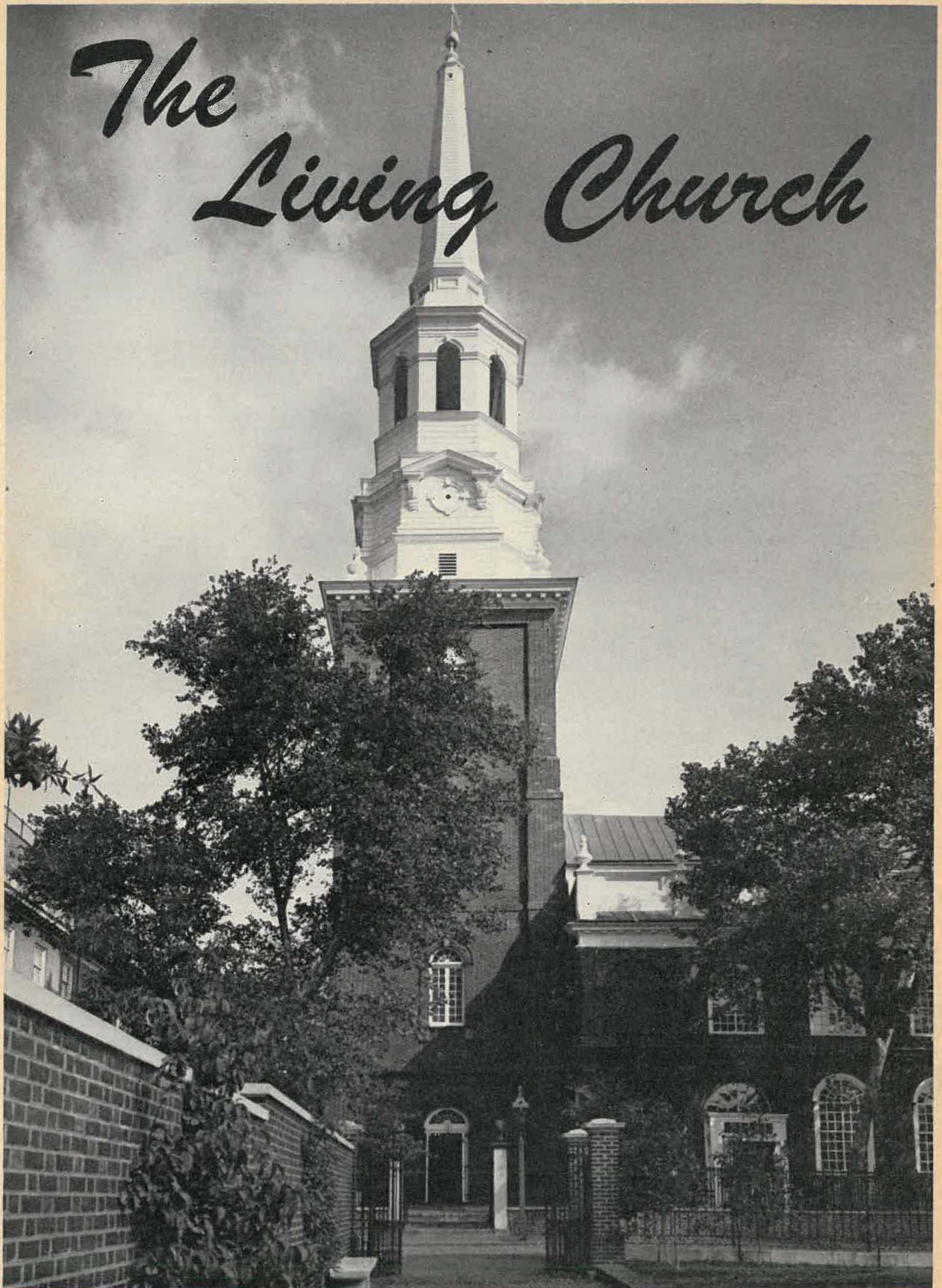


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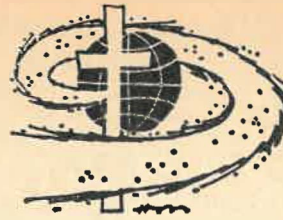
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Around



& About

With the Editor

IF you like things real crazy-cool in church, it's a pity you missed the recent show at St. Paul's Chapel on the Columbia University campus. The ringmaster was Dr. Harvey Cox, author of (*N.B.*) *The Feast of Fools*. The show was billed as a "thing exchange." Explained Professor Cox: "It feels good to give something away, and you might get something unexpected in return. We are brought up in a world where we are taught not to share bread. We are taught to acquire the bread, and then to invest the bread."

"We can't work for a better world unless we taste it and experience it first," he said. Then he stepped from behind the altar, which was framed by two orange balloons, and as the combo gave forth "gift-giving music" he took off his shoes and exchanged socks (hose, not punches) with a young man. The other *devots* then exchanged all sorts of things, among them draft cards and a card listing "legal rights and helpful hints when arrested by police."

In the better world, then, we'll all be swapping things like socks. I have diligently examined my own soul, and must confess that I feel like the old fellow who admitted to the revivalist that he hoped to go to Heaven, but explained: "The way you put the question, I thought you was gettin' up a bus load for tonight!" If sock-swapping appeals to you folks, y'all just go right on ahead into the better world; don't wait for me.

A young painter from Venice, watching the show, reportedly shrugged and commented: "I hope they believe in what they're doing. It seems just a little forced." But if they really *did* believe in what they were doing, isn't their case even more serious?

"People get a little taste here of what the church can be like," commented Dr. Cox during the "exchange."

Angels and ministers of grace defend us.

This week's guest editorialist, the Rev. Frederick M. Morris, D.D., is rector of Saint Thomas Church in New York City.

To Sir James Barrie:

Evidently you were in a sad mood when you wrote: "The life of every man is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the

volume as it is with what he vowed to make it." Yes. But that humblest hour can be the prelude to his finest hour, depending upon whether he is a Peter or a Judas. One man repents and lives, the other despairs and dies. Christian preachers throughout this age of grace have been warning us that we must repent, and indeed we must. But they should proclaim at least as emphatically the good news from heaven that we *can* repent. Even the pagan Marcus Aurelius saw the divine wonder of it, and exclaimed as if dazed by joy: "You can begin a new life!" And so I think we need to be both sad and glad about the fact of which you speak: sad about our failure to write the story we had vowed to write, but glad that the Holy Spirit of God is, as they say in today's theater, "waiting in the wings" to give us the fresh start and the new life. And every faithful and persevering Christian who ever lived a fairly long life could tell you, from his own experience, that the story you write in Diary B will be a better one than you ever dreamt of writing in Diary A if you let the Master of Life write it through you.

To C. S. Lewis:

Mark Twain said that it wasn't the things in the Bible he didn't understand that gave him trouble—it was the things he did understand. I think that deserves a good label, like Twain's Law, according to which we cannot honestly plead ignorance of the Uncomfortable Words of God. But you more than any other man taught me another truth, one which does not contradict Twain's Law but complements it. Here is an example, from *The Problem of Pain*: "That we can die 'in' Adam and live 'in' Christ seems to me to imply that man, as he really is, differs a good deal from man as our categories of thought and our three-dimensional imaginations represent him; that the separateness . . . which we discern between individuals is balanced, in absolute reality, by some kind of 'interanimation' of which we have no conception at all." According to Twain's Law, the Bible is full of things we can understand only too well. According to Lewis's Law, the Bible is full of things we cannot understand but had better believe. You are both right. Truth does not depend for its existence upon our ability to grasp it. As Henry Adams said: "After all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray."

The Living Church

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THE KALENDAR

July

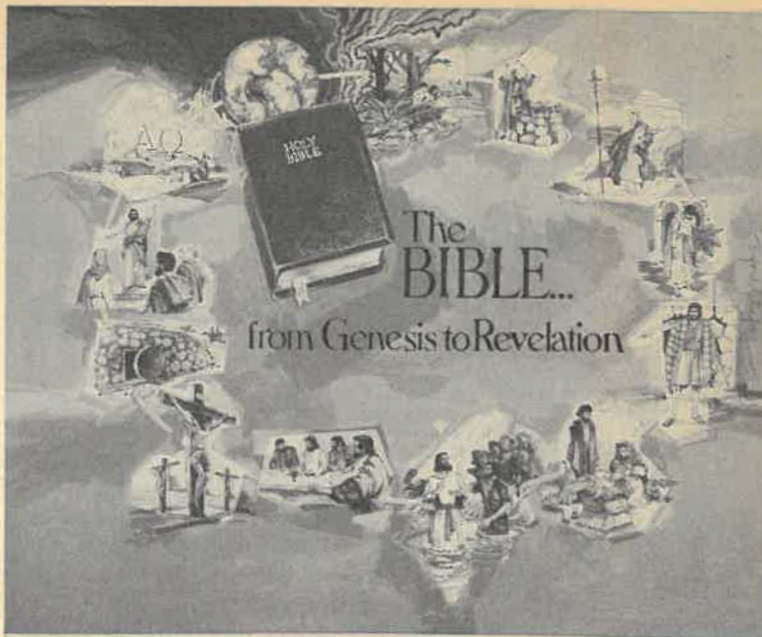
2. Pentecost VI
4. Independence Day
9. Pentecost VII
11. Benedict of Nursia, Abt.
16. Pentecost VIII

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Letters to the Editor

Trial Use

The articles and letters concerning Prayer Book revision that TLC has carried cause me to anticipate its arrival each week with renewed interest. There are some church publications severely critical of *Services for Trial Use*, which do not allow for a response in a letters to the editor column. This is most unfortunate. Please allow me to note three things.

