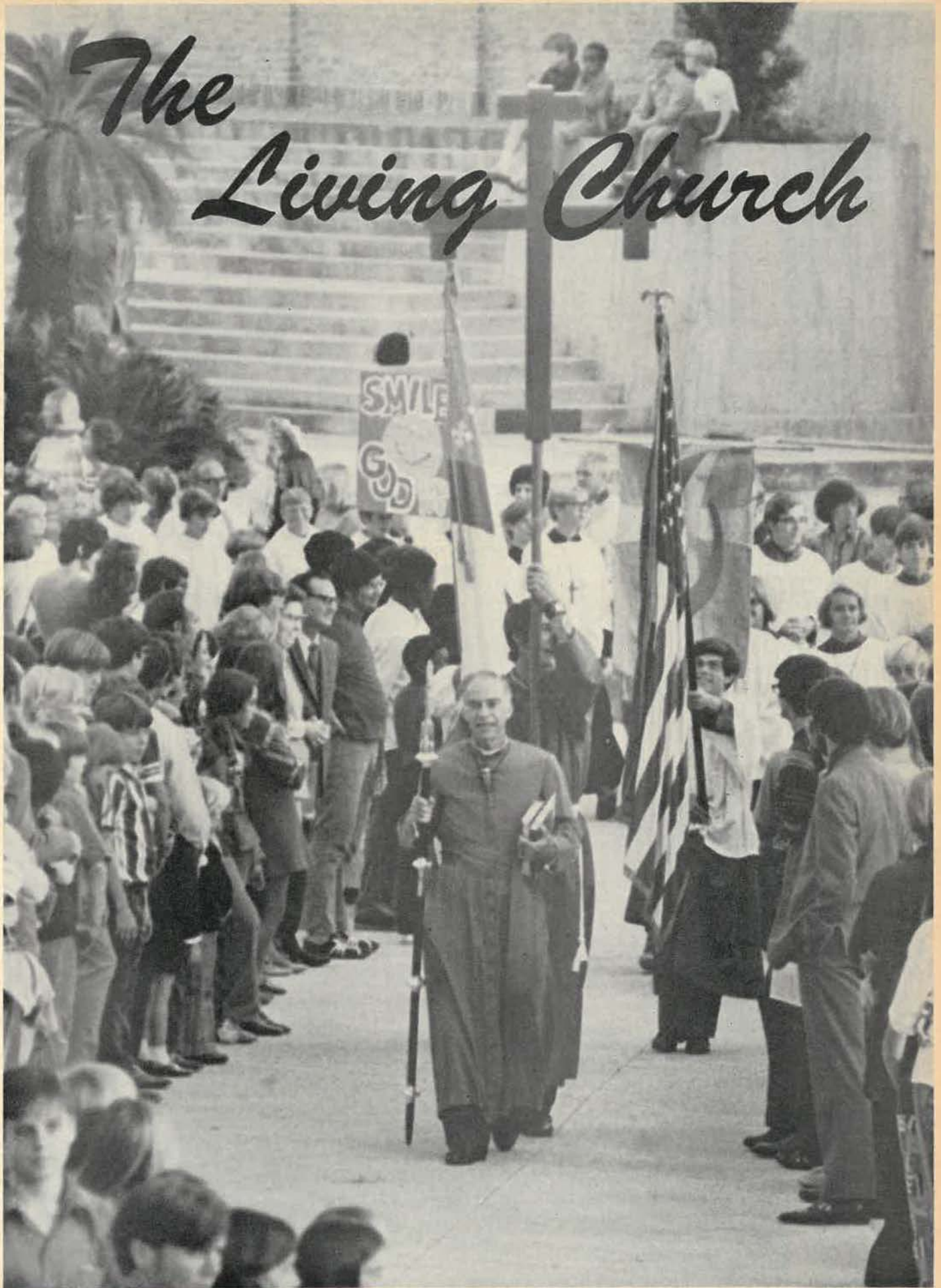
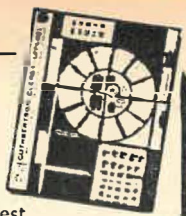


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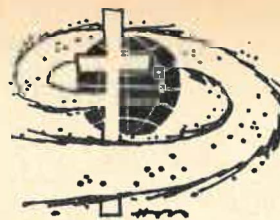
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Around



& About

— With the Editor —

Notes to the Overworld

TO *Herman Melville*: You evidently took phrenology seriously in your day, but then every age has its superstitions and some people take psychology seriously today. I infer from some words you put on the lips of Ishmael in *Moby Dick* that you took spinology even more seriously: "Now, I consider that the phrenologists have omitted an important thing in not pushing their investigations from the cerebellum through the spinal canal. For I believe that much of a man's character will be found betokened by his backbone. I would rather feel your spine than your skull, whoever you are. A thin joist of a spine never yet upheld a full and noble soul." Words fitly spoken! We Episcopalians have a family joke about a man being consecrated a bishop. In the solemn moment when the already-bishops were laying hands on him his little son whispered, in awed tones: "Mummy, what are they doing to Daddy?" "Shhh!" she replied. "They're removing his spine!" A poor and disrespectful joke, I suppose, but if one were to rummage around in the long history of episcopacy he might find an actual verifiable case, or even two, of a man who had a spine before his elevation to the purple but lacked one thereafter — explain it how they will. Well, there go some episcopal friends. While on the subject of spines I might as well alienate some chiropractic friends as well. "It's going to rain," the chiropractor said to his patient. "I can feel it in your bones." **To the Editor, *The Harrisburg (Pa.) Patriot and Union* (1863):**

Poor fellow, you are remembered as the editor who dismissed Lincoln's Gettysburg Address as "the silly remarks of the President." I have a word of small comfort for you as you do your eternal penance of memory. I too am an editor, and very opinionated. Sometimes, as my fingers tremble in midair over my typewriter while I premeditate editorial mayhem, I remember two people to my own admonition and restraint. One is Gamaliel, who said of a very controversial movement in his day: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it" (Acts 5:38-39). The other is you. Your mistake is a red-light beacon. And another bit of small comfort—the best I can come up with, but offered with sincere sympathy: Do you know what *The Edinburgh Review* said of John Keats's poetry when

it began to appear? "This will never do." Your offense is rank, but not unprecedented and not unique. You are not alone.

It is expected that the U.S. Supreme Court will soon take up the question of capital punishment. What it will have to decide specifically, if it does what it is authorized, competent, and ordained to do, is whether the death penalty is forbidden by the Constitution as "cruel or unusual punishment." I don't envy the justices this particular job. I am against capital punishment, but on grounds other than the Constitutional. I cannot settle the issue on the purely Constitutional grounds; the justices are not supposed to settle it on any other.

A man in Maryland named Frederick Morris Mefford made an interesting comment recently on the strictly Constitutional point. He does not believe that death is cruel or unusual punishment. "The cruelest thing a man can get is life in prison—slow death instead of fast," he says. What makes this comment interesting, coming from Mr. Mefford, is that he is under sentence of death and has been living on death row since his conviction and sentencing in 1962.

I ask myself and, as if you didn't have anything else to worry about, I invite you to do the same: If you were a member of the Supreme Court, asked to rule on whether the death penalty is cruel or unusual—on *this and on no other* aspect of the question of capital punishment—how would you proceed toward your conclusion? Is death in the gas chamber cruel? How do you determine that? Only, of course, by comparing it with other kinds of death. Is it as cruel as a lingering death by cancer?

Is the death penalty unusual? To answer that you must look to history, wherein we find what is usual or unusual in human events. The death penalty has certainly not been unusual as an event, from the time the Constitution was written to the present moment.

If cruel punishments are forbidden, what do you make of Mr. Mefford's point that life in prison is more cruel than death in the chamber, being slow death rather than fast? If you agree with him, would you abolish prisons? If you did that, how else would you deal with criminals?

All right, it has been tying me up in mental knots, and now that I've passed it along to you I may get some relief.

Letters to the Editor

WCC Grants

The following quote from a letter written by an English relative of mine in South Africa may interest readers of TLC:

"I have been shocked by the financial support to terrorists given by the World Council of Churches, and wish that its members would see first hand the atrocities terrorists have committed, and which they support. It seems such a negation of Christ's teachings."

Incidentally, the writer is a member of a women's committee which works to see that "colored" women get adequate representation in any trial or other legal matter. Her son-in-law for many years taught in a mission school, and she is a great-granddaughter of one of the first American missionaries to South Africa, whose name is there still revered and memorialized.

