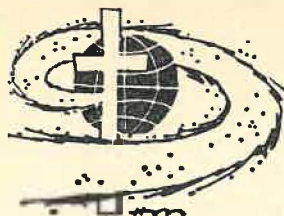


The Living Church



Around



& About

With the Editor

TO MRS. M. F. F.: I'm sure you won't mind if I share your letter, with my response to it, with the readers of "A & A," because the issue you raise is of concern to us all. You write:

"After residing overseas for about 16 years I have recently returned to reside in the U.S. During my time abroad I lived in the Middle East, Europe, and the Far East. Upon returning to the U.S. I was in New York City for a few days and can truly say that I had never dreamed that a place so filled with human beings could be so void of any human feeling.

"After observing life in the U.S., both in larger and smaller urban areas, a thought comes to me over and over: sociologists, historians, and others are prone to attribute the virtues and faults of a given society to the influence of the religion dominant in that society. For example, it is commonly stated that Hinduism has helped to make the Indian apathetic and willing and able to accept very adverse situations without much protest or complaint; the Islamic code of justice has had a profound effect upon the thinking of Arabic peoples, and so on.

"I wonder how such a writer would explain the current trend in American society toward de-personalization and de-humanization of everyday life in view of the fact that Christianity, based upon God's love for us and our love for our fellowmen, has been the dominant religion in America. How would he explain the emphasis on material possessions, in spite of our Lord's admonition not to lay up treasures for ourselves upon earth? I might hasten to add that this preoccupation is spreading to other societies and cultures; but in them it still seems to be tempered by preoccupations with family life and human relationships.

"I sometimes wonder if we aren't on the wrong path in constantly seeking 'happiness'; I believe that our Lord spoke more often of 'joy'."

Let me respond to your several points *seriatim*. First, about NYC: It's no worse than other large cities, there's just more of it. It is entirely too full of human beings, but it is not void of human feeling; it only seems so. It certainly seems so, however. Some years ago I suddenly collapsed on Madison Avenue from food poisoning. I lay there on the sidewalk, quite helpless, and I remember crying "For God's sake, somebody please help me!" Nobody did. Other pedestrians just walked around me. A sleet storm was fast

brewing; they were in a hurry to get somewhere; I could have been a con man of some sort—my clerical attire belying my villainous intent—and they didn't choose to get involved. It happened in NYC; but it could have happened in almost any large city. The problem is general and nation-wide.

Sociologists and historians are right in attributing the normal character and behavior of a people to its dominant religion, so let's accept the premise as a working principle. The peoples of India and the Muslim nations are largely the way they are because of Hinduism and Islam. But here we must note an important distinction: In those cultures (which I have never lived with at first-hand, as you have) the national religion is really national, and total. Islam is a whole way of life; from the devout Muslim's point of view, the way of whole life. The religions of Islam and Hinduism are themselves whole cultures, not simply vital factors within a culture.

"Christian" America is, and has been almost from the beginning, a pluralistic society in more senses than the most obvious one. Religion itself has been only one of a plurality of forces in the Ameri-

can culture as a whole. I said that it has been so *almost* from the beginning, because I am just reading Prof. Sydney Ahlstrom's monumental religious history of the American people, and it has made me for the moment vividly mindful of the Puritan "holy commonwealths" in 17th-century New England. The Plymouth colony, and others like it, were meant to be as totally theocratic as any pure Muslim community. However, that didn't last.

In present-day America, at least in its urban communities, the dominant trend is toward de-personalization and the de-humanization of life. This can be, I suggest, because Christianity is not the dominant religion of our culture. We do have a national religion (sociologists generally call it the civil religion), and Christianity has had considerable shaping influence upon it; but Christianity isn't "it."

One of the old New England fathers used to quote a Latin maxim to the effect that religion creates prosperity, then the child murders its mother. At the time he preached, this could be only a prophecy concerning America, for prosperity had not yet become the national hallmark. But he knew that it had happened in the old world and he feared it would happen in the new. It did.

Christianity has by no means been without its effect upon the civil religion. Despite what happened to me on Madison Avenue that day, and all similar evidences that when Americans are in a hurry about their business it is often not the Father's Business, there is much other evidence to show that there is more generalized (and particularized) compassion in America than in most other societies with which ours can be realistically compared. That is because biblical religion, in its Christian and Jewish forms, has been a vital element in shaping and animating the civil religion.

But in India Hinduism gets a kind of unconditional and unshared opportunity to claim the whole psyche of the individual. Christianity gets no such opportunity in American culture. The civil religion consists of "all this and maybe Heaven too, if you've a taste for the latter." The bread-and-butter element in it is the all-this; with emphasis on the butter.

You are right in suggesting that when Jesus speaks of joy he doesn't mean what most of us mean by happiness. In our civil religion happiness consists largely in the things that we possess. In Christ's religion joy consists in the things that possess us.

I think our life in this "last fair hope of men" could be a lot worse than it is, but I also think it would be a lot better if it were more Christian. Whatever we may want, that's the way it looks from here on this eighth day of June 1973.

This week's guest editorialist, the Rev. Harold R. Brumbaum, is rector of Christ Church, Los Altos, Calif.

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Letters to the Editor

Chief Justice

You fell into a very common error [TLC, May 27]. The Hon. Warren Burger is not—as you term him—the Chief Justice of the Supreme Court of the United States. This is like calling John Hines the Presiding Bishop of the Executive Council of the Church.

The Hon. Warren Burger is the Chief Justice of the United States.

(The Rev.) J. ROLAND JOHNSTON
Rector of Grace Church

Hopkinsville, Ky.

Thanks. Our mistake. Ed.

Priesthood

The only priesthood recognized in catholic theology is the extension, through apostolic succession, of the priesthood of Christ, who is a man not a woman.

(The Rev.) MORTON C. STONE
Plymouth, N.H.

Priestesses

While I have found Canon MacGregor's article [TLC, May 27] to be amusing (people generally never do seem to understand how one can be completely "for" women's liberation and "against" the priesting of women), he has touched on a crucial point in this controversy which needs to be realized, expanded, and pounded home to every voting deputy: that is, the persistence in the Episcopal Church of the theological nonsense that a full ministry for the individual Christian must include ordination to the priesthood.

As Dr. MacGregor well says: "Behind the notion that the non-priesting of women restricts or diminishes women in some way or other lurks an outrageously wicked lie, namely, that the priesthood in some way makes you a fuller Christian."

We have never said in word that "priests are the only real ministers." What we have done is to say this continually in thought and to show this to be so by our neglect of lay ministry. We have shown by our actions over the years that you have to be a priest to be a minister. What is more natural then, that this bit of nonsense should come home to roost?

I very much feel that a hazy and inadequate concept of ministry underlies this movement to have priestesses. I further quite agree that priestesses might be possible on Saturn or indeed desirable in some Canaanite fertility cult. However, I find nothing to indicate that a "priestess of Christ" is in

accord with the will of God. The argument from the permissive negative in support of priestesses just won't do for an issue that threatens the unity of this little splinter of Christ's One Holy Catholic and Apostolic Church.

(The Rev.) ROBERT H. HUTCHINSON
Rector of St. Alban's Church
Wichita, Kan.

Canon Theologian MacGregor is giving "indirect theological communication" for those who "are hostile to the canons of the Episcopal Church that discountenance priestesses." It was a witty performance but hardly any theology communicated! Another canon cited this one in another church magazine. Both engage in sentimentalities and reveal prejudices that indicate no notion that the question is modernity.

What makes a Christian priest an ecclesiological impossibility? The first English ordinal of 1550 resulted from an act of Parliament. The Marian Repentance brought a return of the Latin rite, then under Queen Elizabeth a new order in 1559. Our American ordinal was established by General Convention in 1792. And if General Convention would decide that the canons on postulants and candidates which begin: "Every person desiring to be admitted as a candidate for holy orders, etc.," would include a female person, would that *decimate the peace of the church in our time?* Would such action make suicide? Do we await action of the Roman Curia (which by Pope Leo XIII in 1896 denied the validity of Anglican ordinations)?

The age of Canon MacGregor's aunts would have been that of mine. My aunts frowned on women exhorters and preachers in the Methodist Church! But this is the 20th century, almost the 21st! The Bishop of Hong Kong ordained two women to be priests in a time of need. Those of us who have served in missions where the main power has been woman power could sense the need.

In Acts 6 we read that the Hellenists murmured against the Hebrews—they felt neglected. So the Twelve called the body of disciples and explained the situation, with the result that we have deacons! The church in every age has responded to needs. The question is modernity. The question does involve sociological reasons. It will be sad if we male chauvinists who shudder at the image of a woman in dalmatic and faint at the notion of her in a chasuble insist that we can dictate whom the Holy Spirit can and cannot call and whom General Convention will validate by canon law to be "functionary and focus and servant of the Christian Community" even when it is engaged in Eucharist.