First, language and form seem to be unnecessarily confused by those who respond negatively. Just about everything is printed in both the traditional and the contemporary idiom. No one is being denied. That the prose can be improved is admitted.

Second, in all of the controversy, the church year seems to be mostly overlooked. Few will disagree that the revised calendar, the three-year lectionary cycle, and the special seasonal material comprise one of the finest additions in the history of the Prayer Book.

Third, I read so often of the hue and cry that no one has asked for Prayer Book revision. In my lifetime in the Episcopal Church there has never been a time without a call for revision. On the one hand, I have lived through *The People's Anglican Missal*, non-communicating Masses, the importation of "Wee Bookies," and innumerable additions being made to the ordinary of the Eucharist. On the other hand, I have seen the norm of Sunday eucharistic worship flouted by the establishment of non-canonical Sunday services of Morning Prayer and Sermon and Offering and more prayers.

The call to Prayer Book revision has been loud and clear and the Liturgical Commission should be commended for their efforts to meet this call.

(The Rev.) HARRY W. SHIPPS
Rector of St. Alban's Church
Augusta, Ga.

A joyful Amen to Gert Behanna's letter about the Green Book. For us and for many in this community, at least its authors have been "put to the test" and have failed. They have failed not so much in liturgy as in words—in putting into words that soul-lifting exuberant reverence which especially we "convert Episcopalians" rejoice to express through the clear, though antiquated, phraseology of the Book of Common Prayer.

The Cover

On this week's cover appears a picture of Christ Church in Philadelphia. Located on Second St. above Market St., the parish has seen more American history "happen," perhaps than has any other Episcopal church in the United States. "We may be old in age, 276 years," states the Rev. Earnest A. Harding, D.D., rector of Christ Church, "but we are extremely young in heart and congregation." The parish is open daily and welcomes all visitors who have come to see the historic sites of Philadelphia. The schedule of services is listed on page 16 of this issue.

Great accomplishments the Green Book can justly claim. It has corrected many distortions and wrong emphases, from our 1972 viewpoint, which "bother" us in the Book of Common Prayer. It has shown that not just any group of fine, dedicated Episcopal scholars can achieve success in so demanding a task as major revision. And it has re-emphasized the classic beauty and magnificence of that Book of Common Prayer. We thank "the Late Liz" for putting into words what many of us may have thought, but have failed to articulate—what it has taken the genius of her mind and pen to express.

From the psychological standpoint, could it be this very incapacity on the part of most of us common people to achieve full communication (communion) which motivates our reluctance to accept inexpert procedures and inexpert phrases in place of the expert, if quaint ones, in the lineal successors to Abp. Cranmer's original inspired effort? We're rather inclined to think so.

DOROTHY and WOODBRIDGE MORRIS
Little Rock, Ark.

There are some aspects of Prayer Book revision which have not, so far as I know, been covered in the voluminous correspondence which TLC has published on this subject.

(1) *The Collects*: I have always regarded our Prayer Book collects as "a pearl of great price," whether from the point of view of catholic theology or of English literature. It was therefore a shock to discover that about half of them have been discarded altogether and those that remain have been shifted about in the most confusing manner. It is hard to understand the reason for this. At first, in my innocence, I thought that it was to fit the scripture readings; but having endured the trial calendar for a year, I fail to see that they do this any better than those in the 1928 book. The new collects are for the most part, good, except for occasional evidence of that love of long words which seems to be the peculiar failing of those who consider traditional Prayer Book language "pompous." But one does miss some old favorites, e.g., Lent I, Sunday after Ascension, Trinity II, and Sunday next before Advent.

(2) *The Daily Office*: The only adequate comment on this was made by Abp. Cranmer: "It was more trouble to find what was to be read than to read it once it was found." The attempt to combine Morning and Evening Prayer in one service is an open invitation to insanity on the part of the clergy, and to complete bewilderment on the part of the laity.

(3) *The Confirmation Prayer* (Green Book p. 29, cf. Prayer Book p. 297): This is an example of Prayer Book revision at its worst. We are constantly being told that people today do not understand Prayer Book language and that it must be "updated." So here we have two easily understood English words "wisdom" and "understanding" taken out and replaced by two Latin derivatives "inquiring" and "discerning."

(4) *The Burial Office*: Here the Green Book provides First and Second Services, but the opening sentences of both sound distressingly modern.

(5) *The Ordinal*: Why is the preface omitted? I have yet to hear a satisfactory answer to this question. The statement "that these orders may be continued" is absolutely vital to our whole claim as Anglicans to be a part of the Holy Catholic Church. Once we are assured that the preface will be included in the new Ordinal, we can proceed to discuss the services themselves in their merits.

(The Rev.) NELSON W. MACKIE
Rector of Calvary Church
Pascoag, R.I.

At the risk of lengthening the trivial and banal in the controversy over the trial liturgies, and in particular Rite II, I am writing to suggest a new direction of thought.

One of the complaints echoed in TLC is lack of meter, or "beat," in Trial II. Cleanth Brooks has been quoted in opposition to that liturgy's beat. I would suggest that this indicates a short-sighted view of American poetry. Perhaps TLC's correspondents need to sit down and read the poetry of a Stephen Spender, a Sylvia Plath, and a John Berryman, or a Robert Lowell.

It may be that the American language has passed the beat which Brooks heard, and if it passed him, we non-professional poets are certainly behind his understanding of language.

(The Rev.) HARRIS C. MOONEY
Rector of All Saints' Church
Indianapolis

Also Incompatible

Just a brief comment about Fr. Winn's statement [TLC, Apr. 23]: ". . . Prisons themselves are incompatible with the idea of a Christian society." So also are the deeds which usually put people in prisons.

MARLIS J. BREISCH
Eau Claire, Wis.

Treasures Old and New

Mrs. Behanna's letter [TLC, Apr. 16] prompts a thought which I believe has been overlooked by those writers who credit their entrance into the Episcopal Church to the stately beauty of the BCP 1928, and who are endeavoring to preserve it intact. Are they not confusing the words, beautiful though they may be, with the Word, who does not need man's words to manifest himself, though he may choose to use them?

As one who appreciates our heritage of beauty and order in worship, I must examine my choice of these qualities. There is virtue in the desire to give God the best that I have, but beauty is an attribute that is re-interpreted by each generation and by each culture. And God be praised, for he speaks to the heart, not only through the best of our talents, but also through an infinite variety. On the first Pentecost, the disciples spoke in many tongues, and the Spirit made himself known in many gifts. Why must we limit our perception of God only through the things to which we have become accustomed?

SR. MARY FAITH, CSM
St. Mary's Convent
Kenosha, Wis.

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July 2, 1972
Pentecost VI

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COLORADO

Bp. Frey Elected Coadjutor

The Rt. Rev. William C. Frey, 42, former Bishop of Guatemala, was elected Bishop Coadjutor of Colorado at a special convention held in Denver, June 3. Election came on the third ballot.

The nomination committee, which considered some 60 candidates, presented a slate of five—Bp. Frey, and the Rt. Rev. Drs. George Masuda, Frederick W. Putnam, and Ervine Swift, and the Rev. Robert C. Witcher. Nominated from the floor were three priests in the Diocese of Colorado—the Rev. Messrs. William Magill, Halliwell L. Duell, and Alexander T. Patience.

Bp. Frey, ousted from Guatemala last year because of his participation in criticism of government policies, resigned from his jurisdiction to be eligible for election in Colorado since he had not served a full five years in his see as required by canon law for translation.

The coadjutor-elect is a graduate of the University of Colorado and was vicar of the Timberline Circuit Missions in the diocese following his graduation from Philadelphia Divinity School.

It is expected that Bp. Frey will be installed as coadjutor during the diocesan convention this fall and will succeed the Rt. Rev. Edwin T. Thayer upon the latter's retirement in February.

THE PRESIDING BISHOP

Off to Russia!

At the time this is being written, the Rt. Rev. John E. Hines is in Russia. By the time it is read he will have been back in the U.S. for some time.

The Presiding Bishop left New York for Russia early in June, carrying with him greetings to the Russian Orthodox Church—a church which has between 30 and 40 million communicants out of a population of 241 million people. He will visit with His Holiness Pimen, Patriarch of Moscow and of All Russia. The Patriarch and the Presiding Bishop will talk informally.

Bp. Hines's itinerary also includes preaching to the congregation led by the Rev. Raymond Oppenheim, the first Episcopal priest to serve as chaplain to Americans in Moscow; and a visit to Leningrad where Fr. Oppenheim has begun a ministry to the English-speaking community there. In addition, there were to be sched-

uled lectures by the Presiding Bishop to the Russian Orthodox seminarians in Leningrad and Moscow.

Bp. Hines's trip was arranged prior to the announcement of the dates of President Nixon's visit to Russia.

Accompanying Bp. Hines were the ecumenical officer of the Episcopal Church, Dr. Peter Day, his daughter, Mrs. Vojislav Tubic, Dr. Paul B. Anderson, consultant on Orthodox relations, and Mrs. Anderson.