MILDRED M. BROCK

Chester Springs, Pa.

SAVE, Inc.

Responding to the letter [TLC, Nov. 21] from the Rt. Rev. Robert H. Mize, former Bishop of Damaraland, there is a grievous error recorded which should be corrected regarding Southern Africa Volunteer Enterprise, Inc. (SAVE).

SAVE was founded for the purpose of supporting the ministry of Bp. Mize, by my late husband and myself. We had initiated his first public appeal for the St. Francis Boys' Homes so it was not surprising that when he got to Africa that he should turn to us again to appeal for help for his work among the Ovambos. We responded immediately, setting forth the foundation of an organization which was to develop into SAVE, Inc.

When Bp. Mize went to Botswana he had the support of SAVE to the extent of thousands of dollars. In response to his request, SAVE is still committed to supply building

The Cover

A bishop need not always bring up the rear of a procession. On this week's cover we see the Rt. Rev. Hamilton West, Bishop of Florida, leading the procession of acolytes at a diocesan acolytes festival on the campus of Jacksonville Episcopal High School. The theme of the festival was "Smile, God loves you." The bishop wore a festival eucharistic garment especially designed for the occasion. The procession was to the Holy Eucharist, at which over 1,000 young persons gathered. As the procession moved along one little boy stopped the bishop and asked, "Mister, why are you carrying that stick?" He explained that it was a shepherd's crook. "Oh," said the youngster. "Why are you at the head of the line?" Answered the bishop: "Because the shepherd is supposed to lead his flock."

materials for the new bishop's house in Gaberone, when the Diocese of Matabeleland is split next year.

Reevaluation of SAVE's effort was made necessary by the fact that Bp. Mize returned to America in 1970. It was then determined that the thrust of SAVE's future activity would be the provision of scholarships for the higher education of qualified Christians among the Ovambos of South West Africa.

We hold documented proof that to this date SAVE has not contributed anything except educational funds for students to universities, and sympathy to the distressed Ovambos. I personally have not given a single dollar to them; however, I intend to assist them to the extent of sending Prayer Books, Bibles, etc., for the thousands of followers of the Rev. Peter Kalangula, and SAVE will gratefully accept contributions for this purpose or for the scholarship fund. (Disturbed Episcopalians leave the church, while Ovambos patiently continue to worship under trees.)

Following graduation from St. Bede's Seminary, Fr. Peter was ordained to the diaconate by Bp. Mize shortly before his departure. According to a letter just received, Fr. Peter and his followers do *not* want to split from the Anglican Church any more than do the thousands of Episcopalians who have left their church. The Ovambos demand that Ovamboland be divided from Damaraland and that the Ovambos be allowed to choose their own bishop to live among them. When this wish is granted the church will be reunited.

It was Bp. Mize who awakened my interest in the Ovambo people. Now he censures me for sympathizing with them in the loss of their beloved and trusted leaders, and their resulting frustration. It is hard for me to believe that he would announce, as fact, a false speculation insinuating that SAVE has supported (financially) a schism. On the contrary, I went to Africa, at my own expense, in June of 1971 to verify at first hand from former friends, missionaries, and Ovambos what the trouble is all about. All endorsed the facts presented in the petition to the Archbishop of Capetown, signed by leading Ovambos, as being substantially correct.

GARLAND T. BOWERS
President of SAVE, Inc.

Prairie Village, Kan.

It seems only right to allow Mrs. Bowers to present this statement to our readers, but this must end the discussion of this unhappy controversy in these columns. **Ed.**

Improving (?) the BCP

Dr. Boone Porter is reassuring when he says that he wishes to continue to improve the Prayer Book [TLC, Nov. 7]. There is nothing so good that it cannot be improved. The question is whether or not the proposed replacements are, in fact, improvements.

That these are not times of linguistic excellence or accuracy I think that we will all agree. If downgrading the thought and language of the Prayer Book to the level of this day in which it is being used makes it more

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comprehensible to the people and therefore a better guide for worship, I suppose this can be considered progress and improvement. It is certainly consistent with the apparent desire of the present-day church to adjust the faith to the world rather than to bring the world to Christ.

I would like to see improvement in the Prayer Book. I would like to see a return to the vigorous and noble affirmation of the place of sex in marriage, for example, in the 1549 (and subsequent English Prayer Books) "with my body I thee worship." What prudery led to the omission of that proud and ringing phrase in our Prayer Book? Compare 1549 with the mealy-mouthed proposal we now have: "I give you this ring as a symbol of my vow, and with all that I am and all that I have I honor you, in the Name of God." We are told that the Trinitarian formula should not be "verbalized" since it might be an imposition on people of other faiths! The language of the trial use is neither beautiful nor precise, and the theology is confused. Poor language is one thing but the pathetic desire to adjust the truth so as not to offend the sensibilities of the pseudo-sophisticated of our day is quite another.

While commending the Standing Liturgical Commission on all the effort they have put in to revising our worship I think that we must reluctantly agree that they have not come up with a very good piece of work.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

TLC, Nov. 7

I was deeply disturbed by the editorial entitled, "Progress in Pusillanimity" [TLC, Nov. 7]. I object for two reasons: the presumption that the blow on the cheek had military or "soldier of Christ" connotation, and secondly the sarcasm aimed at the Roman Catholic Church.

It's true that many theologians have interpreted the "slight tap" as the "first slap for the faith." And frankly I don't see any need for this in the liturgy. It seems to push symbolism a little far. And abolishing (or making optional, as is the case) this symbol in no way implies that the church is getting "chicken-hearted." But recent scholarship points in the direction of the tap as being a vestige of the sign of peace which was conferred along with most sacraments. Holy orders is another case in point.

Secondly, the very title, "Progress in Pusillanimity" is rather insulting. In this day of rapprochement between Rome and Canterbury, I think we can do without the insults. I feel an apology is in order.

The reason I am writing is because I am a member of the ecumenical commission of the R.C. Diocese of Providence, as well as a columnist for *The Rhode Island Churchman* (Episcopal). In addition, I am president of the Cumberland-Lincoln Clergy Assoc. Hence, my ecumenical interest.

(The Rev.) EDWARD G. ST. GODARD
Our Lady of Consolation Church
Pawtucket, R.I.

Sorry, but no apologies. Regardless of origins, modern Christians have seen the tap as a sign of the knighting of the Christian for his holy warfare. Its abolition implies a loss of the sense of the eternal enmity between Christ and the World, the Flesh, and the Devil. We have people in the Episcopal

Church who seemingly have the same intent: e.g., their effort to "demilitarize" the baptismal rite. No insult was intended; serious criticism was. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Proverbs 27:6). Ed.

Ordination of Women

At long last my faith has been restored in at least one of our bishops [TLC, Nov. 28]. To my knowledge, Bp. Myers's statement in answer to the question of the ordination of women is the only intelligent one that has come forth from the episcopate. I only hope that others will brush up on their homework and have the courage to speak out on this and many other vital issues which have troubled their flock.

My deepest gratitude to Bp. Myers for speaking out, and I trust that he will do the same, *loudly and clearly*, at the next General Convention!

DOROTHY L. WALKER

Concord, N.H.

I have read [TLC, Dec. 12] that two women in the Diocese of Hong Kong will be ordained into the Episcopal priesthood. This should not spark worldwide controversy, since the Anglican churches throughout the world have been front-line fighters for reform and change. The time has come for women to take more active responsibility and have a bigger share in the government (like at General Conventions as deputies) of the church and in its ministry as deaconesses and women priests (and in the future as women bishops). The world has seen that women can and should perform the same jobs as men (doctors, lawyers, judges, senators, and ruling queens). Other reformed churches have already admitted women into their ministries with great success. It is time for the Episcopal Church to catch up with the times or it will be left behind. The church has so much to gain by using its human resources, and the church's women must not be ignored.

ALAN SNOW

Student at the School of Theology
Claremont, Calif.

In reference to Bp. Myers's statement to the House of Bishops and to the convention of the Diocese of California on the ordination of women—those were beautiful words. "A priest is a 'God symbol' whether he knows it or not." He represents God the Father and God the Son. This means a male and not a female; a priestess cannot, biologically, perform the functions of priesthood.

I only wish it were possible for every communicant in the church to read Bp. Myers's magnificent statement of logic and truth.

ALICE MOYER

Jackson, Miss.

