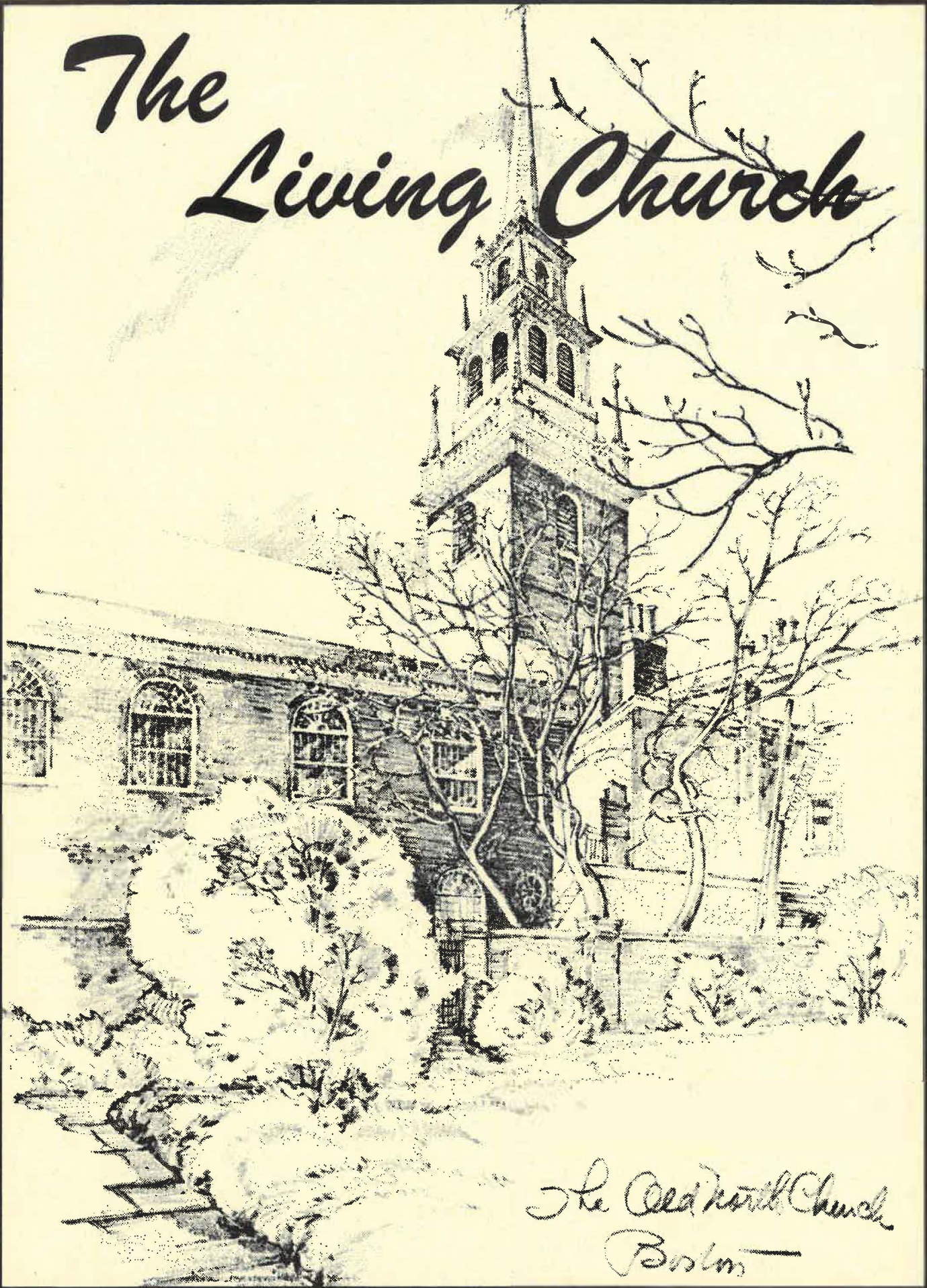
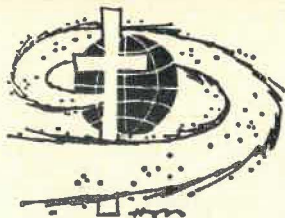


The Living Church



The Old North Church
Boston



With the Editor

More Notes to the Overworld

1. *To Bishop Charles Gore.* I've just come back from a visit to our Milwaukee zoo, which is one of the best. A remark about zoos which you once made to William Temple is bugging me. Temple was taking some children to a zoo when he met you. When he told you where they were going you said, "Oh, I do hate the zoo. It makes me an atheist in 20 minutes."

Every man to his own taste and opinion, of course. But this remark coming from you baffles me; you, of all people! How any man can watch monkeys playing, and have doubts about God, is beyond me. My troubles with theistic belief begin not at the zoo, to which I go to recharge my faith, but when I read the newspaper, or when I listen to human beings made in the divine image talking about each other in each other's absence.

I hope you didn't really mean it. Recall that passage in Sir Thomas Browne's *Religio Medici*: "I hold there is a general beauty in the works of God, and therefore no deformity in any kind or species of creature whatsoever. I cannot tell by what Logick we call a Toad, a Bear, or an Elephant ugly; they being created in those outward shapes and figures which best express the actions of their inward forms, and having past that general Visitation of God, Who saw that all that He had made was good, that is, conformable to His Will, which abhors deformity, and is the rule of order and beauty."

Better yet, talk it over with Sir Thomas in person. Then try the zoo again. (Let me especially recommend Milwaukee County Zoo. Main entrance is on Blue Mound Road, just east of Highway 100. Visitors from Overworld are admitted free.)

2. *To George Bernard Shaw.* I learned this morning of the death of a friend who in his virtues was Christ-like and in his weaknesses pathetic. He was killed in an auto accident. His wife called me long-distance to tell me about it. She loved him dearly but one of the things she said was, "Somehow I feel it was a promotion for him." However that may be, it set me to thinking about one of your *Maxims for Revolutionaries*: "Life levels all men; death reveals the eminent." Life not only "leveled" my friend, it laid him flat for much of his mortal time. And now that he is dead he's not going to be "eminent" in the world's sense of the term, but that isn't what you meant anyway. By the simple act of dying he has taken on a

strange eminence in my heart, and I'm sure in the hearts of many others. Like Rip Van Winkle he was always able to help others better than he could help himself. Now that I think of it, this is one of the specifically apostolic virtues which St. Paul talks about in II Corinthians 6: "as poor, yet making many rich."

I know that you didn't think much, while in the flesh, of Paul and the other Apostles; I suppose you think better of them now. Regardless of that, I have been comforted this day by your comment on life the leveler and death the revealer. Life no longer flattens my friend. Death reveals him for what he is—a prince fallen in Israel.

3. *To James Russell Lowell.* There are moments when I covet and envy your genial theology as expressed in this statement: "I take great comfort in God. I think he is sometimes amused at the human race, but on the whole he loves us. He would never have let us get at the match-box if he had not known that the framework of the universe is fireproof." Living as you did in the pre-Atomic Age you had no way of knowing that the framework of the universe is not in fact fireproof. Since your time God has let us get at a match-box containing matches that could blow us all up.

I, too, take great comfort in God, but not for the same reason you do; I'm not sure that my comfort in God is like yours. My comfort is austere where yours is sunny. My comfort is that if somebody does blow up the planet God will still be here; and we who are his beloved human children will still be his beloved children—but we will *not* "still be here" (and I like it here). His love will never let us go. But I must respectfully submit, Sir, that you overestimate God's amusement at the human race and you underestimate his love for us when you say that "*on the whole he loves us.*" If he didn't love us more than on the whole, on balance, we'd have been long dead, gone, and forgotten as a bad experiment.

And I don't think God is ever amused at us. He may laugh with us when there's something to laugh about; but he loves us too much to find us amusing. You were a father. You found monkeys and kittens amusing, but never your children after they were supposed to have grown up.

4. *To Albert Einstein.* You didn't pretend to be a theologian; indeed you didn't pretend to be anything. But as one who has read a great deal of theology I may say that no Doctor of the Church from

St. Paul through Karl Barth ever said it better than you did in your dictum: "God is subtle but he is not malicious." You once explained it with this less felicitous paraphrase: "Nature conceals her mystery by means of her essential grandeur, not by her cunning." My Christian orthodoxy cannot accept your equation of God with Nature. But a wise teacher of my youth taught me that when any man of great wisdom and goodness, like you, says anything whatever, about anything whatsoever, I must sift the words for that jewel of truth which is indubitably and most dependably there. When I do this with your statement about God's unmalicious subtlety I am richly rewarded. It reinforces my faith that I don't need to understand God's plan, purpose, or will, in order to know that it is better than anything I can desire or pray for.

Your countryman Gerhard Tersteegen said that a comprehended God would be no God at all. He was a Christian pietist, you a Jewish rationalist; but to me you say what Tersteegen said—at least as well, if not better. *Dankeschön!*

"Another Opinion," on this week's editorial page, is written by the Rev. William H. Baar, Ph.D., rector of Emmanuel Church, La Grange, Ill.

Do you know precisely what ails those people who obstinately hold to erroneous doctrinal views—that is, who disagree with you? They have mumpsimus, or they are mumpsimuses, and I see no reason why you should not call them mumpsimi. The word was injected into the bloodstream of our language by our revered Father Founder, King Henry VIII, in a speech from the throne in 1545. His Majesty said: "Some be too stiff in their old mumpsimus, others be too busy and curious in their sumpsimus." It seems that there had been an old priest who for years had been reading in the Mass "*quod in ore mumpsimus*" instead of "*quod in ore sumpsimus*" meaning "which we have taken into our mouths." His missal had been hand-lettered and in it "sumpsimus" had been miscopied as "mumpsimus." The error was called to his attention but the old gentleman heroically declaimed, "I have read it with an 'm' for 40 years; I will not change my old mumpsimus for your new sumpsimus."