We pray for canons-human and those who legislate canons (laws) to recall that being catholic and apostolic means that we respect the past but are not chained by it; we trust God-in-Christ for the present and the Holy Spirit to guide into all truth-with-love.

(The Rev.) WILLIAM ALFRED WILKINS
Altadena, Calif.

The Cover

Flags waved and bands blared during the 1876 Independence Day centennial celebration in Philadelphia. The propers for July 4 are found on page 263 of the Book of Common Prayer, and on page 588 of *Services for Trial Use*. (Photo from RNS.)

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The Living Church

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Number 1

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THE KALENDAR

July

1. Pentecost III
4. Independence Day
8. Pentecost IV
11. Benedict of Nursia, Abt.
15. Pentecost V

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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The Living Church

July 1, 1973
Pentecost III / Trinity II

For 94 Years,
Its Worship, Witness, and Welfare

EAU CLAIRE

Bp. Horstick Dies

The retired Bishop of Eau Claire, the Rt. Rev. William Wallace Horstick, 71, died May 27, of a heart attack in a hospital in Oconomowoc, Wis.

Born in Harrisburg, Pa., the bishop was a graduate of Nashotah House, '29, and was ordained to the priesthood that same year. He began his ministry in Chicago, as curate at the Church of the Redeemer, then was named rector of Trinity Church, Aurora, Ill., in 1931. He was elected to the episcopate in 1944, and served as the second Bishop of Eau Claire, succeeding the Rt. Rev. Frank Wilson. Bp. Horstick retired in 1970.

He founded Bundy Hall, a diocesan conference center in Menomonie, Wis., and was a member of the board of trustees and a vice-president of Nashotah House.

He is survived by his widow, Joan, three daughters, one son, and several grandchildren.

Services were held in Christ Church Cathedral, Eau Claire, with the Bishop of Eau Claire officiating. Burial was in Lake View Cemetery, Eau Claire. A Requiem Mass was also held in St. Mary's Church, Dousman, Wis., near the Horstick's home, Shepherd's Patch, in Oconomowoc.

Memorials are suggested to the Bertha Trengove Fund for Bundy Hall.

NORTHERN INDIANA

Students Find Sermons in Poetry

Young people are turning to troubadours and musicians for sermons today, the Rev. Chad Walsh told 250 protestant editors attending the annual Evangelical Press Association convention held in Fort Wayne, Ind.

Dr. Walsh, who is an Episcopal priest, a poet, professor of English at Beloit College (Wis.), and founder of *The Beloit Poetry Journal*, traced the history of modern poetry from Robert Lowell to Allen Ginsberg and concluded that "poetry has changed from a written to an oral art" in recent years. As a result, he said, "a new race of troubadours and minstrels has come into existence."

The oral nature of modern poetry affects the kind of poetry that is being written, the speaker claimed. On college campuses, he reported, "there is a broad

appreciation for oral poetry. Ten students will go to a public poetry reading to one who will read a book on poetry," he said.

Asserting that young people are rejecting rationality in search of feeling and beauty, Dr. Walsh predicted that "the arts are going to play a more central role in the future than they have in America's past."

CHURCH OF ENGLAND

Appointment Ecclesiastical Stirs Criticism

A newspaper furor has followed the recent appointment of the new Bishop of London. The secular press has emphasized the fact that a diocesan vacancy-in-see committee's nominees for the office were "ignored" in the process in which the Church of England episcopal appointments are made by the monarch through the office of Prime Minister.

What sparked the present flurry was the appointment of the Rt. Rev. Gerald Ellison, Bishop of Chester (Province of York), to the London see, to succeed the Rt. Rev. Robert Stopford. At the same time the translation of the Suffragan Bishop of Willesden, the Rt. Rev. Graham D. Leonard, to Bishop of Truro, was approved. Both appointments were made by Queen Elizabeth II and announced from the Prime Minister's office.

The Observer, a Sunday paper, ran an article on Bp. Ellison, which began: "The appointment of an elderly bishop, whose chief claim to fame is that he rowed for Oxford more than 40 years ago, to the third most important ecclesiastical office in the Church of England—the bishopric of London—is a missed opportunity that highlights the absurdity of the present system of appointing bishops."

The paper also quoted reports that the vacancy-in-see committee had wanted Bp. Leonard to be the new Bishop of London.

The Church Times, an independent Anglican paper, ran a long report which began: "An open protest at the choice of the new Bishop of London and the manner of his selection has been made by one of the diocesan lay representatives involved in consultations before the appointment." It named this representative as Peter Dixon, 28, the youngest member of the church's General Synod and a member of the vacancy-in-see committee. *The Times* quoted him as saying the committee had stated its preference for Bp. Leonard to succeed Bp. Stopford.

The Daily Telegraph also ran a long

story on "divisions" within the Church of England over the system of appointing bishops.

The three articles were answered by an editorial in *The Church Times*, which held that the press was guilty of "wearisome retreading of well-trodden ground."

The editorial also stated that a vacancy-in-see committee has a "purely advisory role. Under the present system it has no powers of appointment whatever. Its function is strictly confined to giving confidential advice to the Prime Minister, without indulging in the luxury of naming any names," the editorial said.

"The fact that in this instance the London committee did name names, and then broadcast them to all and sundry, does not redound to its credit," *The Church Times* added. "The present appointments system may not be perfect. It may, in time, be changed. But, as long as it is the legal system, it must be operated without petulant complaint."

MISSIONS

Review Committee to Report to G.C.

The Overseas Review Committee (ORC) a committee in the Episcopal Church, will ask General Convention this fall to endorse "the principle that this church will work in cooperation with each overseas jurisdiction, agency, and institution . . . toward its self-government, self-support, and self-propagation."

ORC was brought into being by the House of Bishops in 1969. In addition to the 14 members of the committee, there are eight consultants who have worked with the committee to prepare its final report to General Convention.

The report, reviewed recently by ORC, the consultants, and 24 invited guests, many of them deputies to General Convention, basically presents the ORC position on the church's mission relationships, autonomy and self-support of overseas jurisdictions, recent trends and suggestions about future mission work, and a

THINGS TO COME

July

9-14: Marriage Enrichment, Evergreen Conference Center, Colo. The Rev. and Mrs. William V. Powell, directors.

16-22: Clergy Conference and Diocesan Executives Conference, Evergreen Conference Center, Colo. The Rt. Rev. Frederick W. Putnam, the Rev. H. Boone Porter, Jr., and the Rev. LeRoy D. Hall, speakers.

series of resolutions calling for certain canonical amendments to implement its proposals for developing relationships.

The ORC report recommends that the directions suggested in its final report be adopted as "the official policy of the General Convention" in order "to provide guidance to the church in its development of relationships and programs of mutuality and interdependence in world mission."

The committee reaffirms its commitment to its recommendations in an interim report to the 1970 General Convention — no unilateral decisions; self-government, self-support, and self-propagation; strengthening relationships to overcome a sense of isolation; imaginative and innovative ways to do mission; rededication to the ecumenical principle; and increasing the visibility of overseas work.

Mrs. Harold C. Kelleran of the Diocese of Virginia is chairman of ORC, and the Rt. Rev. William F. Creighton, Bishop of Washington, is vice-chairman. Other members of the committee are Bps. Burgess of Massachusetts, Ogilby of Pennsylvania, Ramos of Costa Rica, Reus-Froylán of Puerto Rico; the Rev. Messrs. Theodore Eastman of Bethlehem, Terence Ford of Panama, Henson Jacobs of Long Island, Gerald McAllister of West Texas, Massey Shepherd of California, and John S. Spong of Virginia; and Mrs. Fernando Aldana of Guatemala, and Mr. Curtis Roosevelt of New York.

PHILIPPINE INDEPENDENT CHURCH

Supreme Bishop Re-elected

The General Assembly of the Philippine Independent Church (PIC) re-elected the Most Rev. Macario V. Ga, 59, Supreme Bishop of the church for a four-year term. The assembly met in Manila.

Bishop Ga's re-election is seen as a vote of confidence for his two-year term as Obispo Maximo and for his stewardship following the death of the late Supreme Bishop, the Most Rev. Isabelo de los Reyes, Jr.

The PIC broke ties with the Church of Rome at the turn of the century and was formally proclaimed in 1902 by Don Isabelo de los Reyes, Sr., a labor leader and a staunch supporter of the Filipino clergy during the closing years of Spanish rule in the islands. After almost a half-century of ecumenical work it entered into concordat relation with the Episcopal Church in the U.S. in 1961.