Christian Education

In response to the letter [TLC, Dec. 5] from Sr. Julia Mary of All Saints' Convent, Catonsville, Md., I hope that there will not only be applause sounded by multitudes of hands, but also a massive standing ovation. Sr. Julia Mary points the way to the restoring of the church.

(The Rev.) RODERIC PIERCE

Fairport, N. Y.

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THE KALENDAR

January

9. Epiphany I
10. William Laud, B.
13. Hilary of Poitiers, B.
16. Epiphany II

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The Living Church

January 9, 1972
Epiphany I

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NEW YORK

Peace Rally Held in Cathedral

With very little of the high altar visible, a raised stage blocking it effectively, the Cathedral of St. John the Divine in New York City, was host to a peace rally—a fund-raising program for the People's Coalition for Peace and Justice. Member groups of the coalition include Clergy and Laity Concerned and the Episcopal Peace Fellowship.

In preparation for the rally (tickets ranged from \$3.50 to \$50), most religious symbols in the cathedral were either removed or covered; a grand piano was moved onto the stage; pamphlets, some of which urged a "Dump Nixon" campaign, were distributed outside as well as inside the cathedral; buttons were sold; and Free Angela Davis Christmas cards were available to buyers.

The Bishop Coadjutor of New York, the Rt. Rev. Paul Moore, Jr., said, in welcoming the throng of 5,000 persons, that the rally, planned by the coalition rather than by the cathedral staff, constituted proper use of the building. He said he knew criticism would come from those who disapprove of political programs in a church. "But this is a religious rally," he added. "To worship the God Jesus is blasphemy unless we join hands with everyone who is working for peace," Bp. Moore said.

The program was varied: Two rock groups played; Tennessee Williams made a statement on his feelings on war; a recording, reportedly made by a North Vietnamese soldier, of a poem he had written explaining what fighting the war means to him was heard. (A reporter states: "At that time, three men unfurled North Vietnam and Viet Cong flags and one other opened shiny telescoping flag poles, attached the flags, and stood against the stage while the poem continued. It was a silent protest. They spoke to no one, looked at no one, and when the poem was over, they took down their flags, closed up their flag poles, and returned to their seats."), Charley Mingus played; a play by Norman Mailer was read; one of the Chicago 7 came to make a "rededication" to the truths of peace; and Bp. Moore recounted some of his experiences during a trip to Vietnam in 1970.

Even though admission was by paid ticket, a collection was taken at intermission time.

Long before the end of the entertainment the cathedral sanctuary was filled with smoke, and empty beer cans and bottles were strewn about. It was noted that a man in casual dress who was checking tickets at an entrance, had had his trousers cut from pocket to pocket so that with freedom of body movement, his bare buttocks were easily observed.

The Rev. Peter Chase, a canon of the cathedral, has issued the following statement:

"As a member of the chapter of the Cathedral of St. John the Divine, I wish to say that the chapter has not been involved in the consent for, or in the planning of tonight's 'Celebration for Peace.' Frankly, I question the propriety of using a public building, consecrated for the worship of God, for apparently political purposes and, therefore, I regret both the occasion and the manner of its observance in this place.

"As for the funds being raised by the People's Coalition for Peace and Justice (the sponsoring agency), it has not been made clear how these funds are to be spent for the critical cause of peace and justice. In a world being increasingly torn apart by hostility at this very hour, this kind of entertainment might seem regrettably naive and, perhaps, self-righteous when penitence and hard work are required."

Prior to the start of the program within the cathedral, a reception was held in Synod House on the cathedral grounds, for the celebrities appearing that evening.

Last summer, a spokesman for Clergy and Laity Concerned spoke with Bp. Moore about the use of the cathedral for the celebration, thus reserving its use for the peace rally. A bishop of the Diocese of New York may use the cathedral of St. John the Divine without consultation with the cathedral chapter or with any individual on the staff other than perhaps clearing dates.

COLORADO

Presiding Bishop Closes Minnis Case

The Presiding Bishop has concluded "there is nothing to be gained" by taking action against the Rt. Rev. Joseph S. Minnis, former Bishop of the Diocese of Colorado, for disregarding the authority of a trial court by returning to his former diocese.

Bp. Minnis was ordered by the Episcopal Church's court for the trial of a

bishop in September 1968, not to return to the Diocese of Colorado "without leave of the Presiding Bishop." The court order was issued after Bp. Minnis's counsel and physician said he was physically unable to appear for trial on charges of having violated his ordination vows.

On Sept. 23, 1971, Bp. Minnis officiated at funeral services in Denver for the Very Rev. Edward S. White, former dean of Nashotah House Seminary.

Bp. Hines indicated that while he felt Bp. Minnis's action "in not seeking the permission of the Presiding Bishop" was "thoughtless," he had concluded there was no evidence "that he did this with malice and I do not believe that this will occur again."

In giving his decision to the Rt. Rev. John S. Higgins, Bishop of the Diocese of Rhode Island, and the presiding judge of the trial court, Bp. Hines said: "My view is that there is nothing to be gained in an already difficult and humanly costly situation by pursuing this matter further. As far as I am concerned, it is closed."

OHIO

Jury Deadlocked in Trial of Priest

The trial of the Rev. Edward M. Perkinson on charges stemming from his ministry at a suburban church crash pad ended in Cleveland in a hung jury.

Mr. Perkinson, vicar of the Church of the Advent in Westlake, Ohio, was accused of acting in a way to cause unruliness in a child by harboring him overnight without his parents' knowledge. A juvenile court jury deliberated six hours after a three-day trial but could not agree on a decision. It did, however, find a counselor, tried with the priest, innocent of the same charge. Cuyahoga Co. prosecutor's office will decide soon on whether to re-try Mr. Perkinson.

The two men were charged with allowing a 14-year-old boy into the drop-in center, operated at Advent, at 1 A.M., last Feb. 12, and allowing him to stay there overnight without contact with his parents. The police picked up the boy the following morning. Both defendants testified that to gain a child's trust, they would not notify his parents without his consent.

The Bishop of Ohio, the Rt. Rev. John Burt, testified as a defense witness. He said the priest was acting properly in not calling the parents. "My understanding is that the aim is to try to bring about a reconciliation between the child and the

parents," he said. "This has to be done within a context of trust."

The priest testified that he "went through a tremendous amount of agony over developing" the policy of not notifying parents or police without the child's consent. He said he had "to live with this kind of agony and with this kind of policy," or youths would not come to the center.

An assistant county prosecutor asked members of the jury to place themselves in the position of the boy's mother. He said the drop-in center's policy provides "a way for a runaway boy to leave his home . . . and stay away from home."

The defense lawyer contended that the defendants were fulfilling "scriptural obligation" in taking the boy in. He said the two men could have "lived by the moral code of today's society: Stay out of it, and you know what? No criminal charges."

The drop-in center at the Church of the Advent is one of five operated at suburban churches by a drug task force, coordinating arm of the Lutheran-Episcopal-Methodist Ministry supported by a large number of congregations. The crash pad at the Episcopal church is known as the "Whole Up Rabbit." The case had been considered precedent-making by both sides. Police reportedly had become distrustful of a number of centers, and counselors said they were under almost constant surveillance. The drop-in centers indicated they would close if the case is lost.

Mr. Perkinson, 36, has been in Westlake for three years. A former Methodist minister, he was ordained to the priesthood in 1965.

COCU

Plan Has "Good Chance" for Success

Dr. Harold E. Fey, retired editor of *The Christian Century*, believes the Consultation on Church Union (COCU) has a good chance for success in bringing its nine member churches together. He disagrees with those who feel COCU is in the doldrums and is likely to die.

"Never before has a movement of this kind with as many participants carried on so long—10 years now," he said. "Nor has any movement worked out a plan of union as detailed and as generally acceptable. The COCU plan gives the church a chance to reorganize itself and cope with the future we foresee. . . . If it fails and the churches turn back after going this far, church union will be dead in the U.S. at least until the year 2000."

Dr. Fey made his comments while visiting in Portland, Ore. Another visitor to Portland, who opposes COCU, was the Rev. August J. Kling of First United Presbyterian Church in Miami, who said backers of the plan intend to "wear down

the opposition" and complete the union in the 1980s. He complained that COCU would "mean the end of Presbyterian principles."

In his remarks, Dr. Fey also defended both the National and World Councils of Churches against critics, saying that much "misinformation" is used against the organizations. The councils will continue to be targets of attacks, he said, because they are "dealing with things vital enough to invite attack." He is of the opinion that if members leave because their churches are dealing with social issues, such losses may not be at all bad.

