

The Living CHURCH

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AROUND & ABOUT

With the Editor

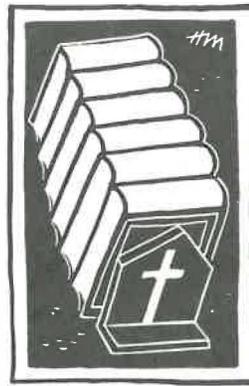
In Boswell's *Life of Johnson* there's a passage in which he speaks of his friendship with two men who were not friends with one another — Samuel Johnson and John Wilkes. Neither of the two had any good to speak of the other. "Yet," says Boswell, "I lived in habits of friendship with both. I could fully relish the excellence of each; for I have ever delighted in that intellectual chymistry [*sic*] which can separate good qualities from evil in the same person."

What Bozzy was delighting in was the gift of discernment — a lamentably rare gift in his age, or in any age. It's one of my favorite virtues. (I'm not saying that I have a lot of it, or even a measurable amount of it — only that I delight in it whenever I see it, which is much too rarely.) I cannot imagine anybody having too much of that "intellectual chemistry which can separate good qualities from evil in the same person." I am disheartened when I hear people with whom I am associated in good causes expressing blanket condemnations of those who seem to us wrong-headed on some particular issue. For one thing, wrong-headedness is commonly confused with wrong-heartedness, a far worse fault. For another thing, isn't everybody, upon any reasonably thorough analysis, no worse, as well as no better, than the Curate's Egg ("parts of it are excellent!")?

Boswell rightly regarded Johnson as a man vastly superior to himself in character and ability. But on this rather precious point the inferior man was the superior. He not only delighted in the gift of discriminating discernment, he excelled in it; and the many manifestations of it throughout his opus, the greatest biography ever written about anybody by anybody, are one of the reasons why there is so much refreshment for mind and spirit in its pages.

This thought, while we're on the subject: If we heartily want to acquire and to grow in a virtue, the first thing we have to do is to delight in it — to love it, to enjoy it; and if at first blush we find that we do not delight in that virtue we had better devote some time and effort to acquiring a taste for it before launching resolutely upon our *ascesis*. If, for example, we know we ought to have this virtue of discernment and discrimination but don't find it especially attrac-

tive, we do well to look at it in some of its exemplars. Like Boswell. Or Lincoln, appointing as his war secretary Edwin M. Stanton, who had reviled and ridiculed him. This is conventionally cited as an example of Lincoln's charity. Without denying that, I would point out that it is also an illuminating example of discernment. Lincoln could see in his slanderer the makings of perhaps the ablest war sec-



retary in American history. The people who excel in this virtue always "look good" to us, in the sense that this virtue adorns them, as it must adorn us if we have it.

If other people find the acquisition and cultivation of virtues as arduous as I do, I feel safe in saying that the only way to get a virtue, to keep it, and to grow in it, is to delight in it.

In one form or another, the question of God's justice and mercy, of his love and his punishments, keeps very much alive in Christian thinking. And almost always the question behind the question turns out to be this: How can God — or man — deal justly with the wrongdoer while at the same time being merciful? How can one love and punish the same object? The question has confronted Episcopalians in the process of liturgical revision. They have asked whether Christian rulers, if they are truly Christian and therefore loving, can punish wickedness and vice. If the very name of our God is *love*, must we pray to him to deliver us from his *wrath*: can he be loving and wrathful toward us at the same time?

I've just been re-reading *Moby Dick*, with that marvelous sermon by Father

Mapple (chapter ix) about Jonah. One passage strikes home, I think, to the heart of this matter. Says the preacher: "Then Jonah prayed unto the Lord out of the fish's belly. But observe his prayer, and learn a weighty lesson. For sinful as he is, Jonah does not weep and wail for direct deliverance. He feels that his dreadful punishment is just. He leaves all his deliverance to God, contenting himself with this, that spite of all his pains and pangs, he will still look towards his holy temple. And here, shipmates, is true and faithful repentance; not clamorous for pardon, but grateful for punishment."

If we have trouble seeing it that way, it may be because when we think about both justice and mercy we don't think about either as clearly and soundly as we assume that we do. Love is not soft as mush but hard as nails. Justice (or, in God, wrath) is love dealing with sin or with vincible folly. When the terms are thus understood, our question ceases to be: "How can God or man be both just and loving?" It becomes: "How could God or man be loving and *not* just, or just and *not* loving?"

NOTE TO CAROL J.:

I'm glad that you, too, find distasteful the bombast of Dylan Thomas's oft quoted line to his old father: "Do not go gentle into that good night." It makes rousing poetry, but then so does Henley's *Invictus* with all the posturing about his bloody but unbowed head. When Chesterton saw the neon lights of Broadway aglow by night he remarked, "What a sublime spectacle this would be if only one couldn't read!" What a sublime poem Thomas's, or Henley's, would be if only one couldn't think! Your "feel" about aging is wise, sensible, and bespeaks an *anima naturaliter Christiana*. If one must quote poetry on the subject, about the best thing in our language is Browning's Rabbi with his "Grow old along with me!" And here's something from Walter Pope, a little known poet of three centuries ago:

"May I govern my passions with absolute sway, / And grow wiser and better, as strength wears away, / Without gout or stone, by a gentle decay."

"Gentle decay" is an apt and lovely phrase for the first movement of a holy death. We should pray for the grace to go gentle into that good evening.

The Living Church

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*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant, Paul B. Anderson, Paul Rusch, associate editors, Christine Tomlinson, music editor, Warren J. Debus, business manager, Irene B. Johnson, assistant business manager, Lila Thurber, advertising manager.

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CALENDAR

November

- 28. Advent 1
- 30. St. Andrew

December

- 1. Nicholas Ferrar
- 2. Channing Moore Williams, B.
- 4. John of Damascus, P.
- 5. Advent 2

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. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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November 28, 1976

LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Loving with the Mind

I'd like to add to your comments [TLC, Sept. 5] on Bertrand Russell's statement that "...there is not one word in the Gospels in praise of intelligence; and in this respect ministers of religion follow gospel authority more closely than some others."

In praise of intelligence, we shouldn't overlook the Summary of the Law stated directly by our Lord himself, the first — the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37; my italics).

Unfortunately, I must agree with the tenor of Lord Russell's statement about ministers of religion. Many appear to strive with heart and soul. But most seem to have re-interpreted the mind clause out of existence. Christian charity forbids mention of seminary professors and convention deputies in this context.

GORDON O. EWIN

New Orleans, La.

Has ECW a Future?

The news article, "Triennial Permanent" [TLC, Oct. 17], is incorrect. The first paragraph states that the women of the Episcopal Church decided to establish a permanent organization. This is a gross error. In the government-by-committee structure adopted by the 35th Triennial Meeting of the Women of the Episcopal Church I challenge you to find any reference to "Women of the Episcopal Church" (or any other church). In fact, there is only one instance where the word "women" is used and that is in the purpose when it states, "...those of both women and men."

The ECW of Northern California, with others, have been working for years to enlighten churchwomen to the fact that we were in danger of losing any semblance of a national organization and now it has happened. We no longer have a national organization of ECW. We have been maneuvered into adopting a structure which removes any possibility that the women of the

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church will handle their own affairs, including the \$800,000 in legacies entrusted to them.

Men, as well as women, can be nominated and elected to the House of Deputies; however, the women of the church have allowed their Triennial Meeting to become denigrated by including a few men who want to be delegates to the Triennial Meeting, or could it be that the Triennial Meeting will soon have such little importance that it will completely disappear? Then who will control the legacies?

