

TO MRS. C. K. J.: Every English-speaking Christian who thinks about it at all shares your perplexity about the appropriateness of the phrase "poor in spirit" in the first beatitude. We all sense that our Lord was talking about the humble, the down-to-earth; but why describe humility as *poverty* in spirit if it is in fact *wealth* in spirit? Among all the great preachers on the text whom I have read, St. Augustine is the most helpful. Preaching on Matthew 5:3 he told his congregation: "We read what is written about the striving after temporal things, 'All is vanity and presumption of spirit' (Eccles. 1:14). Now, presumption of spirit is effrontery and pride. Indeed, the proud are generally said to have great spirits, and rightly so, since in fact the wind is also called a spirit. Hence it is written: 'Fire, hail, snow, ice, the spirit of the tempest' (Ps. 48:8). For who does not know that the proud are said to be puffed up, as if distended by wind? Hence it is that the apostle says that 'Knowledge puffs up, but charity edifies' (I Cor. 8:1). Wherefore the poor in spirit are here correctly understood as the humble and those fearing God, that is, those who do not have a puffed-up spirit. Blessedness would begin from nothing else than this if it is to attain to the highest wisdom. . . ."

Because "spirit" was seen as "wind" or "breath" in the original biblical imagery it was possible, speaking within that idiom, to associate humility with poorness in "wind" and, conversely, pride with wealth in "wind." I never noticed it before now, but one half of this primitive imagery has survived into modern verbal symbolism while the other half has perished. The egotist is still puffed up, bloated with pride, self-inflated: Mr. Bigshot is Mr. Windbag—rich in wind. But we've lost the other half of the original image which saw the humble man as free from spiritual bloat. Our Lord spoke this beatitude at a time when that vivid metaphor of humility was still understood by all. Because we've lost the pertinent half of the ancient spirit-wind image we have all this trouble understanding what he said. His beatitude could be soundly paraphrased: "Blessed are the spiritually slim and trim, with no fat of self-serving and no bloat of self-importance."

We publish some contributed articles in TLC which, if they are not literally epoch-making in fact, would be so in a saner world and a saner church. Such is

the piece in our issue of July 29 by Canon F. Grover Fulkerson, entitled *What about the Unhappy Hour?* Well, what about it? Long before I received this article I had come to the same unhappy conclusion about the happy hour that Fr. Fulkerson has, to wit: that there is in the Episcopal Church a discernible "drift toward becoming an alcoholic communion." I see the evidence on two particular levels. The one is the strictly personal-social, where two or more of us get together for lunch or dinner and perhaps an informal discussion of what's wrong with our present bishop or who's to be our next one. The other is the level of official church gatherings, at which "happy hours" are scheduled as a matter of course.

Canon Fulkerson contrasts what is commonly called the Episcopal Church's "sane attitude toward alcohol" with the actual practice of too many Episcopalians on too many occasions. Let us note well, dear brothers and sisters all, that a sane attitude toward alcohol or toward anything else is no guarantee whatever of a sane policy or practice concerning the same. We can have a thoroughly sane attitude toward alcohol and a thoroughly insane policy. I can testify that whenever I examine my conscience I am astounded, even after all these years, by the peaceful coexistence within me of eminently sane attitudes concerning this and that and appallingly contradicting practices concerning same. To be this way is human; Episcopalians are human; therefore it is possible for Episcopalians to have a sane attitude toward alcohol and an insane practice and policy.

I hope that Canon Fulkerson's article will be inwardly digested by all caring churchmen. If you missed it, go back and read it. If you don't like it, ask yourself why you don't. And don't try to shrug it off as the jeremiad of a puritanical crank. Fr. Fulkerson is a psychiatric social worker with wide experience in the field of alcoholism, as well as a priest. We had better listen to him and take a hard look at the "unhappy hour" in our midst.

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## THE KALENDAR

### August

19. Pentecost X
20. Bernard, Abt.
24. St. Bartholomew the Apostle
25. Louis, King of France
26. Pentecost XI

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# Letters to the Editor

## Truth in a Parable

I recently served as chairman of a special diocesan committee to study the question of ordination of women to the priesthood. We spent several months reading, doing research, discussing, attending lectures, and so forth, and we probably heard every argument pro and con that has ever been invented. But nothing struck me as being quite so succinct, clear, and "relevant," as *The Parable of the Play* by Barton Brown [TLC, June 10]. I wish every deputy to Louisville could be given a special copy of that!

I am sorry that it appeared too late for our deliberations, but it wouldn't be too late for theirs. Like many of the biblical parables, it is simple, to the point, and of such obvious clarity that only the blind, the deaf, and the dumb could fail to comprehend it. Sometimes the truth is as plain as the nose on our faces, but in our dullness, sophistication, or perversity, we either don't see it, or choose to ignore it.

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

## Casualness in Communion

You have expressed editorially [TLC, June 3] your perplexity over rote-recitation of creeds and prayers, over commonplace Eucharists. Is there a danger here, you wonder.

I still recall a seminary professor telling us how wistfully the late Bp. Winnington-Ingram answered a seminarian in a "bull-session" regarding his greatest ambition: "Someday," he said, "I would like to say just one good *Our Father*."

Let us not be too self-conscious. In *Leave Your Life Alone*, van Zeller makes a pretty convincing case for a less subjective spirituality. No sincere Christian—and we must leave the other kind to God alone—ever intentionally rattles off creeds and prayers without giving honor and praise. Aren't we pretty darn Pelagian if we suppose the value and validity of worship depends upon the quality of our self-expression?

How about the distracted or worried or tired or aged or half-sick individual who can do little more than show up to worship God? And isn't there something wonderful about the dependability of Christ's presence in the Eucharist? Should not the Eucharist be as natural as a family meal? Sometimes we have riotous fun and lively conversation at our table; sometimes our family gathering

for food is perfunctory and routine. Still, we are together; and love is also sharing our low ebbs, our rotten moods, and our occasional dullness, when we have little more to give to each other than our presence—which is to say, our basic intention of belonging to one another.

By all means we should have creeds chorused with fervent faith, the Lord's Prayer spoken from the heart, Eucharists filled with adoration and thanksgiving. Still I would hate to think that God would only accept our offering at our best, or that would not be acceptance at all.

(The Rev.) STANLEY R. SINCLAIR  
Rector of the Church of Our Saviour  
San Gabriel, Calif.

## "Godspell"

I think that TLC is generally infallible but I'd like to know if the statement about "Godspell" and cuteness is an infallible statement? If you were to view the opus—and I wish that you would—I think that you would realize that the clown and company go through their performance on the stage in order to hold your interest so that you will listen to the words of Matthew. The words come across so clearly as to make you say, "Why wasn't Sunday school like this!" Then the clown is tied to a fence and he says, "I'm dying." This statement brings tears to the eyes of the viewer. May God grant you his spell!

(The Rev.) GEORGE E. CONDIT  
Rector of St. Ambrose's Church  
Fort Lauderdale, Fla.

Thank you. Our statement was not *ex cathedra*. Ed.

## Prayer Book Revision

This writer, no doubt with others, is being deluged, by an organization presumably within the church, with a steady stream of materials including the most extravagant language in seeking to preserve the Book of Common Prayer. Its propaganda repeats such descriptions of the Green Book furnished by its detractors, as "ridiculous," "disgusting," "sad," and "it stinks," accompanied by petulant threats to leave the church. The effort in updating, on the part of devout men of good intention acting under the authority of the church, deserves better; and it could be said that if the present BCP has not influenced a more temperate and charitable approach to the work of the church, we obviously *do* need something new.

Perhaps we could inquire as to the last time these vehement supporters of the BCP attended, under its admonishment, the Eucharist on New Year's Day celebrating the "feast" of the Circumcision; and have they ever expressed concern on our selfishly praying for only Christian rulers, and in this regard, will they admit the greater suitability of the following: "For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord" (Green Book, p. 94). Have they ever required of their rector an explanation as to his constant violation

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Visit the churches listed and tell the rector you saw the listing in *The Living Church*! If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

## The Cover

On this week's cover we feature a drawing of the interior of the Church of the Epiphany in the Yorktown section of New York City. The Rev. Ernest Hunt is the rector, the Rev. Hugh McCandless is rector-emeritus, and the Rev. Lee Belford and the Rev. William Tully are assisting clergy. The schedule of services for this parish may be found on page 16 of the magazine.



of the BCP rubrics in seeking to meet the needs of the times. In the quietude of an Evening Prayer, have they felt exalted in affirming that our Lord "descended into Hell." And when was the last time these defenders of the status quo had recourse to the Thirty-nine Articles, in a moment of meditation?