Thanks to H. F. G., by way of F. R. I., for this useful note.

"When the Devil goeth about like a roaring lion, he goeth about in a shape by which few but savages and hunters are attracted. But, when he is trimmed, smoothed, and varnished, according to the mode; when he is weary of vice, and weary of virtue, used up as to brimstone, and used up as to bliss; then, whether he take to the serving out of red tape, or to the kindling of red fire, he is the very Devil." (Charles Dickens, *Hard Times*, chapter 8.)

Letters to the Editor

Taxes and the Clergy

Yes, clergymen pay taxes, but relatively few pay property taxes on houses they or the banks own [TLC, July 4]. In most areas, the property tax is about one month's salary. It is this tax for the most part which supports the schools, police and fire, garbage collection, etc.

Our clergy would be a lot more conservative if they were men-of-property and paid property taxes. With the greatly reduced mobility of today's clergy, it makes sense from several points of view to own your home, build up equity—and pay taxes as the parishioners do.

NAME WITHHELD

On Patriotism

From Saigon, we thank you for TLC's unswerving, continuous, and orthodox emphasis on patriotism. The cover for July 4, "The Power of Prayer," depicting a Continental Army chaplain at prayer, was duly noted, and appreciated by our many churchmen in Vietnam.

Patriots and patriotism have outlived the expedient, the confused, the misled, and the dispirited. And they will this time.

(The Rev.) ARMISTEAD BOARDMAN
Chaplain (Col.) USAF

Tan Son Nhut Air Base, Vietnam

Three Matters

I would like to comment on three matters which have been raised in recent issues of TLC.

First, the Rev. Henry Summerall's article, *Children and Communion* [TLC, June 20] does raise some important questions, but at the same time does leave a number of loose ends. As I understand it, the Houston resolution on children's communion did call for previous instruction and therefore would not apply to infants but to those who have at least some use of reason. (Since this is also the Prayer Book requirement for confirmation, it would have been better, I should think, to restore the stated discipline of this church; but that is another question.) The real issue behind the article, however, is the intention of *PBS 18* to extend confirmation and (first) communion to infants who would

now be eligible only for baptism. While it is true that the requirements which are cited in the article do require some degree of maturity, Fr. Summerall seems to ignore the fact that similar requirements are imposed on those who would be baptized, including preliminary instruction (Mt. 28:19)—to be continued after baptism, repentance (Acts 2:38), and belief (Acts 8:12 and 37). To waive (or reinterpret) these requirements for infants in one case but not the other would seem to call for more justification than the article gives. Finally there is at least a suggestion in the New Testament (confirmed by the early liturgies) that baptism was normally associated directly with both the laying-on-of-hands (cf. Acts 8:14-17, where special efforts were made to supply this as soon as possible, only a deacon having been present at the time of baptism, and Acts 19:5-6, where the two actions are presented as part of one rite) and with the communion (cf. Acts 2:41-42, where baptism, which presumably included some form of conveying the Holy Spirit according to verse 38, is followed immediately by admission to the fellowship including the breaking of the bread). Incidentally, one requirement—self-examination/repentance—would seem to be simply irrelevant for an infant whose lack of reason would make him incapable of (formal) sin.

Second, the letters column of the same issue raises the question of title: [woman] deacon or deaconess. Despite my personal preferences, the new Canon III-26 indicates that the former title is now the official one, even for women previously ordered and known as deaconesses.

Third, the rather extensive correspondence on the proposed revision of the Nicene Creed to read "seen and unseen" instead of "visible and invisible," has simply ignored the key question, namely, which is the more accurate translation of the Greek text actually adopted by the councils? Reading through complete dictionary definitions, I gather that "seen" suggests a subjective, but admits an objective, interpretation, while the reverse is true in the case of "visible." I make no claims to be a Greek scholar, but again going by the dictionaries it appears that *horatos* is simply ambiguous on this point. The phrase itself is found in Colossians 1:16 but is Platonic in origin and (according to *The Interpreter's Bible*) simply indicates "every kind of existence, however it may be conceived." On this basis I should find it difficult to declare for either form, but since better scholars than I have retained "visible and invisible" in most modern translations of the passage in Colossians, it might well be better to retain it in the creed as well.

(The Rev.) WILLIAM D. LORING
Chaplain at St. Mary's School

Peekskill, N.Y.

Nuisance Tax?

I regret many current changes in the church's outlook, and its image. As a convinced gradualist, I regret even more the speed with which these changes are made. If "815" were a business, it would have a department of marketing, and such a department would insist on thorough consumer sur-

The Cover

Depicted on this week's cover is Christ Church in Boston, better known as the Old North Church, of Paul Revere fame. The construction of the edifice began in 1723 and continued for 20 years. Christ Church is now the oldest building in Boston. The museum connected with the church contains, among other things, the lanterns which Paul Revere used when signaling the approach of the British, the famous Revere painting, and the "Vinegar" Bible and Prayer Book which were gifts of King George II of England.

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veys before final plans were made on new procedures.

One plan just handed to us is that of the observance of the 150th anniversary of the Domestic and Foreign Missionary Society. It takes the form of a special small offering, and the date selected is right on top of that of the annual canvass in most parishes. Were any parish clergymen on this committee? It is called a "thank-offering"; but many will consider it a nuisance tax, distracting the attention of potential subscribers in the midst of an already unfavorable atmosphere caused by changes that are not always successfully explained or sympathetically received. Such an effort, like the New York State "hot dog" taxes, cost more than they produce.

The present drastic redistribution of "missionary money" to more local and secular work among minorities, resulting in the dismissing of many American missionaries, makes some of us uneasy. So designating this offering as one to help missionary dioceses become self-supporting seems like an euphemism for trying to get rid of an obligation for which the church, like a fickle parent, has lost enthusiasm.

(The Rev.) HUGH McCANDLESS
Rector of the Church of the Epiphany
New York City

"Support Your Local Clergy"

The subject of clergy support, which you opened up for frank discussion [TLC, July 25] will meet with widespread response and will undoubtedly receive a flood of epistles from the pens of a large number of our clergy.

The spiritual depression of many of the parish priests in our church may stem from various sources, but its primary source rests with the fact that the conflicts within our denominational fellowship, which did so much to damage the loyalty and support of many of our lay people, existed on an echelon that was "over-our-heads" and in an area over which we had little or no control. Parish priests who had worked hard and faithfully over the years to build up their respective parish congregations were forced into positions of defending the actions and procedures of the national church and the General Conventions—or of criticizing them; and with either polemic, they found themselves standing by and watching their parishes torn apart, partially shattered, and decimated, by conflicts which were not of their own making. These conflicts were obviously built into the social fabric of this decade, but it was our manner of responding to them and of reacting to their pressures within the high councils of our church that led many otherwise faithful Christian people to drop out or to diminish their support of the church. This phenomenon was coupled with an apparent indifference on the part of our national and diocesan leaders as to what was taking place. With few exceptions, I have never heard one of our bishops or one of our deputies openly acknowledge that the church was wrong—or that mistakes in procedures and in meeting minority concerns were ever made. The whole disposition of our leadership was to "ride-it-through" and to justify all of its discordant aspects. Even while parish priests were struggling to sustain their parish budgetary levels and often forced to cut down drastically on their inside and outside giving, there was no real pastoral concern expressed by our leaders to the parish priests who were

in the middle of those paralyzing conflicts. The church moved on as if it were of no real consequence and seemed determined to push programs through willy-nilly. Parish priests were often left with real feelings of vacancy and frustrations.

As time progressed, some clergy took some definitive actions to counteract these influences. In my own instance we developed, last year, a new pledge card allowing our people to designate where their contributions might go, either wholly inside or outside the parish, or on a 50-50 basis, and we did this to counteract a 30% decrease in giving the year previous, a cut in financial support which forced us to curtail many parish expenditures and to reduce our pledge to the diocese and national church by 75%. All of this was not done, however, without some real spiritual re-examination of priorities, but, as a consequence, we began to recover financially and to develop a missionary program of our own which had the full support of most of our people. Out of this turmoil came a FISH organization which has spilled over into a truly ecumenical agency for emergency help; agencies within the church like day-care centers and scholarship help to inner-city students were enthusiastically underwritten, and this spring and summer, we developed a liaison relationship with a Roman Catholic church working with Puerto-Rican children, have augmented their library with a substantial gift of books, and have brought, each week, a bus load of their youngsters to our parish, Thursdays and Saturdays, for a tutorial and culturally remedial program. The development of individual missionary programs like this may now be generally seeding themselves throughout the church—and many parishes seem to be moving into projects apart from diocesan or national programs which are not controversial in character and which lend themselves to a positive involvement of people in the expression of their Christian faith.

What has happened within the church over the past six years is distressingly sad. Perhaps the damage is irreparable, but it seems to me that in our battle against sin, the world, and the devil (Prayer Book language) we can try to get our leaders to look back over their shoulders and see where the troops really are, and to resolve to return half-way at least, to help nurture them and recondition them for further battle.

(The Rev.) JOHN W. HAYNES
Rector of Calvary Church
Wilmington, Del.