EDUCATION

Parochial School Problems Cited

A Roman Catholic educator has charged that the U.S. Supreme Court ruling that bans two state programs of aid to non-public schools, "represents a step away from realizing the vision of a diverse but integrated American educational effort."

"Implicitly, at least, it sets non-public schooling apart, and treats non-public schools and their students as something less than full partners in American education," said Dr. Edward R. D'Alessio, director of the division of elementary and secondary education, U.S. Roman Catholic Conference.

Speaking before the U.S. Senate subcommittee on education, he said that non-public schools and their students should not be discriminated against. The subcommittee was holding a hearing on the role of private and church-related schools.

"Children in these schools are as fully American as children in any other schools," Dr. D'Alessio said. "Yet for a great part of the century and a half in which Roman Catholic schools have existed, their pupils have largely been treated as second-class citizens so far as distribution of public funds for education is concerned." A "financial crisis of major proportions" exists in Roman Catholic education, he stated, and this is reflected in school closings and enrollment declines.

At the same time, Dr. D'Alessio held that "Roman Catholic schools today are in many important respects stronger than they have ever before been in history."

GOVERNMENT

Stringent Ruling Made in Tax Case

The Tennessee Court of Appeals has ruled in Nashville that any property of the Methodist Publishing House used simultaneously for religious and non-religious activities must be taxed. Tax-exempt buildings and equipment may be used exclusively for "promoting religious belief and worship in accordance with the doc-

trine and practices" of that church, the court stated.

The decision is seen as the most restrictive definition of the purpose of church property ever handed down in Tennessee, a state in which extensive religious publishing is carried out. If allowed to stand—and the publishing house plans to appeal—the ruling could have broad application to other firms as well as to private companies publishing religious materials.

The judges of the appeals court remanded the case to the state board of tax equalization, with a directive that the board decide what equipment and portions of buildings are used "exclusively" for religious purposes in keeping with United Methodist belief. The judges doubted that any portion of the Methodist Publishing House property—for printing, sales, and distribution—"can be shown to be exclusively associated with sectarian religious objectives."

Cited as offering material not exclusively limited to the promotion of United Methodist doctrine were Abingdon Press, Parthenon Press, and the mailing offices of Cokesbury Division.

One judge stated that the firm's organizational structure complicated the case. Property assessed at \$1.5 million is technically owned by the former Methodist Episcopal Church, South. The board of publication of the United Methodist Church owns property assessed at \$81,200. However, the judge said that in his opinion the United Methodist Church is the "true (or at least beneficial) owner and user of the property."

The cases of six other religious bodies' publishing firms are pending, with the decision in the Methodist case seen as a possible precedent.

CENTRAL NEW YORK

From Parish to Cathedral

St. Paul's Cathedral, Syracuse, N.Y., came into being after a few signatures and official seals were affixed to some documents. And so a parish dating from 1826 became a cathedral.

The action was authorized at the diocesan convention of 1971, allowing the bishop of the diocese, the Rt. Rev. Ned Cole, with the approval of the standing committee, to select a parish church to become the cathedral church of the diocese.

In 1970, the communicant strength of St. Paul's Church was listed as 1,779. The church itself is located in the center of the diocese and it is on a strategic spot in the city.

In the institutes setting up the cathedral structure, the bishop of the diocese and the dean will have control of the worship and the services and are jointly responsible for the programs of the cathedral. The cathedral will be administered by the cathedral chapter composed of mem-

bers from the diocese, elected by diocesan convention, and members from St. Paul's, elected by the vestry.

The ceremony of signing the institutes was concluded with the singing of the Doxology.

SOUTH AFRICA

Dean's Appeal Date Set

The appeal of the Dean of Johannesburg, the Very Rev. Gonville A. French-Beytagh, convicted under South Africa's Terrorism Act, will open in the judicial capital of Bloemfontein, Feb. 21.

The dean was found guilty last November of violating the Terrorism Act by possessing pamphlets from banned organizations, making what the court called inflammatory speeches, and distributing money to persons under government censure.

Dean French-Beytagh has contended that he was merely "practicing Christian charity" when he offered to help families of those who had been detained by security police.

Churchmen Protest Detention Law

Religious leaders in Durban, South Africa, took part in a public demonstration protesting South Africa's laws which permit detention of suspects without trial.

Among those protesting were the Most Rev. Denis Hurley of Durban, the Rt. Rev. K. B. Hallowes of Natal, Rabbi Abner Weiss of Durban, and the Ven. Harold Lawrence of Durban. With these men were Alan Paton, writer; Mrs. Fatima Meer of the University of Natal; and representatives of the Quaker and Muslim communities. Demonstrations were held daily with students, business and professional people, and nuns joining in the marches.

Rabbi Weiss said he took part because "my concept of religion is that it involves not only the relation between man and his God, but also man and his fellow-man."

One critic of the demonstration was the Rev. C. Colyn, moderator of the Dutch Reformed Church in Natal, who said that his church had taken an "altogether different outlook" on the matter. "We will never demonstrate," he said. "It's not the task of the church. I don't think its according to the Bible for a church to demonstrate in public against the government."

ISRAEL

Orthodox Jews Criticize Government

An Israeli government decision to assign civilian work—in health, educational, and welfare institutions—to young women holding religious exemptions from

military service has caused an outcry among many Jewish Orthodox. Three hundred rabbis who are members of the National Religious Party instructed the party's three ministers in Premier Golda Meir's cabinet not to cooperate with such a policy.

Sepharim, or Oriental Jews, liberal on other matters, are firm in their opposition to the plan. The Sephardic chief rabbi insisted that in accordance with the Torah, "the place for every respectable young woman is within the home, under the supervision of her father until she is married. No authority over her apart from her father or husband can be tolerated," he said.

Under Israeli law, unmarried women 18-26 are subject to conscription for 20 months of military service but may obtain exemption on religious grounds. They are, however, liable for alternate service.

Following the 1967 Arab-Israeli war, the labor situation became aggravated by the extension of the period of military service and the increased frequency of reserve call-ups. To meet the labor shortage, it was proposed that more women be drafted to serve in hospitals, schools, and welfare institutions.

National Religious party members in the cabinet argued for mobilization on a "voluntary basis." They were outvoted. The cabinet decided to try the civilian work program for 12 months.

ORGANIZATIONS

Non-STOP Set Up

Membership in the newly formed Non-Stipendiary Training and Operating Program (Non-STOP) is open not only to the non-stipendiary clergy of the Episcopal Church but also to trainers, diocesan officials, and other clergy or laity who wish to support the movement.

Announcement of the formal organization was made at the conference for trainers of non-stipendiary clergy held last month in Roanridge, Kansas City. Thirty-six persons took part in the conference which presented among other matters, 20 some programs for training ordinands.

The Rev. H. Boone Porter, director of Roanridge, told the gathering that new canons of the church do not encourage scholastic training of candidates for the non-stipendiary priesthood. Instead, bishops and commissions on ministry are asked to develop new patterns of training related to local opportunities for mission. Dr. Porter urged commissions on ministry to develop bold plans to meet the needs of each diocese. He also stressed the need for post-ordination training for all clergy.

Those at the conference expressed dissatisfaction with some policies now prevailing in the church, such as national programs for missionary work seeming to

reflect no awareness that non-stipendiary clergy exist; and the fact that recent discussion of theological education, such as the Pusey Report, give little or no attention to the distinctive problems of training clergy who will live and work in a secular setting.

It was also noted that the Episcopal Church is spending thousands of dollars each year processing candidates for the full-time ministry although no jobs will be available to many of them, yet no attention is given in the national budget to training the self-supporting clergy who must be the missionary arm of the church in the future, Dr. Porter reported.

Future goals of Non-STOP and the trainers of non-stipendiary clergy include securing of adequate representation on the board for theological education and other official agencies of the church, and assisting dioceses which are planning to provide training programs for the non-stipendiary clergy.

The Rev. George C. Swanson of Kansas City, Mo., is provisional chairman of this new organization.

CHURCH OF ENGLAND

Priestesses Favored

A "very large majority" of members of the Church of England council for women's ministry now favors women priests although it once was divided, according to an official Anglican announcement. The statement was issued shortly after the ordination to the priesthood of two women in Hong Kong [TLC, Dec. 12 and 26].

This consideration was presented to the advisory council for the church's ministry, by a standing committee of the church's General Synod several months ago.

