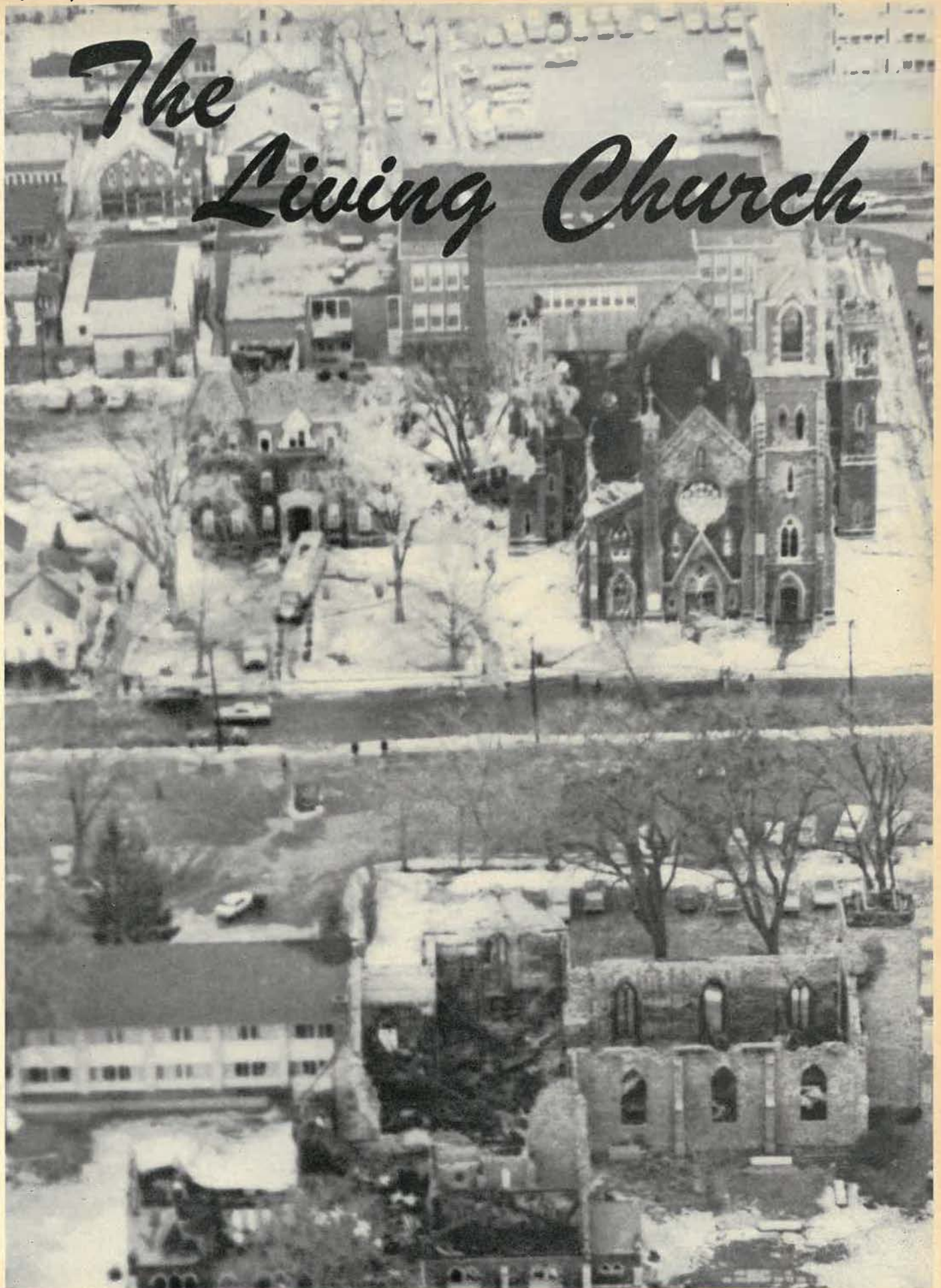


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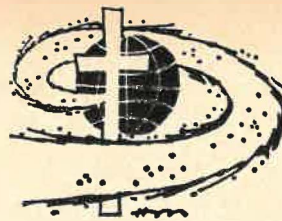
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Around



& About

— With the Editor —

A GAIN we turn for help to the most literate readership in Christendom. A lady wants to know the poem whence come these lines:

*For all things merry, quaint,
and strange,
For sound and silence, strength,
and change,
And last for death, which only gives
Value to everything that lives.*

A layman was recently licensed by his bishop to administer the chalice in the eucharist. He declined, and sent us a copy of his letter to the bishop, with permission to publish it if we wish. In his parish he sees no practical need for lay administrators of the chalice since there are enough clergy on hand. Among his objections of principle to the practice he mentions these: It "violates the *spirit* of the Prayer Book provision for the diaconate and is, I suspect, usurpation of the responsibilities of the deacon"; and it "tends to be destructive of the sacerdotal ministry."