AUSTRALIA

"Remarriage of Divorcees Bill" up for Passage

At the recent General Synod of the Church of England in Australia, a proposal to permit divorcees to be remarried — under certain circumstances — in the church, was introduced by the Most Rev. Marcus Loane, Archbishop of Sydney.

The Archbishop of Perth, the Most Rev. G. T. Sambell, reported that 11 of Australia's 26 dioceses already permit such a practice under special conditions.

The synod approved in principle a canon permitting remarriage of divorced persons in certain circumstances. The vote was 62-26 for the clergy, 59-17 for the laity, and 20-5 for the bishops.

However, a last-minute effort to make the Remarriage of Divorcees Special Bill into an ordinary bill was voted down. As a special bill it will not become law until it is passed by every diocesan synod and then ratified by the next General Synod in 1977.

PEACE MOVEMENT

A.F. Crews Urged to Resist

A group of 14 church leaders in the U.S. has sent a letter to all U.S. Air Force command chaplains asking them to confront servicemen with their "accountability" in the bombing of Cambodia. The letter was issued by the anti-war group, Clergy and Laity Concerned.

Even though each crew member refusing to enter his plane may be replaced by another, the letter said, moral accountability means "to refuse voluntary complicity in this great evil."

And the appeal to the chaplains, the letter said, called for "the courage of those who are determined to be men of God before they are servants of the state."

"If you believe as we do," the letter continued, "that this war is without moral warrant, we ask you to share that conviction boldly and without wavering."

"We urge you," the church leaders said, "to set forth the alternatives emerging from that conviction, including leaving the Air Force, resisting, and disobeying orders."

Episcopalians signing the letter included the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania; the Rev. David Hunter, deputy general secretary of the National Council of Churches; and the Very Rev. James Morton, dean of the Cathedral of St. John the Divine, New York City.

These signers of the letter pledge that

Correction

In the report of the last Executive Council meeting [TLC, June 3], there is a misstatement concerning the purpose of the \$35,700 grant made to a Black Panther project in Winston-Salem, N.C. The grant, which was approved by the Diocese of North Carolina, will support free non-emergency medical transportation to doctors and clinics for residents of a poor, predominantly black section of east Winston-Salem—not free ambulance service as reported in TLC.

they will pray "daily and earnestly" for the chaplains and those to whom they minister, that they will try to interpret acts of resistance to the churches and synagogues and to the general public and that they will gather funds for legal defense "as indeed we have already begun to do."

"Through study and prayer," the signers state, "we have been forced to the conclusion that America's war in Indochina, of which this bombing is part, is profoundly immoral, an offense against both God and Man."

The letter also says that the bombing no longer has any appearance of legal sanction, and that the nation is therefore "embroiled in a constitutional crisis of terrifying proportions, and in a moral crisis that challenges each of us to decision."

"We know we are asking a hard thing and touching on issues with which some of you have wrestled for many months and years," the letter concludes. "All of us are finally answerable to the Lord, and we do not presume to dictate what you should do. But we have no choice but to send you this appeal."

ROMAN CATHOLICS

NCC Statement Affects Grass Roots

An editorial in the June 3 issue of the *National Catholic Register* says the tax-credit statement of the National Council of Churches has served to create an unfavorable grass-roots attitude among Roman Catholics regarding membership in the council.

When the question of membership in the NCC was broached, the editorial said, Roman Catholic Church members did not know much about the council.

Suggesting that recent incidents "may be for the best," the editorial declares that "in the last six months the National Council has, through simple ineptness, created a grass-roots attitude among Roman Catholics, and it isn't favorable."

It notes that the president and general secretary of the NCC apologized for assertions in the statement that Roman Catholics are not giving what they could to support their schools [TLC, June 10].

Observing that the necessity for an apology was "obvious," the *Register* says the statement was "simply anti-Catholic and in no substantial way dealt with the real issues."

The editorial says though church members give more generously than the NCC statement asserted, "the question at hand deals with justice for all school children, not whether or not Catholic parents are able to pay the educational taxes for all other children and then pay extra for their own."

But the most important point, the editorial continues, is that the incident

"suggests that the National Council of Churches doesn't really know what it is doing." And in this connection it refers to a statement last year by Dr. Cynthia Wedel, at that time NCC president, favoring legalization of abortion. "The explanation was that she really wasn't speaking for the council," the editorial comments, "although it was only because she was president of the National Council of Churches that her voice had any weight."

Dale Francis, a layman, is editor and publisher of the *Register*. Chairman of the editorial board is the Most Rev. Robert J. Dwyer, Roman Catholic Archbishop of Portland, Ore.

PRESBYTERIANS

Vote to Return to COCU Is Decisive

Delegates attending the 185th General Assembly of the United Presbyterian Church in Omaha, Neb., voted to return to the Consultation on Church Union (COCU).

By what was considered a surprising majority, delegates first beat back an attempt to postpone the re-entry vote to 1974. The 1972 assembly held in Denver withdrew the church from the consultation it helped to launch 12 years ago.

A move to postpone the decision was defeated on a vote of 421-279. The re-entry vote was 453-259. The action followed 90 minutes of debate during which Dr. Paul Crow, Jr., COCU's general secretary, was invited to speak.

Dr. Crow and others credited part of the decision of the United Presbyterians to return to developments at the March COCU plenary in Memphis. At that gathering, a draft plan of union was, in effect, shelved in favor of less formal approaches to church union.

The 1972 withdrawal had a special irony since COCU was proposed by Dr. Eugene Carson Blake, former stated clerk of the church.

There was irony in the re-entry decision. A few days earlier, Dr. Blake ran fifth in a field of candidates for the post of moderator, the church's top spiritual office. Some had feared that his defeat might indicate rejection of the proposal to re-enter COCU.

Dr. Crow told the assembly: "Union will never come until we learn more deeply what suffering love means. Whether we unite in 10 years or the next century, church union must take us to the cross."

He was elated with the outcome of the vote. He said it confirmed the new vitality COCU has after "it turned the corner" in Memphis.

"We found new strength by going to the mat," he said in an informal press conference. "The United Presbyterian Church has confirmed that and COCU is back to full strength. It also confirmed that more churchmen now realize COCU is a grass-roots organization."

NEWS in BRIEF

■ Mention of the royal family was dropped from prayers said throughout Greece in Orthodox churches beginning June 3. The omission was interpreted as indication that the church gave its sanction to the republic proclaimed by Premier George Papadopoulos, when on June 1 the military-led government of the country declared the monarchy abolished. Archbishop Ieronymous was appointed Primate of the Orthodox Church of Greece after the colonels came to power, but the exact standing of the church in the new situation and under a proposed new constitution was not immediately known. The last royal ruler of Greece, King Constantine, has lived in Italy with his family since 1967. He had set up a regency with Mr. Papadopoulos as premier.

■ Pope Paul VI, who opposes admitting women to the priesthood, has named Sr. Maria Teresa MacLeod, O.P., a consultant to the Vatican Congregation for Religious and Secular Institutes. President of Rome's Regina Mundi Institute for Religious Culture, she is reported to hold that there are no biblical or doctrinal objections to the ordaining of women priests.

■ The annual meeting of the American region of the Society of Mary was held in the Church of the Holy Spirit, Bellmawr, N.J. The Rev. James C. Dorsey, Olney, Pa., chaplain, celebrated the Mass and the Rev. Thomas Guenther, assistant pastor of Our Lady, Queen of Peace Roman Catholic Church, Pitman, N.J. preached. At the business meeting, coun-

cil members whose terms expired were re-elected as were the Rev. Richard C. Martin, regional superior, and Fr. Dorsey, chaplain. John Rosso, secretary, reported a significant increase in members of the society and the establishment of two new wards—Our Lady of Victory in Denver, and Our Lady of Unity in Chicago.

■ All Saints' Church, Fort Worth, Texas, was host to the annual meeting of the Guild of All Souls, at which time all officers were re-elected, with the exception of the Rev. William H. Powell, who resigned. Superior General is the Rev. Richard L. Kunkel of Plymouth, Wis. Miss Virginia L. Sites of South Orange, N.J., is secretary. The guild is an organization of clergy and laity who pray for the dying, for the repose of souls of deceased members, and for all the faithful departed.

■ The following names will be presented as nominees for the offices of the National Association of Diocesan Altar Guilds: Mrs. Walter P. White, Jr., Pasadena, Calif., president; Mrs. A. T. Pantle, Portland, Ore., vice president; Mrs. T. S. Hutchinson, Dallas, Texas, secretary; and Mrs. George F. Talbot, Portland, Me., treasurer.