LONG ISLAND

Clergy Protest Soviet Jailing of Priests

A group of clergy demonstrated in front of the Soviet diplomatic mission residence in Glen Cove, L.I., N.Y., protesting the arrest and imprisonment of two Lithuanian Catholic priests. The march followed a brief prayer service at St. Patrick's Church, Glen Cove. The Lithuanian priests were sentenced to prison terms for giving religious instruction to children in their parishes.

The Long Island Christian and Jewish clergy taking part included the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island. Participants in the march sent a request for an explanation of the arrest to Soviet Ambassador Anatoly Dobrynin in Washington, D.C. They said, in part:

"We reject such restrictions and persecutions as unjust, unhuman (sic), and contrary to the guarantees on religious liberty found in the Soviet Constitution."



A marriage in the Chapel of the Divine Compassion at St. Barnabas House



At St. Barnabas House a 90-year-old resident makes pottery mugs.

SAINT BARNABAS OF NORTH EAST

By ALBERT E. NASH

AFTER 40 years of happy housekeeping, gardening, etc., in the same house, church associations and friendships of neighbors and customers at the book store, we were forced to submit to old-age disabilities and look for a new method of living. To us, this was disaster and self-pity, and the gloomy end seemed near. We inquired of many institutions for the aged and were very, very disturbed at what we learned and saw. One day, Fr. Prittie, our pastor and also chaplain at St. Barnabas House, informed us of the pending change of status at the house, and advised us to contact our friend of many years, Bro. Willard. Next to baptism, confirmation, and marriage, this interview turned out to be the most important decision we ever made in my 80 years and my wife Olive's 88 years of our lives.

Prayer and faith can do wonders for those who believe. We moved to St. Barnabas House in January 1969, very frightened with our new environment, especially

Mr. Albert E. Nash is a resident of St. Barnabas House-by-the-Lake in North East, Pa.

January 9, 1972

Life's Living Landscape

Life is a living landscape where every heart can roam.
I feel this way at St. Barnabas House, this Godly Home,
With lovely gentle pastures on which God's sun shines down,
And lofty brooding mountains that wear stars for a crown.
Then why do we get weary when life's so rich and fair,
When all its fruits and glory are with us everywhere?

Because each spangled moment, its own frail shadow weaves,
And the heart that laughs the loudest, so often longest grieves.
But beyond each shadow just wait for the *coming light*.
If only we do this, we've got life's answers right.
We long at St. Barnabas to help those caught in life's storm,
And stay with them until the whole sky clears.

This is the love that God will ever bless.
It is the life and the love that stays and never fears.
Life holds each glad surprise, however dark its way,
And a lamp of Godly life will turn many dark streets gay.

And so, dear friends, God bless you all.

W. Harry Nicholson

as on the three previous Saturday nights, I had to be taken to the hospital with heart attacks and both of us were skeptical of our future. 20 miles from friends and medical attention, and Olive had to go to the hospital with a gall bladder attack the very first week of residence.

St. Barnabas House was in the throes of changing over the rooms to meet government requirements. You would think that all of this confusion and change would make us wonder if this was not the end of our careers, but far from it. We already were inoculated by the philosophy of St. Barnabas.

I MUST describe the house to you by departments. First, there is the nursing department. I have been connected with doctors and nurses all my life in one way or another. I have never seen in one place so many dedicated women, so kind, thoughtful, and professional. St. Barnabas is a non-denominational, but religious institution. These women are, to us, angels from heaven. There are 21 residents in the house, and we all are very much in need of a word of encouragement. Sometimes we are very trying and don't deserve kindness, but these angels never, never say a cross word. I no longer have heart attacks . . . Olive has normal blood pressure . . . the first time ever. The gall bladder trouble has cleared up through diet . . . they are now taking her blood pressure twice a day and pulse readings. What a change from the anxiety and obligations we imposed on our old neighbors. If I were able, I could write a book about all the nurses at St. Barnabas House; perhaps I could sum it up by telling what it's like to have your life extended another 10 years at 80. I might mention that they also write letters and read to the blind and near-blind, and they provide record



St. Valentine's Sweetheart Sunday

players and records especially for the blind. They also provide hearing aids for attachment to TV sets.

Next department is the kitchen. That Christian philosophy that radiates from our beautiful chapel to the nurses also reaches out to the kitchen. Their job is very hard because they have to try to please 21 old folks with good food. That's impossible in the first place, but they get a big "A" for trying. They, too, are, without exception, very kind ladies and the meals are "tops" in our book.

Next, comes the cleaning department. I just don't know how to describe Nina and her staff, always looking for something nice to do for us. We put our laundry in a basket in the morning and in the afternoon, it is back again. They are lovely ladies, too.

Next comes Joyce with her "keep us out of mischief" department. Every day she keeps us from rusting any further,

with movies, ceramics, cards, bowling, shuffleboard, etc., shopping parties, Bible study, etc., etc. And I must not forget to mention our lovely volunteers—Mrs. Black, Mrs. Bauer, Mrs. Decker, Janet Page, and Janice Smith—all with a Christian desire to be helpful.

Next department is the maintenance, Larry or John: "I want the television fixed . . . the window is sticking." You should see some of their work around the house. They are not only wonderful mechanics, but with the aid of Jack and Jimmy they keep the house on an even keel. And also as in the other departments, they, too, reflect that philosophy of St. Barnabas that radiates from the chapel, with their wonderful sense of humor and desire to make us old folks live a little longer.

Last, but not least, is the office. There never was an office where the Christian philosophy of the Sermon of the Mount was more profound. They are always anxious to help us cash checks, handle our mail, make change, handle our personal affairs . . . sometimes where residents don't see too well, write their letters . . . do our shopping by phone . . . remember we are a long way from the stores and banks but that's no disadvantage here at St. Barnabas.

Oh yes, I must not forget our night watchman, Eddie, and the night nurses. They parade around at night to watch us while we sleep. If you cough, you see a head peep around the door and the watchman closes our window an hour or so before we get up.

I ask you, at what hotel could you get this tender loving care? The Hilton should take notice. I have tried to point out that all the loving kindness here at St. Barnabas has its origin in the chapel. Bro. Willard was wise to focus all the work here on the chapel. At this moment, Mr. McDowell is playing hymns on the beautiful organ which he loves so much, and each day his music inspires us and keeps us dignified. Fr. Prittie has Morning Prayer and the Holy Eucharist each Thursday and Sunday, and Fr. Kirkwood from Westfield, N.Y., comes the third Tuesday of each month.

Fr. Prittie, as a priest of the church, a man who had spent a good deal of his past ministry counseling people, is a fitting successor to Bro. Willard who made sure that the chapel would be the cornerstone of the kindness and loving care St. Barnabas practices. Also, out of this chapel developed a life of love and devotion in the person of Bro. David, a true Christian gentleman.

Finally, as "the voice of experience" let me say, if you know anyone in a rest home, for pity's sake drop them a line once in a while. I am volunteer mailman at St. Barnabas House and I know what it means to get mail. And I know the sadness of faces of those lonely people when I say "no mail for you today."



A retired registered architect makes ceramics at St. Barnabas House.

EDITORIALS

From Work To Leisure?

It is generally conceded that the work ethic has built this country and sustained it thus far, but it is believed that we are at the end of that epoch and about to enter one in which—well, nobody can say for sure, but if it's to be a leisure ethic one will presumably get paid for non-working rather than for working.

As everybody knows, THE LIVING CHURCH is monstrously reactionary, so nobody should be greatly surprised by this confession: When we have a job vacancy and are interviewing prospects we secretly hope that the one we get will believe in the work ethic rather than the leisure ethic. Of course, we never ask anybody about that outright, for there must be a law somewhere that condemns such questioning as discriminatory. But we are always relieved when the person we employ turns out to be a hide-bound *devot* of the obsolescent work ethic, for we hate to fire people and what else can you do (if you want to stay in business) with anybody who brings the leisure-ethic philosophy to your payroll?

The Rev. Gordon Dahl is a Lutheran student pastor at the University of Minnesota. He said something very arresting about all this recently. "The trouble with most middle-class Americans," said he, "is that they worship their work, they work at their play, and they play at their worship." Think on these things for a moment. Item, work-worship: To express a less than idolatrous adoration of one's work is widely suspected as unamerican. Item, working at play: Says the sweaty novice at almost any form of so-called play, "If I can't be good at this game, why play it?" Playing a game just for the fun of it seems doubtfully and shakily American at best. Item, playing at worship: If we were going into the ecclesiastical supply business today, we would try to corner the toy balloon market. All signs indicate that from now on worship is going to be a blast: God is for fun, man!

