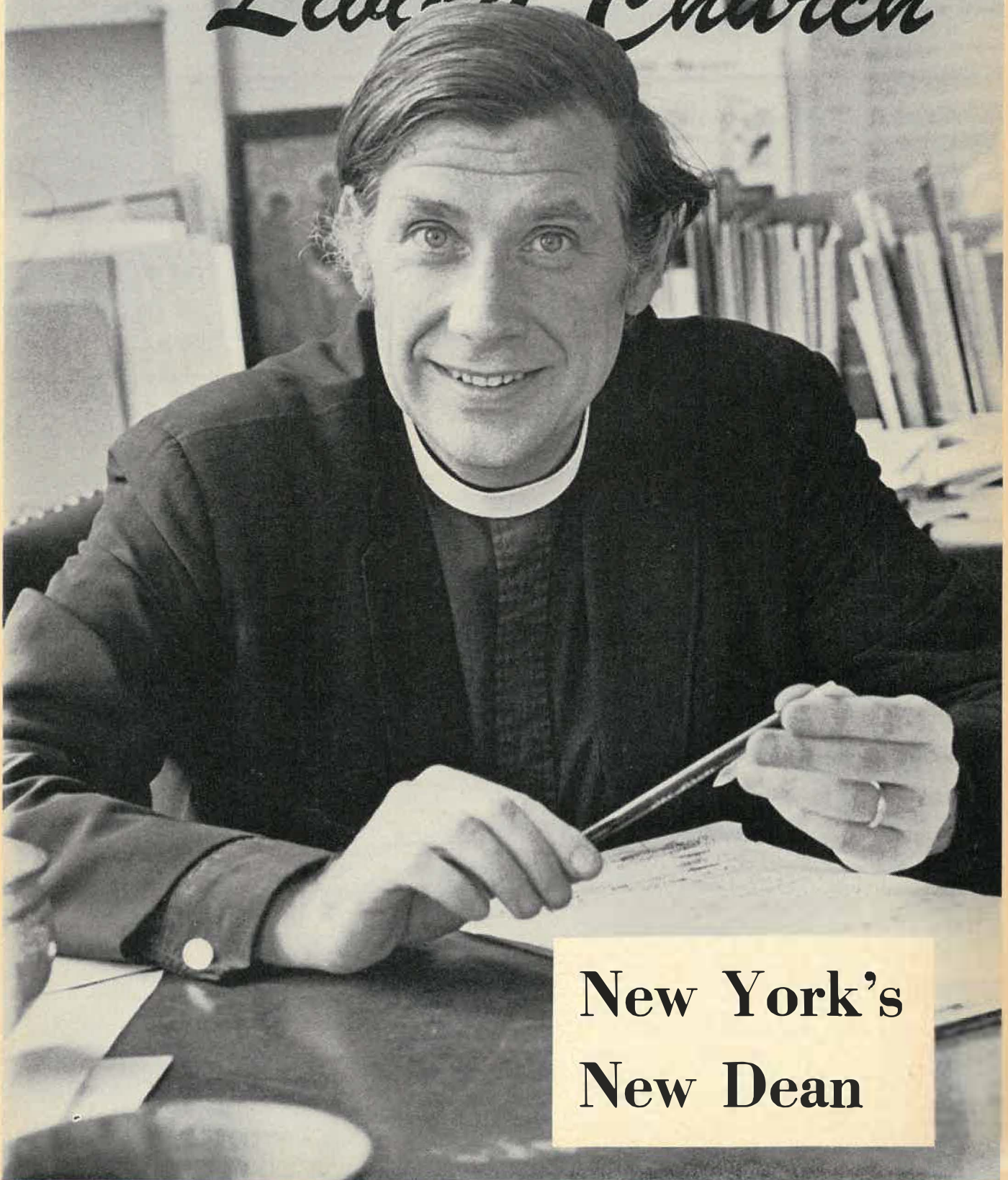
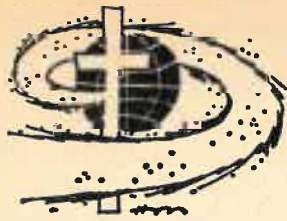


# *The Living Church*



**New York's  
New Dean**





— With the Editor —

## Ponderabilia:

(1) "It is disconcerting to note that there has been a marked increase in hypocrisy in this century. Many a Victorian who broke the Seventh Commandment would have condemned any public attack on standards which he himself found too exacting. Hypocrisy begins not only when men fail to practise what they preach but also when they begin to preach what they practise. Victorian writers who went to bed with a mistress did not feel it necessary to persuade themselves and others that fornication was enlightened and adultery progressive." (Sir Arnold Lunn and Garth Lean, *The New Morality*. London, Blandford Press.)

(2) "It is possible that if the church stuck to her unique task of bringing men into the sphere of God's redemption in Christ she might be more productive in effecting social change than she now is with direct methods. It is, of course, not true that one can make a better society merely by making better men. There are corporate manifestations of evil over which individual men have no power. These must be dealt with. But it is true that one cannot make a better society without making better men! And the need for better men is the greatest need of the world today. We bewail corruption and bribery and cheating and sidestepping in business and government. But these are not impersonal. It is only men who are corrupt, who give and take bribes, who cheat, and sidestep. If these things are to be overcome, we need more than laws, good and necessary though they be. It can be done only by producing men who are incorruptible. I recently heard Ann Landers, of newspaper column fame, speak at a Rotary Club Ladies Day in Pittsburgh. She sees a pretty good cross-section of American life through receiving nearly 400,000 letters a year. Somebody asked her in a question period, what was the one most vivid impression she received from all these letters. After a moment of thought, she said that it was the impression of the breakdown of personal integrity in American life. If men do not have integrity, laws will not achieve it. If, then, the church were doing her work of producing men of integrity, if it were known that a man who professes the name of Christ was impervious to bribery and above corruption, what do you suppose might happen in

society?" (Donald G. Miller, *The Authority of the Bible*. Eerdmans.)

(3) "In our late 20th-century culture we find it embarrassing to speak of the devil and of his role in our history. But if we do not wish to see any satanic influence in Nazism, for example, to whom can we ascribe its depths of evil? One answer would be that Nazi racism was due to man as man. But consider the implications of such a statement!" (Harold O. J. Brown, *Christianity and the Class Struggle*. Arlington House.)

(4) "The author once related to the late Emil Brunner the tale of the three men working on a cathedral, each of whom was asked by a bystander what he was doing. The first replied, 'I'm carrying these stones'; the second said, 'I'm earning my wages'; and the third, 'I am building a cathedral.' That story, noticeably cast in a medieval framework, has been told hundreds of times in Sunday-school assemblies to illustrate the meaning of vocation. Yet it means almost nothing to a machine age, which builds not cathedrals but bigger machines. Professor Brunner's comment was, 'It is a romantic fable. I would prefer the second answer. The Lord calls a man to be a provider. A Christian can always find meaning in his wages, for they provide food and shelter for human beings.'" (Sherwood E. Wirt, *The Social Conscience of the Evangelical*. Harper & Row.)

(5) "Tradition is the living faith of the dead; traditionalism is the dead faith of the living." (Jaroslav Pelikan, *The Emergence of the Catholic Tradition (100-600)*. University of Chicago Press.)

(6) "It is sometimes said that people are kept from going to church because there are many churches and not one. Here again sober empirical study might show that ecumenical propaganda bears little relation to the truth. After all, Sweden, where there is virtually only one church, has an extraordinarily low record of church attendance, whereas in the United States, where there is an amazing variety of churches, there is an equally amazingly high record of church attendance." (Ian Henderson, *Power Without Glory*. John Knox Press. [The author is a Scot, and evidently finds American church attendance more impressive than do American churchmen themselves; but this, like all things, is relative. Ed.]

# The Living Church

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## THE KALENDAR

July

- 9. Pentecost VII
- 11. Benedict of Nursia, Abt.
- 16. Pentecost VIII
- 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

## Perplexed About Church

I am deeply troubled. Can you tell me something? Why does the Episcopal teaching of Christianity play down, or ignore, the subject of biblical prophecy? Are you familiar with a book called, *The Late, Great Planet Earth*, by Hal Lindsey?

This book sounds so plausible, seems to be so "with it," that it makes me wonder again whether the trend of Christian education in the Episcopal Church over the past two decades has been toward apostasy and away from biblical truth, and whether our "intellectually" enlightened scholarship has missed the way of a true "spiritual" understanding of what God has intended us to have through a personal relationship with his son?

Many Episcopalians are feeling that they have been betrayed by the trend of "renewal" as it has seemingly been working out through "social action." (God knows, none of us is willing to sit still and do nothing under our Lord's commands to "feed the hungry, clothe the naked, visit the sick and imprisoned"; and the church has *always* done these things—in these days the government is expected to do it!). What troubles me is that the modern philosophy of "secularizing the sacred," the "new" theology, and "new" interpretations of the Bible, do not seem to be bringing the rank and file of the laity into any closer relationship with Jesus.