He Wonders

I wonder how many Episcopalians driving through Monroeville, Pa., are tempted to worship in St. Martin's Church by the garish advertising depicted in TLC [July 18]?

(The Rev.) NELSON RIGHTMYER, Ed.D.
Baltimore

Prayer Book Revision

Hooray, Halleluia! Thanks for printing the Rev. J. Robert Zimmerman's letter on Prayer Book revision [TLC, Aug. 1]. It's about time you printed something besides the conservative right. But they might be the only ones who write.

(The Rev.) ED WITTENBURG
Chaplain at St. Luke's Hospital
St. Paul, Minn.

The Living Church

Volume 163 Established 1878 Number 9

A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THE KALENDAR

August

29. Trinity XII / Pentecost XIII
31. Aidan, B.

September

5. Trinity XIII / Pentecost XIV
12. Trinity XIV / Pentecost XV
John Henry Hobart, B.
13. Cyprian, B.M.
14. The Exaltation of the Holy Cross
15. Ember Day
16. Ninian, B.
17. Ember Day
18. Ember Day
19. Trinity XV / Pentecost XVI
Theodora of Tarsus, Abp.

NEWS. Over 100 correspondents, at least one in each diocese and district, 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. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

August 29, 1971
Trinity XII / Pentecost XIII

For 92 Years,
Its Worship, Witness, and Welfare

COLORADO

Charges Dropped in Drug Case

Denver's district attorney decided there was insufficient evidence to file charges against any individual as the result of a pre-dawn police raid on a youth hostel and drug-abuse center operated in St. Andrew's Church [TLC, Aug. 22]. "It's not enough to find those things (narcotics) in a room," said Dist. Atty. Jarvis W. Seccombe. "You need sufficient evidence to link those drugs to a single person."

Several church organizations levelled volleys of criticism against the police for conducting the raid, contending that St. Andrew's was performing a necessary service for alienated youths since the city is providing no facilities for this purpose.

Mr. Seccombe defended the police action and was sharply critical of the Rev. Jon Marr Stark, St. Andrew's rector, for his handling of drugs taken from youths seeking refuge on the church premises. Fr. Stark said the narcotics were locked in his desk until they could be flushed down a toilet. Mr. Seccombe contended Fr. Stark should dispose of the drugs more promptly or, better yet, call police to dispose of the material. He said analysis of drugs found in Fr. Stark's quarters showed positive identification of LSD, speed, marijuana, and hashish.

The district attorney disclosed that the affidavit on which the police obtained a search specified that a suspect in a motel holdup was staying at St. Andrew's. A church record confirmed this. "The police went in on perfectly sound grounds," Mr. Seccombe said. "They would have been negligent in not doing so and especially in the case of the robbery suspect."

The Rt. Rev. Edwin B. Thayer, Bishop of Colorado, and clergymen of the Episcopal and other churches, met twice early in the week with police officials. The conferences, some participants said, resulted in better mutual understandings of St. Andrew's program and the problems of law-enforcement agencies.

Dan B. Treece, senior warden of St. Andrew's, replied somewhat sarcastically to a statement by Denver Mayor Bill McNichols who supported the police action and was inferentially critical of the St. Andrew's program. Mr. Treece invited the mayor to visit St. Andrew's and observe the operation for himself.

Mr. Treece said church officials feel "that the city's total failure to provide funds or facilities for this growing prob-

lem (youth alienation and drug abuse) has compelled us to enter this field." The St. Andrew's program has been financed largely by contributions of interested citizens and organizations.

A suit was filed in Denver district court asking an order prohibiting or limiting police raids on church property. The action was an outgrowth of controversies following police action against the St. Andrew's youth hostel.

Five American Civil Liberty lawyers drew the petition, alleging that police raids interfered with the right of religious freedom and activities guaranteed by both federal and state constitutions. Plaintiffs in the action are the Order of the Holy Family and Safe House, Inc., the latter a religious and charitable corporation formed by St. Andrew's for carrying on its ministry to transient and alienated youths.

While the petition relies primarily on the constitutional issue, it also is contended that the ancient "right of sanctuary" applies in Colorado because of the legislature's adoption of the English common law as it existed in 1607.

The suit acknowledges that the church's youth work inevitably involves housing individuals who are fugitives from justice or young runaways, but argues that this information arises from "an attempt to perform religious purposes" and any interference constitutes an infringement on religious freedom. Denver's mayor and safety manager are defendants.

AUSTRALIA

Warning from Archbishop

The Archbishop of Sydney and Metropolitan of the Province of New South Wales, the Most Rev. Marcus L. Loane, has issued a warning to churchmen to be on guard against "the ambitions of the Roman Catholic Church." He attracted worldwide attention last year for his refusal to join in an ecumenical service held in Sydney with Pope Paul VI taking part.

In his recent diocesan newsletter, Dr. Loane said, "The Church of Rome has seldom been more active or alert than today. She has begun her great crusade to recapture non-Roman churches and countries." In addition to the alleged threat from without, the outspoken churchman said he detects "a much more subtle movement within" the Anglican Church, namely, a movement "to revive the doctrine and worship of Rome."

In sum, the archbishop said, the "Prot-

estant" element in the Anglican faith is sustaining "a constant assault" as the result of the growth of efforts to "Romanize" the Anglican Church. "Recognition of this fact is not a popular exercise today," he wrote, "but it is the plainest folly not to look it in the face."

CHURCH OF ENGLAND

General Synod Actions

Baptized persons who are communicants of other churches are admissible to Anglican altars under a new draft canon approved by the Church of England's General Synod. The draft, approved by considerable majorities in all three houses, followed a decision in principle at the February synod.

It provides for the admission to Holy Communion of all baptized persons who are communicant members of other churches which subscribe to the doctrine of the Holy Trinity and who are in good standing in their own churches; any other baptized persons authorized to be admitted under regulations of the General Synod; and any baptized person in danger of death.

The canon stipulates that where any person belonging to another church regularly receives Holy Communion in the Anglican Church over a long period, and where the practice appears likely to continue indefinitely, the minister should consider urging him to conform to the normal requirements of the Church of England for communicant status in that church.

The 65% vote in the General Synod giving "provisional approval" of the merger of the Church of England and the Methodist Church [TLC, Aug. 8] has been broken down in the following ways: House of Bishops—35-2; other clergy—140-81; laity—132-80. This gave a total of 307 for and 163 against, representing a majority of 65%. But these figures show there were many absentees, for the total membership of the synod is approximately 550. It is known that six bishops, for example, were absent or did not vote. The question has been raised: What

THINGS TO COME

September

13-17: Ecumenical Conference for Ministry (national denominational clergy association networks and interfaith academies); Cabrini Contact Center, Des Plaines, Ill.

would have been the position had all three houses been up to voting strength?

The resolution asking for the "provisional approval" was introduced by the Very Rev. Eric Kemp, of Worcester, who began by addressing himself to those who said it was improper for the synod to be considering the matter at all because a decision had been taken in 1969, after solemn invocation of the Holy Spirit, and that it was a blasphemy to reopen the question.

"I do not wish to treat this argument with levity," the dean said, "but we must recognize that the Holy Spirit apparently spoke differently to the Methodist Conference, and I never yet heard that to have prayed for the guidance of the Holy Spirit absolved one from the responsibility of reconsidering one's decision in the light of changed circumstances."

He argued that circumstances are different now from what they were in 1969. Until 1969, the invitation for union had been from the Church of England to the Methodists. Now that the Methodists have twice accepted the proposal "it is an invitation from the Methodists for us," the dean said.

ROMAN CATHOLICS

Retention of Latin Mass Urged

A traditionalist Roman Catholic organization in New York, calling the Latin Mass of Pius V "superior" to new liturgies approved by the Vatican, has urged the U.S. RC bishops to retain the Latin Mass "side by side" with the new liturgy. *Una Voce* (One Voice) in the U.S., part of an international federation with branches in more than a dozen countries, made the plea in a letter addressed to the National Conference of Roman Catholic Bishops in Washington, D.C.

Noting that new Vatican directives make it possible for the bishops' conferences to maintain the Latin liturgy, the *Una Voce* letter said "we are very confident that this . . . will result in the American bishops permitting the continued use, in Latin and in various . . . languages of the Mass of St. Pius V."

In stating its case, *Una Voce* pointed to a decline in Sunday Mass attendance and said "a significant part of this decline results from the Mass of St. Pius V being unavailable in many parts of the country." It said that abolition of the Latin Mass would certainly "accelerate" the decline.

The letter noted that although *Una Voce* members have never been among those who declared the new Masses invalid they nevertheless "consider the doctrinal clarity and the rubrical nature of the old Ordo to be superior to the new Ordo," and it added that the Latin liturgy "is of much more spiritual benefit. . . ."

Recently in London 57 British church and cultural leaders petitioned the Vatican to retain the Roman Catholic Mass in its

traditional form. Among those signing the "entirely ecumenical and non-political" appeal were two Anglican bishops and several prominent members of the RC laity [TLC, Aug. 15].

Pope Lauds Methodist Resolution

Pope Paul's "profound Christian joy" over a United Methodist "Resolution of Intent" to drop all comments derogatory to Roman Catholicism in its Articles of Faith has been conveyed to the secretary of its General Conference, Dr. J. Wesley Hole of Los Angeles.

Dr. Hole, a layman, received a letter from Jean Cardinal Villot, Vatican Secretary of State, containing the pontiff's response to an action of the General Conference taken in April 1970, which stipulated that all anti-R.C. references will be omitted in the revision of their Articles of Faith, a revision not yet completed. The statements in question date from the 18th century.