My approaching 76th birthday was found pertinent for my rejection as a deputy to the General Convention; nevertheless, I seek to retain an interest and an open mind in spiritual matters, including Prayer Book revision. Much of the language of the present BCP is admirable, although few of us, I would say, ever "vouchsafe" to do anything, or "bewail" having done it.

There are those in my church, including myself, who took the Green Book with reservations; but after a trial use over an extended period, now prefer it. Albeit, there is anticipated no exodus among us from the Egypt of a static church, should its constituted authorities retain the BCP in its present form.

A more restrained approach to the solution of our problems, with less extremes in language and action, are in order; and ultimate accord (submission being a dirty word) to the church's authority is still among sound Christian principles, rather than "I quit" if they will not play my game of ball.

Those who repeat coarse and unseemly language usually make it their own, and they should balance what they seek to accomplish against the great harm they can do.

WALTER E. COOPER

Cranford, N.J.

In defense of the trial liturgies, a young priest in the Middle West wrote a letter to the editor of TLC a year or so ago, in which he asked: "Don't you think that we have

scholars in the Episcopal Church today who are as well qualified intellectually as was Archbishop Thomas Cranmer who drew up the first Prayer Book of 1549?"

To me, personally, I never heard of such a ridiculous or asinine question. The church in the United States has some fine and outstanding scholars, but none in my judgment such as Thomas Cranmer who drew up the first Prayer Book under the English Act of Uniformity of Jan. 21, 1549. That Prayer Book did more to unite the people of England, politically and spiritually, than any other written document, and if it is the purpose of some in high authority in our church today to do away with our present Prayer Book, the move will only divide the church to a greater extent than it is at present, if not to split the church entirely. With all due respect to the members of the Standing Liturgical Commission, I can see no reason whatever for making all the suggested radical changes in the services of the church unless it is their purpose to do away with the Prayer Book for the purpose of "uniting" all the churches as suggested by COCU. I still believe in the American concept of freedom of religion and that people should have the right to worship God in their own way. However, in our own Episcopal Church we should have some semblance of uniformity which the Prayer Book gives us.

According to *The Virginia Churchman* of February 1973, "93% of the congregations of the diocese want to return to the Prayer Book . . . and would like to end trial use of new liturgies and return to the 1928 Book of Common Prayer." Yet the Standing Liturgical Commission "still wants to force the Green Book down our throats" as a number of Episcopalians have told me.

We should not have even two choices of a communion service in a revised book, which

would only upset and disappoint those attending service in their own parish or elsewhere, not knowing what would be used. Such use divides rather than unites. May God grant that the coming General Convention will turn down or postpone any new Prayer Book.

[*The Rev.*] SAMUEL HUNTING SAYRE  
Mathews, Va.

## Priestesses

*Re priestesses:* Is it too much to hope that we might be as sensible as our old Mother Church, which determined that a 75% affirmative vote would be necessary before joining the Methodists, and then gave it up for a time because the majority in favor was not 75%?

If the vote in the House of Bishops (wasn't it 74-61 in favor?) is any indication, this is potentially even more divisive than the problem of our English brethren, and we would do well to think about a larger majority being necessary than just 51%. I would opt for 67%, myself.

(*The Rev.*) TIMOTHY PICKERING  
Rector of the Church of the Redeemer  
Bryn Mawr, Pa.

## Writing to GC Officials

In consideration of the many issues which will be faced by the General Convention this fall, may I suggest that as TLC is the only weekly publication in the church you might be able to perform an immediately needed service to members of the church? As many people are writing the deputies and others in authority on numerous issues, and as you have editorially urged their correspondence, would it be possible for you to publish regularly an abridged list of the most important names and addresses in each weekly issue?

Among those listed might well be the names of the Presiding Bishop, the chairman of the Standing Liturgical Commission, the president of the House of Deputies, the General Convention Youth Program Director, and those in charge of various General Convention or Executive Council committees or offices?

LOUIS E. TRAYCIK

Flint, Mich.

We suggest that if anybody wants to address some officer or key chairman of the General Convention he may address his letter to the official Coordinator of the General Convention, who is: The Rev. John Stevens, Episcopal Church Center, 815 Second Ave., NYC 10017. Fr. Stevens can refer the letter to the right person. A complete list of the names of clerical and lay deputies to the General Convention will appear in the Pre-Convention number of TLC, issue of Sept. 23. Ed.

## That Book Exists

About the plea in A. & A. [TLC, July 15] for a book with explanatory notes about the appointed lesson:

The Rev. William Sydnor wrote such a book which was published in 1960 by Longmans, Green & Co., and is entitled *How and What the Church Teaches*. It explains the Prayer Book lessons; not the new calendar, but most of the new lessons may be found in it.

(*The Rev.*) ROBERT SHEERAN  
Rector of Grace Church  
Kilmarnock, Va.

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# The Living Church

August 19, 1973  
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## ANGLICAN COMMUNION

### ACC 2 Opens in Dublin

"This council is drawn from many countries and races," said the Archbishop of Canterbury, in his opening statements to the second Anglican Consultative Council meeting in Dublin, Ireland. Dr. Ramsey said that the council was showing the brotherhood of the Anglican Communion and that it overcomes divisions of race and culture.

"We are involved with one another and this is good, for we cannot be fulfilled apart from one another," he said. "This is a forum through which advice can be given by Anglican churches one to another."

It became very clear from the outset that while all present were members of the Anglican Communion (with the addition of one representative each from the Church of South India, the Church of North India, and the Church of Pakistan) the oneness of the communion rests heavily on the nominal tie with the Archbishop of Canterbury and the Book of Common Prayer, and is not based on similarity of geography, politics in home countries, social development, or economics.

In early discussions, the horns of dilemma between the practical and the theological became apparent. A South African black member said, "We are getting very impatient with high theological talk. Let's get on with these things" (speaking of reunion). Another repeated an old proverb — "Put the human being together and you put the world together." But a Church of England representative said by way of rejoinder, "Let's not act without full discussion of the theological principles."

In the discussion of racial matters the grants of the World Council of Churches to insurgents in Africa came under fire, with a plea from the South African churches to debate the issue and with strong disagreement from many.

The ordination of women was debated, with both theological and practical arguments. In preliminary floor debate, Mrs. Marion Kellerman of the United States said: "When someone says that we have not taken time or studied the matter it really means 'I have not taken time or studied' the matter. . . . Hasn't it all been said?"

Ultimately, the council will come out with resolutions with which some agree and some don't. But none of the resolu-

tions is binding on member churches. And ten days of debate will not solve the problems.

*This is the first special report, exclusive to THE LIVING CHURCH, on the Anglican Consultative Council meeting in Dublin, by the Rev. Donald E. Becker, priest of the Diocese of West Missouri, who is attending the meeting.*

## CHURCH AND STATE

### Blake Accuses Administration of Undermining Church Leaders

Nixon Administration attacks have resulted in a weakening of the leadership of the so-called "main-line" protestant churches, Dr. Eugene Carson Blake charged in a sermon at the Fifth Avenue Presbyterian Church in New York.

Speaking of his own church body in particular, Dr. Blake said rank-and-file members have been persuaded that they had "questionable" leadership in the past.

Dr. Blake, who served as general secretary of the World Council of Churches from 1966 until his retirement last year, previously served as chief executive officer (stated clerk) of the United Presbyterian Church.

Referring to United Presbyterian response to the "barbaric" bombing of North Vietnam during the Christmas season last year, Dr. Blake said that "some pastors did well. But our church in general," he continued, "was unable to be an effective force for peace because too many Presbyterians had been persuaded that Vietnam was political and the church shouldn't get involved."

Dr. Blake also told the Fifth Avenue congregation that "the financial weakness of our church is directly or indirectly the result of White House attacks addressed to you in the pew." He said that for the first time in all the years of his ministry "I find myself on the defensive as I talk to you."

Conflict between Dr. Blake and the White House became open in 1972 when his request on behalf of himself and several other protestant leaders for an appointment with President Nixon was refused. They wanted to discuss their concerns regarding American bombing, and when the appointment was refused Dr. Blake issued a public protest against what he charged was the intentional bombing of North Vietnamese dikes.