Someone recently said that some hungry Episcopalians are turning to the Pentecostals, and I am finding this true—people I have known for years are now accepting this "baptism of the Holy Spirit" and "tongues speaking" because they failed to find the action of God's Holy Spirit active in their own lives or visible in the parish church.

Now in the 70s more people than just I are troubled and disillusioned by the false-ness we have been fed. People are turning to the Bible as never before. But my question is: What answer does Anglican scholarship make to the neo-Pentecostal-neo-Evangelical syndrome which stands against the National Council of Churches and their teachings?

PERPLEXED

| See editorial, p. 11. Ed.

## The ARC Statement

Dr. Minifie's article [TLC, May 21] seems to me to be much ado about nothing. Why can he not apply to the Anglican-Roman Catholic eucharistic agreement the same explaining, or explaining away, he has been applying, lo these many years, to such things as, "so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood," etc., in the Book of Common Prayer? If he can satisfy himself and his congregation that his opinions are consonant with those things, surely he can do the same with the present ARC document, and probably with any others that could be composed.

I object to the editor's characterizing Dr. Minifie's views as "evangelical." They seem good old-fashioned Broad Church, all right;

but that's a long way from evangelical. The passion I always hear in such views as his is not, "The Gospel of the Lord—the Good News," but rather, "Let us not be too definite about mysteries above us." This is mixed with more than a dash of "Let us not be tainted with supernaturalism or Romanism."

I am told that a number of leaders in evangelical churches, who are evangelical for the sake of the Gospel, find the ARC statement not at all objectionable.

(The Rev.) RAYMOND E. BIERLEIN  
*Three Rivers, Mich.*

Having served in "low church" areas, I must say that Dr. Minifie's article promised more than it delivered.

Perhaps I have not looked in the right places, but I have never found an honest-to-goodness Evangelical, in the classical definition of the term, in the American church. I have found so-called "Evangelicals" who were doubtful of our Lord's Resurrection, rather cautious in speaking of the Virgin Birth, but adamant in denouncing the use of what Dr. Minifie calls "medieval vestments." In other words, most of these "Evangelicals" acted like "spikes"—putting the emphasis upon outward things rather than on what the outward things signify.

If Dr. Minifie could direct me to some orthodox Evangelicals in the American church, I would find it most refreshing. Most of the "Evangelicals" I know are practicing Anglican Catholics who believe the historic faith, practice it, and would rather die than deny our Lord's perfect humanity and perfect divinity.

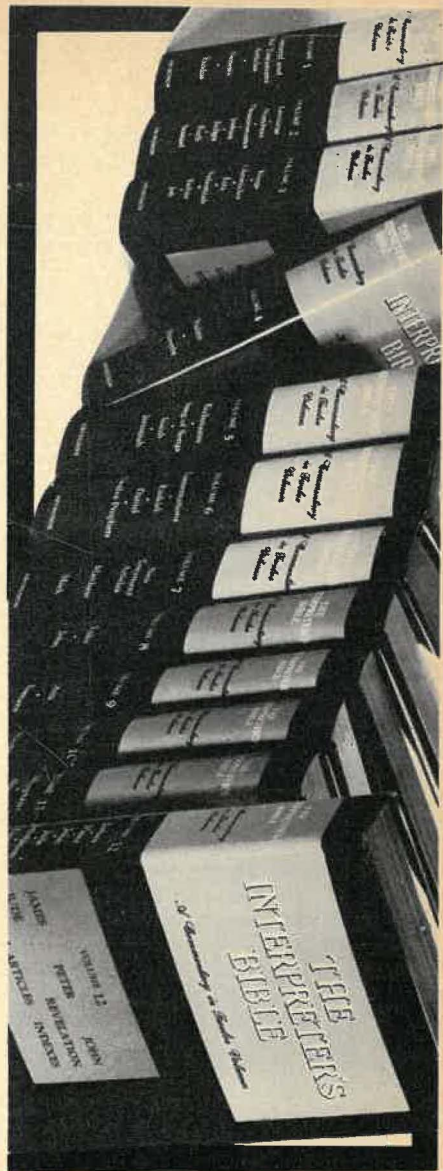
But I am always ready to be taught. From only eight years of service in the priesthood, however, I would say that most of the American Episcopalians who call themselves "Evangelical" are really Broad Churchmen. And that, my dear friends, is a horse of another color.

(The Rev.) GEORGE A. JOHN PORTHAN  
*Vicar of St. Alban's Church  
Spooner, Wis.*

I am grateful to Dr. Benjamin Minifie for his article, *An Evangelical Reflection on the ARC Statement*. It reflects just how near to each other the views of various stripes of Anglican churchmen can be. With almost all of Dr. Minifie's statements I can agree insofar as they reflect Prayer Book theology.

For Anglican latitude or permissiveness there is much to be said. Four hundred years of practice back up much of our liberal interpretation of Christian practice. The Roman Catholic Church moves constantly and steadily toward our manner of doing things: the newspapers this past week have trumpeted their latest move toward allowing laity to have a word in the election of bishops. So we one and all seem to be moving toward the practice of the early church!

If we recognized Rome as a "true church," and they recognized us, I am sure many issues would be ironed out by time: the position of the Blessed Virgin Mary, for instance, and the role of papal infallibility. Dr. Minifie must know that many Roman Catholics are unhappy about definitions of



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this doctrine. As for the sacrifice of the Mass, I accept Dr. Minifie's position—but I have had Roman Catholics tell me, when I defined the Anglican position as to Christ's body and blood in the sacrament, that they could concur wholeheartedly with our position; I have yet to find one Roman who takes the medieval position about this today.

I respect Dr. Minifie's position, which is so much like mine in most details; but to my sorrow I find that Evangelicals are still inclined to quibble over words that are broadly interpreted by many *orthodox* (i.e., *right*, not eastern) believers.

He comes close to refusing Roman Catholics the very Anglican privilege of understanding in the light of our beliefs their positions. I think they are to be trusted in this field just as much as we are. This is no compromise position—I believe strongly in the Anglican positions, as stated in our formularies.

There is a tragic, and a comic side to all this quibbling over words. Surely Dr. Minifie, in sophisticated Manhattan, knows that some Eastern Orthodox people regard Roman Catholics as arch-Protestants! And I've run into a few Anglo-Catholics who hold the same view. All of which is useless, and wasteful of Christian charity. With me it is "not that I love Rome less, but that I love Canterbury more!" Nevertheless there is much in Dr. Minifie's article that Anglicans should be aware of.

(The Rev.) GEORGE E. HOFFMAN  
Vicar of Trinity Church

Geneseo, Ill.

### Ordination of Women

I don't know when I have been so shocked and saddened as in reading [TLC, May 21] the Rev. Carol Anderson's announcement that some bishops have assured her that they will ordain her as a priest of the church even if the 1973 General Convention rules against such female ordination.

I find it nothing short of horrifying to learn that there are bishops, sworn by solemn oath to conform to the doctrine, discipline, and worship of this church, assuring anyone that they are prepared to act in forthright violation of their consecration vow if the determination of the church conflicts with their personal opinion. If this be true we have indeed come to a fearsome point in our history as part of the one, holy, catholic, and apostolic community, and our situation is far more desperate than most of us imagined.

The appearance of things is that Miss Anderson has entered into a conspiracy with "some bishops" to violate, if necessary, the discipline and will of this communion so she can be ordained a priest. Is this the spirit in which this woman seeks ordination? Does she imagine that such reckless defiance of the authority of the church speaks to her fitness for any office in the church? What sort of priesthood is it that persons come to by way of defiance, self-assertion, and contempt for orderly and established process? Does this, indeed, not reveal a state of mind and spirit which already disqualifies this person? Is there a bishop in his right mind who would ordain a *man* who makes it clear he is going to have his own way about it . . . and the church be damned? Miss Anderson undoubtedly insists upon "equal rights" and I say "fine . . . let's be sure that standard prevails."

Further, where does this woman get the notion that priesthood is some sort of personal office existing outside the will and authority of the church? What priesthood and what church would this woman represent if, by some monumental misjudgment, a bishop were to ordain her?

But no less shocking than Miss Anderson's presumption is that of "some bishops" who have encouraged it. Is it significant that these bishops are not named? I believe the church at large would be concerned to know who among its bishops are advocating such total lawlessness. Certainly the House of Bishops has a responsibility to look into this matter.

I personally disclaim the wisdom and rectitude of providing an order of "priestesses" in the church, but this matter of assuring anyone of ordination regardless of what the church wills strikes at the very heart of Episcopal discipline and responsibility, and threatens us with chaos and the destruction of our system of polity.

(The Rev.) GEORGE F. SCHIFFMAYER  
Rector of the Church of the Redeemer  
Elgin, Ill.

### "Liberation" for Men?

Now that several dioceses have "endorsed" the ordination of women to the "priesthood," and now that women's lib is going so well, it is *now* time to "liberate" men. I am sure that in the interest of fairness and equal time there will be no delay or problems in successful integration of men into the women's positions of the church. We need men in the altar guilds, on the women's boards, involved in women's United Thank Offering, and particularly at the women's conventions.