Cardinal Villot's letter also said that Pope Paul remembers with "thankfulness" that the Methodist Church (as it was called prior to 1968) was "second to none in the seriousness and the assiduousness with which it responded to the invitation of the Second Vatican Council to send observers." The cardinal said the pope shares John Wesley's admonition to "do all the good you can in all ways you can for as long as you can."

According to a statement made by Dr. Albert C. Outler of Dallas, a well-known ecumenist, the several anti-Roman statements in the Articles of Faith originally drafted by John Wesley, were a product of controversy between the Church of England and the Roman Catholic Church in the 16th century. The phrases in question refer to such beliefs and practices of the church as purgatory, the use of Latin, conflicting views on the number and nature of sacraments, Masses for the dead, and marriage of clergymen.

SOUTH AFRICA

Parishioner Testifies Against Dean

The first witness in the trial of the Very Rev. Gonville A. French-Beytagh, dean of the Anglican cathedral in Johannesburg, South Africa, has testified that, while a member of the cathedral parish, he became friendly with the dean and reported their conversations to the Security Police.

Louis Henry Jordan said that the dean spoke of using a submarine to free political prisoners from Robben Island Penal Colony and then described a Security Police major as an "out and out sadist who should be shot." Dean French-Beytagh has pleaded innocent to a 38-page indictment charging him with violations of South Africa's Terrorist Act.

Mr. Jordan said that he was working

secretly with the Security Police when discussing the actions cited in the indictment of the dean. He added that he believed the dean was serious in his remarks about Maj. Swanepoel, the Security Police officer.

Mr. Jordan described a meeting which took place at the dean's house in 1969. He testified that the dean asked him to infiltrate the Secret Police. Precautions were taken to prevent anyone from listening in on the conversation, according to the testimony. "We sat in chairs in the garden and the dean told me to face him at an oblique angle which would prevent any directional microphones from being directed at us." The dean also asked him to find out about police activities and learn the whereabouts of political detainees, Mr. Jordan said.

British and American consular officials were among those in court as most of the first morning was spent in reading the lengthy indictment. Also present was the Rt. Rev. John Howe, Executive Officer of the Anglican Consultative Council, who told newsmen he was there "mainly to express the sympathy and concern of responsible people outside South Africa." Press reports in England said he is representing the Archbishop of Canterbury.

Originally, the dean, 59, was charged with violating the country's Anti-Communism Act but later was charged under the more serious Anti-Terrorist Act. Penalties for conviction range from a minimum of five years' imprisonment to a maximum of the death penalty.

Demonstrations Held in New York

On the day Dean French-Beytagh's trial began and that for a group of 14 men in Pietermaritzburg, the Episcopal Churchmen for South Africa sponsored a protest demonstration in front of the building that houses the South African Permanent Mission to the U.N., in New York City. Protestors included members of the American Committee on Africa, the Southern African Committee, and the Episcopal Churchmen, who have headquarters in New York City.

Also joining the demonstration was Joel Carlson, a white South African lawyer. Originally, he was the lawyer for the men being tried in Pietermaritzburg, as well as for others who had been previously tried under the Terrorism Act. Following a number of attempts on his life, he emigrated to the U.S. and is now associated with the Center for International Studies at New York University.

"All the trials are merely show trials," he said, asserting that the results are arranged ahead of time by Security Police. The trials are only held, Mr. Carlson said, because South African authorities are "embarrassed" by international criticism. Such demonstrations as the one held in New York City are effective, he said, in creating such embarrassment and leading South African officials to act more cir-

cumspactly than they would otherwise.

Prior to the hour-long mid-day demonstration, the Episcopal Churchmen sponsored a service of Holy Communion held in the chapel of the Episcopal Church Center in Manhattan. Celebrant was the Rev. Maurice Garrison, priest in charge of the Church of the Resurrection, New York City. He taught at one time in a seminary in South West Africa which is administered by the government of South Africa, but was forced to leave when authorities refused to renew his residence permit.

CHINA

Churchmen Speak on Visit

Two prominent churchmen, both in Minneapolis, have recently expressed very conflicting views about President Nixon's proposed visit to Mainland China.

Dr. Walter Judd, former Congressman and medical missionary to China, said that such a visit, if made, will cost the United States enormously in prestige and confidence. Dr. Judd, 72, chairman of the Committee of One Million working to keep Red China out of the United Nations, said the Presidential visit will "represent a smashing victory" for Mao Tse-tung in having the President of the United States call on him.

Mao, he suggested, is "in trouble" with his own people, but "how can you expect the Chinese people to resist Mao—as they have been—if the great United States accepts him? This action will break the hearts of mainland people who have been fighting for freedom for years, hoping they can weaken Mao," he held.

The end result, in Dr. Judd's opinion, could be to hand Mao a victory without his having to fight for it. "I think you'll find the dominoes falling to Mao, step by step," he said. "Thailand, Malaysia, Indonesia, Singapore, Korea—they'll all get the signal. He isn't going to move in troops and take over, but they'll have to accept his policies." He took issue with President Nixon's statement that "there can be no stable and enduring peace without the participation of the People's Republic of China and its 700 million people."

A view directly opposite to Dr. Judd's was expressed by Dr. Kent Knutson, president of the American Lutheran Church, who called President Nixon's projected visit to Red China "a hopeful step towards world peace." At the same time he granted that "it will be a complicated and dangerous enterprise from the point of view of its diplomatic implications."

The ALC leader said he hopes the development "is a sign that the President is moving toward an end to the Vietnam war. This complicated and devastating conflict must now end, not only for our own sakes as a divided nation but for the good of the Vietnamese people," Dr. Knutson said.

NEWS in BRIEF

■ Thousands of pamphlets challenging the Christianity of white South Africa were handed to churchgoers in Durban by students from the National Union of South African Students (NUSAS). The message quoted a Bible passage saying that if "your brother has something against you . . . go and be reconciled with your brother . . . then come back (to church) and present your offerings." It asked white churchgoers whether they had been reconciled with their black brothers, whether they had tried to alleviate the sufferings of the blacks, and whether they even thought about the government's restrictions on the non-white population.

■ Israeli archeologists have uncovered a 2,000-year-old staircase leading to the second Jewish Temple enlarged by King Herod. Prof. Binyamin Mazar of Hebrew University in Jerusalem, said the six-yard-wide staircase, found during excavations along the southern wall of the ancient Temple compound, may have served as the main entrance to the Temple.

■ A Day of Municipal Consternation was declared in the Dominican city of Higüey following the theft of a statue of the Virgin Mary from the main altar of the city's Roman Catholic cathedral. City Hall branded the theft "an act of vandalism by criminal and atheist hands."

■ The Rt. Rev. Bertram Fitzgerald Simpson, 87, former Bishop of Southwark, regarded by many as one of the church's greatest preachers of the past generation, died in a London church hostel following a brief illness. He retired in 1958, but continued to preach regularly at Lincoln's Inn, one of central London's four legal societies, until his last illness. The bishop's body was cremated July 21, following services in Southwark Cathedral.

■ The Rev. Robert F. Drinan, a Congressman from Massachusetts, returned 11 Jesuit seminarians the draft cards they sent to him as part of an anti-war protest. The Jesuit priest told the seminarians that while he expressed admiration for their protest, he must remain faithful to his oath to uphold the Constitution and "avoid forms of civil disobedience."

■ The largest Greek Orthodox church in the U.S. is about to be sold to the Black Muslims and converted into a mosque. SS. Constantine and Helen Greek Orthodox Church on Chicago's South Side will be purchased by the Black Muslims for about \$4 million. The nine-year-old church seats 1,500. It is estimated that 70 percent of the area's 90,000 residents are black. Ten years ago the neighborhood was all white. The Greek congregation intends to build a smaller church and a parochial school.

■ The Vatican announced it had received a letter signed by "persecuted Hungarian Catholics," charging that six Roman Catholics, including four priests, have been sentenced by a Hungarian court for "ideological treason." The convicted priests were among some 30 persons accused in the fall of 1970 of holding forbidden private religious discussions with students and young people, and also for expressing "conspiratorial political views."

■ Anglican and Methodist missionaries will work together in Latin America as a result of a history-making decision made in London by the two churches. The decision climaxed two years of exploratory work by the Central Committee of the Methodist Missionary Society (MMS) and the (Anglican) Council of the United Society for the Propagation of the Gospel (USPG).

■ The Anglican Church of Canada has given \$5,000 to the World Council of Churches to help "draft-age immigrants" who have fled to Canada from the U.S. The Most Rev. E. W. Scott, Canadian Primate, said, "Making the grant to the WCC project doesn't mean approval or disapproval of the decisions taken by the refugees to come to Canada, since the church also supplies chaplaincy services to men in the Canadian forces, without necessarily approving the concept of war." The grant will help maintain legal counseling services, food and shelter, and communication with relatives and friends.

■ Parishioners of St. Paul's, Schenectady, N.Y., had so much fun at their June parish picnic that they are arranging another for September!

■ The Church of England Paris congregations of St. George's and St. Michael's, the latter known as the British Embassy church, and the Methodist church there, have agreed to the principle of their fundamental unity and common mission. Hope has been expressed that this agreement will lead to the promotion of a joint church center.

NEWS FLASH!

