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# The Living Church

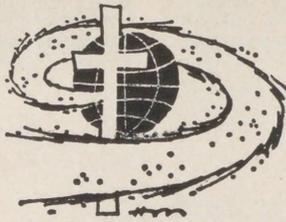


**A BISHOP REFLECTS**  
*Wallace E. Conkling*

**EDITORIALS**  
*and Comment*

**ST. CLEMENT'S, NYC**  
*Eugene Monick*

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— With the Editor —

MY thanks, and, *bone lector*, yours too I hope, to Fr. W. F. J. for calling my attention to something interesting that I had missed in the July issue of *Theology Today*. An editorialist, commenting on a strong trend among contemporary Christians away from the social activism of recent years, comments: "But, it will be asked, isn't all such mystical, private contemplative solitude essentially *a-moral, non-ethical, and socially unaware?*" To this question the editorialist replies with some words of Aldous Huxley written 20 years ago. Said Huxley: "Half at least of all morality is negative and consists of keeping out of mischief. . . . The sum of evil, Pascal remarked, would be much diminished if men could only learn to sit quietly in their rooms. . . . Contemplatives are not likely to become gamblers, or procurers, or drunkards; they do not as a rule preach intolerance, or make war; do not find it necessary to rob, swindle, or grind the faces of the poor."

Maybe it's putting it too strongly to say that this negative morality of keeping out of mischief is "half at least of all morality." The author of the first psalm may have thought so; the author of the Sermon on the Mount certainly did not. The ability to keep out of mischief is a valuable virtue, but the greatest of virtues is love; and love, as Jeremy Taylor said, is as communicative as fire and as active. With that proviso duly noted, one may see the truth and necessity of Huxley's principle. Whether keeping out of mischief is 50 percent or only 10 percent of good morality, it is an indispensable part of it. Huxley had in mind only the mischief of positive evil doing: swindling, making war, etc. To this should be added the more subtle and often more destructive mischief done by those who play God to their fellow men by undertaking to reform them. If we want to be genuinely good people we must keep out of that mischief, too. As long as we're trying to persuade others to want to be made over by the Lord, in the Lord's image, we are loving them. As long as we are trying to pressure them to be "reformed" into *our* image we are working mischief and we need a good stiff shot of that virtue which we should have if, as Pascal put it, we learned to sit quietly in our own rooms.

Two prominent religious leaders, the Rev. W. Kenneth Cary, president of the National Council of Churches, and Dr. David Hyatt, president of the National

Conferences of Christians and Jews, have publicly protested the racial slur by John J. Wilson, attorney representing Messrs. Ehrlichman and Haldeman in the Watergate hearings, against Senator Daniel Inouye of Hawaii (story in this week's news section). As all the world knows, Mr. Wilson blew his stack and referred to the Senator as "that little Jap." It was inexcusable and we endorse Mr. Cary's suggestion that the American Bar Association evaluate Mr. Wilson's "fitness as an attorney." He only compounded bigotry with stupidity when he explained that he would not object to being called "a little American."

But the protest of Mr. Cary and Dr. Hyatt would have been more just, and seemed less partisan, if they had also taken Senator Inouye to task for having remarked to a committee colleague "What a liar!" after hearing Ehrlichman's testimony. Branding a witness a liar before all of the case is heard is neither judicial nor just. To have a private opinion about the credibility of a witness, after hearing him for a while, is one thing, and unavoidable; but the members of the Ervin committee are sitting in a quasi-judicial capacity. Among them a private opinion ought to be kept strictly private until all the evidence is in and all the testimony completed.

Mr. Wilson's gaffe was much the more flagrant of the two, and Mr. Inouye showed wisdom and magnanimity in his response to it. But we wish he hadn't committed his own. It deserves some protest. So—we protest.

This week's guest editorialist, whose "Watergate Parable" appears on page 11, is the Rev. Charles Edward Berger, D.Theol., rector of All Saints' Church, Chevy Chase Circle, Washington, D.C.

We publish this week an article on St. Clement's Church in New York City, written by its vicar. Because we, along with many other Episcopalians, have been sharply critical of some of the "goings on" at St. Clement's, as reported in the press, it seems both just and sensible that we should listen to a spokesman for that very unique, innovative, and controversial parish. Fr. Monick totally believes in what he and his parishioners are doing. Please hear him out.

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# The Living Church

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September

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13. Cyprian, B.M.
14. Holy Cross Day
16. Pentecost XIV

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

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# Letters to the Editor

## SLCVIPs & COCU

Bother! He beat me to it. Fr. Meyers writes: "Or is the reason (for the Green Book) to pave the way for union with COCU?" [TLC, July 15]. I have a letter in my file from an S.L.C. V.I.P. which indicates just that. Let's hear a denial from some other S.L.C.V.I.P.

(The Rev.) GEORGE E. GOODERHAM  
San Jose, Calif.

## Lectionary Guide

In response to *Around and About* [TLC, July 15] I enclose a copy of *A Guide to the Proposed Eucharistic Lectionary for Worshipers and Leaders of Worship*. This begins to answer the need that you have so accurately identified for a "book containing brief explanatory notes on the appointed lessons." Possibly you could call this type of publication to the attention of your readers as the Church Army feels that this answers the type of situation that you speak to.

I agree ever so much that there is a need for trained people to read the lessons and this book could provide them with the synopsis of the lessons at least for the Eucharist. I trust that this begins to answer your call and know that our Publications Department will be happy to answer any questions or fill any orders that people might have. A new guide will be available in October or November for the coming year, and all of our publications can be ordered through our national office.

(Capt.) TOM TULL, C.A.

New York City

This guide does begin to answer the need.  
Ed.

## Godspell

It is not like TLC to go off half-cocked about something you haven't seen, and yet you did so in the recent commentary on *Godspell* [TLC, July 22], for several hundred words.

First of all, you may not have realized that *Godspell* was in the first place a master's degree effort that came out of an encounter in a Pennsylvania church where the author was taken away from a service of the Holy Communion and frisked, because, as a friend explained to us, he was sloppily dressed and "looked suspicious" to the church ushers. After that experience—and the man was found free of anything—he is reputed to have told himself it was sad that generations today often seem unable to communicate the Gospel to one another. *Godspell*, which you denounce and have not seen, was the result.

I have seen *Godspell* at least three times in English and once in France in French. I believe the show ran, at least briefly, in Germany in German. It has run successfully in Australia and London, and with at least three companies, simultaneously, in this country. Some companies seem to ham it up more than others, I'm told. The film has some added dimensions that make it more effective

in some ways but, by and large, as I see it, less effective than it has been in a smaller, more intimate off-Broadway stage treatment.

It certainly goes against the grain that the composer has claimed "words" as well as music for "We plough the fields" and "Day by Day," but no publisher has persuaded him to change these errors. These mistakes may confuse the hymnologists of tomorrow long after the still alive and well *Godspell* productions bite the dust.

There is much that is lacking in *Godspell* for the churchman (who will certainly feel the work incomplete without the Resurrection!), but it is quite a work just the same. I heard the Archbishop of Canterbury quoted as saying that Christianity comes through in spite of the show in *Jesus Christ Superstar*, and indeed comes through in *Godspell* because of it. And I can speak from the heart in saying that I consider it a deeply moving work you would do well to see before you summarily condemn. Such commentary was as much unlike you as it was unworthy of you!

LEE H. BRISTOL, JR.  
Lay Reader of  
The Diocese of New Jersey

Need it surprise us that a composer who claims he wrote hymns he didn't write should take liberties with Christ himself? Ed.

## TLC, July 29

A note of appreciation for a most excellent July 29 issue.

Particularly, as a fellow psychiatric social worker-priest, for Fr. Fulkerson's telling article on the "drug" alcohol (*What About the Unhappy Hour?*), though I am sure you will get negative feedback from those who cannot follow the logic of his argument on the subtle effects of even "a couple of drinks."

To Fr. Shackles (*Blessed Are Some Rich*) for a penetrating analysis of the psychological frustrations of the interactions between the rich and the not-so-rich, especially when these occur among Christians in the daily life of the church.

And not least, for your restrained editorial on the feedback to the open letter to Dr. Peale on Watergate and the sound theological and pastoral reply in "A&A" to Dear Abby and her correspondents on the administration of the church's marriage canons.

In an era when it is the essential thing to "get it all together," I felt this issue indeed did so admirably. Many thanks.

(The Rev.) ROBERT L. SEEKINS, JR.  
Middletown, N.Y.

## The Marriage Canon

The General Convention in September will be presented with several proposals to open wide the door to the remarriage of divorced persons without any requirement for a bishop's judgment based upon nullity.

If these proposals are adopted by the General Convention as a new canon (or canons), it will mean that the General Convention will have enacted a canon completely inconsistent with the Constitution of the Episcopal Church in the USA, and also with the

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*"Be thou faithful unto death and I will give thee a crown of life."* Rev. ii-10

King Charles I could have saved his life by conceding to Cromwell's demands. If he had done this, we would not have our Anglican Communion today. He gave his life in order to be true to his religious principles.

Twelve years after his martyrdom, King Charles was canonized by the Church and his death on January 30 commemorated in the Kalendar of Saints. Later, in a revision of the Prayer Book, without proper authorization, this day was removed. St. Charles Day *must* be restored to the Kalendar and we pray this action will take place during the next General Convention.

From the scaffold, St. Charles said, "I have a good Cause, and I have a gracious God; I will say no more. I go from a corruptible to an incorruptible Crown; where no disturbance can be, no disturbance in the world. **REMEMBER!**"

**Mrs. Eleanor E. Langlois**  
110 Devonshire Court  
Rochester, New York 14619  
— Secretary, SKCM-USA

doctrine and discipline of the other national churches of the Anglican Communion.