UNITED CHURCH OF CHRIST

Agency Asks Halt in War Aid to Vietnam

The overseas mission board of the United Church of Christ, in a cable to President Nixon and Soviet leaders, recommended a settlement on the Indo-China war by "simultaneous shutting off of arms and military aid to both sides."

Directors of the board see this move "as a realistic pre-condition for settling this civil conflict."

The cabled statement also said that the directors "believe all the allies of both sides should now encourage the Vietnamese development of a government in Saigon that gives voice to non-aligned Vietnamese and is committed to ending the hostilities, to establishing democratic elections, a neutral foreign policy, and mutual accommodation between North and South Vietnam in the search for freely consented unification."

Copies of the statement were sent to key participants of the peace talks in Paris, and an additional copy was sent to the White House.

The cable was addressed to President Nixon and First Secretary of the Central Committee of the Communist Party Leonid I. Brezhnev. Signing the statement was the Rev. Loring D. Chase, president of the United Church board of world ministries and pastor of Westmoreland United Church of Christ in Washington, D.C.

NORTH CAROLINA

Ousted Priest to Found Community

The Rev. Harcourt E. Waller, Jr., former rector of Christ Church, Charlotte, N.C., has announced plans to form the Community of the Fellowship of Jesus. This new ministry will, he said, be ecumenical, interracial, and "a new flexible

kind of Christian community" which will "seek to be a helpful agency for churches working to become more viable in the urban setting."

Mr. Waller was separated from his parish in February, one of the city's largest and most influential, because of what were officially described as "irreconcilable differences" in mutual expectations on the part of the rector and vestry.

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, in a letter to the congregation and vestry, said the "sole reason" for Mr. Waller's termination from the post was difficulty at Christ Church over the leadership and administration of the congregation's programs, not the programs themselves.

During the controversy, the priest received wide public support including that of the president of the Charlotte Area Clergy Association and from an editorial in *The Charlotte Observer*.

The purpose of his project, Mr. Waller said, is "to affirm that God is at work in the city calling Christians to the task of making and keeping life truly human, to work toward becoming a knowledgeable and functional Christian community and to originate and test new patterns of Christian growth and action—especially for those established churches which may want to share in such research development interests."

SRI LANKA

Anglican Leader Critical of Regime

The Bishop of Kurunagala, the Rt. Rev. Lakshman Wickremesinghe, with the support of other top level religious leaders, is refusing to be silent in his criticism of the government in Sri Lanka (Ceylon). In addition he has received the cooperation of the newspaper *Aththa* (Truth) recently. The paper ignored press censorship laws and ran an article by the bishop addressed to the Socialist administration of Prime Minister Sirimavo Bandaranaike.

The bishop had written: "Where there is no vision among leaders, the people remain apathetic and stagnant. Where there is no self-sacrifice by those in power, the people grow cynical and rebellious under the burden of corruption. Where there is no mutual confidence, a people's government steadily degenerates into a people's dictatorship."

Bp. Lakshman, as he is generally

known, speaks his mind to a government overwhelmingly voted back into power in 1970 and almost overthrown a year later by an insurgency involving tens of thousands of unemployed young people. The plight of as many as 16,000 persons arrested and placed in detention camps without charges or trial during the uprising is a major concern of the bishop.

He joined with 45 other distinguished Ceylonese to form a Civil Rights Movement last year. The group recognized that the state faced a traumatic situation but also said that democracies have "certain obligations" that must be respected in resorting to emergency powers.

Bp. Lakshman is worried about a "climate of fear" in the nation. He and others expressed their concern to Felix Dias Bandaranaike last spring. Mr. Bandaranaike, nephew of the Prime Minister, is minister of justice, public administration, local government, and home affairs. He was responsible for getting Parliament to pass special laws in 1971 suspending normal court procedures, abolishing the jury system, and restricting legal recourses in many cases. The government said the measures were necessary to deal with the uprising. Opponents say there is no stipulation restricting the measures to such emergencies.

Mr. Bandaranaike said in an interview that "law and order are much more under control than two months ago, which means we can release more and more people from custody." He added that 6,000 have been released and by the end of the summer he expects no more than 2,500 of the "hard core" element to be in custody awaiting trial.

The multi-portfolioed official is an Anglican layman in a land that is 98% Buddhist, and is a lifelong friend of Bp. Lakshman. The two were students together.

According to the bishop, Mr. Bandaranaike is "legally brilliant. But I resist the possession by any political party of tools that can keep it in power—no matter what assurance it gives." He also feels it is not healthy when the views of "ordinary people cannot be given public expression . . . when there is neither mutual confidence nor a free exchange of views between the people and their government."

Mr. Bandaranaike, on the other hand, said that while he likes the bishop he doubts the sincerity of the Civil Rights Movement and believes the prelate is being misled by "the lawyer crowd in this lot."

In direct criticism of Bp. Lakshman, Dr. Colvin de Silva, a Marxist who is minister for plantation industries, said, "Sometimes a cloven Mephistophelean hoof shows under the red robe of those who claim to be speaking in the name of eternal rules of justice."

Nationally known and respected, Bp. Lakshman is in a position to keep up

visible criticism. He was not always unfriendly to Prime Minister Bandaranaike's government, being one of the first to explain why the earlier popularity of her coalition was linked to rural Buddhist aspirations.

Mrs. Bandaranaike told the Civil Rights Movement when a delegation visited her, that her only concern is to have legal instruments to prevent further insurrection without resorting to military force.

Meanwhile the government loses popularity. There are fears the government may use its new legal powers, as well as strong police and military, not only to keep down insurrection but to stay in power.

BRAZIL

Churchmen Persuade OAS to Investigate Torture Charges

More than two years of documenting reports of torture in Brazil have brought to some American churchmen their first success with the Organization of American States (OAS). The OAS Inter-American Commission on Human Rights, meeting in Washington in May, has taken action.

Responding to evidence jointly presented by the Latin American directors of the National Council of Churches and the U.S. Roman Catholic Conference, the Commission on Human Rights recommended that the Brazilian government carry out an investigation by independent judges and report back to the commission their findings.

Declaring that "evidence collected in this case leads to the persuasive presumption that in Brazil serious cases of torture, abuse, and maltreatment have occurred to persons of both sexes while they were deprived of their liberty," the commission asked that judges determine whether these charges are true.

ORGANIZATIONS

ACU Head on COCU

The drive for church union and the push for change within the Episcopal Church are dwindling, says the Rev. Albert J. duBois, executive director of the American Church Union.

Asked about the Consultation on Church Union which now has eight member churches since the United Presbyterians withdrew from the movement last month, Canon duBois said:

"There is almost no interest in it at the grassroots, parish level." He charged that the one religious organization foreseen by COCU would fly in the face of traditional Episcopal principles by substituting "opinion for revealed or traditional religious principles," by substituting a congregational ministry for the "traditional ministry of deacons, priests, and bishops," by allowing each congregation

to choose for itself what kind of worship to have, and by "setting aside the sacraments, aside from baptism." The sacramental church would disappear, he said.

At the same time, Canon duBois reported a strong trend toward return to traditional order and stability within the Episcopal Church. He said a "sort of anarchy developed" in the church in 1946 and has been growing until recent months. Now it is dwindling, he said.

"Across the country, the way-out, radical young priests who were going to attract young people are quietly closing their doors because the young people haven't been attracted. The argument that contemporary liturgies are going to attract young people is completely specious," the clergyman stated.

"Young people are looking for something solid in the church—something convincing. They want a church that speaks about what it believes, not what people can believe. People are looking for a rock on which to build their lives. They are tired of sand."

"Faith Alive" Holds Annual Meeting

The two-year-old Faith Alive movement within the Episcopal Church held its second annual conference in conjunction with the annual meeting of its board of directors at Kanuga, N.C.

President Fred C. Gore reported to those attending the meeting that 98 Faith Alive Weekends (lay witnessing missions) had been held and that 40 more are either scheduled or in operation.

He also stated that evaluation reports of the weekends indicated favorable reactions. In addition, clergy respondents to a questionnaire indicated that they would recommend the present Faith Alive approach, providing priests and vestrymen were "fully supportive."

A budget of approximately \$48,000 was adopted, the final figure depending on the actual number of Faith Alive Weekends scheduled for the year. At the present time, it is estimated that there will be 120-130 such programs.

Keynote speaker at the conference was the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts.

MISSOURI

New Mission Established by Four Churches

A venture in ecumenical mission began in St. Charles County, Mo., on Pentecost, when representatives of four churches joined in a covenant to establish Grace Church United, O'Fallon.

Planning for this act began two years ago when executives of the Episcopal, Disciples, United Presbyterian Churches, and the United Church of Christ met to discuss church expansion in metropolitan

St. Louis, particularly in the rural-urban fringe across the Missouri River from St. Louis County. The area chosen was in the middle of the county and centered around the community of O'Fallon. The United Church had already established Grace Church which still uses a converted residence as its place of worship. A site had been purchased but the congregation lacked the funds to develop it.

It was apparent that none of the four religious organizations could go it alone in the midst of a population that is fluctuating and where there are few action-oriented people. Grace Church had a day-care center and a school for retarded children in its building and was participating in a pastoral counseling center. Community issues held high priority in the parish program.