—At press time it was learned that the Rt. Rev. Angus Dun, fourth Bishop of Washington (1944-62), died Aug. 12, in Washington, D.C. He was being taken to a hospital by ambulance. The bishop had been in poor health for some time. Services were held in the Washington Cathedral, Aug. 16.



For
Prayer Book
Revision

O God by whose guiding Spirit the hands of men have composed words of divine truth and inspiration, and the voices of men have offered the beauty of prayer and praise in your name:

We thank you for those who in the past years have made it possible for people to worship and pray in a language they understand and who have labored to convey your truth in ritual and ceremony.

We ask your blessing upon those whose task it is to revise the historic services and liturgy of the Book of Common Prayer, that by your grace its words may speak with power and meaning to both present and future generations.

Grant us all in this church of yours, the will and desire to give ourselves in sincere study and thought to the need and purpose of change, as well as to the changes that have been and will be proposed. Help us so to work together with faith, confidence, and mutual trust that change may be realized without losing the changeless, and that our times may be served without losing the timeless. Awaken our hearts to such insight and vision that vagueness may give way to clarity, dullness to beauty, and irrelevance to vitality.

So lead us at this time, O God, in our efforts toward liturgical renewal, revision, and reform that through the means and rites of Christian worship and prayer your Gospel may be communicated; the faith once delivered to the saints may proclaim anew your answer to men in need and our human disorder be changed by your eternal design.

This we pray through him who changes not yet by whom and with whom all things are forever made new, even your son, Jesus Christ, our Lord. *Amen.*

— *James D. Furlong* —

Edgar M. Tainton, Jr.

TOO LATE TO ASK

"We were told that it is the 'shape' of the service that is now important, and not the resonance of words. . . . I once heard the poet John Ciardi say that 'Gather rosebuds while ye may' and 'Make hay while the sun shines' may carry the same message to the literal mind, but when a young man dates your daughter you want to know whether he is gathering rosebuds or making hay."

AS the Important Person from the liturgical commission dashed by me to prepare to demonstrate Mass Number Two from *Prayer Book Studies Number Twenty One*, I laid a hand on his arm and said, "One question. What is the purpose of the exercise?" He smiled at me over his shoulder as he dashed on, "It's too late to ask that." So I left.

The reason I had come to the full day's conference on *Prayer Book Studies 18 through 24* was to find out why any revision at all is considered necessary. There did not seem any point in staying. I had asked the question at an awkward time, but looking back over the day's lectures, it seems that there had never been time to ask. The people from the liturgical commissions, national and diocesan, were enjoying themselves so much, with little winks and grins: How effective *this* would be, how superior to *that*. *This* is what you should tell the people. You'll love *that*.

Why shouldn't they? This was their bag. Here at last, people who made a lifetime study of liturgics were able to lay their trip on a whole church. For this cause they had come into the world. Who can blame them for their enjoyment? They had come to us, not to explain why we needed Prayer Book Revision, but how to sell it to our congregations. They had a dream—of a future filled with study groups, every one of them studying liturgics. This, we were to say, is the service you demanded, the result of the questionnaires sent out to the church after the first time of experimentation with the trial-use liturgy. You have asked this of

us and we have brought it forth for your approval.

HAS the demand really been all that overwhelming? If one is to have a new liturgy, one may well prefer one possibility to another and still prefer no change at all. It is interesting to know that according to the best scholarship that the *Gloria in Excelsis* (What's that?, asks the lifetime Episcopalian from the back of the room) should come early in the service, but how many really care? My mother once drifted into an auction room. Desultory bidding was going on when the auctioneer said, "I'll leave it to the lady in the red hat. Ma'am, don't you think these vases are worth \$10?" My mother said, well, yes, she supposed so. "Sold to the lady in the red hat!"

I feel that the man in the pew has said, well, yes, there are parts of the trial liturgy that aren't so bad and some are pretty good and he could probably live with it. . . . "Sold! In response to popular demand."

The Important Person from the Far East (anything east of Idaho, so far as we in Oregon are concerned) had come to tell us how the structure of the pastoral offices is based on the pro-anaphora and isn't that lovely? Questions were encouraged, yes, indeed. You could ask about the use of the new lectionary, and about the collect for the Pentecost XIII, and why we were now to date from Pentecost rather than Trinity Sunday (and why it was to be Pentecost rather than Whitsunday). We were given a good deal of very interesting information about what the Roman Catholics and the Lutherans are doing to their services and how, in the future, all our services are to be nearly

indistinguishable. But it is too late to ask, "To what end? Why should we do this?"

Perhaps one wasn't alert. In the course of the day it may be that the question had been answered. We were repeatedly and unblushingly told that it is the "shape" of the service that is now important—its possession of certain liturgical elements—and not the resonance of words falling on the ear with the special blessing that comes of familiarity. "And also with you" then becomes the exact equivalent of "And with thy spirit"—to the tin ear. I once heard the poet John Ciardi say that "Gather rosebuds while ye may" and "Make hay while the sun shines" may carry the same message to the literal mind, but when a young man dates your daughter, you want to know whether he is gathering rosebuds or making hay.

The duplication of all the collects and of the liturgy in what passes for "modern English" and "traditional forms," implies that people in a day when "Winstons taste good; like a cigarette should" are no longer aware of the meanings of words like "thee" and "thy" and "vouchsafe." Yet these modern, scientific pragmatists to whom the flat commercial language is directed are talking about the Age of Aquarius and the proper balance of Yang and Yin and are throwing the Tarot cards and casting the coins of I-Ching to determine their activities for the day. It might just be that mystery is the most important ingredient of any service and the flat, un-mysterious language of some of the new services and prayers is already out of date. We change "thee" to "you," "thine" to "your," so that the prayers might be more easily voiced by today's youth. The people for whom the changes were made then gather on the street corner and

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beat drums and chant, "Hare Krishna, Hare Krishna; Krishna, Krishna, Hare, Hare. . . ."

When the current Prayer Book revision began, theologians were talking about "Post Christian Man" and the "Secular City" in which man had "come of age" and no longer needed mystery. Bp. Pike was spokesman for this attitude in the Episcopal Church but before his death Jim Pike had swung to the mysteries of spiritualism, complete with mediums (media?) and table rapping. We are in danger of producing in the seventies a Prayer Book perfectly adapted to the fifties.

If we want so much to be "with it," where are the prayers for those born under a bad sign or whose planet is in an unfortunate house? Where is the service for blessing a pack of Tarot cards? (Or would a blessed pack cease to function? When one renounces the devil and all his works, does one renounce Tarot cards? Is that why the new baptism service fails to mention his Satanic eminence? Shall we dance?)

When English was substituted for Latin in 1549, the Church of England became a new church, perhaps not theologically, but so far as the man in the pew was concerned. The same thing is now happening to the Roman Catholic Church. For the man in the pew (and, truthfully, for the priest at the altar) the change in form is more important than the fact that in one instance the crown became the su-

preme head of the church and in the other the papacy is being shaken by the collegiality of bishops.

Contrary to the liturgical commission, it really doesn't matter in the least whether or not the changes are explained. Some people are interested in liturgics while most people are not. With most people, it is simply a question of whether or not they are comfortable with the service. "Your favorite church," explained one man unhappy about the merger of two New York parishes a block apart, "is like your favorite pub. It's where you feel comfortable."

"Ask any 13-year-old boy," said the man from the Liturgical Commission cheerfully, "and he will tell you that the 1928 service is excessively penitential." "Hooooooo, boy," as Pogo's friend Porky would say, "Razzembogglewurst!" Of all things that a 13-year-old boy might say about the service, I would vote that the least likely. Young people tend in these matters to be extremely conservative, since whatever way things have been done for the past dozen years, that is the way they have been done all their lives. He recognizes that on television and in the school yard things are said one way and in church they are said another. And it seems to him that this is as it ought to be.

I do not fault the services proposed—as proposals—except for the insufferably "cute" general confession in the second order and possibly the order for "Baptism

with the Laying-On-Of-Hands." (It reminds me of the proposal that our whole educational process could be greatly simplified if all children were given a Ph.D. at birth.)

I very much like the wedding service and the new lectionary, although I am not impressed with the arguments for counting after Pentecost. I have already found the usefulness of melding the pastoral offices into the Eucharist and I can think of more radical revisions I would like to try and of ways to reorganize the book to be more pastorally useful: What about a classified index of prayers for all occasions; what about some prayers for the sick that do not imply that the patient is at death's door? There ought to be some nicely graded prayers for the person who is in the hospital to "undergo a few tests."

WELL, let's give the liturgical people credit for a good try. Liturgics seems to be a relatively safe hobby nowadays, like tatting, whatever it may have been in 1549. There is no reason for a "Pilgrimage of Grace" and people a dozen years after the new Prayer Book has been approved will imagine that the liturgy is age-old. The question is, will this ever take place? Straws in the wind indicate that it is not intended.

Liturgical specialists have been joking that perhaps we should have a loose-leaf prayer book—and now the altar book comes out in loose-leaf. It worries me, like jokes about rope in the house of one about to be hanged.

The green "Trial Use" book is not a Prayer Book. It is a work-book, loaded with alternatives, suggestions, and possibilities, and the forms coyly called "traditional wording" and "contemporary wording," a compilation of interesting material for clergy discussions and occasional experimental use leading toward an eventual revision of the Prayer Book. But the Green Book has been given just enough standing so that it dims the authority of the Book of Common Prayer without supplanting it.