JANE BOWER, President
 ECW, Northern Calif.

Oroville, Calif.

We're Not Indispensable

It is a mistake to conclude that God depends solely on PECUSA to save the world. The Episcopal Church has the opportunity offered it to proclaim the gospel of salvation. But if the Episcopal Church refuses to accept that opportunity, then God will find some other means to spread the gospel of redeeming love, and PECUSA will be left to fiddle around with its liturgy and social reforms.

(The Rev.) GEORGE E. GOODERHAM
 Folsom, Calif.

The Lexington Vote

In TLC of Oct. 24 you list the Diocese of Lexington — both clergy and lay deputations — as voting, respectively, yes and no on the question of ordination of women to the priesthood and episcopate. Both orders voted no.

(The Rev.) ROBERT HORINE
 Canon to the Ordinary
 Diocese of Lexington

Lexington, Ky.

George Washington's Religion

Braxton H. Tabb's letter on George Washington's religion [TLC, Oct. 3] refers to George Wickersham's article [TLC, July 4] in which he states that Washington "never received communion and would not kneel in church."

Washington's life shows that he was an ardent churchman, a vestryman for over 20 years, and chairman of the building program for Truro Parish in Virginia which he actually paid for almost singlehandedly. In addition, he gave memorial gifts to adorn the altar.

Beyond this, records in the archives in the National Cathedral indicate that he was a very devout man. He insisted that his troops observe every Sunday at divine worship, went himself, and saw that all his officers went.

As regards his being an active communicant, he apparently, during most of the Revolutionary War, made a conscientious covenant that he was not in a

fit spiritual state — not being in "love and charity" with all men — to receive holy communion. His reception of holy communion at the Presbyterian service out of doors in Morristown, N.J., is well attested to. Apparently, at that moment, his need was so great that he overcame his own scruples.

There are records that attest to his being a frequent communicant at St. Paul's Chapel on Manhattan Island,



New York, during his term as President, and that immediately after his inauguration he and a company of people resorted to St. Paul's for a service of thanksgiving.

We in western Pennsylvania are proud of the fact that it was George Washington who read the Prayer Book burial service (the chaplain having been wounded and incapacitated) for General Braddock in the area outside Pittsburgh near Uniontown. This event is commemorated in the window in Calvary Church, Pittsburgh.

(The Rev.) JOHN BAIZ
 Calvary Church

Pittsburgh, Pa.

• • •

Mr. Tabb says in his letter that I "seemed to say that George Washington was a weak Christian" (*italics mine*). His letter is based on his assumption that I had said this. I said nothing of the sort. Tabb artfully makes a straw man and then manfully knocks it down. Shades of Don Quixote!

The question under discussion was whether Washington was a "tough Anglican." Mr. Tabb's reference to Sparks' biography is irrelevant. It simply proves that General Washington received communion from a Presbyterian minister, not that he was a "tough Anglican."

I do not believe that kneeling in church and receiving communion are the only requirements for being a "tough Anglican." The suggestion that I did is simply a non sequitur on Mr. Tabb's part.

Do I think that George Washington was a "weak Christian?" No. It is rather perverse of Mr. Tabb to imply that I suggested otherwise. Do I consider Washington a man of "strong religious character?" Yes, indeed. Do I think of General Washington as a "tough Anglican?" Not on the evidence on which I originally commented.

(The Rev.) WALTER G. HARDS
 St. Paul's Church, Kent
 Chestertown, Md.

The Living Church

November 28, 1976
Advent 1

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PERSONALITIES

Former Archbishop Interviewed

In an interview at Seabury-Western Theological Seminary, the former Archbishop of Canterbury, Dr. Michael Ramsey, said the approval of female priests by the U.S. Episcopal Church and other parts of the Anglican Communion is a "very big break with tradition" but something the church can learn to live with.

"The question isn't about human rights," Bishop Ramsey told Stephen Brehe, a former writer for the *St. Louis Globe-Democrat*, who is now studying at the Evanston (Ill.) seminary, "but whether God wishes to call women to share in the church's priesthood."

Emphasizing that he was giving personal views, the former spiritual leader of the world's Anglicans said he had been particularly disturbed by the "women's lib" approach of some advocates of female ordination.

Bishop Ramsey said that if Anglicans feel women's ordination is a "disturbingly big change, we have to be honest with ourselves in recognizing that there already have been very big changes which we have accepted." He cited scientific study of the scriptures and Anglican acceptance of birth control. He doubted that many Anglicans

would want to return to earlier Anglican positions on these subjects.

On the subject of liturgical change, he noted that the Church of England has three forms of service: Series I, the 1662 Book of Common Prayer "just a little bit rearranged"; Series II, "a modern change that yet retains the archaic language"; and Series III, "a modern-shaped liturgy, which is also very mod language."

Bishop Ramsey noted that Series II and III are the most popular, but said it "appears to be very wise" to let parishes retain the 1662 forms if they wish.

Reflecting on the American religious situation, Dr. Ramsey said "the age of religious prosperity — meaning churches with big congregations and a lot of financial support — shows signs of ending. "And," he added, "I sense in America a bit of anxiety about the future."

Asked about seminary training, Bishop Ramsey said, "In the training of a Christian priest there are three paramount things: the study of theology, the life of prayer and the study of the world around us. Now, from time to time, one of those elements has been emphasized, rather at the expense of the others.

"In the last decade the phase of secular Christianity implied a great deal of study in the world and not nearly enough attention to the life of prayer. I believe that now our seminaries — both in England and in America — are getting back to a balance of these three factors."

Asked how a retired Archbishop of Canterbury should be addressed, he replied with a smile, "Just call me Bishop Ramsey. I've dropped the arch."

OKLAHOMA

All Are Not Reconciled Over Issues

In an address to delegates and visitors at the annual convention of the Diocese of Oklahoma, the Rt. Rev. Frederick Putnam said it was time to "buckle down" and accept the Proposed Book of Common Prayer "since the church has made up its mind on the matter."

The Suffragan Bishop of Oklahoma also said the church "is not likely to reverse itself three years from now" (at the next General Convention) on the prayer book issue.

"So it behooves us all," Bishop Putnam said, "whether we like all of it, or none of it, or just part of it, to buckle down and to study the new prayer book and to use it and become familiar with it because it will undoubtedly be with us through most of our natural lives."

He praised the Bishop of Oklahoma, the Rt. Rev. Chilton Powell, who, as chairman of the Standing Liturgical Commission, guided the work on the Draft Proposed Book of Common Prayer adopted at General Convention.

"In the whole of the Episcopal Church," he said, "there is not to be found a bishop with more patience, as sensitive to his clergy's needs, and who has more Christian compassion than can be found in Chilton Powell."

In response to this and a standing ovation, Bishop Powell said: "You're worth it all. If I could have given all, I would have." He plans to retire in April.

Nominees

Some weeks ago a slate of nominees for the episcopal election to choose Bishop Powell's successor was released. The four on the list — Bishop Putnam and the Rev. Frs. Nicholas Kouletsis, Gerald McAllister, and Patrick Saunders, Jr. — support the ordination of women [TLC, Sept. 12].

Convention defeated two resolutions that would have (1) extended the list to include one or two names of those who believe in the exclusively male priesthood and episcopate, and (2) allowed a dissenting "no" vote to be cast in the election by those who cannot support any of the four nominees.

Jim Gassaway, chairman of the search committee, said: "We have four of the finest bishop candidates in the United States. Nominating more is a dead issue as far as I'm concerned."

A retired priest said later he would not be surprised if the diocese split.