I have no objection to women being treated fairly, but this women's lib movement has gone too far. And what have they really liberated themselves from? Is not the most sacred of all Christian ministries that of motherhood and wife? Instead of women being something special, those that have chosen to liberate themselves have become not so special.

No doubt most women are not only content but fulfilled in their vocation and take pride in their special place in our civilization. I can think of no higher calling than to be a devoted Christian mother who chooses to spend her time in bringing up her children in the faith of the church. Does not Christ's command, "Suffer the little children to come unto me," also apply to the mothers of these little children?

J. M. ROBERTSON

Oklahoma City, Okla.

### For "Presbyter Ignotus"

In TLC for Apr. 30 there is a very sensitive and honest sharing of self in the article by "Presbyter Ignotus," entitled *Thoughts from the Hospital*. I just wanted to say thanks to the author and express an appreciation for his freedom to share himself openly and honestly, in order that we might learn from our own needs as human beings. Perhaps you can encourage more of the same.

(The Rev.) A. P. L. PREST, JR.  
Professor and Chairman  
Department of Patient Counseling  
Virginia Commonwealth University  
Richmond, Va.



# The Living Church

July 9, 1972  
Pentecost VII

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## NEW YORK

### Fr. Morton Is New Cathedral Dean

On Sept. 1, New York's Cathedral of St. John the Divine will have a new dean—the first one since 1966, when the then dean, the Rev. John V. Butler, left the cathedral to become rector of Trinity Parish, New York City.

The incoming dean is the Rev. James Parks Morton, for the past eight years director of the Urban Training Center for Christian Mission in Chicago. Fr. Morton will be renewing a "team ministry" which he formerly shared with the new Bishop of New York, the Rt. Rev. Paul Moore, Jr., in the late 1950s and early '60s, when the two men worked together in a poverty-stricken neighborhood in Jersey City.

A native of Houston, Texas, the 42-year-old dean-elect is married. His wife, the former Pamela Taylor, is the daughter of the late Francis Henry Taylor, former director of the Metropolitan Museum of Art in New York. They have four children. He was educated at Phillips Exeter Academy and Harvard, and has studied theology at the General Theological Seminary, Cambridge University, Union Theological Seminary, and St. Vladimir's Seminary (Russian Orthodox). At Harvard, Fr. Morton was graduated with highest honors, majoring in architecture and fine arts.

The Urban Training Center for Christian Mission, in Chicago, which the dean-elect has headed for eight years, is an interdenominational project to train people for urban work that is best known for a program known as "the Plunge." Participants in this are sent out with only a few dollars in their pockets to get the feel of being destitute in a big city slum area. It is from this immediate background of experience that the new dean will tackle the problems of Christian ministry in Manhattan's Morningside Heights.

In an interview with Roy Larson of *The Chicago Sun-Times*, Fr. Morton declined to state categorically whether he will or will not try to raise additional funds to complete the vast edifice whose foundation stone was laid in 1892. Rather, he expressed the hope that the building will be loved, instead of hated or ignored, as the cathedral becomes more and more identified with the everyday needs of its neighbors.

Although well known as a Christian social activist, Fr. Morton rejects what he calls "the heresy of the 1960s"—the belief that the church's sole ministry is social action, on the ground that man is not just a political animal but is also a worshipping creature of God.

He has described himself as a liturgical "traditionalist" who is suspicious of "balloon masses and guitars." Such experiments, he said, are too often "fads and gestures of desperation." He finds his own sources of inspiration in Jewish Hasidism and the Eastern Orthodox liturgies. "The Orthodox have managed to avoid the legalism of Roman Catholic liturgies and the austerity and deadness of Protestant ones," he said.

The new dean hopes to use the cathedral as a forum for discussing social issues, but says that this does not necessarily mean that the church has "the answers." "What we have," he declared, "is a responsibility to see to it that powerless people get the microphone."

## SOUTH DAKOTA

### The Church at Work

(Because the secular press is giving general information about post-flood activities around Rapid City, this account is geared toward parishes and their members.)

As this is being written there is still no direct communication with Rapid City unless one is trying to trace missing persons. But word has come to THE LIVING CHURCH from the Bishop of South Dakota, the Rt. Rev. Walter H. Jones, who said the Episcopal churches in Rapid City and in Sturgis were spared destruction but many members have suffered loss of life in their families and complete loss of properties.

At least 15 families of Emmanuel Church, Rapid City, are homeless and several members of the parish died either during the flood or in the aftermath of it, the Rev. H. W. Phillips has reported.

It is expected that even more families of St. Matthew's Church face total loss of homes because so many of them lived near Rapid Creek which flows through Rapid City. The Rev. Donald S. Walch is rector.

There was no immediate report from the Rev. C. G. du Bois, rector of St. Andrew's also in Rapid City.

The Suffragan Bishop of South Dakota, the Rt. Rev. Harold Jones, was in Rapid City during the early hours after the

flood helping in every way possible, and particularly in the identification of the dead. Several days later he was in the Gettysburg area to officiate at the burial of long-time friends, victims of the flood.

Among the dead in Rapid City were Major William Medley, who was in charge of the Rapid City Salvation Army center. He died in the flood during rescue operations. The Rev. Francis Collins, S.J., pastor of St. Isaac Jogues Chapel, Rapid City, was found dead in the chapel. He had spent most of his priesthood with the Indians in South Dakota.

The Episcopal clergy in the Rapid City area and from around the state are working in the coordinated efforts guided by Church World Service. One of the early groups at work on the scene was the Mennonite Disaster Service Crew of 120-130 people.

Within hours of public word of the flood, Bp. Jones received \$2,000 from the Presiding Bishop's Fund for World Relief and it is understood that further assistance is available. Financial aid has also come from all corners of the country, Bp. Jones told THE LIVING CHURCH. "The response has been unbelievable," he said.

The Rev. David Seger, a deacon and a recent graduate of Nashotah House, who was in the Hisega area which was flooded, was able to move his family and others to higher ground. The two bridges providing access to the spot were washed out so helicopter and short wave provide communication with the outside world. An officer in the area reports: "Dave's efforts are fantastic . . . invaluable."

Financial donations may be sent to the Diocese of South Dakota, Box 517, Sioux Falls (57101), designated for flood relief.

## SOUTHERN OHIO

### Priest Warns Against Paternalism

Speaking to his former parishioners at St. Andrew's Church, Cincinnati, the Rev. St. Julian A. Simpkins, Jr., attacked the evils of paternalism and at the same time praised the Diocese of

## THINGS TO COME

August

28-31: 46th annual retreat of the Brotherhood of the Way of the Cross, Adelynrood Conference Center, South Byfield, Mass.



Southern Ohio which has marked \$100,000 from its next annual budget to empower minority groups.

"It's about time they got off their duffs and did something like that in Southern Ohio," he said. But he wondered aloud if any group of blacks picked by the Bishop of Southern Ohio, the Rt. Rev. John Krumm, to administer grants from the fund will be less paternalistic toward black development than white churchmen.

Estimating that anyone chosen from the 2,300 black Episcopalians in the diocese will more likely be from the middle than the ghetto class, Fr. Simpkins said, "I don't see how any black Episcopalians picked by a bishop can represent the man in the ghetto." His hope, he said, is that whatever the color of the committee handling grants, members will seek out "articulate" and "structured" ghetto organizations, and then give them cash as "indiscriminately as possible."

Fr. Simpkins, who is in charge of inner-city work for the Diocese of Rochester, rejected the idea that it is "likely or wrong for the poor to make more mistakes" in using grants than other people. His work in Rochester community organization and in St. Andrew's, Cincinnati, has shown him that ghetto groups commonly use funds "infinitely more wisely" than those people who would guide them. "Anyway," Fr. Simpkins said, the poor are "entitled to make mistakes" even with money from others because that is part of developing "indigenous leadership. Strings attached and paternalism completely stifle the development of leadership," he said. Instead, the grants committee should pick their targets, "go directly to them."

When allowed to use funds according to their best judgment, the poor make "a helluva lot fewer mistakes" as they develop their identity, their economic and social position "relative to the white power structure," the speaker stated.

Paternalism, guidance, and the like are part of the conscious or unconscious racism inherent in the church, the priest said—all aimed at helping the poor—but "short of letting them develop" power.

## **cocu**

### **Is It Worth Saving?**

Is the proposed Church of Christ Uniting (Consultation on Church Union—COCU) worth saving? Differing views are being expressed on this subject, particularly since the withdrawal from it by the United Presbyterian Church.

In an editorial in *The Texas Methodist*, the Rev. Spurgeon Dunnam III viewed the UP withdrawal as "the first formal step toward what many churchmen have been calling for and predicting . . . COCU's demise."

What is dying, he said, "is not the ecumenical spirit, but the idea that unity in

Christ requires the structural unity of the various denominations." He suggested that at their next meeting, COCU leaders should either return to the original concept of "consultation between various denominational bodies," or "forget it." COCU has "spawned a host of cooperative ventures, including numerous instances of open communion among participants," he wrote.