Episcopalians have always been "people of the book." Suddenly the book has vanished. The cadences of the language have changed. Truly if there is no Prayer Book, only a series (and it begins to look like an infinite series) of suggested orders of service, a kind of "Book of Discipline," we have lost our unique quality and stand without armor on the battlefield of the four and seventy jarring sects. In becoming more like "other" churches, we will have lost the gift we could bring to truly catholic ecumenicity. We cannot now say, as we have been able to since 1549, "This is the way we Anglicans do it. This is how we pray in the community of the faithful," with all the implications that common prayers have for a common faith.

And beside all this: What can Aunt Marge give little Susie for a confirmation present?

The Mystic

From where I kneel
To where God is
Behold! A great expanse.

A little light
Reveals a path
And in that way I tread.

I know that Love
Is here. Yet no
Voice speaks; no hand grasps mine.

Love surrounds me.
Love enthralls me.
My thirst is Love's desire.

I find a door
And gaze within.
The dark receives me not.

Beyond that door
Be Thou my Prize:
Show me Thy Face, O Love!

Mary Carman Rose

EDITORIALS

Drug Abuse — "Victimless"?

RECENTLY Mrs. Fred Tooze, president of the Women's Christian Temperance Union, assailed Senator Charles H. Percy of Illinois for his soft-headed attitude toward the treatment of drug abusers. The senator had read into the Congressional Record a statement by Dr. Leo Hollister of Stanford University, an authority on drugs. In the statement it was asserted that "all criminal laws directed at users of drugs should be removed. . . . Such a step is not only a practical way to deal with realities, but also shows compassion." Dr. Hollister said in his statement: "It is my personal conviction that each of us should have the right to risk danger so long as that choice does not harm others. . . . If our goal is to protect our brothers from all risks which their folly may expose them to, we should make sky-diving, motorcycling, mountain climbing, and heaven knows what else, crimes. . . ."

Mrs. Tooze doesn't think much of this reasoning. Said she: "If our Senators and educators can rationalize themselves into comparing sky-diving and motorcycling with taking drugs as a 'victimless crime,' it is time the public concern itself with electing more rational political representatives and hiring more intelligent educators."

We entirely agree with Mrs. Tooze. The drug addict is a menace to everybody else in society once he reaches that stage where he will stop at nothing to get money to support his habit. It is disheartening to hear an eminent educator talking such nonsense, and a United States Senator endorsing it.

Old & New — Both?

AMERICAN Episcopalians and other Anglicans are not the only Christians of liturgical churches who are having mixed feelings about the replacement of venerable old liturgies with new ones. See the news story under the heading ROMAN CATHOLICS in the news section of this issue.

According to recent papal rulings and Vatican directives, the abandonment of the old Latin Mass is not required; under certain conditions it may be retained and used. Pope Paul VI is ultimately responsible for this decision, and we think it is a wise one. Some Roman Catholics who do not close their minds and hearts against new forms nonetheless want the old to be retained for lawful use. Say that this is a kind of wanting the best of both worlds; why not? Christians ought in all matters to want the best of both worlds, and there's no divine reason why they shouldn't have both.

We are here suggesting that American Episcopalians give some serious thought to this idea while they are experimenting and thinking about Prayer Book revision. Must it be an either/or choice between old and new?

Another Opinion

RECENTLY I came to realize for the first time that those who want priestesses in the church are really serious. The occasion was the visit of a representative of the Church Pension Fund. This man came to Chicago in order, among other

things, to persuade a newly ordained deaconess to apply for all sorts of options under the Church Pension Fund. When both the deaconess and I explained that from the beginning this was understood as a non-stipendiary ministry, the CPF representative told us that the rules of the fund had been, or would be, changed. Before we had a chance to ask by whom and when, our visitor announced, "There are going to be 'lady priests,' and you might as well get used to the idea."

Those who want priestesses in the church are fond of saying that there are no theological arguments against the ordination of women. One reason why many of these people have not found theological reasons is that basically they are thinking sociologically or politically, and not theologically at all. As a matter of fact, there are theological reasons against the ordination of priestesses. When Anglicans think theologically, they usually ask three questions: (1) What do the scriptures say? (2) How is this to be understood in the light of the tradition of the church? (3) What conclusions does reason draw from tradition and scripture?

When we ask what Christ wanted for his church or what he had in mind in providing its ministry, the New Testament evidence certainly suggests that he did not have priestesses in mind. Furthermore, the attitude of St. Paul toward this matter might well be taken more seriously than it is. The 19th-century attempt to drive a wedge between the thinking of St. Paul and Christ has been discarded in our day. It is quite likely that Jesus and St. Paul would have held the same views regarding the role of women in the church. Incidentally, it should be unnecessary to say that both exalted women as women. When the New Testament evidence is examined in the light of the tradition of the church, it is clear that not only the early church, but the catholic church in all ages, has deduced that the priesthood is a male order and was intended to be so by the founder of Christianity. The fact is that from the beginning of the church until now, there have been no priestesses.

On the basis of this evidence, reason concludes that an order of priestesses within the Christian church is incompatible with the faith once delivered to the saints. I agree with those who believe that the real need within the church is not the ordination of "lady priests" but the genuine working together of men and women. The unity in love and charity that we really seek in the church would suffer a substantial setback if the ordination of women were forced upon the church by a well-organized and militant minority at this time.

WILLIAM H. BAAR

Polarization

Light up the fires!
The melting pot won't melt!
Now no nice hard conglomerate,
The ingredients have hardened
To themselves in the coldness left
Since the fire went out.

Bernard Via, Jr.

Book Reviews

THE FORMATION OF THE RESURRECTION NARRATIVES. By Reginald H. Fuller. Macmillan. Pp. xiv, 225. \$6.95.

After a phrase-by-phrase examination of Paul's list of resurrection experiences in I Corinthians 15:3-8, Reginald Fuller, in *The Formation of the Resurrection Narratives*, makes a careful analysis of the accounts in each of the gospels as well as passages found earlier in the gospels which might reflect resurrection traditions. He brings to bear upon these studies his wide reading in German and English-speaking scholarship while fully preserving his own viewpoint. His sense for nuances of theological intention, for the ironic, the incongruous, and the amazing enables him to delineate the many inconsistencies and contradictions to be found in these narratives.

It is Fuller's thesis, however, that these "have nothing to do with a primary uncertainty about the resurrection faith" (p. 168). Upon examination the resurrection narratives show themselves not to be attempts to base faith on historically accurate accounts, but to make kerygmatic and eschatological statements (*i.e.*, pronouncements concerning the faith of the churches in the risen Jesus and about the meaning of history and men's destiny). Some of these are concerned with the manner in which the experiences of the risen Jesus were fundamental to the origin of the new sense of the Spirit and of community; others are more oriented to the missionary task of the churches. The "inconsistencies" in the accounts are to be viewed as the result of different emphases concerning the churches' self-understanding and mission rather than as discrepancies with regard to an historical event. It is possible, however, for the historian to see behind these proclamatory narrations some hints of the early character of the resurrection faith, a time when the resurrection and ascension were seen as one, a time of "revelatory encounters" for Peter and others in Galilee, and probably, at an early date, of Mary Magdalene's experience leading to the belief that the tomb was empty. This latter awareness focused, however, not on a belief in the resuscitation of a corpse but on the more negatively stated "meta-historical" faith, "He has risen; he is not here" (Mk. 16:6).

Those who are not professional biblical scholars will probably find the most value in the last chapter, "The Resurrection Narratives in Contemporary Faith and Proclamation." Here Dr. Fuller seeks to set forth the essence of the proclamations that lie behind the differing narratives.

Given so much by Fuller, this reviewer's only criticisms take the form of asking for more. It would have been inter-

esting to see a treatment of Matthew 27:51-3 with its curious anachronism and highly apocalyptic presentation of "resurrections" in addition to that of Jesus. There might also have been some detailed treatment of the resurrection predictions which (both in the Synoptics and in John) are predicated in terms of "the most primitive Christology of all" (*i.e.*, of the Son of Man) while yet there is no trace of this title (excepting the Lucan reminiscence in 24:7) in any of the resurrection materials. Finally, one might ask for a more careful distinction and attempt to relate that which is meta-historical (occurring on the border of human history and the new age) and what might be regarded as historical event but which may be beyond the ability of the historian to study. We can agree, for instance, that the experience of the empty tomb was soon interpreted in an eschatological manner, but would it have been eschatological expectations that brought this initial faith to a sorrowful Mary Magdalene? Here perhaps Fuller passes too quickly (pp. 22f.) over the manner in which these issues are raised by "the more sophisticated assertions of the Pannenberg school that the resurrection was a 'historical' event."

(The Rev.) FREDERICK H. BORSCH, Ph.D.
The General Seminary

◆
THE ETHICAL DEMAND. By Knud E. Logstrup. Fortress Press. Pp. 237. \$8.95.

Knud E. Logstrup's *The Ethical Demand* is about the second commandment of the New Testament: ". . . Thou shalt love thy neighbor as thyself." His aim is to define, in what he calls "strictly human terms," those aspects of our lives to which the ethical demand, which he also calls the *radical demand*, pertains. After one has read the entire book one is able to extrapolate what Logstrup means by "strictly human terms" and for what aspects of the commandment he is providing a definition. And moreover, it is important to do this extrapolation because he nowhere explicitly states which of the many facets of the commandment he will analyze in human terms and because the significance of the book cannot be understood apart from the author's intent.