The White House answered through the Rev. John McLaughlin, S.J., a Nixon aide

who accused Dr. Blake of "uncritical opinionating."

Despite his expressions of feeling "on the defensive," Dr. Blake went on in his sermon to offer strong criticism of Nixon Administration policies in a wide range of areas.

Among the policies that he charged lack a moral justification were the U.S. decision to break the United Nations boycott of Rhodesia, and actions that he said favor the position of South Africa and Portugal in Africa.

Dr. Blake criticized American foreign aid policy as directed too largely in support of military dictatorship and designed to prolong the American standard of living while the "poor nations are getting poorer." He also charged that current domestic policies of the U.S. government are oriented to favor the wealthy against the poor.

"I realize many of you are not happy with what I've been saying," Dr. Blake acknowledged to the congregation. "Some of you believe that the church should stay out of politics. That is, of course, the position of all totalitarian countries of both left and right. But in our best American tradition, the churches must be kept free to witness to right and wrong, however unpopular that witness may be."

He also declared that such a position is inconsistent with the prophetic tradition of the Bible.

## COCU

### Organization Now Interested in Grassroots

Because of decisions made during the April plenary meeting of the Consultation on Church Union, members of the executive committee have named a work group whose responsibility is to revise portions of a 1970 plan of union.

Displeasure with sections of the plan dealing with structure and polity was one reason for the United Presbyterian Church withdrawal from COCU last year. (The church has since returned to the consultation.) So COCU is turning its attention from trying to win approval for the plan at the top church levels to grassroots ecumenism that can build toward the projected Church of Christ Uniting.

Another committee is seeking to develop "appropriate strategies of compensatory action to deal with institutional racism in our present divided churches."

Still another committee has been



charged with setting up experimental "generating communities" designed to show the possibilities for church union in local areas.

To aid people and groups wishing to share Holy Communion, COCU officials have issued a set of guidelines for "interim eucharistic fellowship." Sharing of Holy Communion when possible in the period before church union was another priority set at the April plenary meeting.

One of the practical issues discussed in the guidelines is whether grape juice or wine should be used in ecumenical observances of Holy Communion. It is noted that "the argument for wine is biblical and historical. . . . The preference for grape juice developed in a social milieu, conditioned by the prohibition movement. . . ." But COCU says that the presence of Christ in the sacrament is "not conditioned by the use of wine or grape juice."

The questions of places for the ecumenical communion service, the style of administration, and disposal of unused elements are also discussed in the COCU booklet.

Present chairman of COCU is Bishop Frederick D. Jordan of the AME Church. Other officers include Dr. Rachel Henderlite, a theologian of the Presbyterian Church, U.S. (Southern), first deputy; Bishop Arthur Marshall, Jr., of the AME Zion Church, second vice-chairman. Also Dr. William J. Jarman of the Christian Church, secretary; and the Rev. Peggy Ann Way of the United Church of Christ, assistant secretary.

## ORGANIZATIONS

### Multi-Million-Dollar Covenant Signed

Operation PUSH, the self-help program launched by the Rev. Jesse Jackson, black activist leader, has signed a covenant with Avon Products, Inc., the giant cosmetics firm made famous by a half-million "Avon Calling" representatives, predominantly women.

The covenant is described as a "mutual commitment" whereby Avon and PUSH (People United to Save Humanity) work together to help increase economic opportunities for blacks and other non-white communities in the U.S.

Avon has pledged to work for greater involvement of blacks and other non-whites in the areas of employment, purchasing, economic development, and other business areas.

The covenant signed by Mr. Jackson and Avon president David W. Mitchell, is valued at an estimated \$59 million. Under the mutual pact, Avon has agreed to re-insure 15% of its group life insurance with black and other non-white-owned companies and to increase the level and dollar volume of business done with black and non-white vendors by 12%.

Avon has 24,000 employees at present. Under the pact, it has agreed to increase the number of black and non-white employees in the U.S. from the current 1,264 to 1,570.

Mr. Jackson organized PUSH in 1971, following a break with the Southern Christian Leadership Conference for which he had directed Operation Breadbasket, the Chicago-based economic arm of SCLC.

## EVANGELISM

### Graham Minnesota Crusade Criticized and Praised

Two regional groups expressed public disagreement with some of the views advanced by evangelist Billy Graham during his recent Upper Midwest Crusade at the Minnesota State Fairgrounds. Leaders of both said they had been unsuccessful in attempts to arrange meetings with Dr. Graham to discuss their concerns.

A women's group challenged Graham's interpretation of the Bible that held the husband should "guide and govern" a home. "It is well to remember that the Bible has been written, translated, and interpreted by men in a male-dominated social setting," the women said.

The other group, comprised of clergy and laymen favoring amnesty for war resisters and an end to the bombing in Cambodia, deplored the evangelist's failure to speak on these issues. It also saw dangers in his emphasis on the "second coming" of Christ.

The women's group that objected was the Twin Cities' chapter of the National Organization for Women. It objected also to Dr. Graham's statement—which drew heavy applause from his audience—that "there is no greater calling for a woman" than to be a housewife. "Is housework a high calling only when it is women who are doing it, full time and without pay?" the group asked.

The group of clergy and laymen, in its statement, said it appreciated that Dr. Graham has become concerned with social issues. "However," it said, "our disagreement with his gospel goes deeper than this. We believe that conversion to Jesus Christ means a complete turning to God and his world and not primarily a passport to heaven. The latter goal can be as selfishly motivated as any business deal on earth.

"Dr. Graham emphasizes the future union with Jesus at the expense of the present union. We do not have to wait for Jesus to come again; he is present now in the suffering of our sisters and brothers. We cannot gather at the fairgrounds in Jesus's name without repenting of the murder of innocent Cambodian families being done in our name.

"Dr. Graham believes the evils of this world point to Jesus's return. However, Jesus may be refusing to take our responsibilities from us. He may be asking us to

take this world seriously before we are ready for the next one. For example, we cannot preach the biblical theme of reconciliation without becoming aware that amnesty is a religious issue of the utmost importance.

"There is a certain danger in wishing for the return of Jesus. Not only would he judge us, but we might well be among those who would kill him again."

Dr. Graham had both his critics and his supporters in the Minnesota crusade. Among the latter was a black St. Paul minister, the Rev. Amos Brown, who gave the benediction at the closing service. Mr. Brown had once been critical of Graham.

He praised the evangelist's action in asking that the crusade's final offering be for the relief of famine victims in Africa. That offering amounted to more than \$71,000.

Mr. Brown noted that while the crusade had been geared to saving individual souls and to individual commitment, Dr. Graham had repeatedly stressed the need for Christians to establish good relations with people of other races and to help the poor.

Dr. Graham announced in an interview that the special African offering will mark the beginning of a Billy Graham Evangelistic Association relief fund that will be used to aid future disaster victims around the world.

He also disclosed that he is recommending to the board of his association that it add at least two black members. He has asked executives in charge of his international headquarters in Minneapolis to hire as many blacks as possible.

## AFRICA

### Relief Expert Reports on Mass Starvation

While a region of 22 million people is adversely affected by drought in north-west Africa, the actual number who face death by starvation and thirst is about one million, according to a church relief expert.

Donald Kurtz was interviewed in New York during a visit to brief officials of Church World Service, the National Council of Churches' relief agency, on the situation in six sub-Saharan nations.

Without outside assistance, a million persons probably will die, Mr. Kurtz said, "but 22 million are not going to face even chronic starvation, let alone death." However, the veteran field representative in disaster situations did not minimize the enormity of the need—especially in long-range terms.

He explained that over the past five to six years, the southern edges of the Sahara and an adjoining Sahelian (mixed grassland and desert) region has had little or no rain. Oases have disappeared, forcing the nomadic herdsman of the arid



expanse to move south toward greener terrain.

Urban areas and places having water are becoming overcrowded. Food is in short supply; hygiene is a problem, and there is a grave threat of cholera.

The Church World Service representative said that to date the supply of food relief from the U.S. and other countries has been adequate to meet emergency needs.

He said that it will be two years after the drought breaks before its full effect will be known. In other words, two years of rain will be needed in order to determine how much of the parched land is reclaimable and how many people it will support.

If little of the desert fringe and the "Sahel" will support life, hundreds of thousands of nomads must be resettled in completely new areas and must adapt to more "settled existence." Such a necessity would involve enormous difficulties, Mr. Kurtz observed. The United Nations is among the organizations beginning to work on the long-range implications of the drought.