For now, the editor wrote, "There is no dishonor in realizing that a structure has accomplished all that it can. Dishonor comes to such structures only when they hang on to their institutional loves and refuse to accept the inevitable."

Dr. Albert C. Outler, United Methodist ecumenical leader and professor of theology, disagreed with Mr. Dunnam's views. In an interview with *The Dallas Times Herald*, he maintained that the charge that COCU is chiefly concerned with structure is "simply not factual."

Commenting on the UP withdrawal from COCU, Dr. Outler said, "Mark my words, the Northern Presbyterians will experience an appalling reaction to this sort of ecumenical recklessness. . . . Instead of withdrawing, we ought to keep on struggling with the residual problems of COCU. But now, instead of staying with the structure until we can thresh that through, the United Presbyterians and Dunnam are prepared to scuttle the whole thing."

He said he had criticized COCU's proposed plan of structure for five years, but added, "because it is inadequate is no reason to scuttle it."

## **AMERICAN INDIANS**

### **\$29,000 Marked for Aid**

At a meeting of the National Committee on Indian Work (NCIW) held in Tempe, Ariz., the American Indian's spiritual bond with the land was described.

Indian Christians told those present that Indian people feel a strong bond with creation. Each tribe, they said, cherishes a mountain, river, or butte—the spot on God's earth where the Great Spirit placed a particular family of persons.

One man said, "When the white man came to survey our land, we said no. God surveyed this land at the beginning of time. If he had wanted the Great White Father to do it again, he would have told us." It was said, too, that Indians take from the land only what they need.

The conference was held at Cook Christian Training School where Indians and Eskimos of all ages go to continue their education. The school takes them at whatever level they may be and offers grade, high school and college courses.

During the conference, the NCIW approved grants for the following groups or organizations:

(✓) Choctaw Indian Arts & Crafts Association, Philadelphia, Miss.—\$2,500.

This is a second-year grant. Approved by the Diocese of Mississippi, the group is well on its way to becoming self-supporting.

(✓) Indian Ministry of San Diego—\$3,361: An ecumenically supported project providing social services to several different tribes in San Diego County. The Diocese of Los Angeles has contributed an additional \$3,000.

(✓) Southwest Indian Youth Center, Tucson—up to \$5,000 contingent upon financial support from within the Diocese of Arizona.

(✓) American Indian Press Association (AIPA)—\$5,000: Current developments in all major issues facing Indians are covered by weekly press releases. There are between 60-70 Indian-operated papers.

(✓) Treaty Indians of the Columbia, Inc., Cooks, Wash.—\$5,000: The group includes members of various tribes along the Columbia River all of whom have fishing rights guaranteed by Federal treaties. It has succeeded in winning a Federal District Court decision upholding these rights. The organization is also working to improve living conditions on its sites along the river.

(✓) Tahdoonipah vs. Thimmig, Denver—\$4,000: This is a class action suit, brought by an Indian student at Fort Lewis College, to test the constitutionality of a recent state law abrogating unilaterally tuition scholarships for Indian students regardless of state residence. The scholarships were guaranteed under an agreement made many years ago between the State of Colorado and the Bureau of Indian Affairs. Other members of the Indian ministries task force have made grants totalling \$11,000 to meet the costs of this suit.

(✓) Indian Center of Topeka—\$5,000: The center provides assistance to Indians moving into the Topeka area.

The National Committee on Indian Work is not a social agency but supports Episcopal Church-related and ecumenical projects.

## **PERSONALITIES**

### **Bp. Higgins Retires**

The Rt. Rev. John Seville Higgins, Ninth Bishop of Rhode Island, was characterized as a prelate who "did not wait for God to work miracles" and as an ecumenist whose influence "is today felt everywhere throughout the world."

Instead of waiting for miracles, U.S. Sen. John O. Pastore said of the bishop, he "sought to redeem and to create the human values on this earth God has given to man to enjoy and for which God demands an accounting."

The Most Rev. Louis E. Gelineau, Roman Catholic Bishop of Providence, said of Bp. Higgins: "We stand in awe when we review the public record of his administration . . . the breadth and depth



of his learning, the good press he enjoys, and the skill with which he uses it; in these troubled times, his leadership of the priests, and his prudent provision for the institutions of the diocese."

Both the senator and the bishop spoke at a service held in the Cathedral of St. John, Providence, commemorating the retirement of Bp. Higgins. During the service the bishop handed his pastoral staff to the Rt. Rev. Frederick H. Belden, coadjutor.

Bp. Gelineau described Bp. Higgins as one who "seemed calmly and securely located in God's presence and pointing to Him."

## **CHINA**

### **Christ and Buddha Will Survive Mao**

Christ and Buddha will be remembered in China long after the thoughts of Mao Tse-Tung are forgotten, according to the dean of the University of Chicago's Divinity School.

Dr. Joseph Kitagawa told reporters in Phoenix that the cult of Mao is becoming more entrenched in the minds of the Chinese people than his teachings.

Although Maoism "has all the religious flavor of any Oriental religion that emphasizes the world of meaning," Dr. Kitagawa cautions that "China's future is not determined by one person, no matter how powerful Mao has been."

Maoism is trying to dissolve the family unity into an allegiance to the state, he said. "This is a very radical transformation because there has been a family oriented system cemented in the Chinese since time immemorial," he added.

A native of Osaka, Japan, and an Episcopal priest, Dr. Kitagawa pointed out that he does not know the actual religious situation in China, but there are evidences of some Buddhist, Taoist, Islamic, and Christian houses of worship still operating there, "but in a limited way."

All religions in the world are changing, he asserted, adding that he cannot foresee the possibility of one world religion as some people do. However, he said: "There is a great interest in each other's religions and they are influencing each other. There is no single religion today exactly the same as it was in the last century."

## **JUDAISM**

### **Rabbis Speak on Mixed Marriages**

In a joint statement, the Washington Board of Rabbis and the Washington Region of the Rabbinical Assembly declared that "since mixed marriages tend to weaken the fabric of our people and our faith, Jewry and Judaism cannot and do not condone them."

Representing Conservative, Orthodox, and Reform interests, the two groups said that unlike Christian concepts of marriage, Jewish marriage ceremonies do not "have intrinsic, secret, holy power, or supernatural effect. It is not the words uttered or the rituals performed at the nuptial service which sanctify a Jewish couple."

They described the role of the officiant at a Jewish wedding—a cantor or rabbi or both—as solemnizing the union between a pair of Jews only because he can assume that they intend to establish a Jewish home and family. "Where either of the parties is non-Jewish, this assumption, obviously, cannot be made, no matter who officiates at the wedding," the rabbis said.

"Regardless of who officiates, unless both partners to a marriage are Jews—either by birth or by conversion to Judaism—the ceremony does not constitute a Jewish marriage," the statement asserted.

Therefore, it concluded: "Whatever the motivation of any individual, rabbi or other clergyman solemnizing a mixed marriage, and however valid legally such a marriage may be, it simply has no standing in Judaism."

Last year the Rabbinical Court of Justice of the Associated Synagogues of Massachusetts declared that a marriage between a member of the Jewish faith and another faith is invalid, even if solemnized by a rabbi.

## **ROMAN CATHOLICS**

### **Conservative Group: Teilhard a Heretic**

The Roman Catholic Archdiocese of New York was urged by a conservative group of Roman Catholic Churchmen to condemn the late French Jesuit Pierre Teilhard de Chardin as a "heretic" and a "schismatic," to ban all his writings from Roman Catholic students, and to correct the "unfortunate error by which he was given Roman Catholic burial." The archdiocese was also warned of "virtually schismatic movements" which have been formed by persons who "champion the opinion of Teilhard in defiance of the explicit and authoritative words of the popes."

In a petition presented the archdiocesan Metropolitan Tribunal by an unofficial church group called the National Conference for Consulting the Faithful on Matters of Doctrine, Washington, D.C., it was charged that the consideration of Fr. Teilhard as a "sincere Roman Catholic priest" is a "scandal" to the faithful of the archdiocese.

Fr. Teilhard, a paleontologist and philosopher whose controversial writings on evolution and related subjects have gained widespread attention, died in New York City in 1955, and is buried there.

Farley Clinton, who has written for conservative church publications, presented the petition to the archdiocese. Later, he told newsmen that there exists grounds for suspicion in the late Jesuit's own writings that he committed suicide when his scientific reputation was threatened.

Charging that there is "grave reason" to believe that Fr. Teilhard deliberately organized the fraudulent paleontological discoveries at Piltdown in 1913 "to win fame for himself," the petition maintained that he also wished to "discredit Christian belief in the Book of Genesis."

The petition went on to claim that Fr. Teilhard "prepared the posthumous publication of works . . . which aim the most deadly blows at all Christian faith." It added that both Pope Pius XII and Pope John XXIII repudiated his book as contrary to church teaching.