The result of much work by people of Grace United Church of Christ, and Trinity Episcopal Church in St. Charles and others was a covenant whereby Grace Church United came into being. The four interested church bodies contribute to the budget and will until such time as the new church can become self-supporting.

A statement from the congregation of Grace Church United says in part: "Because we are a new church, we are not encumbered by custom and thus are free to try some new approaches. We are experimenting with different orders of worship, new approaches to Christian education, and attempting new forms of ministry in the community through our pre-school and counseling center. . . . But as to what we are seeking to accomplish, there is no question. Through a program of worship, education, fellowship, and mission, we are seeking to discover what it means to be a community of God's people in today's world."

The Rev. William H. Schwab, pastor of the original Grace United Church of Christ, continues as pastor of the new parish.

PERSONALITIES

Fr. Stephen Wei - RIP

The Rev. Stephen Wei, born and educated in China, died in Hsuechow, on Good Friday at the age of 74. He was a graduate of Fukien Christian Union College and of St. John's University, Shanghai, where he received his divinity degree.

In 1926, Fr. Wei was assigned to All Saints Church, Shanghai, and seven years later became the first rector of the church.

During the Japanese War and WW II, Fr. Wei was president of the standing committee of the Diocese of Kiang Su, performing what duties of the bishop he could. At great personal risk, he helped finance the work of the church through the underground using American dollars, which were outlawed by the Japanese, and he was able to get food parcels to interned missionaries. Following the war he was named president of St. John's

NEWS in BRIEF

■ Only 19 of the 91 domestic dioceses of the Episcopal Church had filed responses to the draft plan of union prepared by the Consultation on Church Union a few days before the deadline set for receiving this material. Dr. Peter Day, ecumenical officer for the church, said in an interview, that apathy has replaced anxiety about COCU in many Episcopal quarters and attributed the relatively limited response to "other issues having more priority." He said he expects some form of COCU to come before the next General Convention.

■ Delegates attending the annual Toronto synod agreed to consider the possibility of using cable TV to launch a religious version of "Sesame Street" as a source of Christian education. Sunday school attendance has declined from a 1960 figure of 43,231 to 19,707 in 1971. The Rt. Rev. Lewis Garnsworthy, Suffragan of Toronto, said that Sunday school can no longer be regarded as the only source or even the main source of Christian education.

■ The Rt. Rev. Colin Winter, Bishop of Damaraland, and three white associates have won a preliminary victory in their attempts to appeal a ruling of the Windhoek Supreme Court upholding their expulsion from South West Africa (Namibia) last March. A court in Windhoek, the capital of Namibia, has approved an application by the four whites to take the matter to the Appellate Division of the Supreme Court in Bloemfontein. Bp. Winter is an Englishman, the others are South African born.

■ Guest conductors for the Sewanee Summer Music Center include Richard Bales of Washington, D.C., who led the Sewanee Festival Orchestra in the opening concert; Louis Lane of Cleveland; Kenneth Moore of Oberlin; and Walter Deyle, artistic director of Heilbronn Symphony in Germany, who will make his American debut at Sewanee.

■ On July 9, gospel singers and choirs from every part of the country will participate in a day-long tribute to Mahalia Jackson who died last January. A gospel-style setting of the Mass will be offered at the Cathedral of St. John the Divine at 10 A.M., and further musical offerings will be heard later in Mt. Morris Park. Thousands of people are expected to attend the service.

■ Henry Hudson discovered the river that bears his name in 1607, 365 years ago. To commemorate the event, the British postal administration has issued a special stamp, showing an imagined portrait of the explorer superimposed on an outline map of North America. Just before sailing from England, Hudson and his crew members received Holy Communion at St. Ethelburga's Church, Bishopsgate, London, E.C.2, where stained glass windows now memorialize the event. As a special souvenir commemoration (and to raise funds for the ancient church) the vicar, the Rev. Normal Small, has prepared two philatelic items: a postcard showing the windows, and an envelope with a special cancellation for the 365th anniversary of the communion service on Apr. 19, 1607. Both use the special Hudson stamp; and either may be obtained from Fr. Small for a contribution of \$1.

■ National recognition has come to St. Philip's Church, Coral Gables, Fla., from a description in the nationally published paper, *Probe*. An article on "Kindergarten Talk," an occasionally published paper as a medium between the staff and parents, brought requests for copies from coast to coast, including churches of all communions. Among those requesting the material were The Youth Ministry of the Roman Catholic Diocese of Pittsburgh, King of Glory Lutheran Church, Temple, Ariz., the First United Methodist Church of Carrollton, Ga., and Tamworth Associated Parishes, Chocorua, N.H.

University. In all this, his health broke and the National Council (Executive Council) brought him to New York City, where, for six months, he was an associate priest of Trinity Church.

He returned to Shanghai in 1948. The next year, when the Communists took over the city, Fr. Wei was arrested for investigation. After his release, he was assigned to the Nanking Union Theological Seminary under the supervision of the government. But during the cultural revolution the seminary was closed and its staff and faculty were sent to a farm to be taught another form of education. Fr. Wei lost all possessions, and his health broke again. His wife was tortured

to death three years before his own release.

Last summer Fr. Wei wrote to his brother, the Rev. Hsi Jen Wei in Manila, in the form of a Chinese poem: "Should I have a dread of death? No, it is the only path to eternity for everyone. What happens to me is entirely in the hands of my dear Lord. And to obey His holy will is the only right way for every servant of God."

The Wei family has had a long and strong tie to the church. The father of the two priests was an Anglican catechist in Fukien. Fr. Hsi Jen Wei, after serving Philippine missions and St. Stephen's

Continued on page 12

THE ARC STATEMENT:

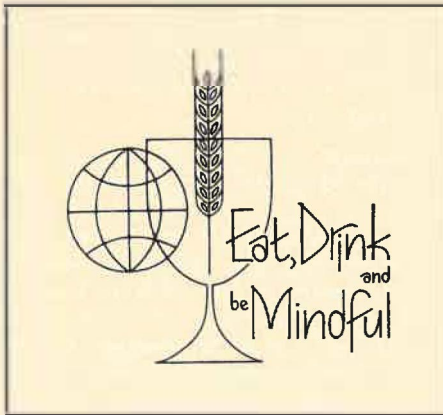
WHEN Dr. Minifie's commentary on the Anglican-Roman Catholic eucharistic statement appeared in *THE LIVING CHURCH* [TLC, May 21], I found myself doubly surprised. First, I was beginning to think that the great "evangelical wing" of our church, if not eradicated, had at least lost its voice. It was encouraging to hear an "evangelical" speak up, especially at a time when a gospel of sheer secular humanism challenges the whole Gospel of Christ.

But Dr. Minifie's article also surprised me in another way. His world-view, his assumptions on the question of the nature of the Holy Communion, are like a voice from the 16th century. With all due respect to one of this church's great spiritual leaders, some of his comments are as passé as solemn high non-communicating masses before the Blessed Sacrament exposed.

Time has cleared away much of the smoke from the controversies of the Reformation. As a result we are often able to see through the dilemmas of the past even more readily than we can wade through the confusion of the present. One fact in particular emerges with a striking clarity: much of what has been bitterly defended as "catholic" is in fact, at worst, undesirable accretion, and at best, eccentric emphasis. In a similar manner, much of what has been defended as authentically "evangelical" is in fact based on a mistaken reading of the gospels, and as a result, quite unevangelical. Surely the time has come to recognize that authentic catholicism and authentic evangelicalism are one and the same faith.

In this spirit, then, I would wish to address myself to Dr. Minifie and to such as be like minded. As one evangelical to another, let me ask that together we go back to the Bible and re-examine some oft-encountered assumptions about what we find written there.

IN Dr. Minifie's article he, like the Book of Common Prayer, uses the traditional words about the Eucharist: mystery, memorial, remembrance, sacrifice. But I would submit that he has unwitting-



ly fallen into that common tendency to read back popular street meanings into the technical meaning of these terms assumed by the writers of the holy scriptures.

To begin with, he uses the word "mystery" as synonymous with "incomprehensible." This is indeed the popular meaning of the word. Thus, for him the Holy Communion is a mystery because we cannot understand it. And further, he says the Anglican Communion has adopted no theological position on the Eucharist because "it maintains that this is a mystery." In so speaking, however, Dr. Minifie is not using "mystery" either in its scriptural or its Prayer Book sense. "Mystery" indeed signifies the awesome and unseen, but in every case a Christian mystery has a sensible (sense-perceivable) and comprehensible aspect. For this reason "mystery" in Christian usage is almost the equivalent of "sacramental sign" (cf., St. Paul calls matrimony a "mystery" of the union betwixt Christ and his church). Thus, we can make some very concrete and precise statements about the Holy Eucharist: it really is what Jesus says it is, and we should behave towards it accordingly, etc. This we can do without ever attempting to understand how this thing should be. There will always be in all the Mysteries that hidden element which will ever remain beyond human grasp. Contrary to what many, even "catholics," have thought, even so precise a doctrinal statement as transubstantiation never attempted to go beyond the given, manifest data concerning the Eucharist. Thomas Aquinas well knew the limits of human ken.