Following the attempts to increase the number of episcopal nominees to represent more than one viewpoint, the Rev. Robert Brown, headmaster of St. John's Day School for the past three years, and priest in charge of St. John's Church, Oklahoma City, said that since



RNS

Bishop Ramsey at Seabury-Western: "I've dropped the arch."

he could not support any one of the candidates for bishop and would not be allowed to cast a dissenting "no" vote, he would absent himself from the electing convention.

Fr. Brown requested (he has since said, "impulsively,") that Bishop Powell proceed with his renunciation of the ministry, made in writing the week after General Convention.

[Fr. Brown said later in a letter to his parishioners that at the time he submitted his paper to Bishop Powell, the bishop suggested "that we wait awhile before acting on it in order to see how the Episcopal Church would respond to the 'dissenting minority.' Of course, I accepted the wisdom of that suggestion."

[Some weeks earlier, Fr. Brown had resigned as headmaster of St. John's School, effective at the end of the current academic year because he plans to continue graduate studies. At press time, Bishop Powell had not acted upon the request of renunciation.]

Policy Statement

Diocesan delegates adopted a "guiding policy" statement for Episcopalians in Oklahoma to the effect that the "ordination of women to the episcopate and the presbyterate is not an article of faith required to be believed but a matter to be believed by the Episcopal Church. Therefore, no bishop, priest, deacon, or lay person shall be deprived of any ecclesiastical office or otherwise suffer punishment, or inhibition because of his or her belief in regard to ordination of women."

Bishop Powell said any priest or lay person will have the right not to accept the ministrations of a woman.

He also said that the bishop "has the right . . . to allow or not allow ordinations or the visit of any priest to his diocese. The rector of a parish may allow or not allow another priest to visit his parish."

At General Convention, Bishop Powell voted against the ordination of women and Bishop Putnam voted for the measure.

NCC

OCA Receives Board Request

The Executive Committee of the National Council of Churches has asked the Orthodox Church in America to consider asking Archbishop Valerian Trifa to "refrain from exercising his duties" as a member of the NCC governing board until church and civil proceedings against him are completed.

At the same time, the NCC committee affirmed that "Archbishop Valerian Trifa must be presumed innocent until judged otherwise by a competent civil or ecclesiastical court."

The action came after several weeks

of protests by Jewish groups who have charged that the archbishop was guilty of anti-Semitic acts in Romania during WW II. Members of Concerned Jewish Youth and Betar disrupted a meeting of the NCC Governing Board and occupied the ecumenical agency's offices, and such groups as the American Jewish Committee and the New York Board of Rabbis issued statements asking that the prelate be either suspended or ousted from the governing board.

One of the problems involved has been the fact that the NCC's constitution gives its member communions the sole decision making power in appointing or removing representatives to the governing board.

The U.S. Justice Department has charged in a civil proceeding that Archbishop Trifa lied about his past when he obtained U.S. citizenship in the early 1950s. The case is pending in federal court in Detroit.

In counseling with the OCA, the NCC committee said, "we respect the autonomy of the individual communions. We also accept our obligation to act collectively following consultation with each other."

UNIFICATION CHURCH

Moon Group Being Probed in Payoff Scandal

In an attempt to determine whether the Unification Church is supported by the Korean CIA as part of a wide-range campaign to further Korean interests in the U.S., the U.S. government is reportedly investigating the group.

Founded by the South Korean, the Rev. Sun Myung Moon, the church is being probed for its possible involvement in a payoff scandal involving South Korea and U.S. congressmen and other officials.

According to reports gathered by federal investigators, South Korean President Park Chung Hee allegedly directed the operation in which a group of South Korean agents distributed \$500,000 to \$1 million a year in gifts and contributions during the 1970s to officials and congressmen to gain favors for Korea.

Reports claim that a wealthy South Korean businessman, Tongsun Park, is the chief agent in Washington, D.C. He has acknowledged that he gave substantial payments to a number of current and former legislators.

In 1969 Park and Lt. Col. Bo Hi Pak — now chief aide and interpreter for Mr. Moon — reportedly attended a meeting with high ranking Korean CIA officials and President Park Chung Hee at the presidential "Blue House" to discuss plans for the so-called "payoff."

Soon after that meeting, federal investigators have said, the vast Unification Church's American crusade was started.

Neil Solonon, president of the Unification Church in America, has denied that the church is connected with the South Korean government or the CIA. Col. Pak has issued a statement categorically refuting allegations of his illegal connections with the South Korean government. He also denied that he had been present at the meeting at the Blue House when plans for "influence peddling" in the U.S. were allegedly made.

Col. Pak heads the Korean Cultural and Freedom Foundation (KCFF) which, according to Justice Department reports, was organized in the 1960s with the principal aim of continuing and strengthening U.S. commitment to South Korea.

According to the testimony of Robert W. Roland, a one-time family friend of Pak, Col. Pak called the KCFF a front organization to gain influence with wealthy people and government officials and "a fund-raising organization for the Moon organization."

Unification Church representatives have consistently held that their concern for South Korea is part of their commitment to work toward a God-centered world.

According to the *Washington Post*, 22 congressmen are being investigated for allegedly having received money or gifts from South Korean agents in exchange for actions favoring South Korea.

Priest Charged

A priest of the Episcopal Church, the Rev. Claudius (Bud) Vermilye, Jr., of Winchester, Tenn., has been charged on 16 counts of engaging in homosexual activities with the children of his "Boys Farm, Inc." — a home for delinquent boys of which he has been director. Among the charges is that of filming and selling pornographic pictures of sexual activities involving the boys, who are minors.

Although Boys Farm is located at Monteagle, Tenn., Fr. Vermilye is canonically a priest of the Diocese of Georgia. He renounced the ministry of the Episcopal Church in 1966 and was restored in 1971.

THE LIVING CHURCH featured an article on Boys Farm, entitled "The Farm That Works," in its issue of Nov. 7, several weeks before the indictment took place.

THE VICAR OF BRAY

*In light of today's problems
in the church,
we might consider how Fr. Simon
walked the paths of Bray.*

By EDGAR M. TAINTON, JR.

When the fires no longer burned at Smithfield and the church had reached the relative calm of the Elizabethan settlement, Simon Aleyn, vicar of Bray and a survivor from the time of Henry VIII was charged with lack of principle. "Not so," he replied, "for I always kept my principle, which is this — to live and die the vicar of Bray."

He was hardly unique among Anglican clergy. The dean of Canterbury, in a rather more exposed position, showed equal agility serving both reformist Archbishop Cranmer and the Roman Catholic Cardinal Pole, yet there is no denying the vicar showed a convenient flexibility.

Consider: Simon served first under Henry VIII, a king so sternly catholic that he was awarded the title of "Defender of the Faith" by the Pope. That same king, when events warranted, had himself declared supreme head of the church and demanded that the English clergy be catholic but not Roman. When the first prayer book of Edward VI was imposed, Simon was still vicar of Bray. (At least he did not have to take the people of Bray through a lot of trial usages.) Then Mary came to the

throne and everything (with a strong smell of blood and flame) went back to what it had been in Henry's early days.

He died in 1565, early in the reign of Elizabeth, full of years and, we hope, grace.

Other than his sheer survival, and the fact that he said so flatly that he jolly well intended to survive, we know little about him, but we can make some assumptions.

On every Lord's Day, he somehow or other went about the business he was called upon to do. He sang mass in Latin or read morning prayer in English. He prayed for the current king or queen in the language and the rite set forth by authority of the crown.