## **STATISTICS**

### **Church Construction Down in 1971**

Construction of religious buildings totaled \$813 million in 1971, a drop of \$118 million from the previous year when there was a total of \$931 million. These and other related figures were released by Aaron Sabghir, director of the construction and building materials program of the U.S. Department of Commerce bureau of domestic commerce. He has been keeping tabs on construction in the nation for the past 17 years.

Mr. Sabghir, who has a special interest in church construction, said that young families are not as inclined to support the concept of building religious structures as older generations were at the same point in their lives. "I hate to think of it but it appears the new generation is not as generous as the older generations. They're not as building oriented and don't think of themselves as being rooted in a community as much as their parents did."

The kind of buildings a society constructs tells a lot about the spirit of that society, he believes, whether it is largely utilitarian in its approach to life or sees some virtue in building as art—as a means of uplifting man's spirit to something higher than himself. He feels, he said, that utilitarianism is the "overriding consideration more so now than ever before."

It is also Mr. Sabghir's impression "that the tithing spirit is fast disappearing from American life, and this is reflected in the lesser amount of money given for not only religious construction but in other areas of religious endeavor as well."

Religious construction as defined by the U.S. Department of Commerce includes worship facilities (churches, synagogues, crematoriums, mausoleums, and funeral parlors) and religious educational facilities (religious education buildings if physically part of the worship facility, convents, monasteries, and seminaries.



# A WITNESS FROM THE GENTILES

**M**OST churchmen today not only know about such movements as the "Jesus Freaks" and the Neo-Pentecostal or charismatic groups, but they have already formed opinions "pro" or "con." These are overtly Christian phenomena, at least definable within the traditions of the church. They are both protests in one sense or another against a sterile theological climate, a loss in Christian enthusiasm, and a flagging commitment on the part of many to the providence of God.

What perhaps is not so well known is a growing literature, coming out of a group that is relatively unrelated to the Christian tradition, but which is testifying to a profound *experience* of the *transcendent* in life. The key words are "experience," as opposed to analytical or logical reflection, and "transcendence," as expressive of an encounter with a mystery beyond the physical, social, or cultural. The amazing thing about this development (it is too diffuse to call it a "school" or a "movement") is that its focus is in the biological and human sciences.

This phenomenon has been called the "experience explosion." It is not unrelated to the fringes of the drug culture, which now seems to be fading, and draws heavily upon the insights of far eastern religions. But it would be a serious mistake for us to dismiss it as a "dangerous fad," for while it talks about some fairly risky things (*e.g.*, the experience of God), it both is a judgment upon the puerile spirituality of recent Christianity and offers us some possibilities for developing a somewhat more vibrant sense of what religion is all about. While I have no desire to enter the lists on the debate about the Green Book, which has filled the pages of this journal for months now, I would say that some familiarity with the "experience explosion" might illuminate some of the obscure issues that pre-occupy the Episcopal Church and liturgical revision.

**P**ERHAPS the average churchman's initial hesitance in exploring all this is epitomized in the fact that an early pre-

cursor of this development is an ex-priest of the Episcopal Church, whose latest offering is to be found in the May issue of *Playboy*, Alan Watts. But it is just this that I am suggesting in this article: that the experience of God perhaps opens itself to us as we *consciously put ourselves into "unlikely places."* Once "there" we might just discover what Watts suggests in his *Playboy* article that "it is through aimless wandering that the best things are found." "Aimless wandering" is a form of *expectant waiting*, not despairing resignation.

I mean by "unlikely places" *not* just a manner of speaking, but a purposeful divesting of ourselves of the accustomed structures which order and make predictable our routine life. In reflecting on this I am relying on the insights of an anthro-

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There is a growing literature . . . which is testifying to a profound experience of the transcendent in life.

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pologist at the University of Chicago, Victor Turner, whose research is just beginning to make an impact upon the insights of Christian theologians into the meaning of religious experience. Briefly, what Turner suggests is that the encounter with transcendence that shapes our lives in a powerful and challenging way takes place when we are living outside of the roles and institutions that make up society (*i.e.*, the common sense world), when we are in a state of transition that is not marked by rank or personal differentiation. He speaks of living in "communitas," an undifferentiated state of existence distinguished by a kind of humankindness. Examples of "communitas" might be the spirit of the early Franciscans, a pilgrimage, the hippie movement, or possibly a very good retreat.

The principal obstacle to understanding what Turner is talking about and what I think at the same time is the underlying unity in the "experience explosion" is the difficulty in grasping the difference between living within the socio-

cultural structures and this kind of marginal or liminal (*i.e.*, threshold) existence. Most of us take for granted our style of life, and are reasonably unaware of how we fit into a fairly structured kind of existence, characterized by job descriptions, family expectancies, familiar patterns of religion, recreation and social intercourse, and forms of communication. Only when we feel very uneasy in their absence—as, for example, in finding ourselves in a foreign country, in a different culture, in sensitivity group, etc.—do we discover how structured our life is. Often, regrettably, we flee in fear from such situations.

The point is that it appears that we are most open to the Word of God, symbols that confront us out of Mystery, just when we find ourselves in this a-structural "communitas." Then it is that the *imagination*, which Michael Novak calls (quite rightly, to my mind) our most human quality, is most sensitive, most receptive to the unexpected Word of God. The Bible often speaks of God coming to people in dreams. The dream-state, as we now know, is a liminal condition between deep sleep and awakened, conscious encounter with the common sense world. Norman Brown, the classicist reknowned for his provocative interpretation of Freud, says in *Love's Body*, "Dreams are what we are really made of!" There are those (*e.g.*, Carl Jung) who believe that in dreams we encounter the symbols of what we *are* over and beyond the individual shaped and guided by the particularities of our everyday life.

Karl Rahner, the great German Jesuit theologian, has described man as a "hearer of the Word." To be human is to be *open* to the Mystery that transcends history (*i.e.*, ongoing society) and comes to us as symbol—Word. When Turner speaks of "communitas" and Novak says that the imagination is the most important dimension of human existence, and when Brown and Jung tell us that in our dreams we encounter the real self, they are all speaking of the terms in which Rahner's description of man, you and me, becomes operative. A further look at the "experience explosion" might make this more explicit.

**A** VERY interesting study of a Yaquí shaman—the Yaquí Indians are found in New Mexico and northwestern Mexi-

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*The Rev. Urban T. Holmes III is professor of pastoral theology at Nashotah House, and a frequent contributor to these columns.*



co—by the anthropologist, Carlos Castaneda, describes how he was educated to become a “man of knowledge” through the experience of transcendence induced by various natural hallucinogenics (e.g., peyote, Jimson weed, etc.). If you read both *The Teachings of Don Juan* and *A Separate Reality* you are not dealing with something as precious as Timothy Leary and his ilk, but with a sincere pursuit of an understanding of human existence that has ultimate implications. The use of drugs is incidental, the education in a way of “seeing” (much akin to St. Paul’s, “Now we see only puzzling reflections in a mirror, but then we shall see face to face”) is what is important.

One passage which particularly struck me was when Castaneda is led by a form of meditation to perceive the “holes” in the sounds of nature, in the space that lies across the mountain valley. In such “holes” he encounters That which transcends the very structures of the physical world. It is akin to a term which occurs in other writers, John Lilly and Robert Monroe, where they speak of “another space” or “locale” (one thinks of a “new Jerusalem”) in which life is seen in an utterly different and wonderful perspective. In such a *different* reality a whole new way of understanding man becomes evident.

John Lilly first became well known when he began experiments with dolphin communication, on the theory that dolphins have a brain as highly developed as man. Then working with sensory deprivation and LSD (under government contract), and finally through various forms of meditation, he has charted different *states of consciousness*. These are described in his latest book, *The Center of the Cyclone*. Here is Lilly, a lapsed Roman Catholic, a neurophysiologist, a Gestalt therapist and psychoanalyst, and one who had long ago given up on God. Through what he insists are purely scientific procedures he has come to the point where he writes:

“The search for the something [to believe in] cannot be done before belief that something exists. Something to believe in. The something to believe in is greater, somehow, than one’s present self. It, something, can be future self, changed. . . . Something Far Beyond Man. Something you learn from and communicate with. Belief in something—concentrated,

*purposeful, determined — comes hard. Once believing in something beyond oneself, then it comes more easily.*”

This is hardly the God described in Christ, but I suspect that Lilly’s transcendent referent is more *real* (i.e., a part of his experience) for him than the God of orthodox theology is for many nominal Christians.

To mention specifically the work of Robert Monroe leaves me feeling a little like someone, as a friend of mine suggested, lecturing on acupuncture to the Harvard Medical School. Monroe wrote a book on *Journeys Out of the Body*. What he is describing are occasions when he has, through peculiar gift, been able to move out of his physical body into a *second body* (something like the Polynesian transmigration). Charles Tart, a psychologist at the University of Cali-

fornia in Davis, claims to have some tentative documentation of this phenomenon; so I feel a little better about suggesting that you not just dismiss Monroe as some kind of “nut.” Monroe claims that he can travel across country almost instantaneously and visit people, communicate with the dead (he sounds more convincing than Bishop Pike did), and *experience God*. It is interesting that as an agnostic or atheist (his wife is a practicing Roman Catholic), he dismissed the Christian God. Then strangely this “gift” of a second body occurred. Among locales where it has enabled him to go is a “place or condition of pure peace, yet exquisite emotion . . . [where] your perception is dazzled and overwhelmed by the Perfect Environment. . . . You are not alone. . . . You are Home. . . . Here, you know and easily accept the existence

## On Awakening

I awoke this morning with laughter!  
“When can I go home, doctor?”  
(Laughing, laughing.)