The marriage service in the Book of Common Prayer is a part of the supreme law of this church (Article X of the Constitution.) Therefore, the General Convention does not possess the legislative authority to adopt a canon utterly inconsistent with this part of the Constitution; certainly not until this marriage service has been changed to conform to the foregoing proposals. Some may think that this is a legalistic position. If so, then may I ask this question? What authority has the General Convention to repudiate this fundamental dogma of all of the historic catholic churches of the West, including the Anglican Communion? The teaching of the BCP on marriage is a part of "the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God . . ." (BCP, p. 542).

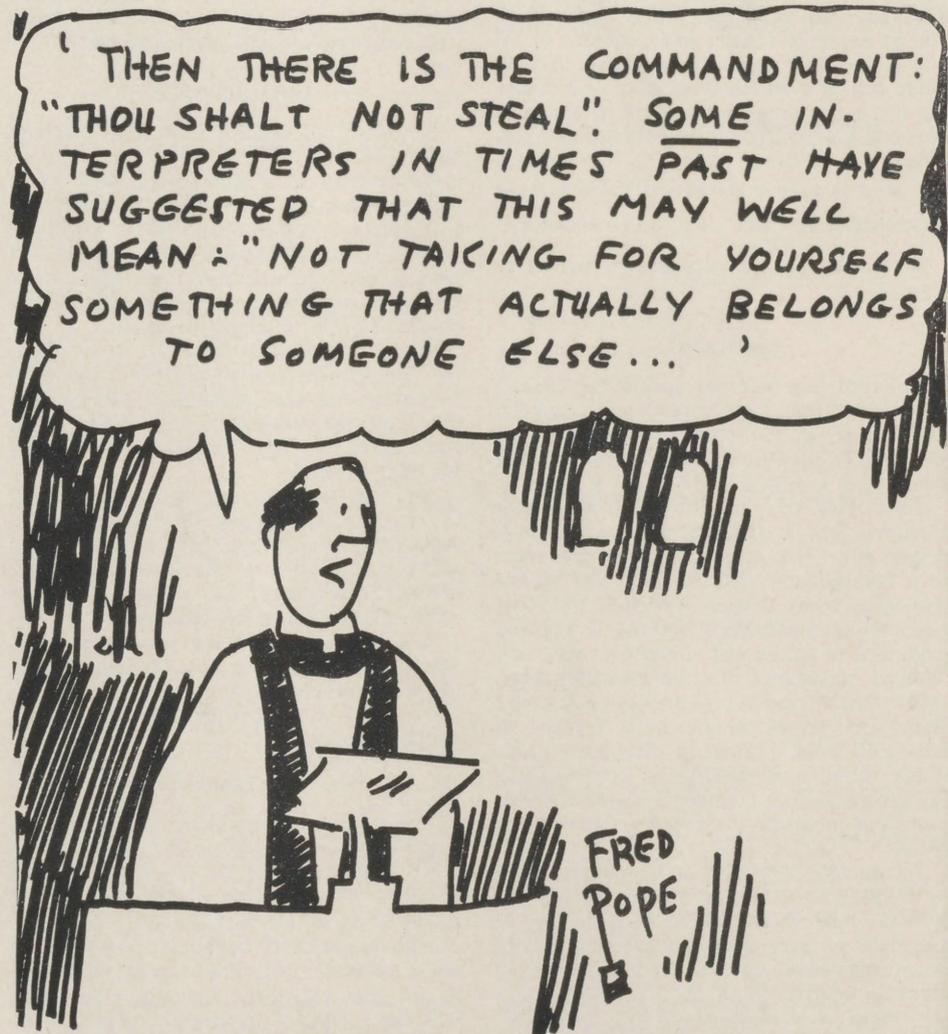
I believe that those who have remarried after divorce should be kept under the pastoral care of the church, but we cannot rightly speak of faithful pastoral care unless it is in harmony with the mind of Christ. As president of the marital court of my diocese for the past 12 years, I am keenly aware of this responsibility. My personal recommendations to the bishop for a decree of nullity have been made on the existence of impediments *ab initio*. Our court has had numerous very close cases and I have be-

lieved in regard to a number of these that the applicant, as a matter of compassionate pastoral care, should be given the benefit of the doubt.

If, however, the General Convention by the enactment of a mere canon clearly provides for the remarriage of divorced persons by this church after prior valid marriages, the historic witness of the Episcopal Church will be swept away. This is the crux of the problem. In my book, *The Historic Principle of the Indissolubility of Marriage*, I cite plenty of reliable authorities to support this position.

The late Most Rev. and Rt. Hon. Geoffrey F. Fischer, Archbishop of Canterbury, in his little book, *The Problems of Marriage and Divorce*, revealed his firm grasp upon the need of pastoral care for divorced persons and at the same time the necessity of absolute loyalty to our Lord's principle of marriage. He wrote:

"Our Lord left his church no power to alter the true principle of marriage, for it is not an 'ideal' but a fact of God's will and ordinance. And it is the duty of the church to uphold that at all costs. . . . The church cannot corporately marry below Christ's standard. It stands before the world to proclaim that this is what Christ means marriage to be and what he says it is. . . . It is, of course, the church's bounden duty to give all the spiritual help it can to people who get involved in matrimonial troubles. . . . But the two points here mentioned go



together. Only if the church is bearing uncompromising its witness to the truth of marriage by refusing to marry divorced persons, can it without damage and without causing confusion, use discretion in its pastoral work, whereby it seeks to build up those who can never again bear a full witness to Christ's conception of marriage into a lowly, penitent, and really blessed life in the grace of God and the strength of the sacraments of the church."

(The Rev.) EDWARD B. GUERRY  
Rector of St. John's Church  
John's Island, S.C.

### 1549 All Over Again?

Apparently, from what I read, Archbishop Cranmer justified the first Book of Common Prayer on the basis of the "great diversity in saying and singing" resulting from the Latin uses of Salisbury, Hereford, Bangor, York, and Lincoln. Reading further, I have learned that the plea for uniformity was actually a ruse to cloak the machination which resulted in a completely protestant second Prayer Book only three years later. Regardless of Cranmer's trickery, the plea for uniformity has been the official justification for the Book of Common Prayer—and consequently the Anglican Communion—ever since 1549.

Now it appears that the reformers in PECUSA are determined to revert to "Uses"—conservative, reformed, radical—all within one more revision of the Prayer Book. It is easy to see that the conservative use is but another "First Prayer Book," the remaining uses obviously aimed at COCU and pan-protestantism. To facilitate matters, a contrived movement to inaugurate pagan priestesses is in high gear. Is it not about time that a latter-day Martin Luther arose from the ranks of our apostate divines to save us? Let the battle cry be to avenge Fisher, More, Wesley, and Newman!

EDWIN D. JOHNSON

Washington, D.C.

### "Fun and Games"

I heartily agree with Portia Martin [TLC, July 29] in both her statements: (1) that fun and games are not worship; and (2) that all true, reverent worship is joyful. And I was shocked by a letter in the same issue from a priest who reported himself "bored" by our Book of Common Prayer.

Recently I returned from two-and-a-half months abroad, where I sampled a variety of church service. I spent Orthodox Holy Week in a small town on the island of Crete, where the solemnity and awe of Thursday and Friday were followed, after midnight Sunday morning and not inside the church, but on the public square outside, by the fun and games of children's firecrackers and egg-cracking and triumphal music by the town band.

Two weeks later, at the American Episcopal church in a city which has an American colony, I ran into a Green-Book service which appeared to bore the priest, who showed more zeal in urging support of a local presentation of *Jesus Christ Superstar*—which I did not attend, having observed a blasphemous rendering in the USA where the Last Supper was portrayed as a drunken stupor.

Later, in England, I found the Book of Common Prayer in use. What a relief! And traditional canticles were sung reverently. I have been told that there are also "modernized" services in English churches but I did

not happen on any. At those I shared the Bible readings were in recent translation, by scholars who know how to write the English language to please the ear as well as the intelligence.

While I am thinking of the present practice of having lay people read the Epistle (one child, one woman, someone from a minority group) I would like to remark that in churches and airports and bus stations men's voices carry the message more clearly than do women's. And if we are being asked to guess what some teenager is struggling to read, why should a rector suppose that it edifies either that youth or the patient sheep in the pews?

I pray that PECUSA is not sliding down hill. Dare I hope that the "power-structures" will be restrained in their infatuation with change?

JEAN S. DAVIS

Aurora, N.Y.

### Blessed Are Some Rich

To go with *Blessed Are Some Rich* [TLC, July 29], here is a passage of scripture:

"And Naomi has a kinsman of wealth" (Ruth 2:1). It is pleasant to note what he said to his employees: "The Lord be with you," and their reply: "The Lord bless thee."

M. B. ABRAHAMS

Trumansburg, N.Y.

### Letters of Transfer

You probably have had this request many times before but I think it is always timely. If you can repeat it once in a while it would be very helpful.

Parish clergy and parish secretaries who request letters of transfers for parishioners would help a great deal if they would just mention a date or two in the asking. Our parish records go back for over 150 years. If someone requests a letter of transfer for "John Smith, who attended your church when he lived in your city," we spend a lot of time wading through parish registers. Of course we don't have to go back to the beginning of the parish, but a trek through four or five registers for the records of 50 or 60 years can be a needless waste of time.

Some of my colleagues take a strict interpretation of the canon and take it to mean that only the communicant should do the writing or asking. I am not too concerned with that, but I do wish each request could be merciful and charitable enough to give some definitive times and names.

(The Rev.) FREDERICK W. DORST

Rector of Christ Church

Binghamton, N.Y.

### Green Book and Sex

It is difficult to understand why so many people think the Green Book is being forced upon us. Writings to the effect that it is smack of intellectual dishonesty, to serve one's own ends.

During my recent vacation I attended services in another diocese and was reminded again that the clergy have been revising the Prayer Book for years, making additions or deletions to suit what seem to be their own whims. Apparently the Prayer Book needs revision. Why can't it be done in the manner set down by canons, which is what the Green Book is all about?