He preached the gospel. Perhaps his sermons under Cranmer were longer than under Mary, and were somewhat inhibited under the Elizabethan settlement. He visited the sick and the poor and distributed alms. He was a solid citizen of the community and possibly calmed down some of the religious firebrands whose antics might have brought the attention of a royal visitor.

At the least, we know that the people of Bray did not go without the ministrations of a priest.

We prefer (being sufficiently remote from the events) the boldness of Latimer and Ridley going to the stake

with a quip about lighting such a fire that should not be put out in England. We prefer to think of Sir Thomas More who lost his head because he refused to acknowledge the king as head over the church. We withhold our approval of Thomas Cranmer, though he did go at last to the stake, because he twisted and turned so much to avoid it. We like the bold and the forthright. Thomas More is a saint and the vicar of Bray is remembered, incorrectly, in a taunting song — yet the people of Bray did not go without a priest.

When I entered seminary, the merger with the Presbyterians was to come before the next convention. Someone asked one of my fellow students whether, should the merger take place, he would prefer being called a "Presbypalian" or an "Episcoterian" and he said — loudly, so the dean could hear — "Neither! Roman Catholic!"

As it turned out, he did not have to make the choice and was last heard of as a missionary bishop — or maybe a dean or a canon — of a Caribbean diocese.

His way of talking is not unknown today.

Already clergy and occasional entire congregations have decided to go their own way. Some, because women will be ordained. Others, because the church did not move rapidly enough toward the ordination of women. Men are taking early retirement because they will not use the trial use services. Men are threatening to retire should women priests be ordained. Others are renouncing their ordination so that they might be ordained in little known churches of Eastern rite.

And nobody has lighted a single fire.

Now surely Fr. Simon did not like some of the orders of his superiors and he probably liked less the extremism of certain of his fellow clergy. I suppose him to have been more catholic than protestant, if only because a catholic had a better chance of surviving under Elizabeth than a protestant under Mary; but I doubt that he went about

The Rev. Edgar M. Tainton, Jr., is rector of SS. Matthew and Thomas Church, Eugene, Ore.

celebrating illegal masses. He would not have been one to hide the Douay priests (nor, I suppose, over-quick to betray them).

I have heard it said by some that they are not leaving the church but the church is leaving them; that they, indeed, are the continuing church.

Did Fr. Simon, as he walked the paths of Bray, wonder if the church was leaving him? Or did he merely worry over the cost of the new service books and wonder what services to read while waiting for them?

Some have said that the ordination of women threatens to "take their priesthood away." It seems illogical that they then hasten to renounce it for an obscure Oriental ordination.

How will a woman priest at St. Swithin's touch the ordination of a male (chauvinist) priest at St. Chad's? Having an ear for good English (not representative of the majority of the clergy) he may feel a little pain from time to time as he reads some of the flat polysyllables or the purple prose of the new book. But, then, the new book gives so many alternatives that it is possible to avoid anything one doesn't like. Consider the Roman priest. His Latin may never have been good, but it made impressive sounds. His new English mass reads like a report of a meeting of the sodality.

There is no doctrine that says that infelicitous language invalidates the sacrament nor is there one that says an improperly ordained priest (and the question is not and cannot be settled whether or not woman may be properly ordained) contaminates all priesthood.

With the acceptance of the Draft Book; with the ordination of women priests, no man's ordination is taken away from him. The priest at the altar does what his church intends, undoubtedly the church intends to continue to celebrate the sacraments through the hands of priests.

Controversy over the exact wording of the prayer of consecration reminds us of the dispute over the consecration of Archbishop Parker where certain manual acts and certain phrases were omitted. The resolution of that discussion was that it is the intention of the church, rather than the precise form of word or action that validates a sacrament. Rome, however, said, and still says officially, that the rite was invalid and that, in consequence, so are all Anglican orders.

There is, in honesty, one other question that must be considered. One invalidly ordained priest or a dozen makes no difference to the ordination of others. Supposing that the church by its ordinations indicates a change of intention? Must we then say that the church is no longer what she was? The vicar of Bray could well have remained a cath-

olic churchman with a good conscience (we think) under each shock that struck the Church of England. Under the 1549 book, he administered the sacrament with the words: "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." After 1552 (until Mary) he used the words, "Take and eat this in remembrance that Christ died for thee and feed on him in thy heart by faith with thanksgiving." Did the second sentence put his priesthood on shaky ground, turn the sacrament into a memorial? Or was the church still the church and the intention the same? With the Elizabethan settlement the two sentences were combined, leaving the priest (and the worshiper) to determine for himself where the emphasis lay.

Today there are those who wonder if the acceptance of women priests will not strip the church of her catholicity.

In that event, the Church of England and the Church of Canada, by accepting the idea of women priests though without yet proceeding to ordain one, are in a state of heresy and, of course, all who are in communion with heresy are heretics. The logic of the purist must be to sever all relation with those two churches and with the diocese of Hong Kong.

Logical but absurd, as is most heresy hunting.

There seems to be, most of the time, some heresy in the church. And not all of it unofficial. Clergy who have any seniority have lived through the Social Gospel, GCSP, Bishop Pike, and the "auxiliaries" at convention and the payment of "reparations" (under pious denials), "relevance" of the student demonstrations when many of the clergy were trying to prove they were twice as relevant, a bundle of revised services, charismatics, the Philadelphia 11 and, more important, the bishops who ordained them. After this, the adoption of the Draft Proposed Book and the ordination of a few DREs to the priesthood, will seem downright soothing.

"Consider the wise bamboo" say the Japanese, "He bends before the great wind." The point is, he survives. A useful tree, the bamboo. A bamboo forest is a fine place to be in an earthquake. There are no heavy branches to fall on you or trees to topple on you and, even if the earth should open, the close network of bamboo will sustain you.

When I paid a pilgrimage to Bray, I noticed that the altar had been moved into the nave of the Church of St. Michael. That's the latest thing in England. Every church that is "with it" does it. Gets you closer to the people, they say.

Bray still has a vicar.

HAPPY NEW YEAR!

By LEONARD ELLINWOOD

Those of us who are familiar with the lore of the liturgical churches realize that we start anew during Advent with the propers of the Church Year. It is the beginning of a new year, and should be, for us, the most significant of all the various "New Years" we encounter.

The heathen, secular world has more often turned to the seasons of nature for its calendars. Up in New Hampshire at the town of New Salem, not far from the place where I have vacationed all my life, is "Mystery Hill." This is a knoll standing by itself near the wide Merrimac River, the first real hill in from the Atlantic Ocean in that area. It is crowned by a curious conglomeration of granite boulders, some seemingly as they were left by the glacier but others with man-made markings and shapes. It was first "discovered" only 45 years ago by a man who tried to prove that it was the monastic settlement of some Culdees, early Christian hermits of Ireland, who came there several hundred years before Vikings came to these shores. "Mystery Hill," in the past few years, has been thoroughly worked over by university archaeologists who have now dated the site to 2000 B.C. They have also shown that the central, megalithic shrine is ringed by pointed monoliths which mark the summer and winter solstices, and the spring and fall equinoxes.

A more recent, megalithic shrine is the famous Stonehenge in England. This was first erected *ca.* 1800 B.C. and took its final form *ca.* 1400 B.C. Its orientation is to sunrise on the summer solstice, June 21st.

The Rev. Leonard Ellinwood, of Washington, D.C., is a deacon at Washington Cathedral.