To be sure, it is clear that Logstrup is attempting what presently is known as a phenomenological-existentialist analysis of the second commandment. And, while this term has many meanings today, there is no difficulty in determining what it means in respect to Logstrup's book. He is explaining what the commandment demands by appeal to human experience, commitment, decisions, concerns, and goals. He tells us: "The radical demand

says that we are to care for the other person in a way that best serves his interest. It says that and nothing more." He is also trying to find in our shared human experience both a rationale for the acceptance of the commandment and an illumination of the fact that we must always fall short of performing what is commanded. Further, although he has attempted to give a human ground to the commandment, he has not attempted to secularize it. In part what I mean by this is that he accepts Jesus's words as God's words: "Either his life, words, and works were God's own life, words, and works . . . or his life was a blasphemy."

Nonetheless until he has finished the book, the reader continues to ask: Which aspects of the second commandment is he analyzing? And is he also analyzing the relation of the commandment to various Christian beliefs? Finally, however, the Christian reader must conclude that Logstrup is attempting to provide a human foundation for what does not have such a foundation and that he is attempting to consider in separation from other Christian beliefs what is coherent with them all and can be comprehended only when this coherence is taken into account. Logstrup separates the second commandment from its divine source; from the grace which develops the individual's capacities to obey both the first and the second commandments; and from the "finesse of the Holy Spirit" who teaches the believer what love requires in each situation.

The reader is never led to see the commandment in a Christian perspective. There is, however, no other way to see it clearly. We cannot successfully discuss the fact (which Logstrup emphasizes) that our life is a gift without also emphasizing the fact (which Kierkegaard called to our attention) that the giver of the gift comes with the gift and teaches us with divine patience. Teaches what? The content, promise, and significance of both commandments. Also, Logstrup's view that the Christian's action in obedience to the second commandment is in no way different from the action of the non-Christian is too simple. Only the Christian sees his neighbor as capable of becoming lovable through the action of grace. Only the Christian is willing to serve his neighbor by his acts of intercessory asceticism and prayer. Only the Christian is confident that grace will ultimately triumph. Only the Christian lives in the expectation of eternal life and in the belief of the "eternal validity" of the personality—his own and that of his neighbor.

All that I have just written is, of course, not new. On the other hand, some are presently asking for "fresh insight" into Christianity. And it is true that Logstrup's analysis offers what in some ways is fresh insight into the second commandment. The question is, however, whether phenomenological-existentialist analyses of

Christianity are not at best only partial presentations of Christianity and at worst distortions of it. I think that they are and that Logstrup's book is in this respect typical of this late 20th-century endeavor to restate Christianity in such a way that it will "speak to" the present generation. I have not said that phenomenology and existentialism have no role in present-day Christian philosophy, theology, and education. Augustine said (in effect) that they do. And so did Soren Kierkegaard. In recent decades, however, there has been the attempt to make some variety of phenomenological approach sufficient for all work in Christianity. Augustine and Kierkegaard did not make that error.

MARY CARMAN ROSE, Ph.D.
Goucher College

◆
THE MARK OF CAIN. By Marguerite and Willard Beecher. Harper & Row. Pp. 193. \$5.95.

The Mark of Cain is a book entirely devoted to jealousy. The subtitle, "The Anatomy of Jealousy," is an accurate precis of its content. Willard and Marguerite Beecher were students of Dr. Alfred Adler. They have practised clinical psychology, taught, and lectured for more than 30 years. For the past 24 years they have co-directed their own counseling service in New York City. "This book is about jealous competition," they write. "Jealousy is usually thought of as an emotion. It is important to see that it is a comprehensive alteration of the whole way one sees and acts."

In this book the authors describe many manifestations of jealous competition. Invidious comparison, envy, rivalry, persisting infantilism are often recurrent words used to describe the ultimate cause of human problems ranging from addiction to classroom discipline. Using the Cain and Abel story from the Book of Genesis as the prototype of all jealous competition, the authors identify "The Mark of Cain." It is the often secret goal of being "the preferred and only one." It would seem that they identify the struggle to attain this goal as the source of all pathological behavior.

This book, obviously built upon the foundation of the Adlerian School of depth psychology, is one which should be read, marked, learned, and inwardly digested by pastors, teachers, and parents. It can be helpful to any person who is unhappy because he thinks or feels that some other person is one up on him . . . which is probably most of us.

(The Rt. Rev.) JACKSON E. GILLIAM, D.D.
The Bishop of Montana

◆
LOVE. By Rosemary Haughton. Penguin Books. Pp. 202. \$1.25.

Love is a thoughtful and well-informed discussion of the various kinds of love which are common to human experience. It is interesting, and readable, though Rosemary Haughton has a certain awk-

wardness of style which seems to me to be the result of rather confusing sentence structure. The book is an essay which reflects considerable breadth of reading, and deep probing into man's experience of love on many levels. In helping one to understand more clearly the meanings of "this thing called love," I found it more satisfying, for example, than the essay on the same subject by C. S. Lewis.

Mrs. Haughton discusses various attitudes to love in the business of child-rearing among different cultures (borrowing heavily from Margaret Mead), and goes on to discuss sexual love, its restrictions and its aberrations, and its place in the thinking of people of diverse times and cultures including the Christian notion that sex can be a means of spiritual growth and understanding, a way to a love that includes physical satisfaction but does not end with it.

The second half of the book is concerned with love in family relationships, love in communities, and "mystical love," which reaches beyond all human relationships to the love of God, and in which all human loves become more true, more real, and bring freedom to men.

While I approve of what Mrs. Haughton is saying in these closing chapters, I found myself "put off" by an overdose of "human-interest type" illustrations, and by examples drawn from literature and life which seemed to me rather lacking in interest to many for whom this book should be helpful. Little Lord Fauntleroy seems a far cry from the 20th century as a source from which to discuss the meaningfulness of love in families, especially since there have been so many more discerning books and plays written about the anguish and the joys of family life which are less syrupy and more honest.

There is also, it seems to me, a rather abrupt jump into the fields of mystical experience in the closing chapter. Modern man, as Jacques Ellul (among others) seems to understand well, is not at home with the word mystic, or familiar with the language of the mystics; nor does prayer come as easily to him, to say nothing of the contemplation of the Divine Reality. If there is something lacking in this book it is some sort of introduction to what is meant by prayer and mysticism and adoration. I think people of this century have to begin again to try to rediscover a sense of wonder and of awe before the majesty of the created world, before the mystery of a human being; to recover the sense of the "numinous," in order to begin to be aware of the reality of God, and to learn to be able to say at least: "I've seen the mark of his footsteps going away."

But to be plunged into a mass of quotations of the writings of "mystics," several of whom seem utterly remote from our contemporary experience, is rather forbidding. Tagore, Mechtilde of Magdeburg, and Thomas Merton are too esoteric for us, and Mrs. Haughton seems to

be dangerously close to a kind of spiritual presumptuousness, as is Thomas Merton. Only the mystics are capable of understanding joy.

Aside from these critical comments, *Love* is an interesting book, and should help those who read it to understand more clearly what the word means in both its degraded sense, and in its noblest.

(The Rev.) THOMAS V. BARRETT, D.D.
Church Divinity School, Berkeley

◆
JULIAN BOND: Black Rebel. By John Neary. William Morrow and Co. Pp. 256. \$5.95.

Born just prior to World War II, Julian Bond, part Negro, part White, part Cherokee, may be destined to become the first black President of the United States. Swirling tides of fortune have already swept the gifted son of Dr. Hor-

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THE LIVING CHURCH

ace Mann Bond into the Georgia Legislature in less than three decades of life.

For the first 12 of his academic years, his father served as President of Lincoln University, Chester County, Pa. Administrative reverses resulted in Dr. Bond's accepting a new position as dean of Atlanta University's School of Education. Facing a sudden plunge into the deep south, brought visions of perils to life and limb which nearly destroyed Julian's peace of mind. But he entered Morehouse College in Atlanta, considering a career in writing. In 1960, an activist student organization was born called the "Committee on Appeal for Human Rights, COAHR," with Julian Bond as a principal pioneer. He led a city hall sit-in on Mar. 15, 1960, to be arrested for his first and only time. Within a month, most of the COAHR group merged into the Student Non-Violent Coordinating Committee, SNCC, an eastern-seaboard organization.

In 1965, Julian Bond was picked by SNCC as the "best looking, most articulate lamb to be thrown out for the first dance with the statehouse lions." He ran for legislative office representing a district 95% poor black with an average income of \$2,500 per year, and won 82% of the vote. Following a riot in Atlanta, Bond resigned from SNCC.

Julian attempted to be seated in the Georgia legislature on Jan. 10, 1966, but was prevented from doing so until 1967, when the U.S. Supreme Court upheld his position. If he has been officially legalized, he has also been successfully "incubized" to limit his effectiveness, after three terms, to a legislative "Mr. Glad" for his constituents. His dramatic confrontation with an opposing delegation from Georgia at the 1968 Democratic Convention in Chicago, thrust him into national prominence. Meanwhile, his wife continues to urge him to forsake politics and return to his career in writing.

To describe John Neary's *Julian Bond: Black Rebel* as a true biography is questionable. Reading the book is fruitful and enjoyable. Speculating upon what the future holds for Mr. Bond is intriguing. One day a sequel may well be titled, *Julian Bond: Black Patriot*.

Alice Slater
St. Michael's, Lincoln Park, Mich.

♦
ECUMENOPOLIS U.S.A.: The Church in Mission in Community. By H. Conrad Hoyer. Augsburg Publishing House. Pp. 160. \$2.95 paper.