Much of the anti-Green Book writing has

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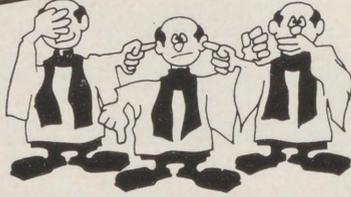
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a disturbingly familiar ring to it. I finally realized what it is: It sounds like the anti-pornography writing we see so often, which reveals that the writer has serious hangups about sex.

All this makes one wonder if our worship is misplaced. I have always understood that we are to worship God, not a book.

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

### MP & HC

Perhaps someone could investigate a significant point about parishes which continue to have Morning Prayer as the chief Sunday worship at least half the Sundays.

My baptism was in a protestant group which stressed weekly communion by the entire congregation. My habit on vacations is to seek out a service of Holy Communion. Yet my entire ministry has been spent in Morning Prayer-type parishes. Examination of the attendance records in those parishes, over periods of years, has always shown a decline in attendance on the first Sunday of the month when Holy Communion is celebrated.

When this came to my attention about 15 years ago, I not only began preaching more about Holy Communion, but I tried to note who was missing on the first Sundays. The problem immediately became obvious: the non-Episcopal spouse stayed home, and sometimes it was the couple.

This sensitized me to such people when they did show up in a confirmation class. It was not unusual to be told that non-Episcopal spouses had attended Morning Prayer for years (as many as 20!) before they could abide a communion service, and it might be several more years before they wanted to be a part of it and chose to be confirmed.

When family services were beginning to proliferate 15 to 20 years ago, many clergy seized the opportunity to shift a parish tradition away from Morning Prayer toward Holy Communion. Is part (certainly not all) of our decline in adult confirmations because we have cut off this source?

Since the old parochial reports carried the numbers of Holy Communion and Morning and Evening Prayer services, a computer program could quickly do a correlation between confirmations (regarded as a percentage of communicant members) in Morning Prayer parishes vs. Holy Communion parishes. This would be a more valid way of determining the missionary value of Morning Prayer than the present one which usually reflects the prejudice of the individual.

(The Rev.) JOHN W. ELLISON, Th.D.  
Rector of St. Paul's Church  
Bakersfield, Calif.

### From a Non-Watergaper

Not being a "Watergaper," I gave up my enchantment with those conducting the Inquisition because it has turned into a side-show of partisan politics for coming elections. Some have put themselves on a

par with the average witness by taking pictures and indulging in other undignified conduct.

While I abhor the confessed actions of many witnesses, I regret the absence of any credit for positive accomplishment by the President, and still, credence given the thieving reporters and Pentagon participants. Maybe some of these doctors of law have taken the Hypocratic Oath in error.

Loss of trust indeed! Our self-respect and that for others can quickly be restored by less arrogance and more forgiveness. I still believe in the motto, "In God We Trust." When will the others? Let us pray!

F. POWELL DENNISTON

Chicago

### CSI Technique

I find the suggestion of the "Cigar Store Indian technique" [TLC, Aug. 12], very disturbing. I cannot help but wonder whether or not it would be a charitable gesture as we approach the Holy Eucharist to *deliberately* ignore and insult our neighbor, rejecting his sign of charity and brotherhood in Christ. It seems to me to be the opposite of the biblical injunction to leave one's gift at the altar (yes—interrupt one's own communion with God) and first be reconciled with one's neighbor. Aside from the issue of charity, I wonder about the value of a communion with God which deliberately excludes the neighbor.

Again to paraphrase the Bible, how can we love God whom we have not seen unless we love our neighbor (including the one beside us at church) whom we have seen? The Incarnation itself is a testimony to the unknowableness of God in isolation from man. God is not our private possession; he is to be shared with our neighbor—and, to a certain extent, to be found in our neighbor. Certainly corporate worship is an appropriate time to celebrate this sharing together. In a tradition which values the sacramental, the outward sign of the inward reality, some external symbol of this sharing and this charitable feeling toward the neighbor is surely appropriate. Undoubtedly there are other possible gestures which may appeal more to some people, but there is a difference between preferring one gesture and deliberately rejecting the gesture of one's neighbor.

While I am writing about disturbing things, I also find many of the defenses for the Book of Common Prayer quite troubling. Some of the arguments seem to be similar to those our Roman brethren are struggling with over papal infallibility. Infallible bibles and papal infallibility are enough for ecumenicism to contend with without an infallible (or unchangeable) Book of Common Prayer. Even the pope now recognizes publicly that the manner of expressing doctrines may need to change as conceptual frameworks change (cf. "Declaration in Defense of the Catholic Doctrine on the Church Against Certain Errors of the Present Day," issued June 24, 1973 by the Sacred Congregation for the Doctrine of the Faith, after prior papal ratification). Neither the thought framework nor the language of the English Renaissance is readily intelligible today, a fact which is clearly revealed to me when I teach literature from this period to college students.

Within the Roman-rite English liturgy alone our Roman Catholic brethren now have at least four authorized Mass Canons,

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alternatives which provide flexibility and yet protect the parishioner from incomplete liturgies. Is the Episcopal Church to become more monolithic, more unresponsive to various needs, and less charitable toward individual differences than the Roman Church has been criticized for being in the past? A church which does not seek to develop new ways of expressing its faith, new understanding of its doctrines, and contemporary means of expression will decay.

The concept of the *via media* is important within the Anglican tradition. Let us be faithful to the best that concept offers—not rejecting or abandoning the past, not isolating ourselves from the present, and not failing to plan for the future.

CAROLYN M. CRAFT  
Farmville, Va.

Your continual tendentious disgruntlement with our beloved church's attempt at liturgical renewal I can tolerate because if Anglicanism makes any sense at all, one place it does is in its ability to tolerate enormous varieties of notions in a creative tension. I can only regard the Cigar Store Indian piece of whimsy as one of these lunatic-fringe notions, perhaps one that should not be tolerated.

Admittedly, some rational reaction is needed in the church to the touchy-feelie-kissy-huggy business which is all so popular in some places; and which is so terribly vulgar. But always in our reactions there is the tendency to throw out the baby, the bath, and even the rubber duckie.

If at the present we emphasize too much the horizontal theological dimension of the Body of Christ, it is also possible that in the past and perhaps in the future we will emphasize too much the vertical dimension. The one is concerned for the inter-personal rela-

tions of the members of the Body to the exclusion of God, the other the inter-personal relations with God to the exclusion of the rest of the Body.

It seems to me that the Peace, as we have been using it in various places around here, done with some dignity, but with Christian love and concern for one another, glorifies God in proclaiming our relatedness to one another as members of the Body.

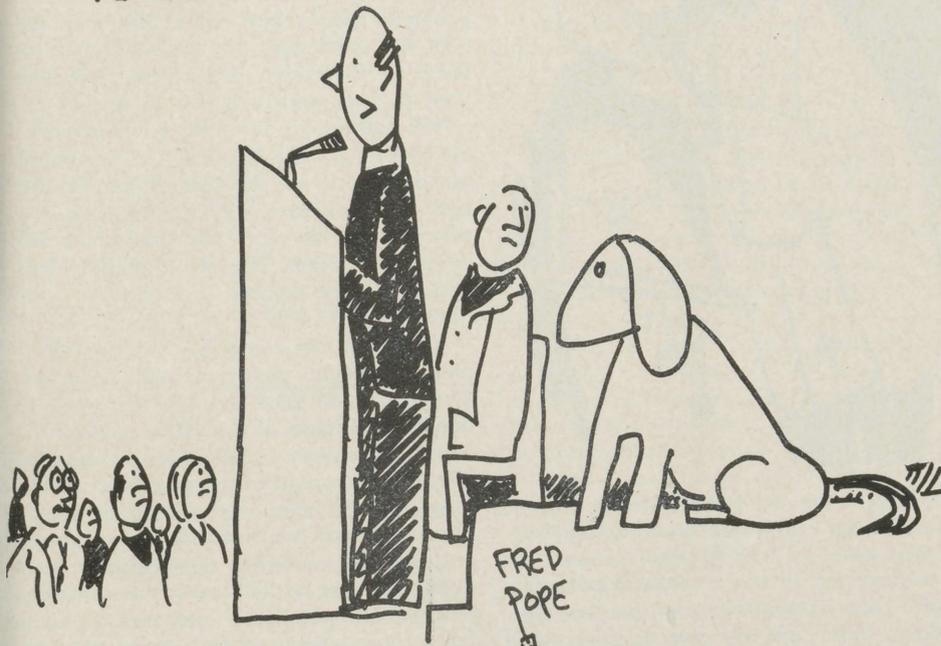
Many people, mostly long-time Episcopalians, have remarked to me how much the Green Book has renewed their spiritual lives. One woman of 55, a life-long Episcopalian, told me that our corporate attempts at renewal had worked wonders for her, that church was something she looked forward to as soon as she left the Liturgy. This is so different from those who think, "thank goodness that is over with for another week." Several people in the 80s, communicants for 70 years, welcomed the clarity of form and content, especially of the Second Service. In a small country town where I served until recently the income and attendance went up 60% in two years under the Green Book. (We used the Green Book at every opportunity including "Thanksgiving for the Birth of a Child" and "Reconciliation of a Penitent." The Celebration and Blessing of a Marriage has earned uncounted plaudits in our congregations.)

All of these people belong to the Catholic Church. They do not belong to SPBCP, nor the ACU, nor EES, nor any other splinter group. They don't write letters either, because they are happy, they are being fed, and there are a lot of them. They love God and they love one another, and they exchange the peace in unity.

(The Rev.) PETER COURTNEY  
Vicar, St. Peter's Church

Henrietta, N.Y.