■ A motion that would have protested to Prime Minister Gough Whitlam of Australia against the removal of the title, Defender of the Faith, as applied to Queen Elizabeth II was defeated by the General Synod of the Church of England in Australia.

Other COCU member churches are the Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Christian (Disciples of Christ), Presbyterian U.S. (Southern), United Methodist, and United Church of Christ.

ARKANSAS

Bishops Lead Drive to Save Council

The Arkansas Council on Human Relations is in dire financial straits, according to a letter signed by bishops of the state's Episcopal and Roman Catholic Churches, a rabbi, and a banker. Their letter was the first announcement of a drive to raise \$25,000 to continue the council and keep it from becoming inactive.

The Arkansas council has been kept active through the generosity of Arkansas friends and through the council's carrying on of the voter registration and voter education projects which have been funded separately.

Mr. Elijah Coleman, black executive director of the council, said equal employment is the council's major emphasis, with education a close second, and now revenue sharing is a new area in which to work.

Mr. Coleman must contend not only with deserting whites but with disinterested blacks as well. He said the council's role is often misunderstood "even by those who should know better."

"It is confused with the Urban League of Greater Little Rock, whose title alone circumscribes its area of activity, and the NAACP, which has been the most activist of all, filing law suits to integrate school districts from one end of the state to the other," he said. "We are not in the business of filing law suits but I concede the council has done its part in generating them by relaying to the NAACP problems of discrimination it encounters."

The fund-raising letter signed by the Rt. Rev. Christoph Keller, Bishop of Arkansas, Roman Catholic Bishop Andrew J. McDonald, Rabbi Elijah E. Pal-

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AUTOMATICALLY A PROPHET?

By JOHN W. ELLISON

NOW that the church has started the process of selecting the next Presiding Bishop, it should also scrutinize the canons and consider at least one more change. Five years ago, coincident with the inauguration of GCSP and other events which have upset the church, the canon was changed regarding the Presiding Bishop. In Title 1, Canon 2, Section 4(a) it is stated that among other duties the Presiding Bishop "shall speak God's word to the church and to the world, as the representative of this church and its episcopate in its corporate capacity." The wording is mandatory, not permissive.

This provision seems either to be meaningless or to approach the "Super-Montane" heresy by which human beings declare themselves to be doing the work of the Holy Spirit. If the canon means that he is to "speak God's word" as every priest is expected to speak it, it is meaningless. Surely the intent is of more significance. Clearly, this is a reference to that activity of the prophets which prompted them to say: "Hear the word of the Lord." Why else would the canon say that he is to "speak God's word"?

Can we seriously intend to state that the Presiding Bishop is, *as a matter of canon law*, a prophet? Has God ever so chosen a prophet? Can anyone show where God has ever chosen a prophet from the higher levels of administration of church or temple? Name the prophets of biblical and church history: not a primate or archbishop among them! (And whether we use the word or not, the Presiding Bishop is the primate of the Episcopal Church.) God does not choose his prophets from among the hierarchy for very good reason. A man of principle cannot conscientiously administer programs to which he is opposed. Once he has spoken God's word, he stands in judgment against the institution or those parts of it which do not fulfill that word.

THE two ecclesiastical groups who do have laws conferring prophetic powers on their leaders have found that other Chris-

tians greatly resist their claims. The pope can "speak God's word" infallibly, but only on matters of doctrine or morals, and even then hedged with procedural qualifications. The Mormons do not limit the prophetic utterances of their presidents, but it has been generations since one of them has had a revelation from God; and the recently-elected incumbent has announced that he does not believe that God is about to give him a revelation changing the status of black people in the Mormon scheme of things. Whom are we trying to ape by designating that our Presiding Bishop is a prophet?

Theologically speaking, the function of the prophet has been to challenge and even to oppose the administrator, the establishment, yes, even the entire priesthood. When he holds the plumbline to the church and speaks the word of God, he shows up the faults and deficiencies from top to bottom. If he is also expected to be the chief administrator, either he must be a hypocrite, saying different things at different times, or he must bend every effort to bring the church into line with the prophecy. In such a situation, he is likely to take lessons from *The Prince of Machiavelli* rather than the Prince of Peace. True, the Prince of Peace said that his disciples were to use the wisdom of serpents, to be as wise as the children of darkness—but that is advice on how to deal with the world, not each other.

A great temptation of a designated prophet who is also the chief administrator is to use his power of appointment to achieve the prophetic goal rather than to see that all elements in the church are brought together for the common good. How else to explain that an ardent supporter on the Executive Council simultaneously served on nine committees, while one who took a jaundiced view of the program was never appointed to a *single committee* in six years? Those who have "heard the word of the Lord" and also have been elected to General Convention usually are appointed to committees fairly promptly. Those whose ears were deaf to the voice of prophecy have sometimes served at two or more General Conventions without being appointed to a single committee. Machiavelli's prince would approve of this use of the appointive power. I wonder about the other Prince.

What about the person (bishop, priest,

deacon, lay) who disagrees with the "word of God" as spoken by the Presiding Bishop? He may have strong biblical or theological grounds for a quite different view or "word." Are we to adopt the Baptist doctrine that the Holy Spirit speaks to and through both men even when their interpretations of scriptures are diametrically opposed? Surely not! Is the person, then, in defiance of God's word? Even the Roman Catholic doctrine of papal infallibility lays down very specific rules for determining when the pope "speaks God's word" through an infallible statement. At what point can we be sure that the Presiding Bishop is "speaking God's word" and not merely uttering his own human, fallible opinion with which others may legitimately disagree?

What about a program adopted by the church as a response to strong and frequent "speaking God's word" by the Presiding Bishop? If a person does not support or even opposes that program, is he not then reneging on his obligation to "work, pray, and give for the spread of His Kingdom"? Or is the canon law meaningless? In either case, we should be done with it.

Since the canons also put the responsibility for inaugurating program in other hands, a Presiding Bishop who takes his prophetic task seriously is almost immediately in an untenable position. He must use every skill to make the program conform with his prophetic challenges. As a prophet, he must urge, preach, condemn, cajole, persuade, challenge, badger, scold, and so on. In short order, this puts him into conflict with those whose servant he is supposed to be. This leads to confusion in the ranks, lack of confidence, and eventually to withdrawal of support, on diocesan, parish and individual levels, and even to a withdrawal from the pews by the laity.

It is bad enough to confuse the role of prophet with that of administrator and to lay upon one man what should be done by two different people. But as a church we go beyond that and presumptuously choose God's prophet for him. We do not blindfold him or strike him on the head with a reed, but we do say, "Prophecy to us." We choose a Presiding Bishop on a very careful analysis of his abilities and experience, after nomination by an 18-member committee. Show me the acknowledged prophet chosen by God

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Some Thoughts on the Office of the Presiding Bishop

through a committee! God usually reaches into obscure corners for his prophets, drawing them from unexpected places and producing such exclamations as: "Out of Galilee arises no prophet"; "Can anything good come out of Nazareth?" or "Hast thou found me, O mine enemy?" The prophet himself may join with Jeremiah asking why God ever put such things into his mouth, wishing that God would let him die instead.

IS not this one of the roots of the dilemma of the Episcopal Church today? Bp. Hines has faithfully tried to fulfill the role of prophet, and many would say that he has been eminently successful. Others have not been convinced that his challenges to the church have been the word of God. Last February at the Executive Council meeting, a report illustrated very well what has been written here. The 150 members of the Episcopal Church Foundation Advisory Council had been asked to list the priorities of the church in today's world in a descending scale. Replies from 107 began with "stimulation of parish life" as the highest priority with "support black colleges" and the GCSP at the very bottom of the list. It was almost precisely the reverse of the priorities set by General Convention and the Executive Council in their response to the persuasive appeals of the Presiding Bishop. It would appear that most parishes and dioceses, by their lack of support for the national budget, are in agreement more with the Episcopal Church Foundation advisors than with the Presiding Bishop, General Convention, and the Executive Council.

The crisis is upon the Executive Council—and their response to it is that of the administrator, not that of the prophet. Instead of following the voice of prophecy, they are facing the dollar shortage. Elaborate efforts have just been made, diocese by diocese, to determine what kind of program will be supported financially. More precisely, teams have gone into every diocese to find out how that diocese feels about each major item in the budget: high, middle, or low priority, no other degrees of choice. Furthermore, each diocese is asked how it would have apportioned the present \$12,500,000 budget, and what they would do next year with a \$10,000,000 budget and a \$15,000,000 one. At last they are fully aware that a "still, small voice" is shouting at



Exactly who, or what, should the P. B. be?

them from so many pews and treasuries. And it is just barely possible that financial silence in the parishes and dioceses might be the word of God speaking in judgment against the enthusiasms of diocesan and national leaders. (How *does* God speak in judgment against the leadership of a church? Especially, how does he do it when the top leadership is, *as a matter of canon law*, already designated as his prophet?)