#### ROMAN CATHOLICS

### First Communion Barred Before First Confession

The experimental practice of allowing Roman Catholic children to receive communion before they have made their first confession must be ended, the Vatican has decreed.

The order came in a joint general declaration issued by the Sacred Congregation for the Sacraments and the Sacred Congregation for the Clergy. It was sent to U.S. bishops in a letter from the Most Rev. James C. Rausch, general secretary of the National Conference of Roman Catholic Bishops.

It has been estimated that approximately half of the American dioceses have been known to make use of the experimental practice of allowing first communion before first confession.

The movement to allow children to begin receiving the Eucharist before making their first confession has developed from the conviction of many educators and parents that the age of seven, when reception of communion normally begins in Roman Catholic churches, is too young for a child to begin going to confession.

#### CHURCH AND MEDIA

### "Superstar" Is Center of Criticism

The Israeli government is disassociating itself from the movie production of "Jesus Christ, Superstar," which has been accused of containing anti-Semitic elements.

An adaptation of the popular rock

opera, the movie was filmed in Israel. On the basis of pre-opening showings, it has been severely criticized as fostering anti-Semitic stereotypes by 9 national and 93 local Jewish groups in the U.S.

An official Israeli government statement was quoted in *The New York Times* as having said, "The fact that the film was shot on location in Israel in no way constitutes any agreement whatsoever to it on the part of the government of Israel."

The Israeli statement of disassociation said that "in light of the delicate subject matter" of "Superstar," assurances were sought and received from Norman Jewison, producer, that the production "contains no passage to offend the religious sensibilities of Jewish and other circles."

An editorial in *The United Methodist Reporter/Texas Reporter*, a nationally distributed weekly publication, took issue with those who say the "Superstar" film is anti-Semitic. Miss Judy Wiedman, associate editor, challenged a statement which questions the film's presentation of first-century Jewish priests, treatment of Pilate (saying he is given too little responsibility for the death of Jesus), and the way the crowd at Jesus's trial clamors for crucifixion.

The drafter of the statement, Gerald Strober, a Presbyterian on the staff of the American Jewish Committee, maintained that the crowd scene promotes "collective Jewish guilt for the crucifixion."

In her reply, Miss Wiedman said: "If the priests were made to appear as the chief plotters against Jesus; if Pilate seems reluctant to get involved; if the mob calls out for Jesus's scalp, it's because that's the way the New Testament tells it.

"If those facts feed modern anti-Semitism, that's terribly unfortunate because mass blame is not the point and I don't believe it ever was.

"But modern interreligious goodwill notwithstanding, the fact remains that Jesus was an offense and a threat to the religious establishment of his day. And they eventually got him. What grew out

of his death and resurrection is a faith which is honestly different from Judaism. That's not anti-Semitism; it's Christian history."

#### WCC

### Council Denounces Portuguese Policies in Africa

The World Council of Churches has denounced Portugal's policies in African colonies and has called for an international investigation of recent reports of Portuguese atrocities in Mozambique.

A statement expressing "shock and dismay" was issued in the wake of British press stories on alleged massacres of black Africans by Portuguese troops in Mozambique's Tete Province.

The charges were made by Roman Catholic missionary priests and brought to world attention in an article by the Rev. Adrian Hastings of England.

"As in 1971 when two Spanish priests made similar accusations," the World Council said, "the Portuguese government has denied the allegations. While the WCC has no independent confirmation of these reports, it does not find them surprising since the massacres are in line with general Portuguese policies in its African territories. The WCC has repeatedly denounced these policies and welcomes current efforts to draw the world's attention to the inhuman acts committed by the Portuguese government."

The World Council has long held that Portugal should withdraw from its colonies, Mozambique, Angola, and Guinea-Bissau. It has given humanitarian grants to black liberation groups fighting to liberate their countries from the Portuguese.

Tete Province, where massacres are said to have taken place, is the site of the controversial Cabora Bassa Dam. Many clashes at the site have taken place between Portuguese forces and the Mozambique Liberation Front, also called FRELIMO.

## CONVENTIONS

#### Nevada

St. Paul's Church, Sparks, Nev., was host to the third annual convention of the Diocese of Nevada. Meetings were held in the Nugget Convention Center with the Rt. Rev. Wesley Frensdorff presiding.

Delegates defeated a memorial to General Convention against the ordination of women.

In other actions, canonical changes were adopted as routine "housekeeping" measures. Because some of the proposed changes had called for a consolidation of

the standing committee members as ex-officio members of the diocesan executive council, no nominations for vacancies were presented. Election to both groups was made following nominations from the floor.

Guest speaker at the convention was the Very Rev. Frederick Borsch, dean of the Church Divinity School of the Pacific, Berkeley, Calif.

The 1974 convention will be held in Las Vegas, Apr. 19, with St. Matthew's as host parish. Meetings will be held in Christ Church.



# THE PRESIDING BISHOP:

## ... One View

By HAROLD R. BRUMBAUM

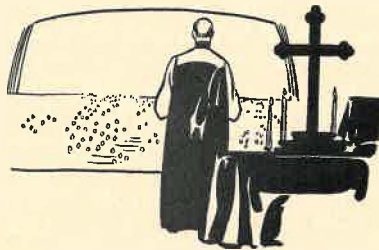
**I**F a horserace is your thing, Louisville will be your kind of town this fall. For whether or not they are off and running at Churchill Downs, across the street they certainly will be, as our church's bishops pick from their ranks the man who is to be (in all but name) their new primate, and ours.

Meantime, over in the other house, the deputies may well expect to be preoccupied as, touts passing tips, rumors riffing across the floor like wind through a wheatfield, they await the sight or scent of that puff of smoke (well, almost discernible) which will announce the naming of the Leader. For this election will reveal what is, at least in most of its bishops' minds, the state of the church. And more than this—more, perhaps, than any other decision to come out of this General Convention—it will signal and help to determine what that church will become.

Already, of course, and properly, our bishops are pondering their choice. No heir apparent exists, and anyhow, more than once a Prince of Wales has known disappointment. So picture now heads being scratched, phones being rung, as ecclesiastical form-sheets are weighed against the guidelines laid down in New Orleans: that the man for the job be a prophet-cum-pastor, liturgically flexible, something of a scholar, someone who, given staff to cover his short suits, is freed-up to run with his long ones.

But central in this thinking, surely, must also stand two Olympian questions: What does God mean this branch of his church now to be? and what, within it, does he mean to be the office of a bishop?

**T**EN years ago the answer to the first of these questions was clearer than now—and it was certainly different. Its mission was to change the world, ostensibly from the outside in. Its colors were those of justice and equity, and its dollars went to make them fly. While no longer quite the corpulent institution of the '50s, it was still Big Business, and a bishop the Chairman of the Board. On behalf of the powerless, that business was the management of power.



Now, while still not fully formulated, new answers are shaping up. The business we must be about is the Father's, which, we come to see, constitutes not only justice but sanctity, not just the rectification of the world but its transfiguration. Affirming that his shirtless brother still has a right to one, the man in the collar, whether blue, white, or backward, wants power too—and that of a kind which money can't buy: of a kind which their fathers described in such terms as new life, *Shalom*, and the rest. Put another way, through the pages of "What We Learned from What You Said," the church at large has just now made its manifesto, calling for the radical reshuffling of priorities, with education, evangelism, and renewal tops among them. And what does all this have to say about bishops?

To get the handle to that one, it helps to take a look at them where, with this exception and that (*exceptio probat regulam?*), they presently appear to be. Operating in their sees, they too seem to be growing more powerless. Tenuous as their administrative grip historically has been (as compared, say, with the Methodist and Roman models), even this seems to be slipping. Clergy are grouping to protect and advance their own interests, sometimes despite (or even to spite) the episcopate. Local congregations are insisting on more say in the matter of placement. Directives to the clergy grow fewer, as do pastoral letters to their flocks, since as often as not they are honored only in the breach, if not ignored. Conventions, feeling the oats of a new-found democracy, tell the prelates how it is. Every priest his own bishop, the place has gone Presbyterian.