The most noteworthy statement he makes is that the widespread licensing of laymen "to do what appertains to the diaconate and priesthood will downgrade the sacerdotal ministry. It fits into the general pattern of eroding the *mysterium*, vulgarizing the liturgy (in the worst sense of the word), and indulging in fads."

If a cleric were to say this it would be one thing, and inevitably he would be accused of special pleading. When a layman says it, it's something else. It seems to me that the churchmen who are so bent upon obliterating the distinctions between clergy and laity, the hot-gospellers of levelling, are mostly clergy. Most laity don't seem to be at all bothered by these distinctions, and in fact want them observed and preserved.

A layman was telling me recently that during Lent they have had special mid-week eucharists in his parish, celebrated not in the church but in the parish hall, with the celebrant standing behind an ordinary table in his street clothes (cum necktie). This layman was puzzled by it and also unhappy. I suppose a parlor psychiatrist would suggest that he "felt threatened," and maybe he did, and maybe not without reason. The rector had explained that this was all done to express the unity of God's people in this blest Sacrament of Unity. The rector is right about the meaning of the eucharist but wrong, I must submit, about the

nature of our unity in Christ: it is not uniformity. In this body all members have not the same office. There is diversity of gifts and callings with the one Spirit. The priest's divesting himself of the outward signs of his office does not bring him closer to his lay brethren in Christ; it only blurs, and symbolically discredits and denies, his particular calling within the body.

The Episcopal layman today has little cause to complain of a dehumanizing ecclesiastical caste system that keeps him in poverty, ignorance, superstition, and constant dread of the Holy Inquisition. A good deal of the clerical anti-clericalism we have today is preposterously anachronistic. What today's layman seems to want is not deliverance from priestcraft but, actually, deliverance to priestcraft. He wants the church to be the church and the priest to be the priest—without apologizing for not being a layman.

The layman who wrote to his bishop is a professional historian who takes the long, and also deep, view of this issue. What, precisely, is the *mysterium* which he fears is being eroded? I don't know how he would define it but I surmise that he has two realities in mind. One is the central Mystery of Christ himself continuously indwelling his body the church, the living Head of whom all baptized people are members. The other is the derivative mystery, the *sacerdotium*, the sacred ministry which is the sacramental human sign of the Mystery of Christ. The three orders within this ministry represent Christ the Shepherd (the bishop), Christ the High-Priest and Eternal Intercessor (the priest), and Christ the Servant of the servants of God (the deacon). Whether or not the devoted layman spells it out in any such formal theological schema, this is the *mysterium* he senses, sees, trusts, craves, and does not want to see eroded.

Earlier in my ministry one of the slogans which captured the minds of very many Christians, and to salutary effect, was: "Let the church be the church!" Today, we need something that says to us: "Let the ministers of the *mysterium* be just that—without apologies, without shame, without compromise." Well may we ask, as somebody once did in these lines:

*Does the man before the altar
Where the candle-glory beats—
Does he know the awe they feel there,
in those back seats?*

Letters to the Editor

1928 vs. Service Two

Exploiting disagreement between the authorized Second Service and the 1928 rite seems to have become a popular pastime in your pages. I think it should be noted that the Green Book does not do that. It embraces both. The issue was never meant to be a choice between one or the other.

God deliver us from the day when there is only one set of words by which the Christian community can "do this in remembrance of me." In fact, God may be doing that now and freeing us from a distorted emphasis on a particular verbal formula for what is essentially a Christian *action*. Our Lord said, "Do this." He did not say, "Say this." The Green Book enables us to "do this" in a number of authorized, theologically sound, verbal forms including that of 1928. I rejoice in that.

(The Rev.) STEPHEN H. GUSHEE
Rector of Trinity Church

Newtown, Conn.