The kooky title, *Ecumenopolis USA*, is not a put-on by Conrad Hoyer. He is serious. He has coined this word to describe what the true, one church will be like when the "barriers between denominations come down." In summary, this reviewer would have to say that it is a weary repetition of what church consolidationists have been saying for a generation. The book contains such gems as: "Money is an important element in every

business, including church business"; or, "Population has been continuous since colonial days." These typical statements show that Mr. Hoyer is an expert in laboring the obvious.

This volume does reflect the thinking of some ecumenistic, liberal leaders who regard differences as problems, "other churches" as surplus churches, and actually think in terms of the reduction of the number of churches rather than growth, diversity, and faithfulness to principle.

Dr. Cynthia Wedel wrote the foreword.

(The Rev.) JAMES BRICE CLARK
St. Barnabas, Omaha, Neb.

Booknotes

By Karl G. Layer

APPROACHING THE BENIGN ENVIRONMENT. By R. Buckminster Fuller, Eric A. Walker, and James R. Killian, Jr. Collier Books. Pp. 160. \$1.25 paper. This book is just the opposite of most recent volumes which have prophesied ecological doom for the earth. The three scientists offer a hope that man can improve life on this planet and build what Dr. Killian calls "the benign environment." They suggest a new kind of man, a "comprehensivist," who is a broad-gauged creator who can truly harness all the tools of our new age.

VOICES FROM THE BACK PEW. By Bernard Lyons. Bruce Publishing Co. Pp. 174. \$5.95. Mr. Lyons took upon himself the task of interviewing 37 "average" Roman Catholics, to discover what the "ordinary man in the pew" thinks about the changes taking place in the Roman Church. This book is the result of his efforts.

FOR INSTANCE. Edit. by Donald T. Kauffman. Doubleday. Pp. 263. \$5.95. A religion-oriented collection of quotations, ideas, and discussion questions, designed to supply preachers, teachers, and speakers with illustrations from contemporary life. The book is arranged alphabetically by topic, and there are cross-references and an index. A useful tool.

THE STEPS OF BONHOEFFER. By J. Martin Bailey and Douglas Gilbert. Collier Books. Pp. xxii, 106. \$3.95 paper. This is a pictorial album which describes, through textual commentary and many excellent black and white photos, not only the life and thought, but also the times and surroundings of Dietrich Bonhoeffer. This is one of the best books of this type to cross this reviewer's desk in a long time.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. John Chewing, former rector of Emmanuel, Staunton, Va., is rector of Holy Spirit, Lebanon, N.J.

The Rev. Luther O. Ison, rector of Trinity Parish, Escondido, Calif., is to be rector of St. Mark's and headmaster of St. Mark's Day School, 14646 Sherman Way, Van Nuys, Calif. 91405, Sept. 1.

The Rev. Carl E. Jones, former vicar of Wilmer Hall, Mobile, Ala., is associate rector of Advent, 2019 6th Ave., Birmingham, Ala. 35203.

The Rev. Robert Kirkpatrick, deacon, is in charge of St. Paul's, Foley, and St. John's, Robertsdale, Ala. Address: 510 N. Pine St., Foley (36535).

The Rev. C. Lloyd Lipscomb, vicar of St. Thomas', Abingdon, and St. Paul's, Saltville, Va., is to be rector of Trinity, Boonsboro, and St. Barnabas', 2025 Mimosa Dr., Lynchburg, Va. 24503, Sept. 1.

The Rev. Willis B. C. McCarty, former rector of St. Andrew's, Panama City, Fla., and a member of the standing committee of the Diocese of the Central Gulf Coast, is rector of St. Mark's, Jacksonville, Fla. Address: 2250 Emerson St. (32207).

The Rev. Peter Campbell Moore, former teacher at Sandia School, Albuquerque, N.M., is to be rector of St. Michael and All Angels, 601 Montano Rd. N.W., Albuquerque (87107), Sept. 1.

The Rev. Henry L. Parker, formerly with the Delta Ministry, Greenville, Miss., is now at Berea College, Berea, Ky. 40403.

The Rev. Harold E. Parrott, former vicar of St. Patrick's, Santa Rosa, Calif., is rector of All Saints', Redding, Calif. Address: 1650 Wisconsin Ave. (96001).

The Rev. Clyde K. Shuler, deacon, is vicar of St. Michael's, Ozark, and Epiphany, Enterprise, Ala. Address: Box 1, Enterprise (36330).

The Rev. Vernon E. Strickland, former vicar of St. Agatha's, DeFuniak Springs, and St. Thomas' by the Sea, Laguna Beach, Fla., is rector of St. Luke's, 118 W. Duval, Live Oak, Fla. 32060.

The Rev. Kenneth M. Tucker, former vicar of St. Mark's, St. Paul, Va., is curate, St. Matthias', Main St., East Aurora, N.Y. 14052.

The Rev. John O. von Hemert, former vicar of St. Barnabas, Lynchburg, Va., is rector of St. Paul's, 228 S. Pitt St., Alexandria, Va. 22314.

Renunciation

On May 4, the Bishop of Albany, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Council of Advice, accepted the voluntary renunciation and resignation of the ministry made in writing April 18, by John V. C. Higgins. This action is taken for causes which do not affect his moral character.

Deaths

The Rev. Theodore Porter Ball, 57, retired rector of St. John's, Homestead, Fla., and a chaplain for the Diocese of Southeast Florida, died July 22, after an illness following surgery for a brain tumor. He had been a US Army chaplain during WW II. Survivors include his widow, Janet, two sons, his mother, Mrs. N. I. Ball Sr., one sister, and two brothers. Services were held in St. John's, Homestead.

Sr. Anna Gabriel, 92, a member of All Saints Sisters of the Poor, died July 20, in All Saints Convent, Catonsville, Md. She spent her life working for the poor in Baltimore and was noted for her work in bettering race relations. She was in the 65th year of her life profession.

Deposition

On June 27, the Bishop of Pennsylvania, acting in accordance with the provisions of Title IV, Canon 12 (4) (d) and with the advice and consent of the Standing Committee, accepted the confession made in writing to him and deposed David B. Kenny.



GO TO CHURCH THIS SUMMER!

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 10

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4-5

VISALIA, CALIF.

ST. PAUL'S 5 mi E. 99 Fwy. off 198 120 N. Holl
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;
Thurs HC 7

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat; 6 Wed

DANBURY, CONN.

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

CANDLEWOOD LAKE

NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.
The Rev. H. Kilworth Maybury, r; the Rev. Thomas H. Chappell
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11
Seat and Burial Place of Bishop Seabury.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC
Wed 10; HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. T. P. Ball
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

ATLANTA, GA.

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

SAVANNAH, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
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(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues 6 & Thurs 7; C by appt

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7 ex Mon 5:30, Wed 10, Thurs & Sat 9

ST. JOHN THE EVANGELIST
The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays Daily Mass 7:30; Sat 9; Extra Mass Wed & HD 12:10; C Sat 1-1:30

PETOSKEY, MICH.

EMMANUEL 1020 E. Mitchell St.
The Rev. Lee Lindenberger, r
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

BRANSON, MO.

(TRI-LAKES AREA)
SHEPHERD OF THE HILLS Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10

MILES CITY, MONT.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
The Rev. James E. Carroll, r; Rev. H. R. Walrath, c
Sun Eu 7:45 & 10; EP 5:15

CLAREMONT, N.H.

UNION CHURCH (1771-1971) Old Church Rd.
The Rev. John H. Evans
Sun 9, HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; others as anno

SEA GIRT, N.J.

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

VENTOR CITY, N.J.

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

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

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 HC 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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.

The Living Church

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); Ev B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30. Church open daily 7:30 to 11:30

UTICA, N.Y.

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

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily, 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

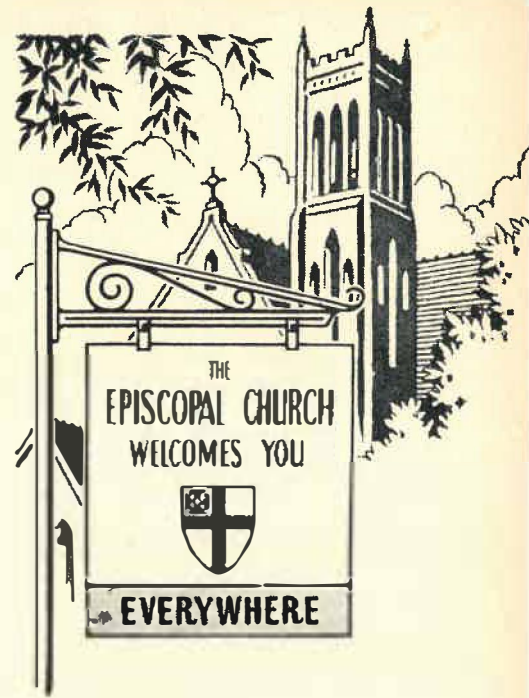
OLD CHRIST CHURCH 2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)



ST. PETER'S CHURCH
GENEVA, N. Y.



VALLEY FORGE, PA.

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

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC 7:30; Tues HC 10; Wed HC 9

NORRIS, TENN.

ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC 7:30

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon 7; Tues 8:30; Wed 10; Thurs & Fri 6:30; Sat 8:30; C Sat 12

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch S 11; Moss daily 7 ex Tues & Thurs 10; C Sat 4-5

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
The Rev. Carroll E. Simcox, r
Sun H Eu 9

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
Sun 8 HC, 11 MP & Ser; Wed HC 4:30

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