Sacramentally, too, the size of the mitre is shrinking. Ordinations become corporate events, not dissimilar, in their theatrics, to those of the Baptists. And where once confirmation, exalted (or so it

seemed) to the rank of a third dominical sacrament, found the Father in God at stage center, one now finds those disposed to this nice little touch dropping by of a Saturday noon to be done. Indeed, were the Green Book rubrics to prevail, we might find ourselves asking what it is bishops "do." For a couple of centuries, limp along without the pleasure of their company we did—William White making bold to suggest that we might, in a pinch, get by without any at all.

**I**F this somewhat hyperbolic sketch depicts the bishops' local plight at all correctly, collectively their situation seems more desperate still. Increasingly it has been recognized, these past ten years and more, that their house has been divided to a point approaching ineffectuality. Increasingly the church's leadership—some bishops, numerous distinguished priests and laymen—have fretted over this trend, with some of them now looking to the House of Deputies as their church's only hope this side of the Second Coming. That this poses a threat to the bicameral structure which crowns our polity goes without saying. What must be said is that in the election before them our bishops will go far in determining the future health of their house, and with it, therefore, the political and emotional balance of the church itself.

Which is to say in turn, it may be, that the new Presiding Bishop, whatever his name, is called above all to be *The Apostolic Person*, the bishops' bishop, providing such shape, style, and direction as will inform the whole episcopate, and with it the whole church as well. A man of God who above all is a godly man. A man in conversation with the Father, who sees, and can help others to see, that the divine justice and mercy are one and at hand, and can say what that means to these times.

And because, whatever convention does, or fails to do, with the touchy issues before it, this man will inherit a church in tension, if not one already torn, he must be tough. Tough enough to hold a team of edgy horses to the plow, and faithful enough not to turn back, knowing that the firm, persistent hand is the kind best suited to gentle them down. No Messiah, then, but simply such a man—the likes of whom, in fair number, may even now be recognized among us.

*The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.*



## ... Another View

By JOHN PAIRMAN BROWN

**W**HAT kind of leadership should the church have in the years immediately ahead? To answer that question we must understand two things: what a leader is like; and what kind of situation the leader will be operating in today.

Properly speaking we have only one leader: that person whom men once killed by hanging him on a tree, but whom "God exalted at his right hand as *Leader and Savior*, to give repentance to Israel and forgiveness of sins" (Acts 5:30-31). The word here translated "Leader" becomes "pioneer" in another passage: "For it was fitting that he, for whom and by whom all things exist (namely God), in bringing many sons to glory, should make the *Pioneer of their salvation* perfect through suffering" (Heb. 2:10). In both passages the leader goes through a course similar to that of his followers: from suffering to glory. In both passages his work is seen as salvation, he is the savior who delivers people from extreme dangers, contrary to the world's expectation.

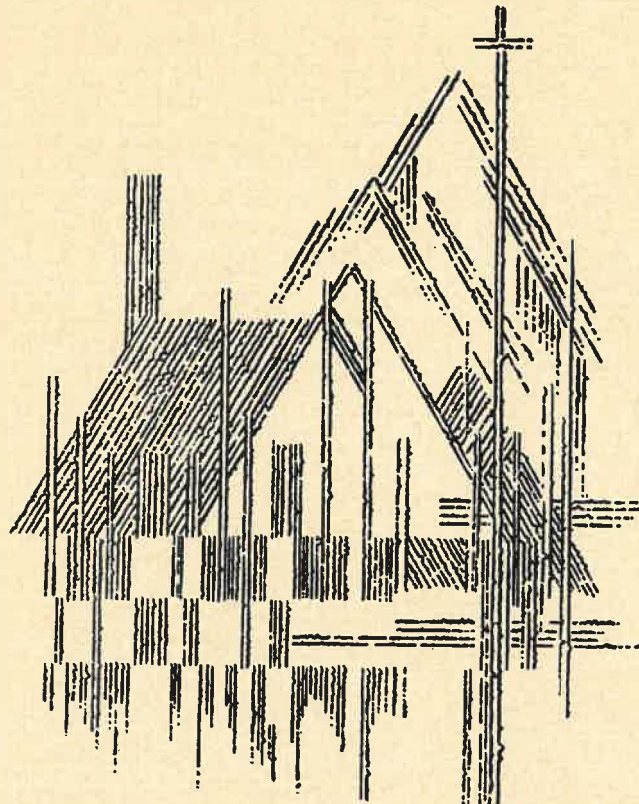
What are those dangers that folk must pass through? Mark's Gospel lays them out neatly: war, environmental collapse, social collapse. Nation will rise against nation; there will be earthquakes and famines; brother will deliver up brother to death; "but he who endures to the end will be *saved*" (Mk. 13: 8-13). The promised Savior King of Psalm 72, who "delivers" (or saves) the needy, overcomes all three dangers by bringing peace, environmental stability, and liberation. In his days peace will abound while the moon endures; grain will be abundant in the land; he redeems the poor from oppression and violence. The King came, although in unsuspected style, and the hymn of Zechariah celebrates the "knowledge of salvation" which he brings: he guides our feet into the way of peace; he restores the covenant of peace by which the earth yields her increase (Ezek. 34: 25-27); he delivers us from the hand of our enemies (Lk. 1:67-79).

"Salvation" is a word of that old language which sometimes we feel is slipping from us. The closest current translation I can find is *survival*. The threats to peace, environmental stability, social justice, seem deeper and closer at hand today than in any previous historical period. Salvation means *at least* survival of human life and reasonable social harmony on this planet. I believe it means more than that for individuals, and perhaps for the planet too; but it means at least that. The old book which reposes in our churches, sometimes almost unread, promises at least that survival when it speaks of salvation. How in fact does it envisage that things will survive, contrary to expectation? Through a special style of leadership, first and best illustrated in the long-expected King. And through that style alone: "There is no other name under heaven given among men by which we must be saved" (Acts 4:12).

What is that style? Paul calls it the "word of the cross," which is "folly to those who are perishing"—in warmaking,

smog, and privilege, let us say—"but to us who are being *saved* it is the power of God" (I Cor. 1:18). Peter calls it the example of the one who suffered for us, that we should follow in his steps, who did not revile in return, by whose wound we are *healed* (I Pet. 2:21-24). That Leader and Savior who illustrated it in his life and death, as the apostles point out, had previously defined it in his words: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also" (Lk. 6:27-29). The great social movements of our decades have given us a translation of that style, in the idiom of Gandhi, Martin Luther King, Cesar Chávez: it is the *nonviolence* which absorbs the blow aimed at the overseas enemy, the creation, the oppressed poor at home, and opens a way for the oppressor to repent.

**L**EADERSHIP in the church of Jesus, at least so far as the New Testament



"What kind of leadership do we need?"

*The Rev. John Pairman Brown, Ph.D., is Coordinator of the Ecumenical Peace Institute of Northern California. He makes his home in Berkeley.*



“What makes the church a unique institution, really a non-institution, is that at her best any formal offices of leadership are temporary, provisional, paradoxical.”

defines it, is nothing more and nothing less than making his style our own. He gives us the example of washing each other's feet (Jn. 13:14). The kings of the Gentiles exercise lordship over them; but among us “the leader becomes as one who serves” (Lk. 22:25-26). “For the Son of man also came not to be served but to serve” (Mk. 10:45).

He sends his disciples out barefoot and poor, in such simplicity as will not harm a sparrow or a lily, announcing that the Kingdom is at hand: that is, in their own persons they illustrate the Beatitude, “Blessed are you poor, for yours is the

kingdom of God.” They liberate from every form of oppression, healing the sick, raising the dead, cleansing lepers, casting out demons (Mt. 10:8). And wherever they go they identify and gather together the “children of peace” (Lk. 10:6). The mission of the church is to be a community which frees all men and women from their prison, restores the creation, and makes peace.

“But isn't that kind of leadership open to every individual in the church?” Indeed it is. Peter makes a point of emphasizing it: “But you are a chosen race, a royal priesthood, a holy nation, God's

own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light” (I Pet. 2:9).

What makes the church a unique institution, really a non-institution, is that at her best any formal offices of leadership are temporary, provisional paradoxical. It is true that by “leadership” in the church we usually mean those provisional offices. But properly speaking, the true leadership in the church is that exercised by the Spirit of Jesus, through whatever person or group it may be speaking at the moment. Unless we recognize it there, we are not likely to make a wise choice of persons for provisional leadership.

Still that is the task which this part of the church will shortly be taking up. And I am suggesting here, as clearly and urgently as I can, that we make concern for salvation, concern for survival, *the only criterion for leadership*. That concern implies two things.