“But you aren’t sick! You are released. Nurse, get this patient’s clothes.”

I awoke this morning with laughter because  
all the wards were a-bustle with the  
sick and infirm untying their hospital  
gowns, pulling on their tweed pants, their  
three-piece knits, their familiar shoes.

“Nurse, see to this patient’s discharge. She’s going home.”

Laughter, laughter, bustle on the wards, scurrying  
to evacuate the hospital.

Oh, Christ, you subverter of orderly procedure.  
If you conquer our deep disease, the bone rot  
of our earthly wickedness, to what ward or  
private room can we flee?

Oh, God help us, for lo Christ heals us.  
Christ heals me!

Lee Churchill



The purpose of this article is to tantalize you, to open the door of something very different and suggest you take a further look within.

of the Father. Your true Father. The Father, the Creator of all that is or was." It is a rather remarkable passage that sounds very much like C. S. Lewis's *The Great Divorce*; except Monroe purports not to be writing fiction.

**N**OW what do we make of this? Am I describing charlatans, fools or people experiencing psychotic breaks? If we decide the last named, then we have to deal with R. D. Laing, the English psychiatrist, who insists that madness is a way to experience transcendence and can be judged a healthy phenomenon (after the manner of the primitive shaman). The possibility occurs that the "new space" into which these people are moving are parts of their brain, never before known. It is "inner space," so to speak. But even within an "inner space" are we prepared

to judge the symbols there encountered as not of God.

One thing very clear is that we have a break from the analytical, logical thinking that came to obsess the church from the 16th century on, to the *associative* thinking of primitive man and the young child. I think this is one way of interpreting our Lord's insistence that if we are to be members of the Kingdom we must be as "little children." Symbols are not reduced in the child's thinking to univocal signs, which must follow prescribed, logical sequences. They may be rearranged to create evocative new possibilities, much as the child experiences in the sandbox or those of us who have worked at "brain-storming" in planning sessions have known. Man in "communitas," in his imagination, in his dreams, lives by association, not by logic. This appears

to me one very clear way in which revelation can engage men, that is, in terms of his imagination (as is suggested by Ray Hart in *Unfinished Man and the Imagination*).

What strikes me and what I want to suggest to you (the perhaps incredulous reader) is that you contemplate the possibility that we think of the Christian life too much in terms of the familiar, the recognizable, the predictable, the relevant, the well known, etc. This is often exemplified by our devotion to both the 1928 Prayer Book and the Green Book. Neither one takes seriously the bizarre, the occult, the weird, the liminal, the mysterious, the eccentric, etc. Is it possible that those with "hardened hearts," of whom the gospels complain so fervently, were just those who insisted on reducing religion to the predictable, univocal forms given in the socio-cultural structures of their day and were not willing to entertain the unexpected? They were not willing to become as little children and insisted on living within their "systems," whatever they may be, as we do today.

The purpose of this article—full of names and perhaps odd notions—is to tantalize you, to open the door of something very different and new "just a crack," and suggest you take a further look within. If your answer to all this is to reject the "experience explosion" on the ground that it does not make anything of Christ, it does not acknowledge the Bible and the church's dogma, and that our Christian revelation is terminated, final, and all we have to do is accept it—logically, analytically—then you have missed the point. Let us remember that Christ as the Son of God, the Word, comes to us out of the Mystery, and was known for what he is by those who were willing to entertain something other than the expected. Beyond that, he continues to live among us and still must be known in the same way. I would observe that, perhaps just as for St. Paul, if he cannot be known this way by us who are of the "chosen people," he will turn to the "Gentiles"—the biologists, the psychologists, the anthropologists—for whom the church seems to offer little hope but who are willing to entertain the possibility that there is more to life than what is "self-evident" or "what-we-have-always-known."



### In the Cool of the Evening

**T**he fountain splashes  
With a soft sound.  
The black kitten, asleep in my lap,  
Snores in little whispers.  
Over the courtyard wall a breeze  
Stirs in the jacaranda tree  
And the heavy clusters of the white oleanders  
Nod in their faint fragrance of spice. . . .

It is the cool of the evening.  
It is His hour.

He comes in the sweet night air  
When I pray without words.  
He always comes. I cannot see Him,  
But He is here. I *know* this.

We are silent:  
We do not speak to each other,  
But our love speaks. . . .

Harold Lewis Cook



# EDITORIALS

## Why Churches Grow — or Don't

IN the letters section is a letter from a lady who signs herself "Perplexed." She asks us to speak to her perplexity, and we are not at all sure that we can do so effectively, partly because much of her perplexity we share. But we shall try to speak to it anyway, because there are many more Episcopalians in this boat with us.

Why, she asks, does "the Episcopal teaching of Christianity play down, or ignore, the subject of biblical prophecy"? Presumably she means those who preach and teach in the Episcopal Church. Of course, all sorts of things, some sublimely true and others utterly crazy, can be taught as "biblical prophecy." We are glad that some propositions—such as that the pope is the Antichrist and that Negroes are the accursed descendants of Ham—are not in "the Episcopal teaching of Christianity." These things have been and are put forward by some others as divine revelations through "biblical prophecy."

Anglican biblical scholarship when true to its great tradition has a strong intellectual conscience and a humane sensitivity to the truth that all holy scriptures must be tested by the mind of Christ. For this gift we thank God and pray that it be not taken from us.

However, when "Perplexed" expresses her fear that "the trend of Christian education in the Episcopal Church over the past two decades has been toward apostasy and away from biblical truth" her strong language rings in us a bell of reluctant and painful assent. We could give numerous examples, but one will suffice: The substitution of the concept of freedom for the concept of obedience in presenting the nature of the life in Christ. The biblical truth is that we are free only as we obey God. The prevalent teaching within the Episcopal Church today so neglects this biblical truth that the word "apostasy" is unhappily correct.

Shortly before reading this letter from "Perplexed" we finished reading a remarkable new book: Dean M. Kelley's *Why Conservative Churches Are Growing* (Harper & Row, \$6.95). We urge every bishop, every priest, every deputy to General Convention, and everybody else who is concerned about the church in the world today, to read this book. Dr. Kelley is a Methodist who for many years has been an active liberal renewal and ecumenist, and still is. But he has noted the plain fact that what he calls the "conservative" churches are growing while the "liberal" churches are either standing still or shrinking.

Dr. Kelley's essential finding, conclusion, thesis, is that a church's reason for being is to give people a reason for being—a meaning, a purpose. If a church will devote itself to this it will grow because it is meeting a human need and people will respond. But if a church pursues as its special and unique business the changing of society, though it may earn some brownie points in the esteem of its enlightened neighbors it will not grow; its neighbors, enlightened or otherwise, will not join it. People do not join a church because it is trying to change the world. They may join a church

that promises to change them. They may join a church if they think they will find in it a fulfilling sense of meaning in their lives. When the church is being the church this is what it offers to people.

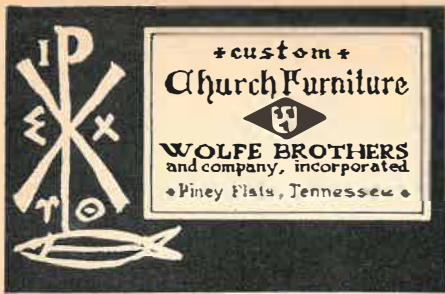
Examining the churches that are growing, Dr. Kelley finds that they make strict and stringent demands upon their members. The Episcopal Church does nothing of the sort; it is totally indulgent and undemanding. Maybe it is right about this; but it isn't growing. In their doctrine, as in their discipline, the growing churches show no concern whatever for making their dogmas pleasantly palatable and instantly digestible to their members. The Episcopal Church, by contrast, seems to say to all: "Here are these venerable creeds, and this quaint old collection of Articles, and you may want to look them over for usable 'guidelines' among them; but if you feel that you can't buy some things in them, relax—you're not for burning. This is Liberty Hall." Maybe the Episcopal Church is right about this; but it isn't growing.

"Perplexed" closes her letter with a question which we leave to others to answer: "What answer does Anglican scholarship make to the neo-Pentecostal-neo-Evangelical syndrome which stands against the National Council of Churches and their teachings?" We can't answer this; we can offer only a couple of comments on the question itself. There is no "Anglican scholarship" as a solid and unified substance; there are only Anglican scholars, each of whom must speak for himself. The National Council of Churches has no "teachings" of its own; its member churches have their respective teachings, and the prevailing consensus as expressed through the NCC is overwhelmingly liberal. The NCC is itself in trouble today because most of its support comes from mainline churches, such as the Methodist and the Episcopal, which are "non-growing" for the reasons we have been considering. As for that "neo-Pentecostal-neo-Evangelical syndrome"—about it we say naught, for we know not precisely what it is.