*This Advent, as we begin
a new Church Year, it should be,
for us, the most
significant of all the "New Years"
we encounter.*

Hiram of Tyre's temple faced due east for the spring equinox, when Ba'al Shamen-Melcarth was supposed to undergo an annual resurrection at the New Year. Solomon's temple was built at Jerusalem between 959 and 952 B.C. by Hiram's workmen. It probably was similar in design, save that it faced in a manner to use the fall equinox for the Hebrew New Year (Rosh ha-Shanah). Then the first rays of the morning sun shone down the long axis of the temple into the "Holy of Holies," as God visibly renewed his presence for another year. This is reflected in Psalm 47:

God is gone up with a merry noise . . .
God sitteth upon his holy seat.

Early Rome, some Muslim countries, even many American Indian tribes used the spring equinox as their New Year. As a matter of fact, in this bicentennial year, it is interesting to recall that England and the colonies were still using the old Julian calendar until September 2, 1752. On that date, by act of Parliament, a belated shift to the Gregorian calendar was made. To accommodate the change, the following day became September 14th, thereby skipping 12 days in order to catch up with the European countries which had long since used the Gregorian Calendar. By the same act of Parliament, New Year's Day was shifted from March 25th to January 1st.

So you see, the contemporary, secular New Year celebration and our fundamentalist friends' "Watch Night Services" are relatively modern; as is the federal government's fiscal new year on July 1st, the new school year, or whatever date you may personally select (with the approval of the Internal Revenue Service) for your own personal New Year.

The development of the Church Year was gradual, so that it was not until the sixth century, A.D., that the Western

Church adopted the season of Advent. At first, this was devoted almost entirely to preparation for the observance of our Lord's first coming, for Christmas. But soon, in its developed form, Advent took on a second meaning: Preparation for the Second Coming and the Last Judgment. This is the meaning described so graphically in the great rose window in the north transept of Washington Cathedral.

Now, in the revised lectionary, you may have noticed that we have a pre-Advent season reflected in the Gospels for the last two Sundays before Advent: the parable of the wise and foolish virgins (Matt. 25:1-13) and the parable of the talents (Matt. 1:14-30).

This Second Coming is not a new concept, of course, for the Book of Revelation is entirely devoted to it. In fact the

reference in Rev. 20 to "a thousand years" led to much social unrest and alarm in Western Europe during the year 1000 A.D. People really expected the world to come to an end then.

William Miller, of Pittsfield, Mass., calculated that the Last Judgment would come between March 21, 1843, and March 21, 1844 (note that the spring equinox appears again!) and initiated one of the largest revivals this country has ever seen. Thousands sold all of their possessions and prepared to meet their Lord in the air. My grandfather was one of those Millerites or Adventists; his diary for the year 1887 begins or ends each day with the hope "Oh that He might come soon: I should like to see Him today." In the past many people have believed these matters intensely.

But what of us today? There are still many for whom the Second Coming of Christ is a very personal matter. But it is far, far more than that. We, on this planet earth, have failed miserably, especially in this 20th century, in our management of the countless "talents" given to us. The ecology of the world is out of control. Our economies are unmanageable. We have so over-populated this earth that famines are constantly rampant. All of our international agencies, commissions, and other organized efforts have each proven woefully inept and futile in solving the massive problems of our shrinking Earth. Judgment Day cannot be far away!

So, thank God, there still remains that blessed hope — so that in this Advent season we may fervently pray, in the words which conclude our New Testament:

"Even so, come, Lord Jesus." Amen.

A Christian's Year

*To everything there is a season.
(Ecclesiastes 3:1)*

There is a crying in the hearts of men,
For some clear-lighted Canterbury road
Toward that unseen last Inn, where staff and load,
And man may rest. To that entreaty, then,
The church, a seasoned traveler, points again
The pathway of a Christian's year — a road
Made doubly clear — by saint and sinner trod
In pilgrimage across this world's dark plain.
And he who wills to dare this ancient way,
Which makes of Kalendar a sacrament,
Shall see old signposts bidding him to pray
At Advent, Christmas, Candlemas, and Lent;
White Eastertide, Ascension, Whitsunday —
That he may come to Journey's End content.

Joseph Forster Hogben

GOD'S ROLE IN HISTORY

By JUSTUS D. DOENECKE

Since Jesus first preached on discerning "the signs of the times," Christians have sought to understand God's role in history. What, we ask, is the relationship between divine purpose and human action, between the work of God and the work of man? Can a historical event reveal something of God's greatness, and of his love and judgment as well?

Various answers have been given to these questions. Some people claim that secular history is the arena where man's destiny is worked out, and that they can pinpoint God's activity quite clearly. Who has not, for example, heard of entire nations — including our own — being called the chosen of God or the incarnation of Babylon?

Individuals often detect God's will, and detect it quite clearly, in movements to which they are personally committed: Luther and his foes both envisioning themselves in cosmic battles against "the AntiChrist"; Cromwell referring to Puritan military victories as "dispensations" of the Lord; Mrs. Howe seeing the Army of the Potomac as manifesting God's "terrible swift sword." When we sing, "Oh, God, Beneath Thy Guiding Hand," we are really making a statement concerning direct divine intervention and the founding of this nation.

Despite a few Jeremiahs, the tone is usually optimistic. Today, in fact, there is an entire "theology of hope" that asserts that all human history involves the progressive revelation of God — perhaps proof that theologians can trace God's hand much easier than can working historians.

Others, however, are unable to see God acting in secular events. Humanity, they say, is so fallen, and

events so happenstance, that history as such has no direction. To replace Jesus-as-incarnate-Lord with Jesus-as-historical-guide is irresponsible; to identify the Lord with fallible and finite institutions is blasphemy. The earth always has, and always will, contain too much suffering, too much evil to talk of genuine progress, much less of the culmination of God's kingdom on earth. The mere unfolding of narrative bears no significance. It is simply rambling chronicle. In the words of Christopher Dawson, a prominent British historian, "The true progress of history is a mystery which is fulfilled in failure and which will only be revealed at the end of time."⁶

To such commentators, it is God's supranational revelation, confronting us as a people shipwrecked, that gives us the only meaning that counts, for the events of the past have none. Indeed, it is by God's saving act of redemption in Christ that he is breaking through the historical realm, lifting us from a world of sin and death, — in other words, from all that history could ever hold.

If, then, some see the hand of God clearly manifest in major historical movements, others find God unintelligible in secular life. But perhaps, just perhaps, we can detect a balance between mystery and meaning, a sense in which the secular world both conceals and reveals God's will.

To understand such a balance, it is first necessary to show the Christian faith as a historical one, for it is through certain events in history, namely the odyssey of Hebrew people and the life of Jesus, that God manifested his redemptive activity. The Christian God is a God of history, working in time to choose and chastise, comfort and cleanse. When we recite the Nicene and Apostles creeds, we are summarizing the saving acts of the Lord, not presenting abstract truths

divorced from a life once lived.

To the Christian, history itself has a goal and time has direction. God initiates time with the Creation, reveals its meaning with the Incarnation, and will bring it to a close in the Last Judgment. Hence time is not meaningless; nor does it keep repeating itself mechanically. St. Augustine proclaimed Christianity's essential message in one sentence: "Christ died for our sins, and rising again, dies no more."

And because the moment of Christ's "rising" is significant, all moments are significant, all events are unique. History itself — not just the Incarnation and Resurrection — involves a series of occurrences that can never be repeated. James Russell Lowell expressed something of this idea in his hymn, "Once to every man and nation . . . and that choice goes by forever." Because of the Christian understanding of time, the individual need no longer see himself as a prisoner of impersonal forces or of blind fate. He is free. He is a creature of God. He can face whatever perils history contains without fear, for he realizes that "neither life nor death . . . will separate us from the love of God which is in Jesus Christ our Lord."