Even more significant, however, is the fact that Dr. Minifie's commentary shows he has not transcended the Reformation hassle surrounding the use of the words "remembrance" and "sacrifice." Implied in his commentary is that classic Reformation question, "Is the Eucharist a memorial or a sacrifice?" Originally there were two answers: the Catholics said it is a sacrifice, the Protestants said it is a memorial. And then sometime in the last century someone in the Anglican Church came up with a compromise measure: yes the Eucharist is a sacrifice, but not the Sacrifice of Christ, because that was over and done with almost 2,000 years ago. What we offer in the Eucharist is ourselves, our souls and bodies, along with bread, wine, praise, thanksgiving, and (possibly most important of all) money (at least it often appears that's what we think is central from the pomp and circumstance with which we collect it and present it on the altar). This teaching, however, only confounds the fundamental issue.

There is but one way out of this Reformation impasse: we must transcend and bypass the question, and go back to the roots of biblical teaching. Once we understand what the authors of scripture mean by "sacrifice" and "memorial" we will find that the whole controversy is a tragic comedy of errors.

In the first place, the scriptures do not equate sacrifice with death, as non-technical street language has done for several centuries now. If you search the Old Testament writings carefully you will find that the essence of sacrifice is offering. The purpose of sacrifice is to establish or renew covenantal communion. Death was involved, but indirectly. We do not have space here to deal with that now. The important thing is to realize that sacrifice and death are not the same thing (a fact of which our 16th-century forefathers, both catholic or protestant, seemed to be ignorant).

When we come to the Perfect Sacrifice of the Lamb of God, we find that these fundamental principles still hold. The essence of our Lord's sacrifice is the offering of perfect obedience. This sacrifice began with the Incarnation, reaches its historical climax when he offers himself even unto death, and continues for ever because "he ever liveth to make intercession for us."

The Rev. Sterling Rayburn is assistant at St. Barnabas Church, De Land, Fla.

Evangelical Reflections

on

Evangelical Reflections

By STERLING RAYBURN

Next, let us look into the matter of "remembrance." For the Jew, "to remember" was not merely to call to mind. In I Kings 17:18, the widow says to Elijah (RSV), "What have you against me, O man of God? You have come to me to bring my son to *remembrance*, and to cause the death of my son." These anguished words throw into relief the Hebrew conception that to remember makes the past effectually present, the unseen manifest. Then, turning again to the sacrificial material in the Old Testament, we find that the liturgical sacrifices of Israel are often called "memorials." Memorials of what? "Memorials" because they bring God and His mighty acts "sacramentally" present to his people, and they bring the offerer and his whole life "sacramentally" present to God. A Hebrew sacrifice was an event involving encounter, offering, giving, and communion. As the scriptures teach, however, none of these sacrifices could be perfect: a perfect sacrifice would call for a perfect victim (offering) and a perfect priest (offerer). In time, as we know, such a one did come—Christ the Victim, Christ the Priest.

Seen in this light, the Last Supper is far from a cozy farewell meal. It is intimately connected with the Cross and the Resurrection. Our Lord deliberately uses Old Testament sacrificial terminology in the very words of institution: covenant, memorial, shedding of blood, thanksgiving, offering, eating, drinking. Jesus, in commanding that his "memorial" be repeated, assumes it is to be an ongoing factor in the life of his church. The apostles, steeped in Hebrew tradition, could not possibly have missed the import of these words. If they were in any wise confused, it would only be because they did not yet see what this sort of talk had to do with them and with Jesus. After the Resurrection, however, the full meaning of these words would come home to them in full power. And all one need do is read history to see that they acted accordingly.

With a sound scriptural understanding of the words "mystery," "sacrifice," and "memorial" one realizes that the Reformation question, "Is the Eucharist a memorial or a sacrifice?" is a false question. The Eucharist is a sacrifice precisely *because* it is a memorial. The Eucharist, further, is a mystery, not because it is

incomprehensible, but because it is the Sacrament of our Redemption.

LET us return now to the relatively recent, but very popular, Anglican teaching that the worshipper offers in the Eucharist some sacrifices (money, praise, etc.) *additional* to our Lord's sacrifice. This is nothing short of shocking doctrine. I'm sure the sincere innovators of this blasphemous fable did not really consider what this teaching implies. What, please, do I have to offer in *addition* to the perfect sacrifice of Christ?

The truth is that there is but one Christian sacrifice, that of Christ. At bap-

tism we are grafted into his life, of which the heart is his everlasting self-giving, his sacrifice. Thus, at the center of the life of his body the church, the eucharistic oblation is the supreme and recurring event in which all the members of that body, their offerings and praise, are taken up, joined with, and renewed in his one, full, perfect, and sufficient sacrifice. The teaching that the eucharistic celebration is the sacramental manifestation of the everlasting sacrifice of Christ, in which the past is made present with power, and the unseen effectually manifest, is soundly evangelical teaching, for it is at the heart of the gospels.

Jesus Freaked

No one
Could understand it
Or explain. You see
We had always been told,
Fully convinced of the fact
That when the Christ came back
He would be different,
Unexpected, unsuspected,
Completely other than
Anything we could ever
Anticipate or imagine.

Yet, Quite naturally, we
Had our ideas, hopes, fears.
No power or authority, of course,
completely outside of the system,
Any system. So we searched
In our perfunctory way for
Our non-conformist, easy rider,
Anarch of a Christ. Long
Haired and sandaled, to be sure,
Probably will smoke, be free
With love and all that. . . .

Who could have known?
How could we ever have guessed?
Until, that is, his second,
Untimely, bloody death.
A fat and ever smiling
Irish cop.

J. Barrie Shepherd

TO YOU

FROM FATHER BILL

By WILLIAM B. STIMSON

DEAR YOU
I wish I could write this to each of you personally: instead, before mailing I will read it over slowly and quietly as if to your face. You may think what I have to tell you is bad news; I assure you that for me it is quite the opposite. Yes, I have a malignant growth in my left lung; opinions vary from a warning that death might not be far off, to a reasonable hope that the cancer might be completely healed.

Death—do you dread the word?—is as old and as common as sin: the two words are like two sides of one coin, on its sin side is stamped its full value of fear and grief and pain; on the obverse is the figure of the Dark Angel proclaiming glad tidings of newness of life, of joy and thanksgiving beyond belief.

Actually, I have never felt better since I can remember. All I must do is give up smoking (a habit already nearly conquered), use alcohol sparingly, and for the next month or so drive to a hospital only 25 miles away for cobalt treatments. My “physical” entailed a week in a private hospital room, while extensive tests were made. There was one exceedingly uncomfortable and rather frightening hour while they vacuum-cleaned my shoddy, leathery old bellows: but they sucked out such vast piles of soggy cigar butts, orange peels, burned matches, candy-wrappers, bent paper clips, and puddles of sooty sludge, that since then every breath has been a pleasant experience.

Meanwhile, I had long halcyon hours with no interruptions (not even visitors) and so removed from ordinary routines and distractions that I had time for a searching, objective exploration as to just who I really am, seeing myself clearly and in depth. By God’s grace I was able to gain an insight beyond anything ever given me either by a psychologist or my spiritual advisors.

I wish I could write at length on what happened those few days; but I realize that certain things simply can’t be told, and if they are real you will know them by their fruits. People who love usually understand. So let me just say that I have been led by our Lord up a small hill that was not too tough for my feeble knees,

and from it I saw all things in a truer perspective than ever before. In fact, it must have been something like what happened to Peter and James and John on the Mount of Transfiguration: my eyes have been dazzled and my lungs bursting with a cleaner sharper air than found on earth.

I most unwillingly descend to the plain and follow our Lord on that solitary path that leads to that last mountain: but I am still sustained by a sense of glory—that most precious element that is found nowhere on common earth.

All of us walk alone; but by some paradox this loneliest of all vigils seems somehow to teem with loving wordless communion with intimate companions: it’s as if the very air I breathe is somehow ionized with your love. A paradox? Someone once said that what men call incompatible paradoxes are the very laws of the Kingdom. But, please don’t think I have lost all earthy humor. When they painted a sort of target on my chest, this ham actor struck a pose and declaimed, “Me proud red man! Medicine man and pretty squaw make criss-cross on my heart with war paint—so now I full grown Cobalt Indian — Big Chief Hawkum Bloody Sputum!”

Meanwhile, I am beginning to discover the overwhelming importance of living by day-spoonsful. Need I belabor the point? Hopes and fears projected into the future weaken instead of nourish us. God and I and eternity are *now*, where the action really is. You are with me now.

Yes, I have had, thank God, some hours of naked fear: “*timor mortis conturbat me*” as it does everyone; but believe it or not, they are most important and rewarding! I always used to run away from unpleasant things—trying to

hide in games of solitaire, or misty day-dreams, or alcohol. I have been forced to face the fact that such escapism only makes things worse and weakens character and will. How exhilarating to learn how to face, and plunge. Fear is icy water—it is very bracing—and you reach the other side, and it lies behind you!

At last I know what the psalmist meant when he prophesied that heaviness may endure for an evening but joy cometh in the morning. It is true that I have spent some hours when my heart pounded and my breath was short; but each morning has found me quietly cheerful if not radiant with joy. I now call that particular fear “Tim” and can casually tell my wife that “Tim” dropped in for a couple of hours last night. By the way, St. Paul’s favorite young disciple was named Timothy, which means “fear of God”: my Tim and his are twins.