First, that the person we select as leader should see with special clarity the threats to survival. It seems to me that those threats are written very plainly across the pages of our Bibles, and the pages of our newspapers, as war, technological pollution, and oppression. If somebody claims to see a greater threat, we should listen carefully to his analysis.

Second, that the person we select as leader should have a special commitment to work for survival. Again my analysis suggests the qualities which that commitment implies: nonviolence, simplicity, advocacy. In my reading of history and the Gospel, only a nonviolent campaign can end old wars and militarism without breeding new ones. Only simplicity of life can reduce our consumption of energy and things to a level low enough for the planet to bear. Only militant advocacy for justice to the oppressed can keep our society from tearing itself to pieces. And we will find those qualities where the Spirit has put them.

It is not perhaps absolutely necessary (for example) that a church should be presided over by a well-to-do white oldish man, if a political convention can be presided over by a less well-to-do young black woman. The Spirit moves where it decides to. The situation is critical enough, it strikes me, so that we should make it our first priority to try to see where the Spirit is moving, and drop everything else.

## ... A Third View

By JOHN ENGELCKE

THE vital issue before the Episcopal Church and her General Convention is the recovery of what the Chinese might call her “Mandate from Heaven.” That is, some renewal of the old certainty that the Episcopal Church does indeed play a part, even a special part, in God's plan. For many clergy and more laity evidence doubt that today's Episcopal Church is a vital, perhaps even a valid, sign of God's presence among men. There are Episcopal churches, but is there any longer an Episcopal Church?

—The Pike Affair has taught us that our bishops no longer need teach the Faith nor obey their consecration oaths;

—COCU bewilders the protestant convert, for he is now getting back what he specifically rejected to become an Episcopalian;

—Prayer Book revision has traded new

lamps for old, unfortunately like Aladdin's, at the loss of the power and the numinousness which for so many inhere in the uttered word of the old rite;

—With the ordination of women we are willing to sacrifice so much for so little: the tradition of both the Old and the New Israel for a modern fad, the Orthodox East and the Catholic West for a few Swedish and North American Protestants;

—In the matter of marriage, we have counted a year from an annulment. How does one count a year from a nullity, something which never was?

—We have organizations of “gay” clergy. Have we really anything valid to say any more on Christian love and sexuality?

—And so on.

We are in disarray. 815 is both the example and the proof. But what is to be done? As a beginning, something rather simple: a new leadership which knows and believes in the Episcopal Church—her past, her present, and her future—and does not believe her vocation is either to die or to be entombed in a COCU.

*The Rev. John Engelcke is a teacher of religion and the humanities at Chaminade College in Honolulu.*



# EDITORIALS

## More Issues Papers

ONCE again we present (on pages 8, 9, and 10) some statements of opinion by churchmen with strong convictions concerning issues that will come before the General Convention of the Episcopal Church this fall. The issue now before us is that of the leadership which the church needs for the years ahead. It will come to a head in the election of a new Presiding Bishop at Louisville—the House of Bishops electing, the House of Deputies concurring (if it does).

The writers of these three statements are all priests. Their papers have been chosen for presentation here not because of any agreements or disagreements among them but simply because they speak to the issue with vigor and clarity.

Two of the papers, those by Frs. Engelcke and Brown, were originally prepared for "The Yellow Book," which goes to all bishops and deputies to the GC; the third, by Fr. Brumbaum, was prepared solely for TLC. We offer no commentary on these essays. Read them and think for yourself.

## Orthodoxy and Women Priests

IT should come as no surprise to anybody at all familiar with Eastern Orthodox history, theology, and ethos, that if any Anglican church ordains women to priesthood it will gravely jeopardize its ecumenical relationship with the Orthodox. The recent statement by the Orthodox members of the American Orthodox-Anglican dialogue [TLC, July 22] should make it clear to the members of the General Convention that if they vote for the priesting of women they will be voting in effect against the prospect of a closer union with the Orthodox.

Should this church, or any other, be ruled by such a consideration as it seeks the mind and will of the Lord for its own obedience?

The Orthodox theologians themselves did not try to use their warning to Episcopalians as a coercive threat. Undoubtedly some will "hear" them in this way, and resent such an apparent act of intrusion and interference even from so friendly an outside quarter as the Orthodox. But a careful reading of the statement should convince one that although the Orthodox *warn* the Episcopal Church of the "decisively negative effect" upon the cause of union between the two bodies which a decision to ordain women to priesthood would have, they do not intend to *threaten*. This decision must be made for Episcopalians by Episcopalians only. That is understood, or needs to be, all around.

We hope that the General Convention will make its decision with that clear understanding, and also that its members will ponder carefully the reasoning of the Orthodox on the theology of priesthood and sexuality. They consider that the radical complementarity of the sexes, as seen in their respective functions and gifts, is such as to nullify the claims of the sexual equalitarianism which is a major plank in the rationale for the priesting of women.

The Orthodox do not, in this statement, consider the effect upon the concept of God as Father which the admission of women to the order of priesthood must inevitably have in the minds of believers. They may simply assume that this is an argument which "goes without saying"—as perhaps it does among the Orthodox. It doesn't, among Episcopalians, and it must be "said" if it is to "go."

We welcome the Orthodox statement, and hope it will be thoughtfully studied by Episcopalians as a statement of Christian belief relevant to the issue.

## Not He

And the poor grass shall plot and plan  
What it will do when it is man.

Emerson

But what is Man to do, alas,  
When he discovers he is Grass?  
What then his plan? And what his plot?  
Will he circumvent or not  
The fate that grants so brief a stay  
Ere he's cut down and drawn away  
To make (some tell) a bellyful  
For some celestial cow or bull;  
(Or others) straw for flames infernal,  
Unmitigated and eternal;  
Or merely (as the dull affirm)  
Plain daily diet for the worm?

What will he plot? What will he plan,  
This once so big, now little, man?

To try reform? Quit lying, thieving,  
Fornicating, and deceiving?  
Abandon all his false pretense  
Of godliness and innocence?

Quit juggling with taxpayers' gold?  
Quit selling out? Quit all the old  
Nastiness of politics,  
The cheap job-keeper's bag of tricks:  
Of coverup, of buying votes,  
Passing-the-buck, changing coats?

(Poor grass, that still would strive and pray  
To walk in man's estate some day!)

Quit any of these? Not he, alas,  
Who individually and *en masse*  
Shouts for peace and wages war—  
*What else*, he cries, *are armies for?*

Not he, indeed, the one to quit:  
*The other fellow started it!*

Harold Lewis Cook



# Book Reviews

**INTRODUCING THE BIBLE.** By William Barclay. Abingdon Press. Pp. 155. \$1.45.

William Barclay, of the University of Glasgow, confesses to having taught the Bible in parochial and university situations for 25 years. To judge by this book of his, he most probably is a very good teacher. He sees the period in which we live as particularly favorable for Bible study. Among other indications he points out a new desire to communicate theology not to the expert theologian, but to the ordinary person. This he does.

Barclay intuitively senses the questions of the neophyte and without condescension proceeds to answer them. Thus, he manages to explain where the word "Bible" comes from while at the same time explaining the sort of book the Bible is. He does this not simplistically but instead weaves all the complexities encountered into a workable whole. Then the reader is taken through a brief discussion of the history, content, and uncertainties of the Old Testament, the New Testament, and Apocrypha.

Following this, the second half of the book is devoted to ways of studying the Bible. Attitudes and certain realizations on the part of the reader are seen as necessary as mechanical techniques, and, of course, there is time spent in discovering what "inspired" means.

*Introducing the Bible* may help those who are forever proclaiming that they

know "very little" about the Bible. It should help lay teachers who constantly realize that they need to know more. It is a starting place, one which does not overwhelm the reader by sheer quantity of either language or material. Instead, one delightfully studies with a master teacher.

SUSAN M. CLARK  
*Christ Church, Whitefish Bay, Wis.*

**THE HOLY SLICE.** By Robert C. Harvey. The Canterbury Guild. Philadelphia. Pp. 78. \$1.95.

The story is fictitious, both as to "The Holy Slice," a new-made diocese taking part of New York and Connecticut, and the new diocesan, Bp. Roberts. But what Fr. Harvey says is true enough. I wish that every bishop would read it, all deputies to the upcoming General Convention, and priests and laymen alike, throughout the church.