In 1964, the canons described his duties: "The Presiding Bishop shall preside over meetings of the House of Bishops, and shall take order for the consecration of Bishops, when duly elected. He shall also perform all other duties prescribed for him by other Canons of the General Convention." That completed his duties. It was enough to occupy the time of three Presiding Bishops. In 1967, the canons were changed. It does not matter whether the canon was changed to fit the man or not; he has tried to fulfill the canon as it now stands and as it was partially quoted at the beginning of this article.

THE human element of the church lays upon the Presiding Bishop a task onerous enough in carrying out the other provisions of Canon 2, put upon him by the 1967 changes: to visit every jurisdiction to consult with the bishops, to preach, and to celebrate the Sacrament of the Lord's Supper; to report annually to the church; to issue pastoral letters in his own person. Surely that is enough to tax

the energies and spirit of any man without telling him that he is also a prophet and that he is to "speak God's word to the church and to the world."

If we continue the present canon, we will never solve the crisis of the church today. If succeeding Presiding Bishops can devote their energies to the administration of the programs adopted by General Convention and the Executive Council, without attempting to be prophets, perhaps the church can once again be harnessed to great tasks. However, unless the canon is changed, they will be criticized for neglecting the role of prophet, for it will be said that it is the Presiding Bishop's responsibility to bring new ways to the church, to challenge it, to point the way, etc.

On the other hand, if future Presiding Bishops choose to be prophets, they become active, conscious "change agents." This will inevitably pit them against the establishment and those who resist change as well as those who merely are not convinced that this particular change is necessary. And surely they will be armed with the insights of both group dynamics and the followers of Saul Alinsky so that they will use both subtle and abrasive methods of accomplishing change. In short, they become partisan for their own prophesy. They become advocates of certain positions and they sit in judgment on other positions. When General Convention or the Executive Council adopts a program in response to the Presiding Bishop's "speaking God's word," he cannot appeal for support on the grounds that he is only doing what was voted. That is to argue in circles.

Can it be that a great deal of our trouble in the church is the result of bad canon law? It lays a contradictory task upon the shoulders of the Presiding Bishop, and the inherent contradictions bring separation within the church. Left to run its course, it will surely cause a dichotomy in the soul of whoever is Presiding Bishop.

The canon law should be changed, so that as we choose the next Presiding Bishop, we are choosing a chief administrator and a chief pastor. This is a big enough task for any one man. And let us let God choose his own prophet, wherever he will raise him up. Let us keep our ears open to hear that voice, for God might choose to speak his word through a layman—or even a woman!

ONLY ONE HOUSE FOR GC?

By JOHN H. GOODROW

ALTHOUGH I have never been a deputy to a General Convention, nevertheless I have been present at three such gatherings. Coupling these personal observations of General Convention with what I have gleaned from deputies to that body, it is apparent, at least to me, that we as a church stand in terrible need of a complete revamping of the structure of the national government of the Episcopal Church if such government and indeed, if the church as a national body, is ever to have any credibility in the minds of the rank and file of our membership—clergy and laity alike!

FIRST of all, let us take a look at the history of the General Convention. Structurally, it is a bicameral legislature, with a House of Bishops constituting an "upper house," and a House of Deputies, composed of elected clergymen and lay persons in equal numbers, constituting a "lower house." It is obvious that the organizers of the political structure of our American church—the drafters of our *Constitution and Canons*—were deeply influenced by the organization of the secular government of the United States of America. Further, the General Convention was, and still is, designed to come together in general assembly every three years, although of late a goodly number of persons, including highly-placed leaders in the church, have urged and advocated that G.C. meet more often than every three years.

The church, much like congress, never anticipated the great amount and continuing volume of work and business to be attended to and cared for between formal sessions. Congress was able to solve its problem by extending sessions and in effect making elected congressmen "professional politicians"—thus assuring their presence in the capital for substantial periods of time, and thereby making both

the transaction of legislative business and the basic decision-making process of secular government a great deal easier. The Episcopal Church, however, has never been able to make delegates to the General Convention into "full-time delegates," so to speak, (as Congress has made its legislators into "full-time politicians") and I think that the impediments to such a development are obvious. In 1919, we called into being what came to be known as the *National Council of the Protestant Episcopal Church in the USA*—the forerunner of our present Executive Council.

Let me make several observations about our present bicameral, triennial General Convention:

1. *Because of the substantial period of time between General Conventions, much time in convention itself must be devoted to the dispatch of business—some of which is as old as two or even three years. Much time is simply wasted in the task of getting organized, and even more time is wasted in acquainting new first-time delegates with convention policies and procedures.*

2. *The Executive Council of the church and its professional staff is singularly overburdened with administrative tasks that arise from preparing for a triennial convention, and it is my understanding that the year prior to a General Convention finds the energy of Executive Council completely sapped dealing with that one matter—preparing for convention—to which I might add, the general neglect and detriment of the other pressing demands of the church at large.*

3. *I would respectfully submit that the Episcopal Church should seriously and with all haste, consider a unicameral legislature predicated on a General Convention, of ten days' duration, meeting annually. The bishops of the church, who already meet in such a yearly assembly, apart from the laity and other clergy (as well as from the "prying eyes of the press," for the most part) would probably want to continue such meetings presumably at a time of the year apart from an annual General Convention, but the business of the church would be transacted on an annual basis in a streamlined fashion by this one-house legislature.*

As I dream of a unicameral legislature for our church, I see it organized as follows:

1. *Representatives from the present House of Bishops, being members of the episcopate holding jurisdiction (diocesans) or jurisdiction potential (coadjutors), being elected by and from the total membership of the American episcopate—i.e., our college of bishops. This would be, of course, a radical departure from our present structure of summarily giving every member of the episcopate a seat, voice, and vote in a house of bishops. I for one would hold that there is no reason to give seats so summarily to men just because they are bishops, and I would, for the*

general health of the church, hold that in such administrative matters as a General Convention, there is and should be a parity of ministers in the representative structure.

2. *Other clergy from each diocese of the church—possibly three from each diocesan unit.*

3. *Laity from each diocese of the church—possibly four from each diocesan unit.*

This would make a far more manageable entity, for there would be a reduction in the number of clergy and there would be a sizable reduction in the number of bishops. Missionary dioceses would probably continue to be represented by one voting delegate in each order as is now the case. Depending on how many bishops would represent that particular order, the size of the unicameral General Convention would be slightly smaller than the total membership of the present House of Deputies alone.

THE character of the General Convention would be vastly changed by such an action, for it would serve the significant purpose of empowering more fully the clergy and laity of the church and would help them to become more significantly and more truly "movers and shakers" in the common life of the church; a role which they morally and theologically deserve to occupy.

The total decision-making process—which today is evidently vested from a practical standpoint, in the hands of the Executive Council and/or the House of Bishops—would be enhanced and restored to a proper and true balance representing significantly more facets and persons in the life of the church. Conversely it would serve to bring the authority of the episcopate into proper and appropriate perspective, and far from compromising episcopal authority, such a unicameral legislature would greatly help in the task of developing the role of sharing in a valid and contemporary collegial sense, the heavy and demanding burdens of leadership in the world and church of today.

The outmoded system of "one house notifying the other," of convening in joint session, and the problems inherent in such matters as joint cooperation and communication, such as we see (and are often frustrated by in our present bicameral General Convention, would be eliminated.

Finally, I am quite sure that the man in pew—the man who, incidentally, pays the bills—would have a clearer and more concise picture and understanding of just how the government of the Episcopal Church works. To this I would add that simplified and more efficient church organization and government would not only be easier to understand but would be easier to administer and possibly, because of its efficiency, it would be less expensive as well.

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EDITORIALS

Tertium Quid: A Prospectus

SHOULD a gentleman offer a Tiparillo to a lady? It depends on the circumstance. For one thing, on where they happen to be at the time. For another, on what else he may have up his sleeve. No glib answers, then; it just depends.

Nor pat, again, the answer some of us must give at Louisville when asked if Operation Green Book should survive. If you're arrayed among its fans, or if, on the other hand, purebred Prayer Book is your dish, your decision will be easy. But what if you're of a third sort, looking for a book which doesn't yet exist? Is not your Yes misleading, like consenting to a date you don't intend to keep, and your No surrender to an antiquated *status quo*? For those in such a bind, then, and in the spirit of good sport: introducing *Tertium Quid*. While only bishops and deputies can play for keeps, any number may join in.