Of course, even as we look at the Old and New Testaments, we do not find that all is clear. The Decalogue prohibits the making of graven images, in part to protect the mystery of God. Second Isaiah reminds the believer in his name that "my thoughts are not your thoughts; neither are my ways your ways." The author of the seventy-third psalm, noting the "prosperity of the wicked," asks, "How does God know? And is there knowledge in the Most High?" Paul speaks of "seeing through a glass darkly," awaiting the time when "we shall know even as we are known."

What is true of Scripture is even more

Justus D. Doenecke is associate professor of history at New College, Sarasota, Fla.

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true of secular history. To claim to know God's exact will in temporal events can lead to the most facile kind of foolishness; however, to divorce the sacred from the life we lead can result in total despair. People in each generation must confront what Luther called "the hiddenness of God," or what Reinhold Niebuhr saw as a sense of mystery that "does not annul meaning but enriches it."

The late E. Harris Harbison, a historian specializing in 16th century Europe, expresses this predicament well: "There is too much revelation for a Christian to think there is no judgment or mercy in history, no moral meaning, no spiritual significance. On the other hand, the divine concealment is of such a character that no Christian may think that the judgment or meaning or significance is clear to him as a human being."

In other words, God both reveals and conceals himself in history. No one can know the meaning of history, but it is difficult to deny that history has meaning. It is easier to proclaim that God acts in history than to trace just how he acts. Events are too varied, too unique to fit any simple pattern. The most responsible attitude is one that is neither dogmatic nor skeptical, but prefers listening to announcing, wondering to asserting. To claim that "Jesus is Lord" is to give us a rare kind of perspective — the perspective to rise above parochial views and loyalties, to recognize the frailties of all human judgments, to grasp the infinite complexity of events.

Professor Harbison exemplified this attitude well when he wrote about Luther. Rather than fit the Württemberg reformer into a preconceived mold — a spotless hero, a neurotic iconoclast, or a mere puppet of predatory merchants and princes — Harbison urged us to "see Luther as nearly as

possible as his own Lord saw him, in all his weakness and strength, his compromises and triumphs, his freedom and his compulsion, so that in the resulting judgment justice is perfectly tempered with mercy."

Looking at the experience of a man like Luther, we find that history is not a simple melodrama in which the "good people" are always fighting "bad" ones. The real war between good and evil is often fought within, not between, personalities. There is a point, however, when human ambition flies in the face of Providence, and when people put ultimate trust in man-made systems. In effect, they worship the work of their own hands.

Herein dangers lie. To make any nation, movement, or leader the center of one's meaning is the height of idolatry, for there is no political system so perfect that individuals cannot exploit it for evil. To be human, in other words, is to possess the ability to corrupt the best of systems, and we have yet to see any national system that can long survive without injustice or world system without violence.

And it is at this point of pride that God's judgment is often revealed, although it may be manifested generations later than we expect. Lincoln expressed this idea well when, as he delivered his Second Inaugural, he pondered over the meaning of the Civil War: "If God wills that it continue . . . until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

In international relations as well as personal ones, failure to act may lead to increased suffering. At the same time, to act in the belief that one is God's avenger can lead to the greatest

of tragedies. The British historian Herbert Butterfield claims that it is "a messianic hoax" to assert "Just one little war more against the last remaining enemies of righteousness, and the world will be cleansed, and we can start building Paradise." The "Christian realists" who urged American intervention in World War II saw well the demonic elements of National Socialism, but were singularly naive concerning possibilities for Allied atrocities that ranged from Hiroshima to Dresden. The deeds of the Axis did not by definition turn the United States into an agent of virtue. America could come under a terrible judgment, for — as Butterfield notes — one cannot introduce the idea of retribution in history without falling under its scope. If God's purpose can at all be recognized in the recent trauma known as the Vietnam War, it will be revealed in the kind of questioning Americans ask concerning this experience.

Life, of course, is far from hopeless, and the first major theologian to deal with God's presence in history, St. Augustine, told of a destiny transcending the rise and fall of empires. Although he wrote amid the fall of Rome, Augustine saw a more meaningful drama at work. History, as the Bishop of Hippo saw it, was a grim but clouded struggle between two great allegorical cities, the one city contemplating the glories of God, the other lusting after the power of the world. The former is governed — and always will be — by the values of obedience, self-sacrifice, and humility, the latter by expediency, pride, and ambition. The one is eternal, the other mortal. Augustine went on to claim that the Christian lives in, but is not of, history, for his true citizenship is in the City of God. At present, he wrote, the Christian sojourns "as a stranger in the midst of the ungodly."

Although the battle between the City of God and the City of the World will continue until the Day of Judgment, the Lord has already determined its outcome. Even the most oppressive of rulers, such as Nero and Domitian, are ruled by God's providence. Augustine recognized that God's activity has often been concealed, but stressed that he remains in full control. After tracing the rise and fall of such groups as the Assyrians, Persians, Hebrews, and Romans, he wrote that "Manifestly these things are ruled and governed by the one God according as he pleases; and if his motives are hid, are they therefore unjust?" No man, he wrote, can comprehend God's wisdom, but God has overcome the ambiguity of man's life and of his history. He "never leaves the human race without just judgment and help," and thereby assures to us the triumph.

EDITORIALS

Suicide by Capitulation?

A German by the name of Golo Mann gave an address at a conference of German historians in 1972, on the subject: "Life Without History?" We were not there, and all we know about it is this English translation of a bit of what he had to say: "We are living in an age of capitulation. We allow ourselves to be talked into doing whatever a couple of clever Dicks or even one manipulator of a clever vocabulary wants to persuade us to do. I have now lived attentively through a couple of historical epochs, or at any rate what are known as 'epochs,' but not yet one which has been so dominated by superficial intellectual fashions as the present, nor one in which people have so industriously sawn at the branches on which they were sitting. Poets against poetry, philosophers against philosophy, theologians against theology, artists against art and so historians or ex-historians or sociologists against history lessons."

If Herr Mann is at all familiar with the Episcopal Church in the United States, or with the Anglican Communion as a whole and in most of its parts, or with the Roman Catholic Church everywhere, or with most main-stream major Christian bodies, he must realize that capitulation is the name of the game in contemporary Christianity.

At Seattle in 1967 we saw the General Convention capitulate to Bishop James Pike. He threatened to take the House of Bishops into civil court on a charge of denying him "due process" at an earlier meeting. He demanded that the convention then and there revise its canons so as to make it almost impossible to bring a bishop to trial for heresy. The bishops and deputies could hardly capitulate fast enough.

At the Special General Convention at South Bend in 1969 we saw abject capitulation to Mr. Kenyatta when he demanded \$200,000 to go to a radical political-action group. Essentially, this was cash reparation for the sins of Simon Legree against Uncle Tom. It was so ordered.

At Minneapolis we saw the General Convention capitulate to the women who had been illegally and — so the bishops had originally ruled — invalidly ordained to the priesthood. They demanded that they now be accepted as priests without any need for conditional ordination, or even formal "completion" of what had been done in the Philadelphia and Washington events. Meekly the bishops obeyed.

In Herr Mann's statement the emphasis is upon the way in which contemporary groups and individuals eagerly capitulate to clever persuaders, and we see plenty of that all around us. But the church seems especially prone to surrender uncon-

ditionally to those who abuse and revile it. Evidently the way to get the church to grovel at your feet is the way of the bludgeon. Abuse. Accuse. Denounce. Condemn. *Ecrasez l'infame!*

For the church of Christ to acknowledge the fallibility and peccability of its membership, to confess its sins in history, to be open to change and development, is entirely fitting and inevitable if it is animated and ruled by the Holy Spirit. But a church that evidently wants its name to lead all the rest in the art of capitulation must be trying to prove something. What can it be? Surely not that it is the church of the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of the martyrs.