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# Guardians of the Sanctuary

Wallace E. Conkling

**M**ANY of us remember the days when churches were kept tightly locked, except for services. How forbidding to pass by and see the door closed! What a happy thing it has been to see them opened wide and inviting us to come in and rest and pray.

In days gone by, clergy were sorely tempted to take the church key and throw it into the lake—or the churchyard well! Now for some years there has been a steady increase in the use of the church truly as the House of Prayer. It has been a joy to see and a great spiritual assistance and comfort.

During the wars, when sons were far off and in great dangers, parents who spent sleepless hours could quietly go to church and find strength and solace. A Presbyterian woman in a Chicago suburb wrote to the bishop thanking him for the open church across from her house, where she went in the dark hours before dawn many, many times. I recall the story of the old woman who daily sat quietly in the church for an hour or more and when she was asked how she could "say so many prayers" replied "Oh I don't say very much;

*The Rt. Rev. Wallace E. Conkling, D.D., retired Bishop of Chicago, makes his home in Jensen Beach, Fla.*



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I just look up at His face on the cross and He looks at me."

Recently some young "vandals" found a glass sliding door unlocked at a nearby church. They went in and sprayed words on the glass in red paint. (Fortunately, in this instance they were not obscene or filthy words.) They then lighted a match to the children's drawings hung on the wall (it was a kindergarten room). They burned quickly and the walls did not catch fire and the curtains were non-flammable, so the building was spared. Next morning, as the sexton bent over to ring the Sanctus Bell, he was shocked to see unlit matches on the carpet under the wooden altar, which had a beautiful reredos in gold and color. Apparently the workers of iniquity were scared away. Now the church is tightly closed save for services.

What are we to do about this? Are we to submit to this threat and shut our people off from an important and growing activity of great spiritual values? This would seem to be the natural way to meet the danger—and perhaps the easiest way. But this means the gains through our open churches are to be shut off. All the values learned will no longer be available. We are back to closed churches again and will be sacrificing all the gains made available for so many.

Must we not rather meet this challenge with a definite and determined response? We must gather a number of our people as volunteers who will pledge two or more hours a week and, by a definite schedule have two persons at stated hours in the church as "guardians of the sanctuary."

Each parish guild could volunteer a definite number. It should not only be a group of *adults* but our *youth* must accept the challenge, due perhaps often to some of their own generation, and take their part as guardians in the Holy Place.

When there are services, or when workers are about the buildings, there might not be a need for the special guards. But certain hours each day, or evening, the watch must be kept. We shall show we value our open church and our free access to the special presence of our blessed Lord.

Moreover the clergy should provide a plan of special devotions and readings. The hour will pass quickly and will be deeply profitable. We shall be giving our Lord special service. We shall be making spiritual blessings and growth available to others. We shall ourselves reap a rich harvest in our own spiritual life—and not only witness to others our willingness to fight for what we believe to be valuable, but by our example, and our prayers, bring those who force this action upon us to come to know the better way.

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## ECUMENICAL RELATIONS

### Vatican Document Called a Blow to Ecumenism

Bertrand de Luze, editor of France's leading Protestant weekly, *Reform*, branded the Vatican's recent document on infallibility as a heavy but not fatal blow to the ecumenical movement.

He said the title of the document, "Declaration in Defense of the Catholic Doctrine of the Church Against Errors of the Present Day," was "worthy" of the controversial "Syllabus of Errors" issued in 1864 by Pope Pius IX. The syllabus condemned 80 propositions deriving from the "scientific mentality" and "rationalism" of the 19th century.

The declaration, in addition to reaffirming Vatican II's statement that "it is through Christ's Catholic Church alone, which is the general means of salvation, that the fulness of the means of salvation can be obtained," also restated the teaching of the First Vatican Council (1870) on papal infallibility.

Alluding to these statements, M. de Luze remarked that "the most convinced ecumenists would be rapidly discouraged if they did not realize that the infirmities of the institution cannot halt the movement of the Holy Spirit."

"Of course," he went on, "we understand that such statements of the Vatican come within the context of the general situation of the Roman Catholic Church, which is undergoing change. The Vatican feels the need, in the face of a whole series of pressures and counter-pressures, to return to the big traditional assertions of the church in its efforts to restructure authority and responsibility within the Roman Catholic church."

M. de Luze ended his criticism on a hopeful note, saying he is convinced that the doctrinal congregation's declaration simply "cannot stop the immense movement toward unity affecting all of Christianity."

#### Lutheran Official Expresses Concern

An official of the Lutheran World Federation (LWF) has voiced concern over the impact on ecumenism of the Vatican document reaffirming the dogma of papal infallibility.

Dr. Andre Appel, general secretary of the Lutheran World Federation (LWF), said it would be "very disappointing" if the document denies "points of convergence which have been elaborated and

obtained" by official Lutheran-Roman Catholic contacts.

In discussing the declaration issued by the Vatican's Sacred Congregation for the Doctrine of the Faith, Dr. Appel pointed out that the paper disapproved of certain positions taken by Roman Catholic theologians favorably viewed by Protestants.

(Some reports say the Rev. Hans Küng, the German theologian, was the major target of the Vatican congregation.)

"More serious to me," the Lutheran official said, "is the fact this statement could be seen as a criticism of positions reached between Lutherans and Roman Catholics in national and local dialogues."

Official talks between representatives of the two religious bodies, which have been held since shortly after the close of the Second Vatican Council, have brought forth "considerable agreement" on some theological issues.

Dr. Appel also expressed regret that over the past ten years "more creative contacts" have not been possible between the LWF and the Lutheran Church-Missouri Synod which is not related to the federation.

"Considering the effort we are making in the field of inter-confessional dialogue with other confessions," he said, "we might be well advised to concentrate more on the field of inter-Lutheran unity."

## ENGLAND

### Anglicans, Orthodox Confer

Anglican-Orthodox relations took an historic turn when the Anglican-Orthodox Joint Doctrinal Commission met for the first time at Hertford College, Oxford.

The joint dialogue had been preceded by a number of separate meetings of the pan-Anglican commission of 15 members and the pan-Orthodox commission of 17 members. However, the agenda for the Oxford sessions had been prepared at a joint meeting of two sub-commissions last September.

At Oxford, three papers formed the main basis of dialogue. The first, from the Anglican side, was on "Comprehensiveness and the Mission of the Church." Comprehensiveness is an idea strange to Orthodoxy, and, although the Orthodox present were receptive of the Anglican explanation, it was clear that much further study of the subject was necessary, it was reported.

The second paper discussed "The Holy Spirit as Interpreter of the Gospel and Giver of Life in the Church today." This

had been prepared by Metropolitan Stylianos of Miletoupolis and was markedly irenic but raised a number of questions as to the work of the Holy Spirit outside the Orthodox Church and the limits of the church.

The third paper, "The Redemptive Work of Christ on the Cross and in the Resurrection," was prepared by Archbishop Basil of Brussels. Here the common tradition of the two churches was evident, and the discussion suggested that, after further study of the subject, the two churches might issue a common statement.

It was decided that a further full meeting of the Joint Commission should be held in 1976. Meanwhile, sub-commissions will meet to prepare material on three subjects: "Inspiration and Revelation in the Holy Scriptures," "The Authority of the Councils," and "The Church as the Eucharistic Community."

Orthodox delegates represented the Churches of Constantinople, Alexandria, Antioch, Bulgaria, Cyprus, Finland, Greece, Jerusalem, Rumania, Russia, and Yugoslavia.

Representing the Anglican Communion were the Rt. Rev. Harry Carpenter, co-chairman; the Rt. Rev. Falker Allison, the Rt. Rev. Robert A.K. Runcie, the Rev. John R. Satterthwaite, the Rev. A.M. Allchin, the Rev. Roger Beckwith, and the Rev. Colin Davey, all of the Church of England; the Rev. Robert Terwilliger, the Rev. E.R. Hardy, Dr. Paul B. Anderson, Dr. Peter Day, and the Rt. Rev. Jonathan G. Sherman of the Episcopal Church USA.

Also attending as delegates were the Rev. E.R. Fairweather of the Anglican Church of Canada; the Rt. Rev. G.R. Delbridge, Bishop in Wollongong, Province of New South Wales; and the Rev. Edward Every of the Archbishopric in Jerusalem.

## CHURCH AND STATE

### Religious Leaders Protest Slur at Senator

The president of the National Council of Churches, the Rev. W. Sterling Cary, and the president of the National Conference of Christians and Jews, Dr. David Hyatt, have protested what they see as a racial slur against Sen. Daniel Inouye of Hawaii in the course of the Watergate hearings.

Heads of Japanese-American groups also criticized John J. Wilson, an attorney

representing both John Ehrlichman and H. R. Haldeman at the hearings, for referring to the senator as "that little Jap."

Mr. Cary went so far as to suggest that the American Bar Association evaluate Mr. Wilson's "fitness as an attorney."

Dr. Hyatt said: "The comment introduces what can only be seen as racial and cultural bigotry into an already tragic situation." He also said the senator is "unfortunately right," in saying, as he did in his response to Mr. Wilson, that "we have not reached the point where citizens can treat one another as brothers and sisters."

Mr. Wilson made the comment to two reporters during a break in the Watergate hearings when his client, Mr. Haldeman, was testifying. He was asked about his reaction to strong questions from Sen. Lowell P. Weicker, Jr.

"Oh, I don't mind Sen. Weicker," he replied, "what I mind is that little Jap." (Sen. Inouye is of Japanese ancestry.) Mr. Wilson's remark was apparently in response to the fact that earlier the legislator from Hawaii had said "what a liar" in an aside during testimony by Mr. Ehrlichman, who like Mr. Haldeman is a former top aide to President Nixon.

The senator evidently thought his microphone was off when he said "what a liar." At least one television network still had its channel open and the aside went out nationwide.

In response to protests to his description of Sen. Inouye, Mr. Wilson said he would not object to being called a "little American."