The rules of the game:

Dictum: Both as to its language and religion, the Book of Common Prayer could stand some touching up. Delivered to us not in holographic form from Sinai but piecemeal from many ports of call, it might catch up with what has happened hereabouts since Hoover took on Smith.

Item: The language, while gorgeous, is sometimes obscure and certes, some de la hard, God wot.

Item: Its world isn't altogether ours. The capacity to stay alert through some of the offices (*e.g.*, of Instruction, Catechism, Family Prayer) should be clinical proof of insomnia, if not of cultural arrest.

Item: The way of the Prayer Book, no longer wholly ours, may no longer be God's, either: *viz.*, the way of the *lex talionis*, by dint of which our miscreant and hapless race is chastened now with dropsy, now with drought, tit for tat. Surely, we are not that Calvinistic still. Presumably, neither is he.

Dictum: More than spruce the Prayer Book up, the Green Book goes at it as it were a palimpsest, overwriting masterstrokes with fugitive lines, some of them ne'er spoke on sea or land, others saying some pretty outlandish things.

Item: As to its prosody, if you can't tell good piano from bad, no use talking. (We speak not alone of tinkling brass, but of symbols.) *E.g.*: "And with thy spirit" carries such a heavy payload that weighty monographs have been written about it; whereas its replacement, "And also with you," merely shows the high cost of tautology.

Item: Where Prayer Book man seemed a sinner hardly worth the saving, his Green Book nephew hardly seems to need it. As if designed for use by the Church Triumphant, where sin and death are no more and warfares are accomplished, the rite becomes suitably good-natured, jocular, the theology of play put to litur-

gy. *I'm OK—You're OK* becomes a source-book for the Ultimate Dialog. If "we go to church because it is a joy to do so when the service is enjoyable" (Moltmann), where does this poor sinner dump his trash?

Dictum: Though the debate so far has centered mainly on language, the primary issue is that of theology. Taking matters a step at a time and in rational sequence, before setting its choreography, should we not first try to establish what it is the church believes? "Most of those who press for revision seem to wish that it would serve two purposes: that of modernizing the language in the interests of intelligibility and that of doctrinal improvement. Ought the two operations—each painful and each dangerous—to be carried out at the same time? Will the patient survive?" (C. S. Lewis—*ipse dixit*.)

Such are the rules of play, then, for *Tertium Quid*, the making of what is conceivably the best book never written. If you should find your views adumbrated here (or even their faint family likeness), would you let yourself be heard, attention these pages or their not-insusceptible editor? Were all to lend their voice who wanted to, there might be quite a little chorus raised at Louisville—a town in which (and devil take the metaphor) a dark horse has from time to time been known to win.

HAROLD BRUMBAUM

The Real Issue in Amnesty

IT is essential that the real issue of amnesty be seen for what it is, and some influential advocates of unconditional pardon for violators of the nation's selective service law are, either carelessly or willfully, raising a false issue. Thus, Professor Robert McAfee Brown, in this statement [TLC, June 24]: "We have passed the time in our national history when anything can be gained by punishing people for taking a stand against the war. To continue a vendetta against them is damaging not just to them but to the entire national psyche."

Dr. Brown knows quite well that no law of this land prescribes punishment for anybody for taking a stand against war. A citizen is free to do that; he is not free to violate statutes which prescribe his obligation for military service and the proper course for securing exemption if his conscience forbids such service.

The issue in the case of the anti-Vietnam-war defendants is not as Dr. Brown states it. They are not accused of taking a stand against the war, which is their constitutional right. They are accused of violating the military service laws. Dr. Brown has evidently chosen to misrepresent the issue in order to put the U.S. government in the position of persecuting citizens for exercising their freedom of conscience.

To call the enforcement of the law a "vendetta" is to vilify the government. The cause of justice can never be served by such falsification of the issue, and we want to go on record as being one voice within the American church which will not call for this lynching of legality.

News of the Church

Continued from page 7

nick, and James H. Penick, board chairman of Worthen Bank and Trust Co., said local contributions had steadily declined despite continued progress and the absence of confrontation.

"The council will cease to exist in a few short weeks unless most of its present and former supporters come forward to prevent this from happening," the letter said.

CAMPS AND CONFERENCES

Center Receives Financial Boost

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), N.Y., has received a \$47,000 grant for the purpose of expanding its facilities at Pioneer Village for Teenagers. It is part of a \$150,000 campaign for capital improvements to increase the center's services to parishes in the Dioceses of New York and Connecticut.

Expansion of the Vacation Lodge for Older Adults and development of a fully winterized facility for year-round use are included in the capital improvements schedule.

Operated under the sponsorship of 15 parishes, the center served more than 500 campers—children and older adults—from 115 parishes in the Greater New York Area during the 1972 summer season.

In addition, nearly 1,000 Episcopalians took part in weekend programs and family camping. The staff—six full-time people and more than 100 college students, teachers, and seminarians—included communicants from all over the United States.

CANADA

Stand on Female Ordination Called "Divisive"

The central committee of the Anglican Council for the Faith, which opposes union with the United Church of Canada, expressed dismay at the Anglican Church's approval in principle of ordination of women to the priesthood.

Evangelical and high-church groups are both represented in the council. The leaders are Dr. Donald Masters, professor at the University of Guelph, Ontario, and the Rev. C. J. de Catanzaro of St. Barnabas' Church, Ottawa. The council has 130 chapters across Canada.

The central committee criticized the recent approval in principle of women priests by the General Synod of the Anglican Church of Canada as "certain to have a severely divisive effect" on the Anglican Church. It called for reconsideration.

The Anglican Church now has a few female deacons in Canada. Its recent approval in principle of ordination of women to the priesthood is regarded as encouraging the United Church which has an estimated 70 women ministers.

The Rev. Peter Hannen of St. Colomba's Church, Montreal, Que., told the Council for the Faith committee that the church's decision "was not truly a democratic step. Many of the resolutions passed at the synod were simply not known at the grass-roots level until we read about them in the press.

"Some of us are not opposed to women priests, per se; what we do object to is the top echelons of the church moving on this without consulting with other major Christian bodies."

The committee's resolution called for "a more constructive and equitable policy on the part of the church in giving precise definition of the role and ministries of women."

PERSONALITIES

John XXIII: You Can't Forget Him

Ten years after his death (June 3, 1963), Pope John XXIII continues to attract interest and affection.

Rome does not forget its popes anyway, but even outside of Rome this anniversary called forth special recollections of a charismatic personality that burst unexpectedly on the scene in 1958 and left the Roman Catholic Church profoundly transformed. . . .

Who was the real Pope John? Legends and myths are already beginning to develop. As the years go by, his one-time critics find confirmation in their dour prediction that it will take decades to repair the "damage" done by the Roncalli revolution. Others trade on the "spirit of Pope John" in the interest of causes and ideas and practices that surely were alien to his personal ideas and tastes.

Ten years after his death the need to disengage fact from fiction and the reality from the legend grows more pressing. There is enough of the positive to his credit without saddling on him responsibility for all the exaggerations of post-conciliar times.

Pope John died after the rather desultory first session of the Vatican Council. But the council had lasted long enough to dramatize the situation of the church and the conclave found, in the person of the Archbishop of Milan, former close associate of Pope Pius XII, John Baptist Montini, the man judged most qualified to carry on the work of the council.

It will always remain a matter of opinion to what extent Papa Roncalli would have approved, personally, the conciliar decisions that eventually resulted. But instead of speculating, let us look at the characteristics of his pontificate *before*

the council. We already find the elements of what was to ensue. There were, first of all, his ecumenical concern and, second, the new style he imparted to the Roman pontificate.

Pope John's inaugural encyclical was an appeal for Christian unity. The press at that time took this at face value and predicted that the new pontificate would march under the slogan of ecumenism, although at that time the word was not popular in Roman Catholic circles. The new pope quickly found an instrument of his program in the person of the German Jesuit biblical scholar, Augustin Bea, a man of his own age and his own temperament. He made him a cardinal and assigned him the job of setting in motion the Vatican's tentative feelers in the direction of the Orthodox and the Protestants.

This program was pure Papa Roncalli and it would be wrong to deny him personal credit for throwing the weight of the papal authority behind the movement of unity. One may question whether Pope John thought of ecumenism in the same sense as it is understood today, but that he gave the decisive impetus with due credit to all those who had gone before him) is beyond denying.

Pope John's informality was equally revolutionary in its impact. He broke precedents in protocol every day. He was by nature informal and had no experience with Vatican protocol.