It could be a subconscious death-wish. A person could capitulate himself to death. So could a nation. Why not a church?

The Way Of Easy Excuses

There is a way
That seems right to a man,
Of atrophied muscles
And appetites satiated,
The stout product
Of good times, good food, good luck

A way devised
From easy chairs,
And boat decks,
And golf courses,
And club rooms,
Where the nature of things
Is ascertained under the stimulation
Of caloric items
Softly served with a smile.
There is a way of controlling,
Without being controlled.
A way of figuring it all out,
Without really knowing;
A way of easy excuses,
The way of spiritual sleepers
Who do not get up out of the beds
Of illusions.

On the way to evening cocktails
In the suburbs,
Riding automatically locked air conditioned cars,
With windows up,
One does not hear or smell,
Or see clearly through tinted glass
That reality is passing by.

Bernard Via, Jr.

BOOKS

A Deeply Rewarding Work

THE ETHICS OF FREEDOM. By Jacques Ellul. Tr. and ed. by Geoffrey W. Bromily. Eerdmans. Pp. 517. \$13.50.

Ellul's *The Ethics of Freedom* is a long, difficult, sometimes exasperating, and very valuable book. Reading it with care (and I have read with care most of his other books which are in English) required at least 24 hours. It is worth it. Why?

It is relatively easy to say why this book is worth the reader's effort, but saying so will not necessarily convince. First, Ellul holds always that in the Bible—the Word of God to men—we are shown to have been finally and definitively addressed by the God who alone sets us free, gives us hope, and faces us with the misery of our own pretense at being God, or gods. Ellul reiterates a claim which he made recently in *The New Demons*, (1973), viz., that when we purport to have cut what I call—not very elegantly—the God-nerve, only the world is left to us. When only the world is left to us, there is only the world to be treated with ultimacy. Only the world is there to be sacred for us. Hence, ours is a *religious time par excellence*.

Ellul, who is professor of the history and sociology of institutions in the faculty of law and economic science of the University of Bordeaux, and who fought with the French Resistance against the Nazis, knows both the theory and the real exigencies of totalitarianism. His is a powerful dialectic, engaging the conflicting claims among men to their own supposed adequacies to their real and imagined needs with the claims which God lays upon them in the Bible.

The world is unyieldingly the realm of necessity, but by the miracle of grace God has set the believer free. As I write this I see, in my mind's eye, the smiles of disbelief and perhaps scorn—or more mildly, the wry and knowing smiles of the hosts of us Christians whose great false burden is that of accommodating the ways of God to man. The world is having its way with us. Yes. For the Christian, for the believer, God is having his way with us. Yes. We are presently being delivered from the shape of this death.

What is the word of a reviewer worth as his reader is faced with a couple of hundred words written about a mammoth book? I do not know. Ellul makes me angry—partly because he startles me with judgments that are obviously

true, but which I had *never* had an inkling of before, let alone seen even dimly. Ellul is a layman. I believe that, long and difficult and sometimes repetitious as this good book is, the layman who thinks that he cares about the judgment of God in our world—and, of course, the clergy who care—will find that this is a deeply rewarding work. Always when I have read Ellul I have known again that hunger for the Word of God, that hunger which is fed by nothing else than that very Word. Finally, for those who want it, *The Ethics of Freedom* is the best single book of Ellul's to read if one wants to know what this French Christian contemporary "thinks."

(The Rev.) ROBERT M. COOPER
Nashotah House
Nashotah, Wis.

Patterns and Suggestions

CHURCH NEEDLEPOINT. By Louise Raynor and Carolyn H. Kerr. Morehouse-Barlow. Pp. 75. \$7.95.

Church Needlepoint is a spiral bound pattern book of religious designs suitable for kneelers. But that is not all. It has information on wools, colors, shades, stitches (there are several), and finishing the canvas. Plus suggestions for layouts.

Even the beginner is encouraged to do the whole piece of canvas, not just the fill-in around a ready-made center.

There are 38 patterns, drawn to scale on graph paper and chosen for evangelists, apostles, other saints, and for the seasons of the Christian year.

Mrs. Kerr and Dr. Raynor did not create the patterns just for the book. The work is a result of the project to create kneelers for St. Paul's Cathedral, Burlington, Vt.

Dr. Raynor designed most of those kneelers. Mrs. Kerr, who directed the project, worked with Sandy Herchen-son to develop a method of finishing the kneelers to make them compatible for use on the cathedral's slate floors.

The book may be ordered directly from Morehouse, check enclosed plus 75¢ postage.

G.M.S.

Excellent Beginning

THE HOLY EUCHARIST RITE II: A Devotional Commentary. By Donald J. Parsons. Seabury/Crossroad. Pp. 114. \$3.95.

Since a staple of Anglican spirituality has always been devotions rooted in the Book of Common Prayer, it is obvious that new liturgies will require new devotions, if the needs of many faithful churchpeople are to be met. Donald Parsons, former Dean of

Nashotah House and now Bishop of Quincy, has undertaken to do just that.

Bishop Parsons takes prayers, phrases, actions and other portions from the Second Eucharistic Rite of the Proposed Prayer Book and comments on them with an eye to helping the worshiper pray them with more sincerity and devotion. In the process, he does a good deal of helpful teaching on why various changes have been made, and what the liturgy is intended to convey. However, he does this without either polemic or salesmanship, and his pastoral approach should make the book accessible to those who are dubious about liturgical change.

The sections are short, lending themselves very well to daily devotions, and the reflections are, for the most part, simple yet profound. This sort of work has needed doing, and Bishop Parsons has done it well. *The Holy Eucharist: Rite II* should provide much food for thought, meditation and prayer to clergy and well-informed laity alike. But there's the rub, and my single reservation about this book. One cannot quite forget that Bishop Parsons was once a seminary dean, and at times his concern for scholarship overwhelms his concern for devotion. The ordinary Episcopalian-in-the-pew may find the book tough sledding indeed, more productive of frustration than prayer.

However, it is probably unfair to expect Bishop Parsons, or anyone else, to provide *the* book of devotions on Rite II, and this is an excellent beginning. Let us hope, instead, that this is the first of many such works aimed at deepening the spirituality of that goodly and various company of Episcopalians, and others, as we wrestle together with singing the Lord's song in a new tongue.

(The Rev.) CLARK HYDE
St. John's Church
Napoleon, Ohio

Flawed Presentation

MINISTRY AND IMAGINATION. By Urban T. Holmes III. Seabury Press. Pp. 279. \$10.95.

Urban Holmes' *Ministry and Imagination* has to do not so much with ministry as imagination—more specifically, the lack of it. Holmes is concerned about the absence of the intuitive and the mystical within the religious structures of Western culture. In his latest book he develops this concern with customary erudition, drawing broadly from contemporary investigations in the areas of anthropology, psychology, sociology and various other scholarly disciplines. In current academic fashion, Holmes shows himself to be more interested in describing and refining questions than in provid-



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ing solutions, which doubtless accounts for the rather lame fashion with which the book "stops," a term which more accurately describes the final pages than "concludes."

Ministry and Imagination leaves little doubt that the author is possessed of a fine intellect. He has read widely, and demonstrates an undoubted ability to bend widely disparate areas of human investigation to the theological task. One can hardly fail to be astonished at the dovetailing of various insights which, for example, accompanies his treatment of the imaging process (pp. 87ff.) — to my way of thinking the most helpful part of the book.