Early in this mighty miniscule the big issues are spotlighted. "There's a big difference in viewpoint today between the laity and the clergy. . . . There's the question of function and purpose in the orders of the ministry. There's the question of what the church is supposed to be and what its mission is. Behind (them) all, I think is the question of authority."

"Issues are important, but most people are only vaguely aware of them. The thing that hurt was the way the radicals used their power to dominate the church. They

changed it into something most people don't want it to be. And what's more important, into something that *God* may not want to be." Before the new bishop was elected one delegate hit on a key point: "What I would like to see at this point is the election of a bishop who will concentrate on the one program that never fails, and who will try to bring his clergy to attend to it. That program is the Book of Common Prayer."

A deadlocked convention finally chose a man few, if any, had considered "bishop-material." This man soon got around to advocating the Book of Common Prayer as the program of the church.

"A priest had to be detached from the world in order to be creatively involved with it. His detachment was a spiritual and psychological, as well as a social need. The priest needed, in his time of detachment, to identify himself with the things of God, so that in the time of his involvement he could minister those things to a world that has no other way of getting them."

On the healing of the bishop's wife (cancer) he put the individual need in its proper relationship to the cosmic. "I myself have to accept the reality of the larger world. I have to accept that this world is a mere shadow of things to come. My wife has been healed where nothing but the Power of God could make her be healed, and I know that every miracle of the Bible can be repeated in you and me."

Yes, the bishop was Spirit-filled and shed abroad the love of God wherever he went. But it was a love tempered with discipline and authority. High on his list of priorities was the use of the Prayer Book as a "way of life." Change must begin in you and me. We have only one set of "marching orders," and it comes from Christ himself: "Feed my sheep." And to "feed the sheep" we must be fed.

(The Rev.) F. R. ISACKSEN, D.D.  
*St. Luke and the Epiphany, Philadelphia*

**WARD 402.** By Ronald J. Glasser. George Braziller, Inc. Pp. 232. \$6.95.

Ronald Glasser will be familiar to many through his now well-known first book—*365 Days*. It is likely that many more will come to know him through *Ward 402*. This is a narrative account of an intern's experiences in the pediatric ward of a large hospital. We are assured in the foreword that everything recorded here did indeed happen, though the events did not all occur in the same sequence, in the same location, or involve the same persons.

The story centers around the intern's emotional, as well as professional involvement in the life of an eleven-year-old child afflicted with a terminal illness. It is in the developing relationship with this child that the narrative itself acquires its strength. The story is related in a dramatic and moving fashion and, with a few exceptions, with rather precise pro-





fessional accuracy. It is in his association with this dying child that the doctor begins to sense the human needs usually overshadowed by laboratory results, X-rays, and drug therapy. He begins to see the patient as a person who experiences grief and heartache, fear, distrust, and even anger, as well as physical pain and reactions to drugs.

Probably the most poignant account here is found in the doctor's abrupt encounter with the subject of death—a brief but powerful encounter initiated by the dying child. His own sense of profound inadequacy is fully revealed in this confrontation. He is reminded that nowhere in the long course of his professional preparation for caring for sick and dying patients had death and dying ever been dealt with. Physician-readers will grasp quickly what he means. It is in fact a reflection of our whole society's unwillingness to discuss death and dying (until very recently, at least).

*Ward 402* will be absorbing reading for anyone. While it is a dramatic and emotion-charged account, there is much to ponder after the book is closed.

ROGER D. WHITE, M.D.  
St. Luke's, Rochester, Minn.

◆  
**CLEOPATRA.** By Michael Grant. Simon & Schuster. Pp. xvi, 301. \$10.

History has provided few opportunities for the real Cleopatra to stand up. It began in her own lifetime when she was caricatured and vilified by senatorial Romans who feared and hated her and by Octavian's propaganda barrage. The usual stereotype comes mostly from Plutarch as wonderfully transformed in the Renaissance and thenceforward. The Cleopatra of Shakespeare and Shaw is the "historic" Cleopatra.

Not, however, the historical one. That one was a Greek queen (The Queen, in her own age), the last of the Ptolemaic monarchs and hence the heiress of Alexander the Great (with whom alone she had the distinction of becoming a legend in her lifetime), a gifted intellect, a skilled administrator. She was the architect and proponent of that policy (shared with Antony) of a dual administration of the Greco-Roman world that had to wait until three centuries after her death. Octavian made his Latin-dominated one world work, and it survived him; but the cultural realities were against it.

Cleopatra, like her father, adopted a pro-Roman policy that was for her as for him a tragic realism. Her story is that of the Roman civil wars, fatefully entwined with that of Pompey, Caesar, Antony, and Octavian. This biography represents historical scholarship of the first order, but it is also a story of power politics and of power religion so enthralling that this reviewer lived it through twice and means to again.

The text is in four parts (pp. 1-238) and is followed by two bibliographies, thirty

pages of notes, a table of dates, and a genealogical table as well as an index. The reader unfamiliar with classical literature may want to look fairly soon at Bibliography A, a prose description and evaluation of the ancient sources. The plates are photographs of coins and of iconic representations.

Michael Grant is an eminent classical historian. In addition to *Cleopatra*, he has written more than a dozen studies including biographies of Julius Caesar, Nero, and Herod the Great.

(The Rev.) HOLT GRAHAM, Th.D.  
Priest of the Diocese of Olympia

◆  
**TOOLS FOR CONVIVIALITY.** By Ivan Illich. Harper & Row. Pp. xxv, 111. \$5.95.

*Tools for Conviviality* is the latest volume of the World Perspective series planned and edited by Ruth Nanda Anshen. The series includes works by writers as diverse as Jacques Maritain, Erich Fromm, and Jonas Salk, but each study is dedicated to an effort to develop "a new consciousness which . . . can eventually lift the human race above and beyond the fear, ignorance, and isolation which beset it today."

Ivan Illich proposes nothing less than an overall revision of society, one in which there will be greater individual autonomy and creative interaction, in which the goals and objects produced by man will be tools limited by their usefulness in enlarging human life. As Illich points out, many aspects of contemporary political, social, economic, and educational organization have been so beset by bureaucracy that their structure has become an end in itself. Instead of being tools for humanitarian ends, these organizations have become devouring monsters which serve their own purposes of constant enlargement and expansion.

Illich proposes a restrained, limited society, in which activities and enterprises will have to accord with defined limits. "Only within limits can machines take the place of slaves: beyond those limits they lead to a new kind of serfdom." The same applies to education, social institutions, and political organization.

Illich proposes mature alternatives to the alienation of many aspects of modern life. The actual implementation of proposals, however, is a far vaster task than their suggestion.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.  
St. Stephen's, Phoenix, Ariz.

◆  
**THE SECRET GOSPEL: The Discovery and Interpretation of the Secret Gospel According to Mark.** By Morton Smith. Harper & Row. Pp. ix, 148. \$5.95.

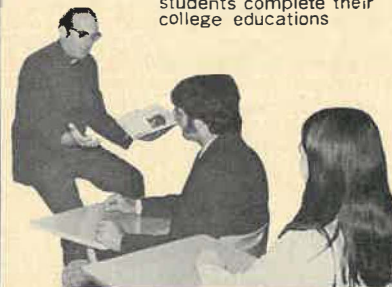
In 1958, Morton Smith, who is professor of ancient history at Columbia University, discovered in the library of the monastery of Mar Saba, near Jerusalem, a copy of a purported letter of the second-century Clement of Alexandria. The letter quotes a passage—about a page

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**THE LIVING CHURCH**

in length as Smith gives it—from an alleged "secret gospel by St. Mark"—a work of which next to nothing is heard elsewhere.

The passage from secret St. Mark, according to Clement's testimony, fits as two sections into canonical Mark between 10:34 and 35 and between 10:46a and b. (In this last verse even a cursory reading of the KJV suggests something is missing.) In content the material quoted by Clement consists mainly of a Markan parallel to the raising of Lazarus (cf. John 11:1-44), in which, however, an unnamed "youth" is raised by Jesus from the dead and six days later, by night, taught by him "the mystery of the kingdom of God" (i.e., according to Smith, is baptized).

In *The Secret Gospel*, Smith tells how he happened upon the find and how, by meticulous stylistic analysis, he satisfied himself and several other specialists (including the Anglican Cyril Richardson of Union Theological Seminary, New York) that the letter is probably, if not certainly, by Clement. He discusses the relation of secret Mark to canonical Mark and John and, at considerable length, the light that all of this throws, as he believes, upon a host of New Testament problems and passages.

