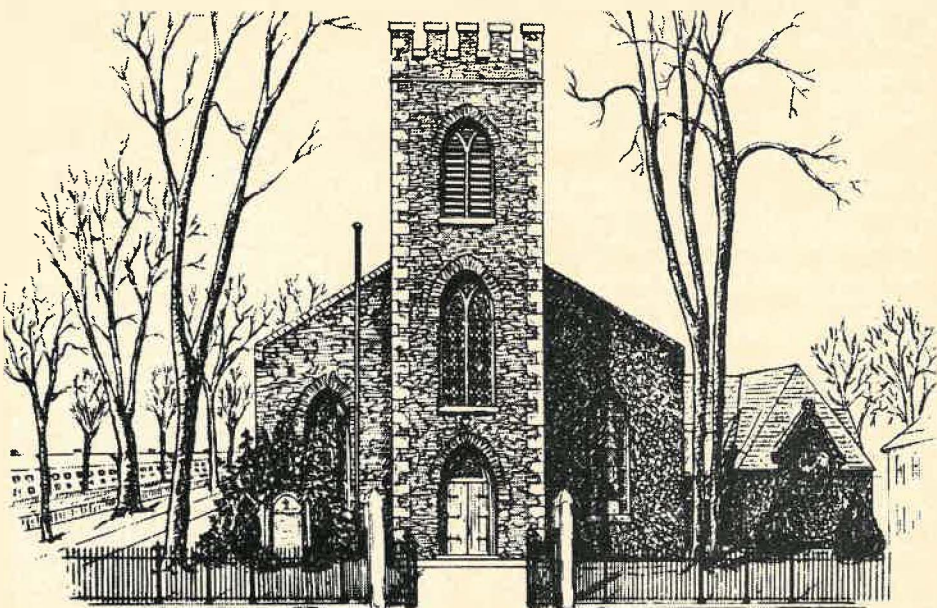
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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.
The Episcopal Church in Bay View
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



ST. ANNE'S CHURCH
LOWELL, MASS.