Mr. Cary said he felt compelled to remind the attorney that the term "American" is "not reserved for a citizen of any particular racial or ethnic background." He and Dr. Hyatt both considered the Wilson remark an "insult" to Asian Americans.

#### **ANGLICAN COMMUNION**

### **Church Leadership Switch Proposed**

The religious affairs correspondent of *The London Times* has suggested the possibility that leadership of the worldwide Anglican Communion could pass from the Church of England to the Anglican Church of Canada.

Clifford Longley, in a *Times* report of the Anglican Consultative Council in Dublin, said it was "apparent" that "the distinctive flavor of Canadian Christianity" has "those enlivening and invigorating attributes which the Anglican Communion so badly needs."

"It is the special Canadian contribution to be neither American nor British, and a bit of both," he wrote, and added:

"The absence of a history of aggressive economic, political, or cultural colonialism, except to some of their own northlands, gives the Canadian church a standing in the eyes of black Anglicanism

which it does not seem possible for the Church of England to enjoy ever again."

Mr. Longley described "the Canadian presence in Dublin" as "outstanding." On Christian unity, for example, he said, "in contrast to the catalogue of disillusionment from other parts of the globe," the Canadian contingent was able to tell of "more successful progress towards unity" with the United Church and the Christian Church in Canada.

On the issue of women priests, "while the rest of the white Anglican Commonwealth flounders uncertainly," he wrote, the Anglican Church of Canada "has decided the issue in principle."

Asserting that Canadian Anglicanism has its own "theological resources" and "sense of identity," Mr. Longley asked rhetorically, "If the Church of England lost the moral leadership of the Anglican Communion, to whom would the burden pass? A safe bet," he said, "would be the Church of Canada."

#### **MICHIGAN**

### **Study Leaves a Possibility**

The Bishop of Michigan, the Rt. Rev. H. Coleman McGehee, Jr., and the diocesan commission on ministry have recommended that "rectors and vicars (and other clergy when economically feasible) of parish and mission churches be authorized a regular two-month vacation with pay each year beginning in 1974."

The two-month annual leave with pay is "to make possible regular periods of diocesan approved continuing education for those clergy who wish to participate," reports the commission.

As set forth by the commission, study grants may be awarded to all deacons and priests in the diocese except deacons supported by the McElroy Fund, perpetual deacons, and those clergy who receive less than half of their earned income from a rectorship, curacy, missionary assignment, chaplaincy, ecumenical agency, or diocesan staff position.

Bp. McGehee said there are plans to make greater use of non-stipendiary priests to cover parishes whose clergy are to be away for two months a year.

#### **CONSCIENTIOUS OBJECTORS**

### **"Crash Campaign" for Resisters in Canada**

A unit of the National Council of Churches is cooperating with the Canadian Council of Churches in a "crash campaign" to inform U.S. draft resisters living "underground" in Canada that they have a chance to become legal residents of that country.

The NCC's Emergency Ministry Concerning the War is raising funds for the project in light of a new Canadian law that went into effect Aug. 1.

Under the provisions of the bill passed

by the House of Commons in July, illegal immigrants who have been in Canada since Dec. 1, 1972, have 60 days to apply for landed immigrant status.

The U.S. National Council of Churches said the provision could affect the lives of 15,000-20,000 draft-age Americans and others who have not obtained landed status, a first step toward Canadian citizenship. Director of the NCC program is the Rev. Richard Killmer. He stated that there are 35,000-50,000 U.S. draft-age people in Canada.

Some Americans who are in Canada because of opposition to military induction into the Vietnam war or who became deserters, established landed-immigrant status, the NCC stated. Others could not because they did not meet skill or education requirements. Some did not want to move toward Canadian citizenship.

An indefinite number moved "underground" often changing identities, and worked only at jobs that do not require official registration.

The new measure permits the underground immigrants to come forward and become legal residents. If they do not apply within 60 days, they will not have another chance and, if apprehended, may be deported.

Funds being raised by U.S. churches will be used to employ 27 staff people to locate men underground and help them with applications for landed-immigrant status.

Some funds will also be needed to aid men who do not want Canadian citizenship and will, therefore, be forced to return to the U.S. to face possible military or civilian legal action.

#### **ROMAN CATHOLICS**

### **Vatican Document Stirs "Shock"**

A priest who heads the liturgical commission for the Roman Catholic Diocese of San Diego, has criticized the Vatican's declaration which directs that children receive the sacrament of penance before first communion [TLC, Aug. 19]. He described the document as illogical and "paternalism at its worst."

Writing in *The Southern Cross*, the diocesan newspaper, the Rev. Warren J. Rouse, OFM, who is also a member of the faculty at the University of San Diego, said the Vatican declaration "came as a shock and surprise to many religious educators and parents."

He stressed that while the San Diego diocese will obey the Vatican directive, it was his belief that in the spirit of Vatican II "one has the right—and the privilege—to prompt open dialogue in order to influence a change in legislation.

"In the spirit of the council (Vatican II)," he continued, "it will be my contention that the recent declaration ignores

*Continued on page 18*



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Photo by John Goodwin

# SAINT CLEMENT'S NEW YORK CITY

By EUGENE MONICK

**S**T. CLEMENT'S was reborn, ten years ago, on four premises: it would have a direct relationship with the working theatre; the Eucharist would be the center of its life; the people of the congregation would be as important as the clergy; it would experiment.

The presuppositions behind this quadrant never were spelled out and never have been. An authentic Anglican antipathy toward too much explanation has shown itself: too often it spells the poverty of the Spirit; it does not allow individual difference, in the long run; it does not promote healthy interest in mystery, which lies at the heart of religion and art. It is enough to say that the founders and their successors have seen a dead hand on the life and liturgy of the church. This was to be an effort to peer beneath the surface of our traditions, not because there was no value in tradition but because tradition had become opaque. From the beginning, it has been quite conservative.

In these years, St. Clement's has found itself, through living with artists and artisans of theatre, its commitment to the Mass, the respect for persons, and the use of an experimental method recapitulating something like the Greek drama. Theatre has emerged from the congregation itself and has, from time to time, expressed that intimacy between public cultic action and divine mystery which was its genius. (This has often pressed us hard to reply to inquiries about "how we do things"). The altar place has become again the locus of theatre, where it was at home in medieval times, the handmaid of sacred ritual, before being edged out to the porch, then to the square, then into its separate buildings. The genuinely exciting, collective moments of theatre at St. Clement's have been those in which that marriage has been reconstituted.

A number of examples could be given to indicate how this has worked but only one can be used in this brief article. The so-called "Environmental Baptism" of Dec. 19, 1971, is chosen because it is fairly recent and also because it received some publicity at the time. (It continued

to draw attention in issues of such diverse publications as *Playboy* and *The Watchtower*.)

**B**APTISM arose from an awareness on the part of the Planning Committee (regulars who, with the vicar, meet to think through the services) that we needed to focus attention on a mystery and move into its center. There had been pressure for more reflective Sundays, quieter ones, with continuity. Advent, therefore, Christmas, was near—new birth—baptism.

Seven Sundays were laid out, thus: 1) What is a question to which baptism is an answer? 2) An answer. 3) Individuality. 4) Water and washing symbolism in poetry. 5) Ditto in sound and visuals. 6) The Environment Baptism. 7) Evaluation.

The question was posed by me. What sense might we make of the failure of

American activism in the 60s seeking to right the wrongs of poverty, war, non-participatory democracy, and the resulting *ennui* we felt? The answer: the baptismal doctrine of Original Sin, without the help of which we naively expect our actions to produce a return of paradise. We neglected to take account of the depth of evil within individuals and society. *Ennui* is the confusion which comes at the point of recognition and new consciousness. On the first two Sundays, the congregation responded in length to the question/answer sermons, adding insights, feelings, examples, contradictions.

The third Sunday was remarkable. People entering the church placed their names in a container from which we chose one. He was our *individual*, our liturgical czar for the day. As fate would have it, the man chosen was Austin Flint, a mature, intelligent perceptive leader, one of the "inward" group. We raised him high on the set then in the sanctuary, from which he could direct how the service would go. His authority was each person's authority, unofficial, coming from within. I turned to him to direct us. Pause. (Panic.) He asked, "What do you think about Tracy's statement last week that we do not pay enough attention to individuals here?" As liturgist, I moved aside. A dissection of our collective attitude, an offering of personal points of view, took place. An hour went. "What of the Eucharist?" I asked Flint. He said he wanted it now, abbreviated but conventional.

Sunday 6. Into our life at St. Clement's, in the midst of this preparation, came a remarkable actor named Kevin O'Connor, who took to the idea of an Environmental Baptism. Three years earlier, in the planning of the renowned Environmental Eucharist with Tom LaBar, we thought of using baptism but we were not ready. "Environmental" refers to a movement in modern theatre which uses the entire space of an area for the dramatic action rather than a stage, and mixes up the conventional juxtaposition of audience and actors.

O'Connor seized upon the work that had already been done by the congregation. Good impulse plus naivete equals optimism—the crisis of discouragement—rebirth . . . three stages. People would enter the foyer of the church, go downstairs into our studio theatre filled with suggestions of pre-conscious innocence;



*The Rev. Eugene Monick is vicar of St. Clement's Church in the City of New York.*



# THE RETIRING PRIEST

By HAROLD M. WILSON

**A**PPROXIMATELY two years ago I retired very suddenly from the active priesthood. Our doctor discovered that my wife had a cancer too far advanced for treatment. I took her to the best hospital in the area and doctors there confirmed the fact that nothing could be done for her. I retired immediately in order to be able to be with her constantly until she died, in April of 1971.

Since I was at that time almost 66 years old, it did not seem particularly wise to go back to active work. My wife and I had bought a small house in Morro Bay, Calif., which has a marvelously cool climate the year round, and I enjoy cool weather. So I stayed there.