Pastor Dahl's synoptic description of middle-class Americans worshipping their work, working at their play, and turning worship into fun and games, is sharply on target. As for the transition from work ethic to leisure ethic, if that's what is happening and impending, though some may rejoice we can only say what Horatio said about the appearance of the ghost of buried Denmark: "A mote it is to trouble the mind's eye." (Yes, and we're as lazy as they come.)

What Was Once a Church

IT is our considered judgment that the Cathedral of St. John the Divine in New York City should be re-classified as taxable property. If you want to know on what basis of facts we so reason, see the news story in this issue, headed "New York." A building which is used for partisan political gatherings (whether "Dump Nixon" as in this case or "Up with Nixon" is immaterial) should not be entitled

to the tax exemption granted to specifically religious and charitable establishments.

There is no reason to believe that this "peace rally" was an isolated instance that will not be repeated or that it happened beyond the knowledge and control of the ecclesiastical authority. The Rt. Rev. Paul Moore Jr., Bishop Coadjutor of New York, makes perfectly clear that he regards such a political pow-wow as a "religious rally." Of course it's *his* politics. Do you wonder what Bp. Moore would say about a "religious rally" of the American Legion in the cathedral? We don't.

That the bishop and others of his political persuasion are entitled to their views and to hold and express them with religious zeal is not at all in question. It is not right that *any* partisan political group should be allowed to use a church in this way—getting it free rather than hiring a hall. It is not right for any church to let itself be used in this way. If it be protested that the church is meant to be a house of prayer for *all* people, we reply, Yes: a house of *prayer*. It is not meant to be a politically useful tool for groups whose concerns are other than the Christian religion and which find it advantageous to be seen as fellow-travelers of the leaders of the "prestigious" Episcopal Church.

We cannot feel anything other than dismay and disgust at what went on in that house of God at the "peace rally." The great church was erected to God's glory by devout people who dreamt of a shrine for all people in which God is worshiped in the beauty of holiness. Evidently under the present management people are free and most welcome to smoke and drink beer in the pews. A man whose bag is the "freedom of body movement" is free to parade in the church with his bare bottom exposed.

Whatever defense may be devised by gut-sophistry for such desecration can be neither Christian nor rational. The cathedral was once a dream and a partial fulfillment of glory. Over it must now be written "*Ichabod*—the glory has departed."

Admission Interview

"Listen, Pete,
I know the Big Boss.
Many's the time,
after a paradisaical Saturday nite,
I slipped him an extra sawbuck
in the collection plate.
And no one has knocked off
more evil doers than me.
So if you'll just tell him
that Little Caesar is here. . . .

What?
He never heard of me—
there's gotta be a mistake.
I'm gonna appeal this all the way up to—
aw, never mind."

Robert Hale

Book Reviews

THE WOOD: An Outline of Christianity. By Sr. Penelope, CSMV. Morehouse-Barlow. Pp. 216. \$4.95. An Episcopal Book Club selection.

The Wood is a satisfactory attempt by Sr. Penelope to present an understandable outline of Christianity. The book was first published in 1935 and its successful reputation led to the present revised edition. Many times we cannot see the forest for the trees; likewise, the author felt, we cannot see the wood of the Christian faith because it has been obscured by the trees of life. Her avowed purpose is to help people see the wood.

Great and obviously well known biblical themes are dealt with by Sr. Penelope as she unfolds a bird's eye account of God in his revelation to man through creation, redemption, and complete restoration.

In a day of skepticism and agnosticism, it is good to hear a voice of hope. The author states that "nobody who really cares is satisfied with the state of affairs." Her book will help the Christian reader see things whole and complete and with Christian perspective. It is her hope that after seeing the *True Wood* we can thereafter walk among the trees. We can make this walk with assurance even amidst the new knowledge and advancement of our day. After all, our Christian faith and belief are not made untenable by our intellectual pursuits. In a real sense her book is an invitation to enjoy the Bible and to know that "the Bible is all right, and always will be."

(The Rev.) DORSEY G. SMITH, JR.
St. James', Ormond Beach, Fla.

THE BYZANTINE DIVINE LITURGY. History and commentary by Meletius Michael Solovey. Trans. by Demetrius Emil Wyzochansky. Catholic University of America Press. Pp. 346. \$12.75.

Meletius Michael Solovey, himself a Basilian monk in communion with Rome, was born in the Ukraine and is professor of eastern liturgy and theology at St. Paul University, Ottawa. His opus on *The Byzantine Divine Liturgy* is divided into two parts: the first historical and concerned with the origin and development of the liturgy, and the factors entering into this; the second commenting on the prayers and rites of the Divine Liturgy of St. John Chrysostom.

In the historical part, the writer treats of the term "divine liturgy," distinguishing it from "liturgy" in general, of its institution, essence, character, and purpose of the Eucharist as a sacrament of the New Testament, its excellence and value, and the like. His treatment of the purpose of the divine liturgy is par-

ticularly interesting, and in sharp contrast with many Anglican presentations, whether of the 16th or 20th centuries. He does not neglect the expiatory or propitiatory element, though not all of his language is acceptable (without explanation). He also treats of the historical development of the divine liturgy in the early centuries. His remarks on the *Disciplina Arcani*, which associates particularly with persecution, might be questioned and seem to be opposed to those of Frs. Rahner and Bouyer. He remarks truly that the Byzantine rite did not originate in Byzantium (Constantinople) but was borrowed from Antioch, though it was developed and perfected in the imperial city.

His treatment of the commentaries on the Byzantine-Slavonic liturgy is thought-provoking. He deals fairly with the spirit which prevailed in the Byzantine period (9th to 19th centuries), that of symbolic interpretation (a symbolism which markedly departed from that of the Pseudo-Dionysius and St. Maximus) to which he is opposed. While the commentaries of the Patristic period, and even more those of the Byzantine age, were based on the mystic-symbolic interpretation of the divine liturgy, both in its rites and in its prayers, he himself favors the scientific-critical interpretation, which he considers as fully vindicated.

The second and larger part of the work is a commentary on the divine liturgy divided into three principal sections: the Proskomide, the Liturgy of the Catechumens (concerned with the Liturgy of the Word) and the Liturgy of the Faithful (concerned principally with sacrifice). Here we have much to learn, and we may agree with the author that the Little Entrance began the liturgy before the 8th century, and was originally not the entrance or procession with the gospel book—as at present—but the entrance of the bishop, as the representative of Christ, to begin the liturgy. But we need to balance this with the reminder of Alexander Schmemmann that the conversion of the empire was followed by an increasing "clericalization" which affected the Little Entrance (as well as the position of the Proskomide, the entrance of the celebrants, etc.) whereas originally the assembling of the church as church was all important, and the uniquely new event, on the new day (Sunday), ushering in the new age with the new feast, the Eucharist. The combination of these two points of view, while difficult, is not impossible.

There is a good discussion of the Epiklesis, colored by the Uniate (Roman) point of view, as we should expect, but on the whole fair. The theologically-minded reader is likely to be impressed by the

fact that no liturgy can express all it intends at once, though we cannot forget that the liturgy of the Armenians united to Rome varies the Epiklesis to read "by whose means" (i.e., by means of the Holy Spirit just mentioned) "thou hast made (!) the consecrated bread to become verily the Body," etc., and contains a similar variation for the consecrated wine. Nor can we overlook John Mason Neale's argument that we cannot pray for something we believe has already been accomplished (the change of the bread and wine into the Body and Blood of Christ). One is likely to be irritated by the continued taking for granted that the "consecration" is effected solely by the "words of institution" (which are really words of distribution, at least according to a widely-held view). Nor is the consecration "gradual" because of an insistence on more than one element.

Unhappily, there are a number of misprints in English, French, and Russian (the latter two in the bibliography on p. 298), including two misspellings in the one Russian title of Malakhov's book, while the French word for "authros" is "auteurs" (not "auters").

On the other hand, the work has considerable merit—historical and liturgical and ecumenical. It has great devotional value, too. The author hopes that his work may "contribute something to a better knowledge and deeper understanding of our beautiful liturgy." This hope is indeed realized. The work has been well translated.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
Retired priest of Pennsylvania

DIETRICH BONHOEFFER—Theologian of Reality. By André Dumas. Macmillan. Pp. 301. \$7.95.