What then can we say, suggest, recommend? Only this: That from the Bible and from two millennia of this age of grace some truths stand forth for our guidance and our anchorage. The holy nation or the holy church can be faithless, apostate, and Laodicean, or even worse; but it is still the holy church because the Holy Spirit dwells in it and gives life to as many as will receive it. The church can forsake its Lord but its Lord will not forsake his church. No member of Christ's body can leave the body without himself perishing. The answer to apostasy is not schism. What is required of him who would be faithful is humble confession of his own faults and failures; a redoubling of devotion to the divine precepts of prayer, fasting, and worship which others scorn and neglect; the long, long patience that belongs to faith in a God to whom a thousand years are as but a watch in the night; an increase of compassion and charity; and a dug-in, stubborn obedience of Christ's command to every true soldier and servant:

"Occupy till I come!"





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# Book Reviews

**DROPPING OUT IN ¾ TIME.** By Allen Morgan. Seabury Press. Pp. 145. \$4.95.

In October 1967 Allen Morgan, alienated three-college transfer (to Carnegie Tech) was picked up by the inexorable processes of the Selective Service system and ordered to report for physical examination. *Dropping Out in ¾ Time* is his account of reaction to that summons, and of his achievement of sanctuary as a "landed immigrant" in Canada. Writing in a breathy, direct style the author verbalizes the trapped feelings of an intelligent, bored, anti-authoritarian young man who did not want to be regulated, or to risk life in a meaningless enterprise conducted by dumb people. He wanted out, and since he was verbally skilled he succeeded fairly easily in exchanging citizenship.

The redeeming artistic or religious value to this work is slight. Lots of people felt the way Morgan did at the time he did, so we have a sort of record for the future in these memoirs. He does not mention parents, real friends, home, or church. He is unaffected by the values of place and *patria*. We do well to ponder how he (as representative) got that way. We took for granted that he would see something in the United States worth the risk of regulation, mass treatment, and possible death. He has not.

(The Rev.) ROBERT C. AYERS  
Chaplain to Syracuse University

**THE WAY OF ALL THE EARTH.** By John S. Dunne. Macmillan. Pp. 240. \$6.95.

This is one of those rare and beautifully written books dealing with the current religious scene, which call for receptivity on the part of the reader—not only receptivity but that you be into or about ready for one of the "crossroad" periods of your life, when you are due for some solid thinking. It is not merely a discussion of the relationship of the great religions to each other, nor is it about religion itself, or *homo religiosus*, except perhaps in the most personal sense.

John S. Dunne, professor of theology at Notre Dame and recipient of the Harbison Award for Distinguished Teaching, has indeed much to teach. He does not ask us to sit at his feet, however, but invites us to explore with him, *confessionally* from wherever we are now, the possibilities within the great traditions as if we were magically transported through time and space with him to the immediate presence of Mohammed, Gotama, Krishna, and Jesus, where we could ask them how we might go about making some changes in the way we see things. "Passing over" is the phrase he coined for use in his *The City of the Gods*. In

this book it means being able to lay aside temporarily whatever paraphernalia of custom and belief you may be carrying and simply as a human being ask your questions of other masters and teachers.

Of course this presupposes that all of us, all humans, are children of One God and that his fatherhood signifies our brotherhood to all men everywhere and in all times. The common questions with which sacred writings of all world religions deal, we find, receive different emphases in the different traditions and in the lives and teachings of their leaders and gods. Nevertheless, each great myth is carefully tested and found to contain riches of insight for the spiritual pilgrim who accompanies Fr. Dunne in his adventure.

Don't read *The Way of All the Earth* if you are satisfied with what you believe, where you are, and where you think your belief will take you, for it may be a more subversive influence than you care to admit!

KATHRYN K. ATWATER  
St. Dunstan's, Blue Bell, Pa.

**THE VALIDITY OF THE CHRISTIAN MISSION.** By Elton Trueblood. Harper & Row. Pp. 113. \$2.95.

The idea of reading another book on mission doesn't really excite too many people, unless of course, it is a new book by Dr. Elton Trueblood. All of his books are worthwhile and *The Validity of the Christian Mission* is even more so. I found myself absorbed by its content and soon knew I had to get out paper and pencil and start copying for further reference. So much in this little book is worth repeating, so what I say in this review is direct quotation, hoping you will be persuaded to get the book and quote it.

"The ultimate and permanent case for the Christian mission rests directly upon the conception that the Christian faith is true," says Dr. Trueblood. He says the popular view of self-contained religion is a confused and false one and that whenever essential Christianity has reappeared after stagnation, the missionary aspect has been dominant.

The missionary movement has been always to the total man, understanding languages, Bible translation (1400 languages and dialects), teaching how to live, better methods, medicine, cure of disease—all service to our fellow man. "When Christians are more interested in 'feel instead of go' they are on the wrong track. Our central interest lies never in self-edification, but reaching out." In Soviet lands religious freedom is granted but only so long as people do not engage



in missionary activity. Opposition is indicated by the fact that there is no religious instruction for people under the age of 18.

Dr. Trueblood says if we really care for people we must provide them with what they need most—the knowledge of God (theology). “The Christian leadership of our time should combine the Christ-centeredness of Samuel Shoemaker, the tough rationality of C. S. Lewis, and the social realism of Reinhold Niebuhr.”

Much in this book is not new, but it is refreshing reading to bring back into focus the strength and power that lies in our Lord's directive to “go ye into all the world.” We are indebted to Dr. Trueblood for another clear and readable statement of the Divine Commission.

(The Rev.) TALLY H. JARRETT  
St. Peter's, Del Mar, Calif.

**GRACE AND FREEDOM: Operative Grace in the thought of St. Thomas Aquinas.** By Bernard J. F. Lonergan. Herder & Herder. Pp. 187. \$9.75.

The differences between the earlier and later treatments of the subject of operative grace by St. Thomas necessitates a consideration of the historical background. After an introductory note on St. Augustine's *De gratia et libero arbitrio*, Fr. Bernard Lonergan gives us some of the results of recent research. As against the Pelagians, Augustine holds that the grace of God is necessary both for the entrance into good will and the performance of what has been willed—both for the initiation into the spiritual life and for its development and perfection. The most legitimate comment on this speculation is the history of the speculation that follows.

Within the limits available in *Grace and Freedom*, the author sets forth the thought of Anselm, of Peter Lombard, and others in this connection. He calls attention to the antecedent probability that in the development of Thomas's thoughts on grace tremendous importance is to be attached to variations in his treatment—a position which he subsequently vindicates in his discussion of *gratia operans et cooperans* as the problem is wrestled with by the great thinker with whom we are concerned. He holds too that the thought of St. Thomas's predecessors shows deficiencies akin to those which we find in the earlier thought of Thomas. There is development not simply of the Doctor's mind but of the speculative theology of grace itself. While speculation on habitual grace is reaching its highest perfection, speculation on actual grace has hardly developed. The development in Thomas is traced.

Chapter five is entitled “Divine Transcendence and Human Liberty”—a title which is self-explanatory. Fr. Lonergan sets out to determine what St. Thomas held at different times, and his conclu-

sions are given to us in the fifth section of this chapter on Thomas's theory, as opposed to Scotus's “the free act emerges from, and is conditioned by, created antecedents over which freedom has no direct control. It follows that it is possible for God to manipulate these antecedents and through such manipulation to exercise a control over free acts themselves” (p. 115). Since God—and he alone—is transcendent, he can work on the free choice of man without violating it, can govern above its self-governance, can set the stage and guide the reactions and give each character its personal role in the drama of life” (p. 116), none of these created antecedents being rigorous determinants of man's free choice.

Fr. Lonergan proceeds to deal directly with actual grace as operative and cooperative, concerning himself with cooperating grace in the *per veritate*; with preventing grace in the *contra gentiles*; with the idea of conversion from *The Commentary on the Sentences* to the *Pars tertia*; the definition of operating grace; and lastly the content of the help given, in the *Prima secundae*.

In his concluding summary he points out that the thought of Thomas Aquinas on operating grace was incidental to a much greater program. He aimed not simply at employing Aristotle against the rear-guard action of Platonism in Christian theology, but at drawing on elements from all quarters to make catholic culture and catholic theology as rich and fruitful as possible. His success is indicated, among other things, by the variety and divergences of the schools that appeal to him.

There are various criticisms to be offered to this book. Most obvious is the generous use of Latin, even for scriptural quotations. Without these it could have an even larger and more valuable influence. The day is past when Queen Elizabeth I could address Oxford University in Latin, or even when (as in the past century) a distinguished actress could address Harvard students in the same language with some hope of being understood. Yet no one, of philosophical and theological tastes, can read this work thoughtfully without having a better understanding of the field in which St. Thomas did his thinking, and of his own development and contributions. One will also see better the greatness of the thinker who is studied, without being a slavist adherent of his philosophy or theology.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.  
Retired priest of the Church

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# PEOPLE and places

## Seminaries

Nine seniors of Bexley Hall, Rochester, N.Y., received the traditional silver replica of the Iona Cross during ceremonies on Ascension Day. The Very Rev. Hays H. Rockwell is dean of the seminary.