After some months a former friend of mine in the East wrote me, saying in effect, "Get out of that dreadful place with all its memories, and come here to the Eastern Shore, where many people are retiring, and you can live inexpensively." As I was still somewhat in a state of shock, I got out and went, as I was told.

The Eastern Shore of Virginia is the lower part of the peninsula forming the Chesapeake Bay; it was settled very early. I have been in temporary charge of a "cure"—two small churches forming one parish—which was founded in 1652. The buildings are much later, but are built in the early style, which is quite charming.

During most of my two years here I have lived alone in a small town—big for the area—of around 1,700 people. I did find living somewhat cheaper, although prices are skyrocketing just now. I am renting a five-room-and-bath apartment, vintage early 20th century, for \$35 a month plus one fourth the cost of heating hot water. Not bad! And not usual, even on the Eastern Shore.

Lately I have become aware of the fact that retiring is a very difficult matter for many of the clergy, both priests and bishops. Some of them have families, and I assume that they do not have to face the terrible loneliness I have had for so long—and still have. But the business of retiring from a busy occupation to a life of complete leisure seems to throw some people. It is for this reason that I, with

at least two years of survival to my credit, am assuming that I might have things to say that may be of real help to some people.

**R**ULE 1: *Don't* retire in your last parish. Give your successor some kind of a chance. Many a parish has had its growth badly hampered by a beloved retired rector who kept telling people to do what he liked rather than what their new, *real* rector, was asking them to try.

**R**ULE 2: Go where you can have your health properly looked after. You may be in the best of health when you retire, and your wife may be, too, if you are married. But don't count on that continuing too long after you get to retirement age. So—when you retire, find out about the availability of a good doctor.

When I retired, it didn't occur to me that a town could be without a good doctor. Don't make that mistake! It nearly got me—badly. I am a diabetic and am subject to severe blockage of arteries. I have a plastic aorta, a plastic main artery to my right leg, etc. Last spring I had my last and very sudden arterial blockage: both femoral arteries (main arteries of the legs) completely blocked. This is very serious business; unless the proper steps were taken, I could easily have lost a foot or a leg. I went to my doctor and showed him my legs. He looked at them without much interest, wrote out a prescription, and sent me on my way. There was not one word about going to a large hospital with surgeons trained to work on blocked arteries—just a prescription. I knew better, fortunately; so I went to Houston, which has some of the finest surgeons for this, and just got there in time. I almost lost a foot, but they saved it. It is still very tender, almost a year later. A good doctor is very important, and is not always there. Better check carefully; there might not be *any* doctor where you plan to go!

Next, make sure there is a good, well-run hospital not too far away, within 10 or 15 miles at most—and a good doctor who will know when to commit you to a hospital.

Last but not least, make sure you have a good drugstore with a qualified pharmacist to fill prescriptions. Two drug stores may be better: more competition!

**R**ULE 3: If you are married and your wife is still living, do everything in your

power to make *her* happy. Don't go to the town you like if she doesn't. Remember that if anything happens to you and you die first—most men do die before their wives—she'll have to bear things alone. Make sure she will have help.

**R**ULE 4: Try to retire in a community of people with open minds as well as hearts, and one in which there is an Episcopal parish. In Virginia you should be able to live near an Episcopal church no matter where you are, but that is definitely not true over the country as a whole. If you live in or near a parish or "cure," you will find that people generally are grateful to have help when their rector leaves or becomes ill. But if they have a rector, *don't try to undercut him*; people won't like it or you—and rightly.

**S**O much for finding a place to retire in, and finding your place in it. But—what do you do with your restlessness or your loneliness in your retirement? For times will come when you are either dreadfully lonely, after years of being the "parson" to many people; or else you will simply not know what to do with yourself. What can you do? I can't speak to or for all retired persons; but I can speak for myself.

The first thing I did was to structure my days in such a way that I would have definite things to do at fairly definite times. For example: I say Morning Prayer, Noon-day Prayers, Evening Prayer, and Compline daily. All of these are to be found in the Green Book of proposed services. I use the second or modern language order, and find it very helpful. If you don't like it, you can use the first order. I find that I look forward to the hours when I say these services.

The second thing I have done is to make out what I call my "Prayer List," with names from various parishes and missions where I have served, as well as from the locality where I have retired. People will want to be on your prayer list. Sometimes they give the names of total strangers to me because of their concern; they honor me by assuming that I will be concerned, too. And I am. I should say that most of the people on my list, apart from my family and close friends, are the sick or the lonely.

My prayer list has about 145 names of living persons on it, and perhaps 30 names of the departed. I go over this list

*The Rev. Harold M. Wilson, a retired priest of the Diocese of San Joaquin, now makes his home in Onancock, Va.*

“It may seem stupid or self-assertive to one who is praying to try to tell God what to do for each person. But I find that all prayers must be accompanied by personal love.”

v-e-r-y slowly, stopping for each name; trying to visualize that person; thinking in terms of his or her particular need. To go through a rapid series of “God-bless-ems” is not prayer at all in my book.

Consider: An old lady of 80 years writes to me that she is losing her vision. Will I please put her on my prayer list? I do. And I pray primarily—not exclusively—for her eyes, that she may see. I also pray for her that she may have friends, and not be lonely; and that she may never have to suffer great pain. A year later this same old lady writes thanking me for my prayers, and saying that her vision has improved so much that she now can read without glasses. Eighty years old! Believe me, I believe in prayer.

It may seem stupid or self-assertive for one who is praying to God to try to tell God what to do for each person. But I find that all prayers must be accompanied by a very real and personal love; and this love just isn't there with a rapid series of “God-bless-ems.” Again: as I go through my list of names in prayer, I sometimes have the very strong feeling that God and I are going over the list together. I try very hard to make my suggestions merely suggestions, and not to pray for God to do things my way. One important thing has come to me out of my intercessions in this way: when I have finished my list I find myself feeling *refreshed* in a way which does not occur in any other way. And I find that my

loneliness has virtually disappeared after my prayers.

Understand, please, that this is not meditation, or any form of prayer other than intercession. But it is accompanied by such closeness to God, as he and I consider these names together, that it has become the great prayer, and the great occasion, of each day. And there is a great “sweetness” to the closeness, a feeling of having been “on holy ground,” which brings a more lasting happiness than one might suppose.

ONE more matter: church. I attend the local church each Sunday morning at 7:30 for my communion. The local rector is a veritable prince of a fellow: a good churchman, kind and thoughtful, minds his own business. I have never asked or even hinted that I wanted to do any church work; but I find that he calls on me with real gratitude when he needs help, as he has needed it recently with a major operation to face. He is an old army man, retired as a full colonel. And I am now facing two months of being busy on his behalf as he convalesces; and a third month as I take services at another cure during the rector's vacation.

What I am getting at is this: make friends with the local rector. Study how he does things. Be ready if an emergency comes to help out. *Don't* go around asking when you can take some services; you'll only make yourself a nuisance.

It all adds up: a town where you can make friends; a good local doctor, and a good hospital not too far away; a good drugstore or two; a good local church where you can worship comfortably (spiritually speaking) and where people can make friends with you at their leisure—not yours. Write a book if you can, even if you don't try to publish it. I've just written one, and am ready to start the second, with two more (hopefully!) behind them.

And—try very hard to get on the closest, most loving terms with God you have ever enjoyed. This comes primarily through prayer; but let yourself be reminded of God by the daily offices as well. And let someone near you know what to do with or for you if you suddenly become very sick, or die. It's a small matter, what happens to your body when you are done with it; but plan for it and let someone know.



## Weaving

**H**ung in the loom of all my years,  
Upon the warp and woof of day and night  
My life is fashioning the robe my soul will wear  
Hereafter. . . .

May it be worthy in thy sight!

Elaine Minick

# EDITORIALS

## A Watergate Parable

ONE of my friends recently published in his parish bulletin this modern parable about the morals of Watergate. It doesn't even mention that word, but don't be deceived. It's really about Watergate:

"When Johnny was 6 years old, he was with his father when they were caught speeding. His father handed the officer a \$5 bill with his driver's license. 'It's O.K., Son,' his father said as they drove off. 'Everybody does it.'

"When he was 8, he was present at a family council presided over by Uncle George on the surest means to shave points off the income tax return. 'It's O.K.,' his uncle said. 'Everybody does it.'

"When he was 9, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra \$2 in her purse. 'It's O.K., Son,' she said. 'Everybody does it.'

"When he was 12, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company they had been stolen, and they collected \$27. 'It's O.K., Kid,' she said. 'Everybody does it.'

"When he was 15, he made right guard on the high-school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. 'It's O.K., Kid,' the coach said. 'Everybody does it.'

"When he was 16, he took his first summer job at the big market. His assignment was to put the over-ripe tomatoes in the bottom of the boxes and the good ones on top where they would show. 'It's O.K., Kid,' the manager said. 'Everybody does it.'

"When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper three percent of his class, but he couldn't play right guard. Johnny got the assignment. 'It's O.K.,' they told him. 'Everybody does it.'

"When he was 19, he was approached by an upper classman who offered the test answers for \$3. 'It's O.K., Kid,' he said. 'Everybody does it.'

"Johnny was caught and sent home in disgrace. 'How could you do this to your mother and me?' his father said. 'You never learned anything like this at home.' His aunt and uncle were also shocked: 'If there's one thing the adult world cannot stand, it's a kid who cheats.'"

My point is not simply that the Democrats with their Bobby Bakers and Otto Kerners and Daniel Brewsters can ill afford to point their fingers at Republicans who are now under fire, but that *none of us can*. Buying what we want is older than America, and the first recorded coverup is found in the early chapters of Genesis, when Adam and Eve found out they were naked and reached for the fig leaves. Evidence of somebody else's corruption is grist for the mill of gossips, but not only of gossips; people with a deep sense of inferiority find momentary relief in discovering others who have chiseled or lied more spectacularly than they, and if any of us find ourselves thanking God that we are not as the Watergate people are, we should be reminded that God

doesn't want a one of us to allow the real or imagined sins of others to blind us to our own. Do-it-yourself morality and do-it-yourself religion are reflected in that mirror of our national life called Watergate.