One recalls his sorties out of Vatican City to unexpected places, such as the Roman jail which earned for him the sobriquet of "Johnny Walker." He received Protestant and Jewish delegations with simplicity and frankness. To a Jewish group he declared: "I am Joseph, your brother." To a Protestant church leader, he confided, disarmingly for a pope, "I am no theologian." Such bonhomies got him into embarrassing situations sometimes. . . .

The paradox of the pontificate of Papa Roncalli was that he was basically conservative. He had no intention or desire of triggering an earthquake. That is why it will take more study before the meaning of his pontificate and of Vatican II can be fully analyzed.

He was no intellectual, no Suenens and no Montini. He was not the prisoner, as intellectuals often are, of the logic of their system.

Typical and revelatory was the incident in the first weeks of the council when he cut through the council procedure to impose on his own authority the introduction of the name of Joseph into the canon of the mass. His precipitate decision was lamented by the liturgical purists; his disregard of conciliar channels was a scandal to those who would be called the defenders of "collegiality."

But that is the kind of action typical of John XXIII. It was authentic Roncalli.

ROBERT A. GRAHAM, S.J.

Book Reviews

THE MISSIONARIES. By **Geoffrey Moorhouse.** J. B. Lippincott Co. Pp. 368. \$7.95.

The Missionaries is the story of the Christian missionary enterprise in Africa south of the Sahara, from the beginning of the 19th century to modern times. It is not straight missionary history but rather an exploration of that great phenomenon of the period: a desire "by pious Christians of Europe and North America to bestow upon other races of the world the articles of their faith and what they took to be the benefits of their civilisation."

Most of the missionary notables have a place in the narrative, and Geoffrey Moorhouse really makes them come alive, warts and all. David Livingstone, the greatest of them, could be and was mean, ruthless, singularly ungrateful, and very opinionated, but his craggy nature was



redeemed by the "acknowledgement of a respect for African virtues (which) were his supreme and enduring greatness, transcending his manifest deficiencies." The others of the mighty company march through the pages: Bishop Samuel Crowther, the first black bishop, Mary Slessor, Mackay, Krapf, Rebmann, Tozer, Tucker, the Hinderers, Hannington, Lindley, Cust, and many another doughty warrior.

Three great missionary societies, all founded in the last decade of the 18th century, were in largest measure responsible for the Gospel crusade in Africa: the Church Missionary Society (CMS) of the Church of England; the London Missionary Society (LMS) of the Congregationalists; and the Baptist Missionary Society (BMS). These, together with the American Board of Missions (1810) and the Universities Mission to Central Africa (UMCA) in 1857, and Cardinal Lavigerie's "White Fathers" (1869) bore the brunt of the enterprise over the decades under study. There were three major penetrations of Africa: first from the West, up the Niger; then from the South, the Cape of Good Hope; and last, from the East from Mombasa.

The two great and lasting contributions of Christian missions to Africa were the halting of the Slave Trade in 1834, and their gift of education including medical missions. In England "The men most committed to the abolition lobby, the men who made it work, were without exception Evangelical Christians with an extraordinary sense of purpose. It is indisputable that the conscience of Europe was roused to a pitch of concerted and determined

action to put down the African slave trade largely because of pressure from the missionary lobby at home and because missionaries alone in the early 19th century were in a position to offer eye-witness accounts of the slave trade."

Considering their personal limitations and the forces marshalled against them it is extraordinary that the missionaries accomplished so much. Theirs was a pre-ecumenical era, and their many divisions both puzzled the Africans and brought much grief and tragedy. Then the missionaries themselves, especially in the earlier stages, came from very limited backgrounds, with the result that they brought little imagination in presenting the Gospel to people of another culture. They suffered, too, from the oft-protection of the guns of the British fleet, so it is not surprising that Africans were likely to regard them as a department of British Imperialism.

The two world wars in this century dealt devastating blows to the Christian mission in Africa and elsewhere, and recent years have seen many native groups breaking away from their parent bodies. On the other hand, education and medical work is still largely in the hands of church people. Additionally, it was missionary influence under J. H. Oldham which stopped compulsory recruitment of native labor in Kenya in 1921; and "almost every one of the men who led the countries of Black Africa in Independence after the second world war was educated by missionaries." The role is impressive: Banda, Kaunda, Kenyatta, Nyerere, Kasavubu, Tshombe, Nkrumah, Senghor, Azikiwi, Awolowo, and of course Tubman. These are worthy modern "battle honors" of the Christian mission in Africa.

The author shows rare balance in telling the story, and happily he is good humored too. There are some delightful incidents about the "reverse traffic" when Africans travelled to England in the days of the Great Queen. One bewildered chief from Uganda reported to his friends: "After many days in London we went to another place. We did not walk but went into a wooden horse, which went by itself, with us all in it."

(The Rt. Rev.) JOHN S. HIGGINS
Bishop of Rhode Island (ret.)

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THE LIVING CHURCH

PEOPLE and places

Parochial Appointments

The Rev. John H. Albrecht, rector of St. John's, Royal Oak, Mich., is to be rector of St. Mary's in the Hills, Lake Orion, Mich., Aug. 1.

The Rev. Ronald E. Atwood, former curate, St. Mark's, Portland, Ore., has been rector of St. James the Apostle, Coquille, and vicar of St. Mark's, Myrtle Point, Ore., for some time.

The Rev. Arthur P. Becker, rector of Calvary Church, Sioux City, Ia., is also in charge of St. George's, Le Mars, Ia.

The Rev. Charles H. Birkby, former vicar of Holy Spirit, Tuckerton, N.J., is vicar of Good Shepherd, Berlin, N.J. Address: 104 W. Broad St. (08009).

The Rev. Lawrence R. Boyd is rector of St. John the Evangelist, 111 Third St., Wisconsin Rapids, Wis. 54494.

The Rev. Ora A. Calhoun, former assistant rector of St. Luke's, Cleveland, Ohio, is rector of St. Matthew's, 1515 Mifflin Ave., Ashland, Ohio 44805.

The Rev. Alberry C. Cannon, Jr., former member of the staff of the Cathedral Church of SS. Luke and Paul, Charleston, S.C., is rector of St. Mark's, Cocoa, Fla.

The Rev. C. Blayne Colmore III, former assistant, St. John's, Washington, D.C., is rector of St. Paul's, Dedham, Mass.

The Rev. John C. Bettmann, former curate, Christ Church, Cooperstown, N.Y., is vicar of St. John's, Centralia, Ill. Address: 9 Adrienne Ave., RR 4 (62802).

The Rev. Eugene K. Fenninger, Jr., is rector of Holy Spirit, Colorado Springs, Colo.

The Rev. Austin F. Hubbard, former seminarian, is rector of St. Augustine's, and vicar of St. Thomas Mission to the Deaf, both in St. Louis, Mo. Address: 7039 Bruno (63143).

The Rev. Sam B. Hulse, former rector of St. Matthew's, Pampa, Texas, is rector of St. David's, 6501 Pennywell Dr., Nashville, Tenn. 37205.

The Rev. Edward B. Jordan is priest in charge of Christ Church, Walnut Cove, N.C. Address: Box 482 (27052).

The Rev. James C. Kiefer is assistant, St. Paul's, 1361 W. Market, Akron, Ohio 44313.

The Rev. Walter L. Krieger, former assistant, Trinity Church, Moorestown, N.J., is rector of St. James', Market St., Wooster, Ohio 44691.

The Rev. R. James Larsen, former priest in charge of St. Paul's, Creston, and Trinity Church, Winterset, Ia., is assistant dean of Christ Church Cathedral, Eau Claire, Wis. 54701. Address: 510 S. Farwell St. (54701).

The Rev. Michael R. Link, former rector of St. Luke's, Fort Madison, Ia., is a canon on the staff of St. Paul's Cathedral, 3601 N. North St., Peoria, Ill. 61604.

The Rev. Edward S. Little, former curate, St. Matthew's Evanston, Ill., is assistant rector of St. Michael's, 311 W. South St., Anaheim, Calif. 92805.

The Rev. A. Edward Sellers, Jr., is rector of Christ Church, Dublin, Ga.

The Rev. David J. Somerville, former vicar of Good Shepherd, Berlin, N.J., is curate, St. Bartholomew's, 1989 Marlton Pike E., Cherry Hill, N.J. 08034.

The Rev. W. Herbert Scott, Jr., former associate rector of Trinity Church, New Orleans, La., is vicar and director of St. Christopher's Mission, Bluff, Utah 84512.

The Rev. Lester A. Thrasher, former rector of St. Andrew's, Basin, Wyo., is curate, Chapel of the Transfiguration, Jackson-Moose, Wyo. On Oct. 1, he will be curate, Trinity Church, Houston, Texas. Address until Oct. 1: Box 84, Moose, Wyo. 83012. Address Oct. 1: 1015 Holman, Houston (77004).