I want to close with a simile worn so threadbare that I would be ashamed to use it if there was room for mere vanity here: but I must, for its pattern is good, and it is in all essentials most “fitting.” It comes from that prayer in the wheelhouse of many small craft: “O God, your ocean is so big and my boat is so small!” We are not coasting down to any Leeward Islands. We are commissioned and under orders, and our vessel was built and rigged for this trip. I myself have been further blessed with such a shipmate.

Commissioned, and given sailing orders! Being by nature wilful, it is so hard for us to get into our thick heads that we must make “the dreadful choice” over and over again. The choice between God and self; between Eternal Life and final death. For us the aim or destiny or goal of life is “to glorify God and enjoy him forever”! God wills us joy, and joy is found only where love finds love, and death is journey’s ending in Lovers’ Meeting. You can choose another port, or let your eye stray too far from your compass. But if again and again day by day (on your knees if time and place allow) you savor “Hallowed be thy Name” as a cow chews its cud, and then before the devil jeers at your lack of any strength call confidently to Him to give you this day. . . .

Strange, I have recited the words of our Lord’s Prayer countless times over nearly 70 years, and only now have I begun to understand and mean them! Above all else: *Thou shalt love.*



The Rev. William B. Stimson, a retired priest of the church, died in his home in Mystic, Conn., on May 18. This letter was written shortly before his death.

EDITORIALS

Disenchantment In the Pews

JESUS made people angry and stirred up murderous hostility. In order to be a Christian, one must seek, so far as in him lies, to imitate Jesus. Therefore, the more angry one makes people and the more hostility one can stir up, the more Christian he is.

This "logic" has a plausible sound and many contemporary folk subscribe to it, especially among the clergy. If the syllogism is applied to blatant enemies of Christian truth or to tyrannous oppressors of the populace, it could be considered proper. But when applied to the long-suffering faithful in the pews of our churches, its propriety is very questionable, to say the least.

Saint Thomas Church, New York, is a listening post for what goes on throughout PECUSA. For 18 years I have listened to the comments of Episcopalians from all over the country as they stop to chat at coffee hour or in the narthex after the services. Of course they often make comments about "our minister at home." Many of these are pleasant and appreciative, including messages of friendship from long-time colleagues and acquaintances. But, during the last five years, there have been astonishingly frequent expressions of dismay over the extent of berating from the pulpits about the ills of society and over the scolding of the congregation for its apathy and complacency. Many of these visitors express their appreciation of their minister's sincerity and concern. They assure me of their penitence for the ills of society. But they also express irritation and discouragement because of the everlasting repetition of the same theme and the failure of their preacher to enlighten them with "the Gospel." They confess even to anger and resistance.

Another subject referred to with increasing frequency during the last couple of years is "The Green Book." The people feel hostile because it has been "foisted" on them by the clergy. The reasons for the changes have been insufficiently set forth, if, indeed, there is any reason to be found. Here too there is evidence that the clergy regard the use of the Green Book as evidence of their own open-minded "relevance" as contrasted with the stodgy conservatism and irrelevance of the lay viewpoint. This is a decided contribution toward the growing lay disenchantment with the clerical leadership of the church.

From conversations with clergy and from their writings and sermons, I gather that they suppose this resistance and non-cooperation on the part of the laity to be evidence of their own "prophetic ministry" and of their own commitment to Jesus. It is an occupational hazard of clergy to confuse the preaching of vigorous sermons on the subject of social ills with courage and dedication. Such "prophetic" sermons, directed at the surprisingly patient laity in the pews, do not really exact much in the way of persecution or tribulation from the preacher. The price paid by the laity is much more painful and many of them just stay away lest the spark of their irritation and disappointment be fanned into flame.

If it be true that the average churchgoer has a dull social conscience and is apathetic in the face of society's need for compassionate adherents of reform, then brow-beating from the pulpit can at least be defended as rational. But it still falls short of being the best way to win support and to arouse cooperative concern. No matter how right a preacher may be or how successfully he can persuade himself that he is rational, if he does not persuade and win his listeners to whole-hearted cooperation, he might just as well be wrong and irrational so far as any effect upon the problem at hand is concerned.

I am convinced that the people in the pews are above average in readiness to respond with compassion to any situation requiring it. I believe they are ready to be led by loving and persuasive leadership. I believe their consciences are more tender and their capacity for persuasion is more sensitive than in the populace by and large. But they are, of course, all too humanly resistant to being hammered or yammered at.

The Rev. G. Milton Crum, Jr., of the faculty at Virginia Seminary, has perceptively pointed out, in a recent issue of the seminary bulletin, that the laity often have a more biblical and scientific understanding of the dynamics of personality and behavior than the clergy, namely, that perception precedes behavior. When the laity call for the "preaching of the Gospel," they are asking for help in the perceptions which can motivate constructive behavior.

Mr. Crum goes on to say that the clergy too often reveal an impatient urge for visible, immediate results, putting behavior ahead of perception. The consequence is frequently seen by the laity as moralistic, judgmental lambasting and the feeling that they are being exploited. And so the disenchantment grows.

I believe that much of the contemporary apostasy, diminishing church attendance, loss of interest, and reduced financial support is due to the decline of what has been traditionally called "the pastoral ministry" and the waning of a congenial, loving, appreciative relationship between priest and people. Of course I am aware of "the economic conditions" and "the crisis of faith" and "the changing conditions" which are so generally blamed for the whole mess.

The people who have been angered and who have drifted away and who have reduced or discontinued their giving are not all villains or ignoramuses. Nor are they by any means enemies of the church. Nor are they beyond redemption and winning over.

I do not believe the clergy are any more Christian than the laity. Nor do I believe the clergy are any wiser or any more conscientious or any more dismayed by the immensity of our social ills than are the laity. I do believe that the restoration of a sympathetic, loving, respectful, and patient pastoral relationship of the clergy to their people would bring about a resurgence of vitality, financial support, and effective mission throughout the church. May God hasten the time when this comes to pass!

FREDERICK M. MORRIS

Continued from page 7

Church, Manila, for many years now lives in retirement in Quezon City. Fr. Stephen Wei's brother in law, the Rev. Dang Ing-Geng, was a priest in Fukien and Singapore, and his nephew, the Rev. David Dang, is priest in charge of the Chinese congregation of St. Andrew's Cathedral, Singapore.

In speaking of his brother's death, Fr. Hsi Jen Wei said, "He showed forth a courageous faith and witness through a multitude of difficulties and afflictions. It was God's arrangement that he should go to his heavenly home on the great and blessed day of Good Friday."

(The notice of Fr. Wei's death was delayed in the mails.)

ORGANIZATIONS

IFCO Grants Announced

Almost \$100,000 in funding to U.S. community organizations and African liberation movements has been given by the Interreligious Foundation for Community Organization (IFCO). The Rev. Lucius Walker, Jr., executive director of IFCO, emphasized the unity in common struggles of black Americans and the African people as he made the announcement of the grants.

Grants of \$4,000 each were assigned to the Mozambique Liberation Front (FRELMO), and the joint organization of the Zimbabwe African National Union (ZANU) and the Zimbabwe African Peoples Union (ZAPU).

Organizations in the U.S. to receive money are: African Liberation Day, Washington, D.C.—\$3,000; American Indian Movement Center, Minneapolis—\$5,000; AMERIND, Inc., Albuquerque—\$7,500; Boston Black United Fund—\$5,000; Committee for the United New-Ark, Newark—\$7,500; Crusade for Justice, Denver—\$5,000; Dallas Black United Fund—\$15,000; Garfield Organization, Chicago—\$600; Institute of the Black World, Atlanta—\$5,000; League to Improve the Community, Chicago—\$15,000; Malcolm X University, Greensboro—\$7,500; Mexican American Unity Council—\$7,500; and Independencia o Morte (film project of Mozambique), New York City—\$2,000.

Mr. Walker said that IFCO is also committed to other programs to support unity and development of close cooperation between "our people here and our people in Africa," such as the following: Material Assistance Support System (MASS); training for community organizers; education of Americans about African issues; Technical Assistance Program (TAP) to support development projects with African governments; and assistance in developing contacts and program plan-

ning for visiting representatives of African liberation groups.

IFCO's commitment to African liberation, Mr. Walker said, is based on "a firm belief that the struggle against violence—the violence of colonial oppression and a racism which violates all standards of decency and human dignity—requires of us a new unity and a rededication to the cause of human justice and liberation."

SEMINARIES

Combined Program Offered

The Seminary of the Streets, a ministry of Trinity Parish, New York City, is offering a year's combined academic and field training in cooperation with Berkeley and Yale Divinity Schools of New Haven. Announcement of the work was made by the Rev. John D. Swanson, director of the Seminary of the Streets, Dean Michael Allen of Berkeley, and Dean Colin Williams of Yale.

In order to provide housing for seminarians for the year, Calvary Church, New York City, is offering a floor of its parish house as a residence.

The goal of the program is to attain an integration of traditional academic work with an involvement in the issues, struggles, and experiences of actual ministry. It is hoped that this pilot project will be a working model for other theological institutions.

Last year Berkeley and Yale Divinity Schools merged programs and resources.

The Seminary of the Streets was started by Trinity Parish as a one-year program for seminarians, or seminary graduates, offering seminars and requiring participants to take at least one academic subject at a Manhattan-based university or college.