Dietrich Bonhoeffer: Theologian of Reality is another presentation of Bonhoeffer, but not just another. The translator's introduction emphasizes that the key word is in its subtitle (*Wirklichkeit*)—*reality*, whose nuances are often lost by the sheer frequency with which that word is used in our ordinary English conversations.

M. André Dumas contrasts the French equivalent of *Wirklichkeit*, *la réalité*, with *le réel*, which can hardly be done in the English, and thus focuses Bonhoeffer's mind into a pinpoint of thought in such a way as to provide a clearer understanding of how Bonhoeffer himself intended this idea to be used. To wit: *la réalité* is always translated "reality," and means the world that has been restructured by the presence of God within it in Jesus Christ, a *new* world that can not only be seen by eyes of faith but can be entered into and lived by lives of faith. The French language is one of the more helpful in making this basic thought clear, and M. Dumas has done an excellent job of clarification at this fundamental point.

Another strength of this book is that it shows the *continuities* between the early

Bonhoeffer and the later, instead of making much of the radical breaks and differences which have been capitalized on by many other writers, between the two major periods of Bonhoeffer's life and work. The author reviews, mostly in chronological order, a number of Bonhoeffer's writings, linking clearly the minor works with the major writings.

Of importance to any clear understanding of Bonhoeffer is the time in which he lived; and appropriately, the first chapter deals with the context of Bonhoeffer's theology as well as with his own theological method. This is followed by an excellent biographical sketch and a summary of the greater influences which are observable in Bonhoeffer's writings. Kant and Hegel played a significant role in shaping his thoughts, and both these antecedent minds — plus numerous others — are given adequate play in this study.

A quote or two will be helpful to our understanding of M. Dumas's way of treating Bonhoeffer:

"Bonhoeffer believes that faith is possible only when two things are simultaneously true: 'Only he who believes is obedient, and only he who is obedient believes.' Only he who is obedient truly believes, for one cannot believe with both sanity and sanctity when one is at a distance. There must be immediacy. . . . However, immediacy can also become an open door to the pretensions and illusions of 'good works'."

"But only Christ as the true mediator among men can make such immediacy possible. . . . The first for immediacy in every community . . . can be the open door to the destruction of those who exploit it as well as those who desire it. For we have no direct access to the reality of other people, or to the reality of the world. Only the mediation of the Word can protect us from the degeneration either of reduction (repeat: reduction) or seduction that is involved in the quest for human immediacy."

"The external world is thus a means God uses to free believers from themselves, from preoccupation with self. . . . Receptivity is the real force that creates community."

There is also a very fine definition/distinction between the words "eros" and "agape" which is bound to stretch the mind of the reader and to enrich one's whole concept of this thrust in the Christian message.

Bonhoeffer adopts, claims M. Dumas, a forthrightly spatial vocabulary (Did Woolwich miss this part of Bonhoeffer?) to overcome a suspiciousness that the revelation of God in Jesus Christ might be only tangentially related to the ongoingness of the world, without being understood for what it truly is, *the central structure of all reality*. Bonhoeffer locates his Christological research *outside* the early church's creedal controversies over nature and substance, and those of modern theology,

too, which focus on the inner experience of Christ. "The church is the place and the space where the question 'Who are you?' is asked and heard. Christology is the study of the 'ontological structure of this "Who are you?"'"

And so the author grapples with Bonhoeffer's thinking, in ways which—by M. Dumas's very thinking—pull tangled threads apart without clipping them, and then puts them back into order again. The author is well equipped to do this, having made Bonhoeffer one of his major points of interest theologically as well as sociologically. He is professor of philosophy and ethics at the Protestant Theological Faculty in Paris and is currently the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary.

Two things should be emphasized: (1) This is not a book for the beginner. Rather, it assumes some basic knowledge of philosophy and theology. It moves through sociological and ecclesiological areas into a discussion of ontology and metaphysics. It throws (new) light upon Bonhoeffer's intentions when he spoke so emphatically about the "immediacy of obedience" and his subsequent placing of the Word of God as the necessary mediator of truth/action. And (2), For the person who is ready to handle it at all, this book is an excellent treatment of Bonhoeffer—his background, his writings and intentions, and his influence upon the present situation in Christian theology. It is therefore well worth one's time and energy.

(The Rev.) PAUL HOORNSTRA, Th.D.
Grace Church, Madison, Wis.

Booknotes

By Karl G. Layer

LITERATURE AND RELIGION. Edit. by Giles B. Gunn. Harper Forum Books. Pp. xi, 238. \$3.95 paper. Contributors to this volume include John Macquarrie, Gibson Winter, James Gustafson, Samuel Sendmel, Owen Thomas, and Ian Ramsey. Topics covered include science and religion, metaphysics, ethics, history and nationalism, phenomenology, philosophy of religion, and OT and NT issues. A scholarly volume.

Haikus

Glow of altar lights
small flickering and mystic
rivals galaxies—

Though the dusk seems sad
the sunset I am watching
is somewhere the dawn.

Kay Wissinger

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C Fri 5

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T. S. Hulme
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Sun at 11 & weekdays as anno

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The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

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in all

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If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Parochial Appointments

The Rev. Canon Alfred L. Alley, Col., USAF, ret., and graduate student, California State University, Sacramento, is non-stipendiary vicar of St. Clement's, 2376 Zinfandel Dr., Rancho Cordova, Calif. 95670.

The Rev. Jay W. Breisch, former rector of St. Luke's, Milwaukee, Wis., is dean of Christ Church Cathedral, Eau Claire, Wis. Address: 510 S. Farwell St. (54701).

The Rev. Stanley C. Cliver, former rector of St. Andrew's, Northwoods, St. Louis County, Mo., is vicar of Good Shepherd, Sundance, and St. John's, Upton, Wyo. Address: Box 246, Sundance (82729).

The Rev. Charles D. Curran, Jr., former rector of St. John's, Homestead, Fla., is vicar of a new mission in Sudley-Westgate, Manassas, Va. Temporary address: 9713 Lafayette Ave., Manassas (22110).

The Rev. J. Gary Gloster, former associate rector of the Church of the Redeemer, Cincinnati, Ohio, is rector of Christ Church, Pulaski, Va. Address: 144 N. Washington Ave. (24301).

The Rev. Roy J. Hendricks, former rector of St. Paul's, Morris Plains, N.J., is rector of St. Stephen's, 10th & Chestnut Sts., Philadelphia, Pa. 19107.

The Rev. Ross B. Hildebrand, former assistant, St. John's, Larchmont, N.Y., is rector of St. Peter's, Westchester Square, 2500 Westchester Ave., The Bronx, N.Y. 10461.

The Rev. Frederick F. Hovey, Jr., former assistant, Church of the Redeemer, Sarasota, Fla., is rector of the Church of the Incarnation, Box 468, Highlands, N.C. 28741.

The Rev. George H. Jennings, USAF, ret., is rector of St. Andrew's Parish and St. Peter's Chapel, Leonardtown, Md. Address: c/o the chapel.

The Rev. Franklin O. Johnson, former rector of St. Peter's Huntington, W. Va., is rector of Christ Church, Lexington, Ky. Address: 166 Market St. (40507).

The Rev. Earl T. Kneebone, former priest in charge of Good Shepherd, Webster City, and assistant, St. Mark's, Fort Dodge, Iowa, is priest in charge of Holy Trinity, Sac City, Ia. Address: Rt. 3, Sac City (50583).

The Rev. Michael T. Malone is priest in charge of St. Bartholomew's, Pittsboro, N.C. Address: 4601 Chicopee Trail, Durham, N.C. 27707.

The Rev. Nicholas M. Mayer, Jr., formerly on the staff of the Church of the Heavenly Rest, Abilene, Texas, is rector of St. Philip's, Uvalde, and priest in charge of Ascension Church, Montell, Texas. Address: Box 1487, Uvalde (78801).

The Rev. Edward O. Moore, former assistant to the vicar of Good Shepherd Mission, Fort Defiance, Ariz. 86504, is now vicar of the mission.

The Rev. Joseph A. Rickards, Jr., former rector of St. Stephen's, Beckley, W.Va., is rector of St. Stephen's, 215 N. 7th St., Terre Haute, Ind. 47807.

The Rev. Richard H. Schmidt, former vicar of St. Stephen's, Romney, and Emmanuel Church, Moorefield, W.Va., is assistant, St. John's, 1105 Quarrier St., Charleston, W.Va. 25301.