The Rev. William J. Walker, former vicar of Holy Cross, Chicago, Ill., is rector of All Saints, 5010 Terry, St. Louis, Mo. 63115.

The Rev. Stephen R. Weston, former curate, Holy Trinity, Midland, Texas, is vicar of St. Mark's, Coleman, and Trinity Church, Albany, Texas. Address: Box 838, Coleman (76834), July 1.

Seminaries

Berkeley Divinity School at Yale—The seminary conferred honorary degrees on several well-known church leaders at a recent convocation. The Rt. Rev. Yustasi Ruhindi, Bishop of Bunyoro (Uganda) and

the Rev. H. Gordon Macdonald, rector of St. Stephen's, The Bronx, N.Y., received D.D. degrees; the Most Rev. Walter W. Curtis, Roman Catholic Bishop of Bridgeport, an LL.D. degree; and Mr. Walker Taylor, Wilmington, N.C., a member of the steering, development, and finance committees of the Episcopal Church's Executive Council, a DCL degree. Bp. Curtis preached at the ceremony.

Seabury-Western—Tom Gray, '74, is president of the new student body organization. The seminary also has a new school senate of seven members, one of whom is the dean. In one of its first official acts, the student body endorsed a fund-raising effort by Caesar Chavez' Farmworkers Union.

Ordinations

Priests

Kansas—The Rev. Clyde Calvin Glandon, assistant, St. Paul's Cathedral, 128 Pearl St., Buffalo, N.Y. 14202.

Los Angeles—The Rev. Michael Dale McKee, assistant, All Saints', 132 N. Euclid Ave., Pasadena, Calif. 91101.

Louisiana—The Rev. Hunter Hudson Horgan III, curate, Trinity Church, New Orleans.

Maine—The Rev. Michael Floyd, assistant, St. Mark's, Upland, Calif., and doctoral candidate, Claremont College, Calif.

Washington—The Rev. Jay Hobbs, assistant, Ascension Church, 201 S. Summit Ave., Gaithersburg, Md. 20760.

West Virginia—The Rev. David Rankin Williams, in charge of Christ Church, 409 Columbia Ave., Williamstown, W.Va. 26187.

Deacons

Central Florida—Dennis Kuhn (former seminarian), curate, St. Mary's Daytona Beach, Fla.; and Donald N. Warner (former seminarian) curate, St. Timothy's, Littleton, Colo.

Chicago—(All locations in Illinois): Hubert Bates Billington, assistant, Holy Spirit, Lake Forest; Roderic Bruce Dibbert, assistant, Epiphany, Chicago; Thomas Gilbert Harris, assistant, Atonement, Chicago; Donald Stig Lofman, assistant, Atonement, Chicago; Robert Richard Penny, assistant, St. James Cathedral, Chicago; Ellwood Dean Polling, assistant, St. Mary's, Crystal Lake; and for the Bishop of Dallas, John Kenneth Asel.

Milwaukee—(All locations in Wisconsin): Thomas D. Ackerman, curate, St. Luke's, Racine; Robert Seaton Bates, curate, All Saints Cathedral, Milwaukee; William M. Murphy, in charge of St. Bartholomew's, Pewaukee; and Alan R. Rule, curate, St. Paul's, Beloit.

Pittsburgh—George Clarke, dean of Washington & Jefferson College, Washington, Pa., assistant, Trinity Church, Washington, address, 217 N. Wade Ave. (15301).

Southern Ohio—Paul Nicely.

Suspension

On March 29, the Bishop of Western Michigan, acting under the provisions of Title IV, Canon 12, Sections 1 and 2, suspended David Cecil Patton from functioning as a presbyter until the First Sunday in Advent 1973.

Renunciation

On April 17, the Bishop of Massachusetts, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, formally accepted the renunciation and resignation of the ministry made in writing February 11 by Angelo Richard D'Onofrio. This action is for reasons which do not affect his moral character.

Restoration

The Bishop of Southern Ohio, acting under the provisions of Title IV, Canon 13, Sections 2-5, and with the advice and consent of more than two-thirds of the members of the Standing Committee, and with the approval and consent of the Bishops of Ohio, Lexington, West Virginia, and Pittsburgh, and the Standing Committee of the Diocese of Indianapolis acting as the Ecclesiastical Authority, on April 9, restored to the Order of the Priesthood V. Alastair Votaw, who was deposed on June 15, 1970 by the then Bishop of Southern Ohio.

The Living Church



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Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

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6:30; Wed thru Fri 9; Sat 10; C Sat 11

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Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &
Sat 9; HD 6:15; HS Fri 9:30; C by appt

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Mon, Wed, Fri & Sat

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Sun 8, 9:15, 11; Thurs 10

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 & Ser 10:30; Daily 10; HC
Wed, HD, 1S & 3S 10:30; "Weekenders Service"
HC & Ser Thurs 7

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 5-6

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

DUNEDIN, FLA.

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The Very Rev. Terrell T. Kirk, r
Sun 7:30, 9, 11; Wed 10

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anno; C Sat 4:30

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T. Simmons, c
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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

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Beaver Island, St. James, 8 & 10
Benzie County, St. Philip's, 8 & 10
Cadillac, St. Mary's, 8 & 10
Charlevoix, Christ Church, 7:30 & 11
Elk Rapids, St. Paul's, 9
Harbor Springs, St. John's, 8 & 10
Leelanau County, St. Christopher's
Leland, St. Peter's, 9
Northport, St. Christopher's, 11
Manistee, Holy Trinity, 8 & 10
Onekama, St. John's, 8 & 10
Petoskey, Emmanuel, 8 & 10:30
Traverse City, Grace, 8 & 10

DETROIT, MICH.

EMMANUEL John R. between 6 & 7 Mi. Rds.
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& 10

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Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

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McCoy
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Thurs 10 & 7

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Sun HC 8:30; Wed HC & Healing 9

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Sun Masses 8, 10:45 (High)

(Continued on next page)

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

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other as anno

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The Rev. G. Butler-Nixon, r
The Rev. Robert C. Franks, c
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

VENTNOR CITY, N.J.

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

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;
Tues, Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

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 & 10; Thurs 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8, 9:30, 11:15

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Clergy: Marlin Bowman, v; Dan Riley, ass't
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat
Eu 5

LYNBROOK, N.Y.

CHRIST CHURCH Peninsula Blvd. & Hempstead Av.
The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
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.

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
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.

The Living Church

NEW YORK, N.Y. (Cont'd)

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 H Eu, 10 Morning Service, Sunday School &
Choir, 12:15 H Eu

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.

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily
Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed &
Fri 12 noon; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & 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

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 10:30-11 & by appt

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (1S), MP 11; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 10

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

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Very Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

PHILADELPHIA, PA.

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

ALICE, TEX.

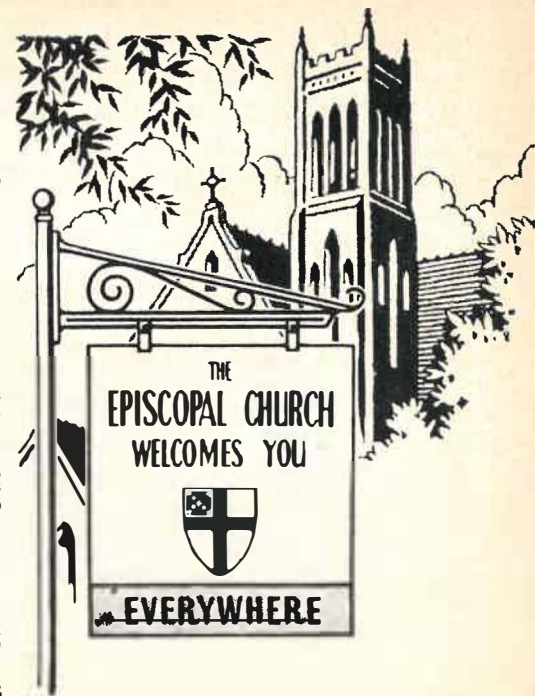
ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;
HD 10

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, Wed 10; Thurs 6:30, Fri 12 noon,
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 Tues, Wed & HD
10; EP daily 6; C Sat 1-2, 4:30-5:30



ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL

4141 Tanglewood
Sun 9

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 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; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
The Rev. David W. Pittman, ass't
Sun 8 HC, 10 MP (ex 1st HC); Wkdys HC anno

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, v
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rawson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.
Sun Masses 8 & 10; Weekdays as anno

PARIS, FRANCE

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discus-
sion, Adult Classes, Sunday School (HC 1S)

July 1, 1973