Commenting on the arrangement, Fr. Swanson said, "All perceptive theological educators today understand the importance of an increased variety of education approaches. The clue to the future is not more of the same but a broadening and widening of alternatives."

CHURCH OF ENGLAND

Rejection of Union Seen as Slap at Leadership

The decisive rejection by the General Synod of the Church of England of the 1968 plan for union with the Methodist Church constituted a serious setback to the Anglican bishops' leadership, according to a bishop who voted against union.

The Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, one of six bishops voting against the plan at the May General Synod, wrote in his diocesan newsletter, *Cross Keys*; "The one disquieting feature of the vote was that the massive vote by the bishops in favor (85%) was far from being reflected in the votes of the other two houses (clergy and laity). Does this

mean," he asked, "that the bishops as a whole have lost the confidence of the synod, possibly the church, in that their leadership was not followed? This is a question which must cause serious concern when the issue is so vital as the union of the churches," the bishop continued. "The bishops have now to try to re-establish a leadership that has received a serious setback."

Although the plan was voted down, "it does not mean that the road to unity is closed and that the prospect is one of rivalry and wrangling among Christians. Far from it," Bp. Eastaugh said. He maintains the negative vote showed that "schemes of organizational union are not the way to unity."

He suggested that there seems to be "a growing conviction that there must be a unity of spirit built on understanding at local level and among our people before our scheme of union could be endorsed." In his view, Bp. Eastaugh commented, "a federation of churches in communion with one another is the right pattern for unity."

MASSACHUSETTS

Counseling to Stress "Opting In" Not "Out"

Switching from "opting out" to "opting in," an ecumenical counseling service for clergy and religious "happy" in their vocations but uncertain or distressed about their ministerial direction has been launched in Melrose, Mass.

Called Ecumenical Career Counseling Service, Inc., it is an offshoot of Bearings in New England, a regional branch of an organization founded to help those priests, nuns, or ministers who wished to return to the lay life.

The Rev. Alfred T. Zadig, a priest of the Diocese of Maine, who will direct the new program, said the "entire thrust of our work has changed. Whereas Bearings was an opting out agency . . . the new counseling service is basically an opting in agency."

The office will aid those who are questioning their vocations, but most of the work will be with groups of religious professionals who are considering or being considered for new assignments, or "who just want to take a step back and look at their personal or professional development," Fr. Zadig said.

The ECCS director said he became aware of the need for such a service during the two years he ran the Bearings office. "I began to sense that many of the men who came to us with thoughts about leaving . . . had arrived at that stage of their lives only because there had been no one to talk to earlier about their uncertainties . . . professional stagnation, about the future."

The organization is a member of the Academy of Religion and Mental Health.

Book Reviews

THE JESUS PEOPLE: Old-time Religion in the Age of Aquarius. By Ronald M. Enroth, Edward E. Ericson, Jr., C. Breckinridge Peters. Eerdmans. Pp. 250. \$5.95.

Here in 250 pages is a source book of the rigidly legalistic, anti-establishment, anti-intellectual, fundamentalistic, anti-cultural, simplistic Jesus People. The details are provided of these diverse groups: names, addresses, their folkways, their schemes for money raising and survival, their language and terms. Not of least value are the photographs: the billboards, the buses, the hucksterism, of baptisms in bikinis, the sidewalk witness to the straights, etc.

For many communes the principal source of income is from the new converts who give everything they have to the group. Some of these converts leave the communes within days, but of course their former money is not returned. Only the King James Version of the Bible is used. All other translations are considered heretical. As might be expected, there is an unquestioning belief that we are living in the last days, that this youth generation is the last. Faith healing, speaking in tongues, communal living are the norm in this culture.

The Jesus People will probably not be read by any of the Jesus People themselves. It is recommended to those who come in contact with the Jesus People, or to a son or daughter toying with the notion that it might be "fun" to join them. Although there is much talk of freedom in the communes, in practice, they are concentration camps of the mind and spirit. Brainwashing is a good word in the Jesus People's vocabulary. It means forgetting everything except Jesus, and of course, how the leader interprets him.

The authors end with a sober note. The end of the Jesus Movement could be ten times worse than its beginning. For too many, the Jesus Movement has been no more than a temporary emotional high that passed with time. "There is nothing sadder than to meet one of these Jesus People dropouts."

If the reader feels that the Jesus People are "on the right track," the chances are that he knows little about this latest social phenomenon. It's a "mixed bag."
(The Rev.) JAMES BRICE CLARK
St. Barnabas, Omaha, Neb.

WORLDLY HOLINESS: Meditations on the Prayer of St. Francis. By R. Benjamin Garrison. Abingdon Press. Pp. 96. \$1.95.

St. Francis's prayer for peace is the prayer of an activist saint—make us instruments of peace, not just recipients of it—and the change of language to the plural emphasizes our corporate respon-

sibility to work toward peace in the world as well as in our individual lives. There is frequent use of contemporary figures of speech in *Worldly Holiness* ("... Perhaps he was the original flower child. . ."), and some emphasis expressing concern for social evils of today's world. "It is not easy," Benjamin Garrison says, "to understand the patent human preference for property rights over personal rights, nor the convenient inconsistency that deplores broken windows in American cities but justifies devastated villages in Vietnam. . . ." It is hard to imagine that there will be many books on "inner" peace or joy without such concern for the suffering of our brothers everywhere. Like many books of meditations, this one provides many useful quotations from both classic and modern sources.

HOPE DRAKE BRONAUGH
St. Alban's, Waco, Texas

ALL THE DAMNED ANGELS. By William Muehl. Pilgrim Press. Pp. 124. \$4.95.

Another chain-linked series of talks or sermons, niftily spiced with shrewd and contemporary illustrations is to be found in *All the Damned Angels*. It comes from the mind of one of the sharpest observers of the current scene, who is a pretty solid theologian, too. William Muehl has a surprisingly good command of the Book of Common Prayer for a non-Anglican. He employs an elegant and graceful style, making no conscious concessions to street or folksy talk.

The book's greatest merit is its unflinching courage in saying so many of the hard things which need to be said to this age. It can be classed as neither liberal nor conservative, just ruthlessly honest. It attacks where it must and whom it must. Muehl zeroes in on everything from civic clubs, to loving everybody indiscriminately, to the doctrine of universal salvability, to the virtues (get that!) of a mobile society.

All in all it is my feeling every Christian would benefit from a careful reading of this book just to see where the real problems lie. There are no answers. The author assumes Christians will know where the answers are to be found. Here's as cute an expression of the author's way with words as can be found: "We must not, as some are minded to, suppose that when the Great Divorce occurred between heaven and hell God was given unconditional custody of the crayons. Satan gets them on weekends."

Do try to read this book. It covers all the damned angles!

(The Rev.) M. JOHN BYWATER
St. Paul's Church, Quincy, Fla.

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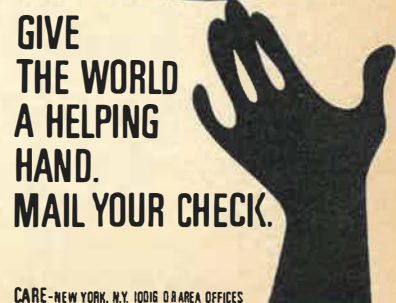
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CLERGY: If your Church Services are not listed write to the Advertising Manager for the very nominal rates.



CARE—NEW YORK, N.Y. 10016 OR AREA OFFICES

PEOPLE and places

Non-parochial Appointments

The Rev. M. Esty Denkinger, former rector of Emmanuel Church, Webster Groves, Mo., is a cattle farmer. Address: Box 6, Grand Isle, Vt. 05458.

The Rev. Thomas M. Magruder, Ph.D., has been director of PEOPLE, Inc., Reno, Nev. for some time. Address: Box 2246 (89505).

The Rev. Robert W. Planck, former assistant, St. Thomas, Miami, Fla., is chaplain, Kentucky State Penitentiary, Eddyville. Address: Box D, Eddyville (42038).

The Rev. Robert L. Seekins, Jr., has returned to his post with the N.Y. State Department of Mental Hygiene, Middletown, N.Y., after having completed graduate work at the University of Connecticut while on educational leave. Address: 35 Scotchtown Lane, R.D. #6 (10940).

General Convention

Office of General Convention Manager Bob Wallace is Suite 305, 100 N. 6th St., Louisville, Ky. 40202.

Retirement

The Rev. Rollo M. Boas, vicar of St. George's, Riverside, Calif., retired July 1.

The Rev. Henry L. Ewan, chaplain of the Home for the Aged, Alhambra, Calif., since 1962, has retired.

The Very Rev. Lloyd R. Gillmet, dean of St. Paul's Cathedral, Los Angeles, since 1959, retired June 30.

The Rev. Ernest J. Mason, rector of Holy Trinity, Spokane, Wash., since 1938, retired Apr. 30.

Anniversaries

The Rt. Rev. Wallace E. Conkling, Bishop of Chicago from 1941 through 53, observed the 50th anniversary of his ordination to the priesthood by preaching at a service of Solemn Evensong and Benediction held at St. Luke's, Germantown, Philadelphia, Pa., where he had been rector, 1921-41.

Living Church Correspondents

Northwest Texas — Mrs. Dinan Masterman, 6303 Adirondack Trail, Amarillo (79106), is the new correspondent for the diocese.