From the evidence, Smith deduces: (1) that, side by side with canonical Mark, there existed a longer version—now lost, save for this newly discovered fragment—designed for an inner circle of readers; (2) that Jesus himself (despite John 4:2) baptized; (3) that he did so, moreover, in secret; (4) that he practiced "magic."

Much of this will come as a jolt to many. Smith, however, has done his spadework with scrupulous thoroughness and controlled objectivity. Yet he wears his erudition lightly and writes in a definitely engaging manner. It will be interesting to see his edition, with commentary, etc., of the Greek text, a sort of (for those without Greek) "Secret Smith on Secret Mark," and to note the development of a new *genre* of studies, to be provided, no doubt, with its own Dewey and LC classification numbers, that will almost certainly cluster around this remarkable discovery.

(The Rev.) FRANCIS C. LIGHTBOURN  
Librarian, University Club of Chicago

## THE LIFE AND DEATH OF ADOLPH HITLER.

By Robert Payne. Praeger Publishers. Pp. 623. \$12.95.

Alexander Pope wrote of a certain person that "hell contains no fouler fiend." He never knew Adolph Hitler. Since Hitler's suicide occurred in 1945, many people either have forgotten him or never knew of him. This ought not to be. People ought always to be aware of the danger to civilization of such people. "Because he lived, 40 million people died" is probably an understatement by Robert Payne. *The Life and Death of Adolph Hitler* gives

a full report on this horrible man whose use of power was close to the ultimate in evil. The author claims "... no one except a psychopath wants supreme power. To enjoy power is to be damned; to enjoy arbitrary power is to be damned beyond any hope of ultimate salvation." Hitler's life, as told by Payne, is an example of power thoroughly enjoyed and completely cruel.

Hitler was born in Austria in 1889, baptized and confirmed, attended a Roman Catholic school from which he was expelled. His formal education ceased when he was 16. He was, however, a prodigious reader in the fields which interested him—war, architecture, opera, history. Unfortunately, he read and believed the weird philosophy of Hanns Hoerbiger. Hoerbiger wrote about the once fabulous civilization of Nordic man, which had been destroyed by the ice age. He claimed, and later so did Hitler, that the future belonged to the Nordic race. Hitler's hatred of all non-members of the "Master Race" resulted, for example, in his edict stating no Jew could be a German citizen.

How did an obscure corporal in World War I become a leader who won more victories than Alexander, Napoleon, and Timurlane combined? Hitler did so partly by propaganda and lies. But, "ultimately the responsibility for the rise of Hitler lies with the German people, who allowed themselves to be seduced by him and came to enjoy the experience." Wealthy industrialists, owners of department stores, rich shopkeepers, and the nobility gave him the money he needed.

His concept of a total, annihilating war was new. Civilians were massacred and the wanton destruction of property was encouraged. When epidemics reached the prison camps, flamethrowers were used to burn the living and the dead. Six million Jews were killed by horrible methods. These included putting them in freight cars coated with quicklime which produced excruciating burns but had the virtue, in Hitler's eyes, of not killing them for four days. The entire population of two villages were methodically killed. Even his own people were not spared. At the end of the war, for example, thousands of people had taken refuge in the Berlin subways. To keep these tunnels from the approaching Russians, the tunnels were flooded with the people still in them.

This book is not recommended for reading just before going to sleep—especially the last chapter where it is stated there are many small Hitlers all around.

Inevitably the reader will think of the claims of some people that the presidents of the United States now have too much power. Certainly this book is a warning against giving any human being unrestricted power.

(The Very Rev.) L. S. OLSEN, D.D.  
Grace Cathedral, Topeka, Kan.

The Living Church





## GO TO CHURCH THIS SUMMER!

### 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; C 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.

**GOOD SHEPHERD** 639 Edgewater Dr. (U.S. 19-A)  
The Very Rev. Terrell T. Kirk, r  
Sun 7:30, 9, 11; Wed 10

### WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily.  
C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish  
Serving the Palm Beaches.

### 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

### CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r 445-1710  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

### FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Jeffrey  
T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

### 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

### HARRODSBURG, KY.

**ST. PHILIPS'** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser

### 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

### FITCHBURG, MASS.

**CHRIST CHURCH** Main St. at Monument Park  
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30  
Camp Monomonac (Rindge, N.H.) Sun 12 noon

### DIOCESE OF WESTERN MICHIGAN

The Traverse Deanery  
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  
Leelenau County, St. Christopher's  
Leland, St. Peter's, 9  
Northport, St. Christopher's, 11  
Manistee, Holy Trinity, 8 & 10  
Onkama, 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.  
The Rev. H. T. Cook, r (1 blk. W. of I-75)  
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45  
& 10

### 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

### BRANSON, MO. (Lakes Table Rock, Taneycomo

**SHEPHERD OF THE HILLS** & Bull Shoals)  
Walnut & Highland (1 blk. N. of Hwy. 76)  
Sun Services 8 & 10; Daily MP 7:30, EP 5

### 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

### SPRINGFIELD, MO.

**ST. JOHN'S** N. Benton & E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J.  
Harris, the Rev. Ralph C. Young, the Rev. H. Ben  
McCoy  
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7;  
Thurs 10 & 7

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8:30; Wed HC & Healing 9

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

**ST. CHRISTOPHER'S**  
The Rev. Clark A. Tea, p-in-c  
Mass Sun 9; Wed & HD 6 & as announced

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 9; 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. V. James Jeffery, r  
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
other as anno

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Franck, 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 & Avolyn Aves.  
The Rev. Ronald 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

(Continued on next page)

### LITTLE ROCK, ARK.

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

### DOWNEY, CALIF.

**ST. MARK'S** 10354 Downey Ave.  
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c  
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

### 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. Frederick 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 (ex summer, 8 & 10); Tues  
6:30; Wed thru Fri 9; Sat 10; C Sat 11

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &  
Sat 9; HD 6:15; HS Fri 9:30; C by appt

### WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11; Wed 8:30; Thurs 10

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off I-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
Gilbert E. Dahlberg, r  
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

### ST. MARY'S

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

### ST. RICHARD'S

S. Gaylord & Iliff  
Evans Chapel  
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

### DANBURY, CONN.

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

**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.



# GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

## 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, Family Eu 10 (Sung), 11 Liturgy &  
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP  
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12  
& 2 Wkdys, Sun 12:30

**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.

**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

**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

**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 (15), 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

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

## 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. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

**ST. STEPHEN'S** 19 S. 10th Street  
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S &  
4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 &  
5:30; Fri HC 12:30. Tel. (215) 922-3807

## VALLEY Forge, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## 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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10  
(2S & 4S); EP 6. Thurs HC 1; HD as anno

## ALICE, TEX.

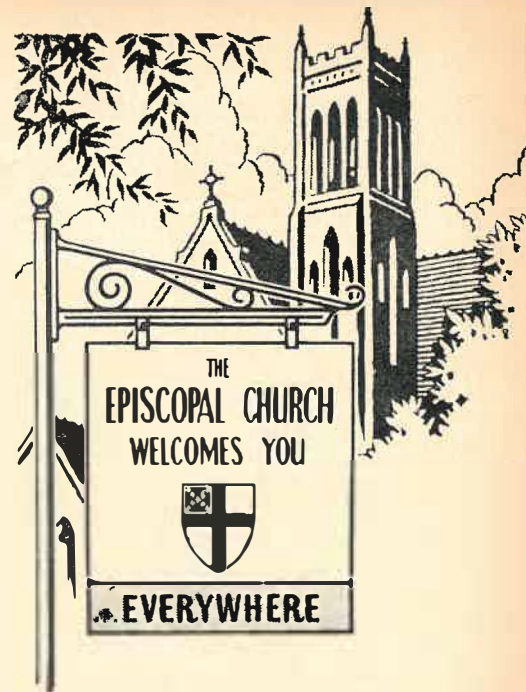
**ADVENT** 2nd and Wright  
The Rev. Walter A. Gerth, r  
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;  
HD 10

## 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



CHURCH OF THE HOLY CROSS  
WARRENSBURG, N.Y.



## 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

## VICTORIA, TEX.

**TRINITY** 1501 N. Glass St.  
The Rev. Wm. F. Barrett, r  
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S);  
Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10  
HC & LOH

## 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, r  
Sun H Eu 11 June thru August

## SOUTH MILWAUKEE, WIS.

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

August 19, 1973