The principal drawbacks of this project lie more with the manner of its presentation than its substance. The



author has adopted the curiously elliptical, somewhat intimidating style of writing which one tends to associate with the production of doctoral dissertations. It is a prose of unremitting learned references, specialized terminology, neologisms, diagrams, paradigms and the like, leaving the reader at times to wonder if the author is not more interested in creating an effect than in sharing some deeply-felt concerns.

Even so, Dean Holmes' efforts to deviate from his chosen style cannot be regarded as an entirely successful alternative. His lapses from rational, documented argument quickly veer toward opinionated bombast. "The repression of the feminine in the priest or the priesthood is inevitably destructive, as witness the history of the church," he tosses out at one point. Again, his efforts to be bold tend to come across as merely banal, as when in suggesting a priest ought to be aware of his own sexuality, he adds, "For example, he (the priest) has no difficulty with himself when in counseling a lovely women [sic] he gets an erection." At least, one might argue, we have here an interesting instance of "ministry and imagination." One other criticism — small, but of some moment for one so fond of entering citations: the misquotation on p. 245 ascribed to Whittier is, in fact, from James Russell Lowell's "The Present Crisis."

The book is further marred by episodic bouts of name-dropping and self-congratulation.

(The Rev.) DAVID EDMAN
 Grace Church
 Scottsville, N.Y.

The Living Church

PEOPLE and Places

Positions Accepted

The Rev. Kenneth Asel, is the consultant in religious education for the Diocese of Louisiana.

The Rev. Richard A. Cantrell is the assistant at St. Wilfred's, 3773 Wilkinson Rd., Sarasota, Fla. 33581.

The Rev. Vernon A. Douglas is rector of Incarnation, 616 E. 105 St., Cleveland, Ohio 44108.

The Rev. Alexander Maury Greene is rector of St. Andrew's-by-the-Sea, P.O. Box 338, Destin, Fla. 32541.

The Rev. David L. Hopkins is in charge of All Saints', 6600 Plaza Rd., Charlotte, N.C. 28215.

The Rev. William E. Lyle is rector of Grace Church, 246 Cedar, Ravenna, Ohio 44266.

The Rev. Willis W.H. Poyser is vicar of Westwood, St. Martin's Mission, 2010 Nichols Rd., Kalamazoo, Mi. 49007.

The Rev. Thomas R. Schulze is rector of Trinity, Stoughton, Mass. Address: 81 Seaver St., Stonyham, Mass. 02072.

The Rev. Paul M. Schwenzfeier is rector of Holy Spirit, 525 River St., Mattapan, Boston, Mass. 02126.

The Rev. Marilyn Jeanne Sproat is assisting at Epiphany, 70 Church St., Winchester, Mass. 01890.

The Rev. Hugh A. Whitesell is rector of St. Stephen's, Box 596, Erwin, N.C. 28339.

The Rev. Ronald D. Meyer is associate rector of St. Ann & the Holy Trinity, Brooklyn Heights, N.Y.

The Rev. Jess E. Taylor is vicar of Prince of Peace, Woodland Hills, Cal. 5700 Rudnick Ave. 91367.

The Rev. Elizabeth (Lee) Wiesner is assisting

with Washington Cathedral's pastoral ministry, Washington D.C. 20016.

The Rev. Wayne W. Welch is rector of Calvary, 532 Center St., Santa Cruz, Cal. 95060.

Ordinations

Priests

Eastern Oregon — The Rev. Lawrence Fredrick, in charge of mission work in Klickitat County, Ore.

Southwest Florida — The Rev. Raymond E. Dage, assistant at St. Luke's, Fort Meyers, Fla. Address: 2635 Cleveland Ave., Fort Meyers 33901.

Deacons

Eastern Oregon — Kenneth W. Crysler, on staff of Northeast Deanery of Eastern Oregon and Robert Edward Duerr, curate at St. Paul's, 166 High St., Newburyport, Mass. 01950.

Religious Orders

The Community of the Way of the Cross, Buffalo, N.Y. — Priscilla Marsh, Sarasota, Mary Harris and Joy Des Georges both of Buffalo, have been received as novices. The Rev. John D. Mears is chaplain of the order.

Retirements

The Rev. Moss Armistead, assistant at St. Barnabas Church, Florissant, Mo. Address: 105 Bobby Jones Dr., Portsmouth, Va. 23701.

The Rev. David C. Bowman, rector of St. Timothy's, Perrysburg, Ohio.

The Rev. Murray W. Dewart, rector of St. Paul's, Brookline, Mass. Address: 299 Russett Rd., Chestnut Hill, Mass. 02167.

The Rev. Canon Lawrence A. Nyberg, canon of St. Paul's Cathedral, Boston, Mass. Address: Box 35, East Dennis, Mass. 02641.

Dioceses

St. Luke's at-the-Mountain, Phoenix, has been consecrated by the Bishop of Arizona. The Rev. Leslie Murray is vicar.

Deaths

The Rev. Donald Fraser Forrester, 85, professor of New Testament studies at General Seminary from 1922-50, died October 2, in Kentville, Nova Scotia. His home was in Weymouth North, N.S. He had B.D., STM, and STD degrees from General. His wife, Florence Hickson, died in 1954.

The Rev. Bruce R. Hill, 39, rector of Grace Church, Baldwinsville, N.Y., died Aug. 31.

Kathryn Marguerite Browne Stowe, 82, wife of the Rev. Walter H. Stowe and mother of the Rev. David A. Stowe, died August 24, in Bridgewater, N.J. She studied at Women's Medical college, Philadelphia, and served as a laboratory technician in New York, during WW I. The Stowe home is in Bound Brook, N.J.

Frederick P. Price, Jr., 73, treasurer of St. Mary's Church, Dousman, Wis., died of emphysema, Oct. 12. He was associated for several years with the legal committee for the Society for the Preservation of the Book of Common Prayer and was secretary of the board for St. John's Home, Diocese of Milwaukee, for 35 years. He is survived by his widow, Helen, and others.

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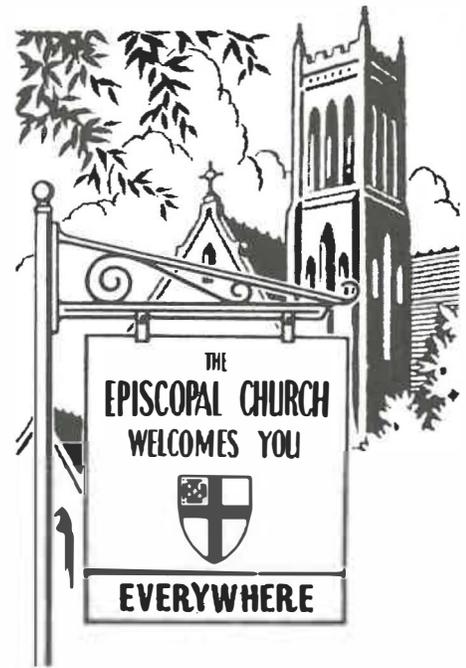
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Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days
10HC

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & 8 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 9:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.

Sun Masses 7:45, 9, 11:15, Sol Ev & 8 8; Mass Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
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& Fri 7:30, 7:30. C Sat 5

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

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Sun Masses 8, 10:45 (High)

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnold, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

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ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

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Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2-3, 5-6, Sun 8:40-9.

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
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Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Man-Fri MP 8,
HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; Church open daily to 9:30

TRINITY PARISH The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
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Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
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