CHARLES E. BERGER

## Is the Press Overkilling?

A DAY may come, and we hope it won't, when the press and others will no longer have the press to kick around.

Quite a few people these days are insisting that all this fuss about Watergate and other scandalous items is manufactured by scenario writers of the media. Paul Harvey, a media man himself, in a recent column recalls the President's words to the White House press corps—"Whenever I'm wrong, give me hell"—and comments: "We gave him too much hell," with the result that "newsmen are the punching bags again." And he evidently considers this proof that God's in his heaven and all's right with the world.

We'd like to ask Mr. Harvey: Just what is hell and when does somebody get too much of it from the press?

In quoting his witnesses on the alleged journalistic overkill on Watergate, Mr. Harvey cites mostly foreign sources. *The London Express* said "the outside world stands astonished at the ferocity of the infighting." We would remind *The London Express* that in most of the "outside world" there is no free press and so there can be no "infighting" there, ferocious or otherwise.

*The Times* of London says that the American press is engaged in "a political lynching." Such absurdity of judgment and intemperance of language hardly becomes the good gray *Times*.

Regrettably, Mr. Harvey gives no specifics in his innuendo that the press has dealt excessively with the Washington scandals. When people castigate "the press" they really ought to name names. What "press" are they talking about—*The Chicago Tribune* or *The Daily Worker*? *The Nation*, or *National Review*? These and several thousand other voices of "the press" are hardly univocal about Watergate and related horrors.

But Mr. Harvey is to be thanked for not mentioning one old familiar chestnut—the one about how if it were Senator Kennedy rather than President Nixon the media would be singing a very different tune, or no tune at all. Our recollection is that at the time of the Chappaquiddick affair we read all about it in our morning paper, and in our evening paper, with pictures.

Of course there is bias among the press and that bias gets expressed generally where it ought to be—on the editorial page. But the press did not create Watergate and is not trying the case—only reporting it. And we predict that when the historians of the next generation record their retrospective verdict upon it they will say that it was largely through the good work of a free press that a dangerous threat to representative government in the early 1970s was averted.

The charge of journalistic overkill is without substance or merit, at any rate in the history of the case to date.

Continued from page 10

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the historical development of the liturgy, denies what is technically called the 'economy' of sacramental practice, misinterprets Roman documents of the past and present, belittles pastoral experience, and is insensitive to the principle of collegiality. In short, the document represents paternalism at its worst."

The Vatican document is "a disciplinary and not a dogmatic statement," Fr. Rouse said, adding that bishops "must observe the instruction."

He noted that Thomas Aquinas "did not associate confession with the Eucharist. He taught that a child may receive communion when he can distinguish the difference between ordinary bread and the consecrated host. But he also affirmed that children do not have the maturity to commit serious sin—therefore they should not be required to confess before approaching the altar."

Citing an "important Roman document" (*Sacra Tridentina Synodus*) of 1905, which concerned the daily reception of communion, he said "it seems clear to me that the implementation of this . . . decree . . . depends upon a parent's or confessor's theology of what construes a mortal sin. If it is truly believed that a seven-year-old can commit a mortal sin (which assertion I vehemently attack), then confession before first communion is in order and indeed necessary."

Noting that "once again we are faced with crucial 'fiat' concerning a disciplinary . . . statement," the priest said "there is no question about our compliance with the declaration despite the fact that it ignores liturgical history, superficially cites past documents, and rejects the considered opinion of the United States bishops."

### Priest Asks Admission of Polygamists to Church

The British Roman Catholic priest who made headlines by publishing allegations of a massacre in Portugal's African colony of Mozambique, has suggested that black African polygamists be admitted to the Christian church.

The Rev. Adrian Hastings, an expert on African tribal marriage customs, made the suggestion in a report submitted to the Anglican Consultative Council in Dublin. The report had been commissioned by the Anglican Archbishops of Capetown, Central Africa, Kenya, Tanzania, and Uganda.

Fr. Hastings said that polygamy should not be condemned as a form of adultery. It is a form of marriage "which the Christian church, especially in Africa, must come to recognize," he stated. He argued that if the polygamist "sincerely believes in Christ and wishes to be baptized," then

the church "should consider admitting him."

At the same time, however, Fr. Hastings declared that for Christians who are already baptized "the marriage of one man and one woman" should remain "unchallenged and without concessions."

An article in *The London Times* by the priest, recounting charges of Portuguese atrocities in Mozambique made by Roman Catholic missionaries who had worked there, caused an international flurry of counter-charges and official denials by the Lisbon government.

## Priest Says Vatican Knew of Angola Killings

A Belgian Roman Catholic priest charged that 300 black nationalists were massacred by government troops in Portugal's African colony of Angola in 1971.

In an interview with *The Times of India*, the leading daily national paper published simultaneously in New Delhi, Bombay, and Ahmedabad, the Rev. François Houtart, director of the Center for Socio-Religious Research at the University of Louvain, Belgium, also charged that the Vatican was aware of these, "and other" atrocities, "through documents" he and "several other persons" had provided the Vatican. "But," he said, "the Vatican never chastised Portugal openly, in order to maintain its diplomatic relations with Portugal."

The priest was in Bangalore, India, to attend an Asian seminar on "Religion and Development" sponsored by the National Biblical, Cathetical, and Liturgical Center.

Quoting as his source the Most Rev. Eduardo Muaca, Auxiliary Bishop of Luanda, Angola, whom he met in Luanda in December 1970, Fr. Houtart said that about 300 nationalists in a village near the Angolan capital had been "massacred" by Portuguese troops "as a reprisal for the assassination of a Portuguese some time in October 1970."

"With tears in his eyes, the bishop also described to me the inhuman torture of Angolan nationalists, telling me of a teacher of religion who had been tortured beyond recognition," Fr. Houtart said.

In the interview with *The Times of India*, the priest said that on one of his visits to Mozambique in 1971, he was told by a Portuguese Army Officer that prisoners, who were suspected of being members of FRELIMO, a black liberation group, were sometimes taken up by helicopter and then "kicked" out of the craft, while others were sometimes "buried neck deep," and then run over by a truck.

Fr. Houtart said he felt that the situation in the Portuguese overseas territories is "revolting" to Christians, because "Portugal pretends to defend Christian civilization while perpetuating such barbaric acts."

The Indian newspaper carried what it said was a picture of a Portuguese bishop

blessing the army troops in Mozambique.

Scoring the Vatican for not responding publicly and openly to "documented," Portuguese atrocities in its African colonies, Fr. Houtart said that since 1969 he himself had sent to the Holy See "several documents and reports about the barbaric treatment meted out to the natives."

He said he had also conveyed to the Vatican a "three-point" peace proposal made by leaders of FRELIMO, and had informed the Vatican that leaders of the Angolan Popular Liberation Movement "were ready to meet envoys of the Vatican" to discuss their proposals for peace. "But no answer was ever given," he said.

(The recent charge against Portugal in Mozambique spurred 24 leading Dutch Roman Catholics to appeal to the Vatican for a public protest by the pope against "the evident violation of human rights.") The group, which included four ministers of the Dutch government and a former Prime Minister, said that the failure of the pope to speak directly to the issue might give the impression that the church supports Portugal's "unjust policy.")

## NEVADA

### Bp. Wright Dies

The retired Bishop of Nevada, the Rt. Rev. William Godsell Wright, died suddenly Aug. 3, in Reno.

Born in 1904, Bp. Wright was a graduate of the University of Illinois and the General Seminary. The early years of his ministry following ordination to the priesthood were spent in Connecticut. In 1940, he was named associate rector of St. Paul's Church, Cleveland Heights, Ohio, and in 1943, became rector of St. Clement's Church, El Paso, Texas. From 1953 through 1960, he was director of the home department of the Executive Council. He was consecrated Bishop of Nevada Feb. 4, 1960.

Bp. Wright is survived by his daughter, Mrs. James B. Bell, Jr., one son, and several grandchildren. Mrs. Wright, the former Marion Swannell, died in 1969.

Services were held in Reno, with Bp. Wright's successor, the Rt. Rev. Wesley Frensdorff, officiating.

## ORTHODOX

### Iakovos Letter Leaked to Press

American policy in dealing with the Greek military regime that abolished the constitutional monarchy has been questioned by Abp. Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America.

Criticism of both the U.S. policy and the present government in Athens was expressed by the archbishop in a letter to Secretary of State William P. Rogers. The contents of the letter, which the prelate

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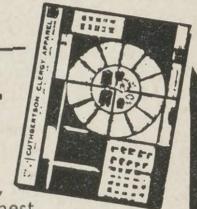
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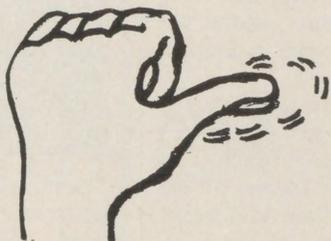
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described to Mr. Rogers as a "personal act of conscience," was leaked to *The New York Times* by undisclosed sources.

Confirmation of the letter was sought and obtained by the *Times* from the prelate, who had not expected the contents to be made public. The accuracy of the *Times's* account was confirmed by the Greek archdiocese.

Since the military regime overthrew King Constantine in 1967, Abp. Iakovos had made no public statement on the government in the country where most of 1.6 million constituents of his archdiocese have roots. Many shades of opinion exist within the Greek American community. The archbishop's policy has been to keep himself and the church, as far as possible, out of Greece's political affairs.

The letter to Secretary Rogers specifically concerned the military decision to depose King Constantine, now in exile in Italy, and declare Greece a "republic."