Fulfilled

The minor poets were unfulfilled,
being minor.

The major poets were unfulfilled;
few heard them.

Only the Fulfiler
Was fulfilled, and Is.

Henry Hutto

The Rev. Oliver B. Skanse, former assistant, St. Stephen's, Seattle, Wash., is vicar of St. Matthew's, 123 L St., N.E., Auburn, Wash. 98002.

The Rev. William E. Swift, former director of Prospect House, Somerville, Mass., is assistant, Christ Church Cranbrook, Bloomfield Hills, Mich. Address: 410 Church Rd. (48013).

The Rev. Andrew J. Tibus, former vicar of St. Barnabas', Bridgeport, W.Va., is vicar of St. George's, 711 Old Clairton Rd., Jefferson Borough, Pa. 15025.

The Rev. Albert C. Walling II, former rector of Good Shepherd, Terrell, Texas, is rector of Ascension Church, Dallas. Address: 10444 North Central Expressway, Dallas (75231).

The Rev. David C. Wayland, former vicar of St. Philip's, Charles Town, and St. Andrew's, Mannings, W.Va., as assistant, St. John's, Hagerstown, Md. Address: 54 E. Irvin Ave. (21740).

Ordinations

Arizona—The Rev. Joseph William Elliott, assistant, Grace Church, Tucson.

Central Gulf Coast—The Rev. Robert Frederick Kirkpatrick, Jr., vicar of St. Paul's, Foley, and St. John the Evangelist, Robertsdale, address, 510 N. Pine St., Foley, Ala. 36535.

Iowa—The Rev. Glenn Edgar Rankin, priest in charge of St. Paul's, Harlan, and Holy Trinity, Atlantic, address, Box 526, Harlan, Iowa 51537.

Milwaukee—The Rev. James Francis Alby, assistant to the deaf congregation of St. James', Milwaukee, address, St. John's School for the Deaf, 3680 S. Kinnickinnic Ave., St. Francis, Wis. 53207; and the Rev. Richard F. Johnson, curate, Zion Church, 135 Rockwell Pl., Oconomowoc, Wis. 53066.

Rhode Island—The Rev. Ashley Hall Peckham, curate, Emmanuel Church, Newport, R.I., address, 33 S. Baptist St. (02840).

Western New York—The Rev. William A. Johnstone, assistant, St. Luke's, Jamestown, N.Y.; and the Rev. Don A. Wimberly, assistant, Calvary Church, Williamsville, N.Y.

Correction

The Rev. Stuart G. Ruth, chaplain and master at Berkeley School, Tampa, Fla., is also vicar of St. Cecilia's, Box 5827, Tampa (33605). He has not left his position at Berkeley.

Non-Parochial Appointments

The Rev. S. F. James Abbott, former assistant rector of St. Francis', Greensboro, N.C., is a chaplain, University of North Carolina, Greensboro. Address: 930 Walker Ave. (27403).

The Rev. Ralph A. Banks, former rector of St. Gabriel's, Titusville, Fla., is studying in Greece.

The Rev. Karl J. Bohmer, former vicar of St. Mary's, Palmer, Mass., is a graduate student, Columbia University, New York, N.Y.

The Rev. Lester L. Dobyns is director of development for the Diocese of Delaware. Address: 2308 Gray Wood Rd., Northshire, Del.

The Rev. Arthur G. Elcombe, former executive director of the Episcopal Community Service of San Diego, Calif., is in the practice of pastoral counseling. Address: 2830 4th Ave., San Diego (92103).

The Rev. Bernard D. Granger, former rector of St. Mark's, Newark, N.Y., is assistant executive director of the Albany Housing Authority, 20 Warren St., Albany, N.Y.

The Rev. Stephen H. Hackett, former teacher at Lenox School, Lenox, Mass., is on the faculty of Cranwell School and Miss Hall's School, Pittsfield, Mass. Address: Spring St., Lee, Mass. 01238.

The Rev. A. Benjamin Hall, former teacher at Lenox School, Lenox, Mass., is on the faculty of North Adams State College, North Adams, Mass. 01247.

The Rev. Robert H. Hawn, former vicar of Calvary Church, Kaneohe, Hawaii, has been dean of students, Texas Military Institute, 700 College Rd., San Antonio, Texas 78209 for some time.

The Rev. Louis H. Hayden, Jr., is headmaster of St. Stephen's School, Bradenton, Fla. Address: 4030 Manatee Ave. W. (33505).

The Rev. Frederick F. Jillson, former rector of Grace Church, Dalton, Mass., is a graduate student, American Foundation for Religion and Psychiatry, New York, N.Y. Address: Box 203, Conway, Mass. 01341.

The Rev. Nelson W. Koscheski, Jr., former assistant, Grace Church, Alexandria, Va., is assistant cadet chaplain, U.S. Military Academy, West Point, N.Y.

The Rev. Robert W. McKewin, former administrator of Penick Home, Southern Pines, N.C., is director of the Episcopal Society for Ministry to the Aging, Seattle, Wash.

Deaconesses

Idaho—Letitia Church Croom of the diocesan office staff, Diocese of Idaho, Box 2188, Boise (83701).

New York—Carol Anderson, on the staff of the Episcopal Mission Society, New York City; and Julia Sibley, East Midtown Protestant Chaplaincy, New York City.

West Missouri—Katrina van Alstyne Welles Swanson, parish calling and counselling, St. George's, Kansas City.

Church Army

Capt. William Black Lance is in charge of St. Thomas' Fort Totten, N.D.

Dioceses

Central Gulf Coast—The Rev. Ben Meginnis, rector of Trinity Church, Mobile, Ala., is also secretary of the diocese.

Deposition

On October 16, 1971, the Bishop of Puerto Rico, acting in accordance with the provisions of Title IV, Canon 12 (4) (d) and with the advice and consent of the council of advice, accepted the renunciation from the ministry made in writing by Francisco Ramos Orench and pronounced the sentence of deposition.

On October 16, 1971, the Bishop of Puerto Rico, acting in accordance with the provisions of Title IV, Canon 12 (4) (d) and with the advice and consent of the council of advice, accepted the renunciation from the ministry made in writing by Ignacio Morales Nieva and pronounced the sentence of deposition.

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Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

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The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
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11); Daily 10

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

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45; EP 6; Sat C 4-6

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Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

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, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
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The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
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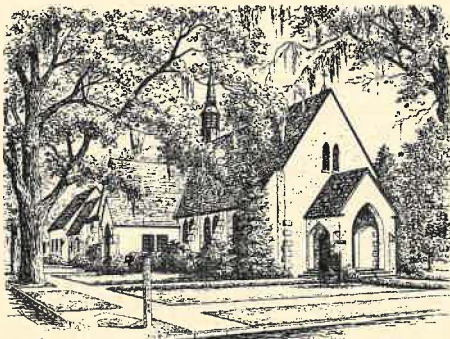
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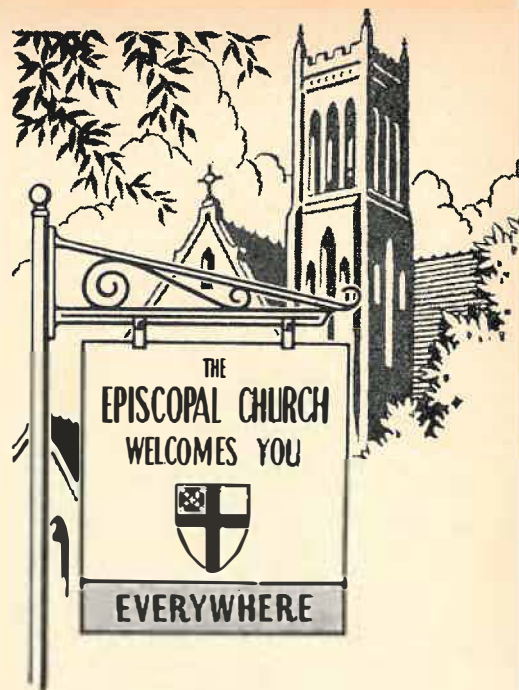
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The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11



**ALL SAINTS' CHURCH
WINTER PARK, FLA.**

All Saints' was established in 1887 as a mission,
and acquired parish status in 1927. It now has a
communicant strength of over 1,300 with approxi-
mately 650 families.



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

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 (Sung), 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

The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.

The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as onno

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; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
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