Honorary degrees were given to the Rt. Rev. George D. Browne of Liberia, the Rev. Messrs. John A. Baden, James T. Bagby, William C. Heffner, and Miss Frances M. Young during commencement exercises at Virginia Theological Seminary, Alexandria. Guest speaker was the Rt. Rev. Robert B. Appleyard. Seminary dean is the Very Rev. G. Cecil Woods, Jr.

Thirty seniors received STB degrees at the 150th commencement of General Seminary; four received STM degrees; and, in absentia, to three men in Tennessee, England, and Australia, Th.D. degrees. In addition, honorary degrees were given to Bp. Belden of Rhode Island; Bp. Henton of Northwest Texas; Dora P. Chapin; and the Rev. Messrs. Quinland Gordon, Robert R. Parks, Cyril C. Richardson, and G. Michael Scott. Acting dean of the seminary is the Rt. Rev. Stephen F. Bayne, Jr.

One layman, five bishops, and three priests received honorary degrees during the 104th commencement of the University of the South. Robert A. Robinson, president of the Church Pension Fund, received a DCL degree. D.D. degrees were given to Bps. Davies of Dallas, Henton of Northwest Texas, Reed of Kentucky, Sims of Atlanta, and Trelease of New Mexico and Southwest Texas; and the Rev. Messrs. Duncan Gray, Jr., James R. Helms, and Quinland R. Gordon. Fr. Gray was the baccalaureate preacher and the only outside speaker during all of the commencement festivities.

Nineteen earned degrees were given at the 127th commencement rites at Nashotah House: 2 STM degrees, 15 M.Div., 1 M.Th., and 1 Graduate in Theology. Honorary degrees were given to Bp. Hillestad of Springfield, Bp. Varley of Nebraska, who preached at the ceremony, and the Rev. John N. Taylor.

The Episcopal Seminary in Kentucky gave a D.D. degree to the Rev. John Leatherbury of Fort Worth, who delivered the commencement address.

## Laity

Mrs. George A. Taylor, president-emerita of Sweet Briar College, received an LHD degree from Washington College. Her husband is the Bishop of Easton.

## Churches New and Old

Celebrating its 200th anniversary, Old Christ Church, Broad Creek, Md., often called Old Lightwood because of its rough semi-planked exterior, remains essentially unchanged since its construction in 1772. Now open every summer Sunday afternoon, it was built to "ease" the burden of Broad Creek residents who had to travel 20 miles to St. Bartholomew's (Old Green Hill Church) on the Wicomico.

## Ordinations

### Priests

Arkansas—The Rev. Reese Mart Hutcheson, vicar of All Saints', Paragould, address, Box 212 (72450); and the Rev. George Lawton Sixbey, Ph.D., chaplain, Southern State College, Magnolia, professor of English and chairman of the college's humanities division, address, Rt. 1, Box 67-D (71753).

Central Florida—The Rev. J. Robert Pollitt, graduate student at Florida State University, Tallahassee.

Central Pennsylvania—The Rev. Ronald D. Gerber, rector of Holy Trinity, Hollidaysburg, address, 512 Pine St. (16648); and the Rev. Keithly R. S. Warner, Episcopal Mission Society, New York City.

Springfield—The Rev. Arlen Fowler, member of the faculty, Eastern Illinois University, Charleston.

Tennessee—The Rev. James L. Rogers; and the Rev. Patrick C. Larkin, vicar of St. Anne's, Millington.

## Non-Parochial Appointments

The Rev. David H. Hoag is a counselor for the Bureau of Vocational Rehabilitation, Mentor, Ohio, and part-time assistant, St. James', Painesville, Ohio.

The Rev. John D. Raciappa is a graduate nurse on the staff of Polk General Hospital, Bartow, Fla. 33830.

The Rev. John S. Ruef, curate, St. Paul's, Charlottesville, Va., is to be director of educational programs for laity in the Diocese of Western New York, 1114 Delaware Ave., Buffalo (14209), Sept. 1.

## Suspension

On June 8, the Bishop of Arizona, acting in accordance with the requirements of Title IV, Canon 12, Section 4 (d), accepted the confession made in writing and passed sentence of suspension to June 1, 1974, on Ira Thomas Belt, priest, who is deprived of his right to exercise the authority as a minister of God's Word and Sacrament for this term.

## Renunciation

On May 17, the Bishop of Upper South Carolina, acting in accordance with Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry of this church made in writing April 25, by Peter Reese Doyle, presbyter. This action is for reasons which do not affect his moral character.

On June 8, the Bishop of Colorado, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing June 7, by William Harrison Minnis, presbyter.

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SCHOOL OF PASTORAL CARE promoting the church's healing ministry. Write Box 65, Northboro, Mass. 01532.

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THE PEOPLE'S ANGLICAN MISSAL, \$10.00. THE ANGLICAN BREVIARY (Red Only) \$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

### FURNISHINGS WANTED

INDEPENDENT EPISCOPAL Church seeks used pews and other church furnishings displaced by renovation. Send specifications and prices to: The Rector, Saint Francis Independent Episcopal Church, P.O. Box 2631, Spartanburg, S.C. 29302.

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

### POSITIONS WANTED

CHURCH MUSICIANS. Man and wife with young family seek parish which values spiritual and educational qualities of good church music. Parish and cathedral experience. Men and boys, girls, mixed choirs, presently involving over 100 young people. Mus.M., doctoral studies, recordings, concerts. Interested in development of choirs capable of best of Anglican choral tradition as a foundation for varied musical experience. Reply Box T-908.\*

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, 58, married, now assistant in city parish, desires small town parish, or available as locum tenens up to six months. Reply Box S-907.\*

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

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

**NEW LONDON, CONN.**  
**ST. JAMES'** 121 Huntington St.  
 The Rev. H. Kilworth Maybury, r; the Rev. 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 7 & 8, Service and Ser 10:30; Daily 10 HC, Wed, HD, 1S & 3S 10:30

**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; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

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

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

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

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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 Sun 10 MP, HC; Daily 12:10 HC

**FLOSSMOOR, ILL.**  
**ST. JOHN THE EVANGELIST** Park & Leavitt  
 The Rev. Howard William Barks, r; the Rev. Robert 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.**  
**CATHEDRAL CHURCH OF ST. PAUL**  
 Second and Lawrence (Near the Capitol)  
 The Very Rev. Eckford J. de Kay, Dean  
 Sun Masses 8 & 10; Daily as announced

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



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

**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

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

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

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

**BRANSON, MO. (Lakes Table Rock, Toneycomo)**  
**SHEPHERD OF THE HILLS** & Bull Shoals  
 Walnut & Highland (1 blk. N. of Hwy. 76)  
 Sun Services 8 & 10

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

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

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

**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. Walroth, c  
 Sun Eu 7:45 & 10; EP 5:15

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

(Continued on next page)

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# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## BRADLEY BEACH, N.J.

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

## NEWARK, N.J.

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

## SEA GIRT, N.J.

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

## VENTOR CITY, N.J.

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

## BROOKLYN, N.Y.

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

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

## 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. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**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 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.

## NIAGARA FALLS, N.Y.

**ST. PETER'S** Jefferson & Second St.  
The Rev. W. Michael Cassell, r  
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD HC 10

The Living Church

## UTICA, N.Y.

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

## WATKINS GLEN, N.Y.

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

## YONKERS, N.Y.

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

## SYLVA, N.C.

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

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isackson, 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

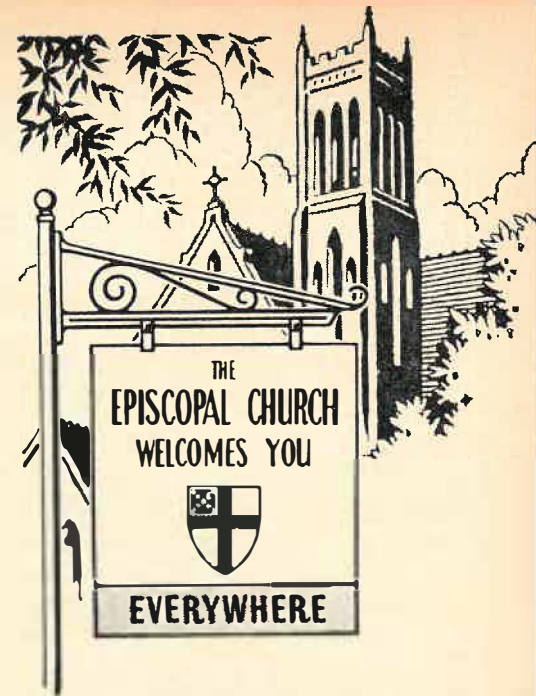
## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

**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

## ASHIPPON, 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



TRINITY CHURCH  
RENO, NEV.