"Under the present situation, the people of Greece are not free to choose their political leaders," the primate said in the letter to Mr. Rogers, "nor are they free to chart their own course of political destiny. Our present 'hands-off' policy is not one which is consistent with the global interests and concerns of our country."

The latter statement referred to a comment by Mr. Rogers, who earlier said the abolition of the Greek monarchy is an internal matter.

"The abolition of the monarchy and the establishment of a military democracy is not 'internal' nor is it the personal matter of the self-imposed dictators of Greece," the archbishop said.

A spokesman for the archdiocese said no one there had any idea how the contents of the letter were obtained by the *Times*.

In confirming the letter, the prelate granted an interview with *Times* reporter Nicholas Gage. He emphasized that he was speaking only for himself and that the letter made no attempt to voice the feelings of the entire archdiocese.

A U.S. citizen, Abp. Iakovos was born on a Turkish island and has never been a Greek citizen. "My motivation (in writing the letter) is purely American, purely Christian, and purely moral," he said in the interview.

There were unconfirmed reports that the State Department had responded to the letter, but the archdiocese obviously did not intend to disclose the contents, and did not expect to have any comment beyond what the archbishop had said in the interview.

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# Book Reviews

**HOPE IN TIME OF ABANDONMENT.** By Jacques Ellul. Seabury Press. Pp. 306. \$8.95.

This is *The Book*, according to his preface, that Jacques Ellul has wanted to write, except that his original perception was that he would treat the emptiness of *abandonment*. The more he thought and worked on the project, the clearer it became to him that he was really treating *hope*, instead. *Hope in Time of Abandonment* is the happy result.

In a relatively easy-to-read style, Ellul builds his case logically and convincingly. Because he is a layman whose profession is the law, Ellul may well be expected to be able to construct convincing cases, but lawyers do not always make very stimulating theologians. Ellul is one happy and welcome exception! After identifying areas of unhappiness and hopelessness in life as lived in the 20th century, Ellul turns his attention to what he terms "the age of magicians" finding the presence of "magianism" in such intriguing phenomena as spellbinding art and pop music, noting that they represent in reality "a search for, or a step toward, the magical and the undecipherable." Scorn, suspicion, derision, imposture, and disavowal are other sub-sections in his chapter entitled "Symptoms of Sterility," which presents a compelling case for his portrait of much of present society.

Part II of the volume seemed to this reviewer to require closer reading than the first section. Here, Ellul evaluates contemporary viewpoints which constitute the "Age of Abandonment" including a penetrating 25 pages on "Signs of Abandonment in the Church." In particular, a subsection entitled "Dryness" is one which religious professionals, especially, would do well to re-read and ponder. "The lack of outreach in witnessing, the lack of transmission of the Christian message" are not symptoms which can be assigned easily as being present only in Ellul's own Reformed Church of France but, rather, descriptive of a broad area of Christendom, our own Anglican Communion hardly exempted!

*Hope in an Age of Abandonment* begins the construction of a framework which involves the application of fundamental Christian theology to the reporting of contemporary phenomena and, for me, was a thrilling piece of writing. The final section of the book contains what Ellul calls "Tentative Proposals for an Ethic of Hope." It is clear that Ellul's Christ is God the Son who *is* (not was) Lord of the *whole* world. It is also clear that here is a book worth its price.

(The Rev.) ALFRED T. K. ZADIG  
Ecumenical Counseling Service, Inc.

**G. K. CHESTERTON.** By Dudley Barker. Stein and Day. Pp. 304. \$8.95.

Two serious and excellent biographical studies of Chesterton have appeared within the past three years—Christopher Hollis's *The Mind of Chesterton*, and now this one, *G. K. Chesterton*, which is more strictly biographical. To lovers of Chesterton this is a welcome omen. Any world that "rediscovered" G. K. C. from time to time can't be all bad!

That Dudley Barker should undertake a biography of Chesterton with Maisie Ward's biography and Chesterton's autobiography already in the field means either that he is very presumptuous or that he believes he has some things to tell us about Chesterton that are not adequately told in the earlier works. The latter explanation is the right one. No matter how well read in or about Chesterton one may be, he will find here some Chestertoniana and some acute observations about the subject that are fresh and new.

Mr. Barker loves Chesterton but is not an idolater. This is a well balanced and delightfully readable "life and works" of G. K. C.

◆  
**POP GOES JESUS.** By Micheal Jacob. Morehouse-Barlow. Pp. 92. \$1.95.

*Pop Goes Jesus* is another Jesus Movement book—putting it all together—concentrating mainly on the phenomenon in America and Britain.

In the course of it we spend a Saturday night with Arthur Blessitt and have tea with Jack and Pauline Filby. We touch on the musical components in the movement: Nigel Goodwin—God Rock—Musical Gospel outreach—Larry Norman. It runs from its overt beginnings in the earliest Asbury revival in America to its relatively pietistic expression in Focolare in Italy.

Micheal Jacob adroitly spins together his own direct contact with the movement with material drawn from second-hand sources. It is purely descriptive and interpretative of the movement but makes no attempt to go beneath and trace its origins, psychological, theological, or sociological. In broad, bold strokes it sketches out the dimensions of the movement.

It may seem at times a bit disjointed. But the reason for this comes with a comment made at the end of the book. We'll touch on that later. An interesting note comes up with the author's comment on the difference between the spirit accompanying the production of *Godspell* and *Jesus Christ Superstar* where he notes that the cast of *Godspell* acts where that of *Superstar* does not. It

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The Rev. Wayne W. Welch

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St. Matthias 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11

## COLORADO

**UNIVERSITY OF DENVER** Denver  
ST. RICHARD'S  
Fr. J. B. McKenzie, chap.  
MP & HC Sun 9:30; MP, HC, EP daily  
Evans Chapel Vicarage 1965 So. High

## CONNECTICUT

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**MITCHELL COLLEGE**  
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H. Kilworth Maybury, r  
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## FLORIDA

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ALL SAINTS' 338 E. Lyman Ave.  
Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;  
C Fri 5

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC  
The Rev. John McKee, chap.  
Sun HC 7; 1 Thurs, Durham Chapel

## ILLINOIS

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## NORTH CAROLINA (Cont'd)

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is with such discerning comments as this the book establishes itself as better than the average study. The occasional value judgments of Jacob endow it with personality and lift it above academic mediocrity.

There's a rich and wonderful personal testimony recorded in the chapter on the Jesus Liberation Front, actually making the chapter and giving a warmth and tenderness to the work which the objectivity of the balance blocks out. Another touching testimonial appears in the chapter on the Focolare. The shocker comes in the last chapter. Here the author, having painstakingly drawn out the picture of the Jesus Movement, denies the existence of the Jesus Movement. Because it lacks cohesion.

It emerges as an indisputable clarity at the end of the work that what began largely outside the church, tends more and more to sustain itself by operating at this point within the church. There's an irony here. It also makes a churchman feel a bit self-righteous. But not too much so!

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

# Booknotes

Karl G. Layer

**LIVING ON THE GROWING EDGE.** By Bruce Larson. Zondervan Publishing House. Pp. 95. \$.95 paper. This short volume is a sort of "self-help" book that suggests various approaches to understanding and accepting God's intentions for our lives. It could be of value both to individuals and study groups. Topics dealt with include the family, sex, love, fear, commitment, and healing. The author is a Presbyterian minister.

**SEARCH FOR UNDERSTANDING.** By Warren A. Quanbeck. Augsburg Publishing House. Pp. 125. \$2.95 paper. Prof. Quanbeck, of the theology department at Luther Seminary, St. Paul, Minn., here describes and analyzes the three major ecumenical conversations in which Lutherans have been involved for the last several years—those with the Reformed, Anglican, and Roman Catholic Churches. A book for both clergy and lay people.

**THE PROBLEM OF THE CRITERION.** By Rod-erick M. Chisholm. Marquette University Press. Pp. 38. \$2.50. This volume is a reprint of the 1973 Aquinas Lecture, given annually at Marquette University and sponsored by the Wisconsin-Alpha Chapter of Phi Sigma Tau, the national honor society in philosophy. Dr. Chisholm is a professor of philosophy at Brown University.

**ROMANS: A LETTER TO NON-CONFORM-ISTS.** By Robert H. Baylis. InterVarsity Press. Pp. 70. \$1.25 paper. This guide provides 23 studies which are designed to take a group through most of Paul's letter to the Romans. Each study includes the entire scriptural text, and provides thoughts for both personal meditation and group discussion. There is a glossary of terms. The studies apparently do not require advance preparation by group members.

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**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

## 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

## 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; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

## 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.

## 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

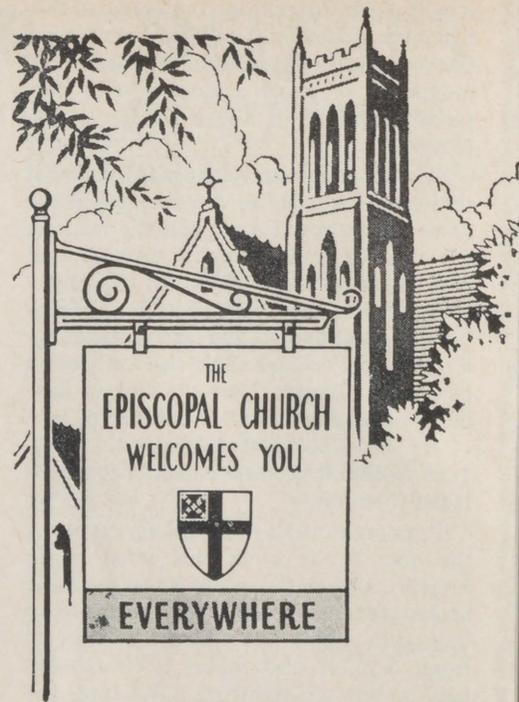
218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

## 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



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

**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

## 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

## 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

## 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)

## 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

## 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 & Discussion, Adult Classes, Sunday School (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.