Deposition

On May 2, the Bishop of Pennsylvania, acting under Title IV, Canon 12 (4) (d) and with the advice and consent of the Standing Committee, formally accepted the confession made in writing and passed Sentence of Deposition on E. Burke Inlow, Ph.D.

Restoration

On May 21, the Bishop of Western Massachusetts, acting under Title IV, Canon 13, Section 2, and with the approval of the majority of all members of the Standing Committee, and with the written consent of four of the five bishops of adjacent dioceses, remitted and terminated the Sentence of Deposition pronounced on Norman Leslie Wray on May 28, 1956, and restored him to the priesthood. He will continue in his secular position and serve as a non-stipendiary priest.

On June 1, the Bishop of Los Angeles, acting under Title IV, Canon 13, Section 5, all conditions having been satisfactorily complied with, remitted and terminated the Sentence of Deposition pronounced on Harry Evan Owings, Jr., on November 16, 1966, and restored him to the Order of Priesthood.

Schools

St. Andrew's, St. Andrews, Tenn. — David K. Smith was valedictorian of the Class of '72, and Daniel E. Barry was salutatorian. Mr. Barry also received the Julian Gunn Trophy (Fr. Gunn, OHC) as the outstanding athlete-scholar.

Deaths

Sr. Mary Clare, CSM, 84, died May 22, at St. Mary's Convent, Kenosha, Wis. Making her life vows in 1933, she worked in the community's houses in the midwest, Sierra Madre, Calif., and Evergreen. Survivors include one sister, Mrs. Jessie Spring. A Requiem Mass was sung in St. Mary's Chapel, Kenosha.

The Rev. John Thayer Whiston, 40, rector of the Church of St. John the Baptist, Capitola, Calif., since 1961, former president of the Association of Episcopal Clergy, and son of the Rev. Charles F. Whiston, died Mar. 24, at home. He is also survived by his widow, Sally, one daughter, and one son. A memorial service was held in the parish church.

Urban T. Holmes, Jr., 71, communicant of the Church of the Holy Family, Chapel Hill, N.C., former council member of ACU, recipient of the ACU's Keble Award, and father of the Rev. Urban T. Holmes III, died May 12, in Memphis, Tenn., following a heart attack. Other survivors include his widow, Margaret, several grandchildren and great grandchildren, and two sisters. A Requiem was held in his parish church and burial was in Chapel Hill. Memorials may be made to the parish.

William Charles Willcox, 25, son of the Rev. and Mrs. William A. Willcox, Jr., St. Mark's Church, Little Rock, Ark., died in his sleep May 23. He suffered from muscular dystrophy. A Requiem Eucharist was offered in his parish church and burial was in Roselawn Cemetery, Little Rock. Memorials may be made to St. Mark's and to the Central Arkansas Chapter of the Muscular Dystrophy Associations of America.

The Rev. David Livingstone Soltau, Ph.D., 81, honorary associate rector of St. John's Church, San Bernardino, Calif., and retired priest of the Diocese of Los Angeles, died Apr. 3. A native of Tasmania, he was a college professor of physics and engineering for more than 20 years before ordination. He is survived by his widow, Grace. Services were held in Trinity Church, Redlands, Calif.

The Rev. John Milton Eastwood, 48, rector of St. Paul's Church, Brainerd, and priest in charge of St. John's Church, Aiken, Minn., died of a heart attack, Apr. 29. He is survived by his widow, Mary Louise, and five children. Services were held in Ascension Church, Stillwater, Minn. A memorial service was also held in St. Paul's, Brainerd.

The Rev. Ralph Simpson Nanz, Ph.D., 83, head of the biology department and dean of men, Carroll College, Waukesha, Wis., for many years and retired priest of the Diocese of Milwaukee, died of cancer, June 2. He is survived by his widow, Margaret, one son, and three grandsons. A Requiem was held in St. Matthias' Church, Waukesha, and cremation followed. Memorials may be made to the Ralph S. Nanz Scholarship Fund, Carroll College.

The Rev. Canon Edwin Moss, 81, retired priest of the Diocese of Los Angeles, died May 1, in his home in Pacific Grove, Calif. He is survived by his widow, Daisy. A memorial Requiem was held in the Church of the Angels, Pasadena, where he had been vicar for 23 years. Interment was in Christ Church Cathedral, Victoria, B.C.

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

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

OFFERED—residence in small student hostel in Manhattan in return for work: serving at the altar and office assistance. Required: male, student in financial need. Reply: Fr. Catir, 1 East 29th St., New York, N.Y. 10016.

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

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

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

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

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ORGANIST CHOIRMASTER, Churchman, married, 20 years experience, desires position in East, South or Midwest. Part-time acceptable if piano, organ students available. Excellent qualifications and references. Reply Box A-906.*

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

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

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The Living Church



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anno; C Sat 4:30

PUNTA GORDA, FLA.

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

ATLANTA, GA.

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

SAVANNAH, GA.

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

CHICAGO, ILL.

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

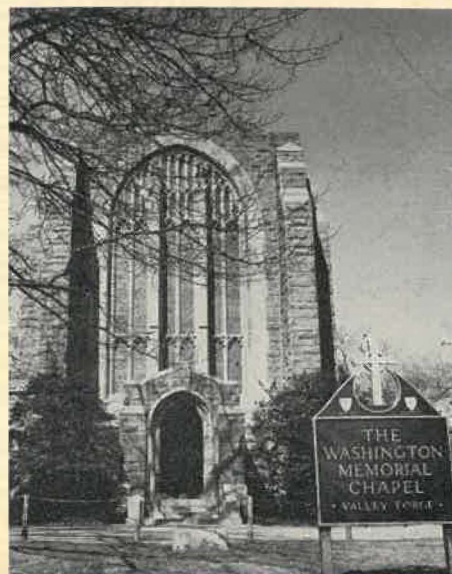
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A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
& Thurs 7; C Sat 5-6

SPRINGFIELD, ILL.

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Sun Masses 8 & 10; Daily as announced



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DANVILLE, KY.

TRINITY 320 West Main St.
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Sun HC 8:30, MP 11; 1st Sun HC 11

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

LOWELL, MASS.

ST. ANNE'S Merrimack and Kirk Sts.
Fr. Marshall Hunt, r; Fr. K. Gordon White, c
Sun 8 & 10; Wed 12:10 & 7. Consecrated in 1825

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ST. PETER'S PARISH 45 Buckingham St.
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Fri 12 noon; Sat 9, 5:30; C Sat 4:30

GRAND RAPIDS, MICH.

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The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

INTERNATIONAL FALLS, MINN.

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

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SHEPHERD OF THE HILLS & Bull Shoals)
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ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

MILES CITY, MONT.

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

OMAHA, NEB.

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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 10; Weekdays 8

LAS VEGAS, NEV.

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

RENO, NEV.

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

(Continued on next page)

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

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

SANTA BARBARA, CALIF.

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

DENVER, COLO.

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

DANBURY, CONN.

CANDLEWOOD LAKE
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The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

NEW LONDON, CONN.

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

WASHINGTON, D.C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

KEY—Light face type denotes AM, black face
PM; add, address; anna, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
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(Continued from previous page)

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others as anno

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

SEA GIRT, N.J.

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

VENTOR CITY, N.J.

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

BROOKLYN, N.Y.

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

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

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

NEW YORK, N.Y.

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

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

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Voillant, 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. Grof, 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 & C. 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, 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

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

The Living Church

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

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.

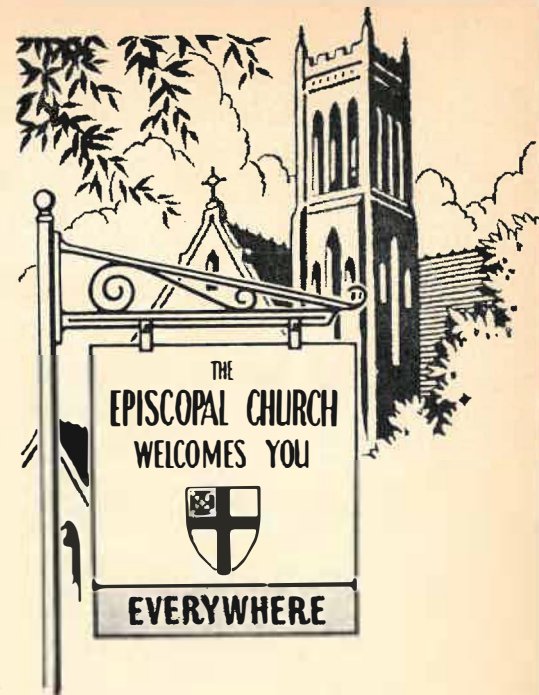
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;
EP daily 6; C Sat 1-2, 4:30-5:30

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); 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.
The Episcopal Church in Bay View
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)



ST. JUDE'S RANCH FOR CHILDREN BOULDER CITY, NEV.

Founded by an Episcopal priest in 1966, St. Jude's Ranch for Children provides a home for abandoned, neglected, homeless boys and girls aged 8 to 18. The work at St. Jude's is supported by donations, fees, and proceeds of an annual benefit held in Las Vegas. St. Jude's is staffed by members of the (Anglican) Sisters of Charity, Bristol, England.