Of Mouths and Men

I enjoyed reading "Around and About" for Apr. 2, as I always do; but I am baffled by your statement that for 25 years the knowledge of the resurrection of Christ "was preserved and transmitted solely by word of mouth rather than by word of men." What on earth is the difference between words of mouth and words of men?

RODNEY R. PAGE

Chicago

No difference at all. Our goof. What we were trying to say was ". . . by word of mouth rather than by word of pen." Ed.

"Filioque"

I would like to have the privilege of replying to the letter of my friend, Dr. C. Leslie Glenn, [TLC, Mar. 12], in which he asks for comments on the omission of the phrase "and the Son" ("*filioque*") from the Nicene Creed in the trial-use liturgies. I would like to support the dropping of the traditional "*filioque*" for both canonical and doctrinal reasons.

First, canonical: We know that the original form of the creed issued finally at the Council of Chalcedon did not contain this phrase. The appeal of Anglican Christianity has always been to the primitive and *undivided* church and the witness of antiquity. The Nicene Creed in this form is the only creed which has received ecumenical consent East and West and the acceptance of a truly ecumenical council. In such an important

matter as creedal statements, there should not be the slightest change, alteration, or addition without ecumenical consent. We should conform to the ancient canon of requiring as a statement of faith only that which has received ecumenical consent.

As regards the theological issue: there is a point in the East's resistance to the procession of the Spirit either "through" or "and the Son" in the eternal relations of the persons of the Godhead. There is a hint of this in I Corinthians 15:28. The Father is regarded as the source of the Godhead, and both the Son and Spirit are derivative as "begotten" or "proceeding," even though co-eternal and co-substantial. By including "and the Son" we make only the Spirit derivative by "procession," but not the Son by "begottenness." Of course, the West has said that this refers to the *temporal* mission of the Spirit as expressed in John 16:7, and that it is a much more practical and meaningful statement in this way. That is true, but that element of our faith can be expressed in other formulas than in the creed. For instance, it is expressed in the proper preface for Whitsunday, where the descent of the Spirit upon the apostles is "according to the most true promise of thy Son Jesus Christ." The same expression might well be incorporated into the collect for Whitsunday to teach this important truth without altering the creed by saying, "O God who at this time didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit according to the most true promise of thy Son Jesus Christ, grant us by the same Spirit. . . ." This ought to satisfy those who rightly wish to emphasize the *temporal* mission of the Spirit through the Son, a truth which should be carefully guarded in this age of unbridled pentecostalism; because the Spirit whom we have is the Spirit of the Son, and not just some vague holy spirit.

Since there are still those who feel strongly that 400 years of Anglican tradition and 900 years of western tradition in the use of the "*filioque*" cannot be abandoned overnight, perhaps the Liturgical Commission could meet them half-way by putting "and the Son" in brackets; or, which I would prefer, by adding a note in italics before or after the creed saying that there is no intent to depart from the belief in the temporal mission of the Spirit through the Son, and that it may be used in congregations so desiring, similar to the note about the "descent into hell" in the Apostles' Creed in the 1928 Prayer Book. This note certainly mollified those who had objections in 1789; and yet I do not know of a single congregation which elects this option. I see no way in which to obtain ecumenical agreement of all Christians on the creed without reverting to the only form which ever had ecumenical consent.

(The Rev.) CHARLES LAWRENCE, Ph.D.
Professor of Theology at

The Episcopal Theological Seminary in Ky.
Lexington, Ky.

In reply to his question about the missing ". . . and the Son," or "*filioque*," in the



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The Cover

On Feb. 15, 1971, St. Paul's Episcopal Cathedral in Burlington, Vt. (lower) was destroyed by fire. One year and one month later, the Roman Catholic Cathedral of the Immaculate Conception also in Burlington, (upper) suffered a similar fate. A story appears in this week's news section.

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Nicene Creed of the trial liturgy, Dr. Glenn's attention must be drawn to this fact:

Some 358 years, twice the life of the USA had passed, after the Council of Chalcedon declared the Nicene Creed to be in final form, when Charlemagne, in 809 A.D., tried to exert political pressure to make Pope Leo III add the "filioque" to the Nicene Creed. Western Christians were so devoted to the Nicene Creed in its ecumenical form that the pope rejected Charlemagne's demand by publishing the Nicene Creed without the "filioque," engraved on gold and silver shields. It took 563 years, over half a millennium(!) after the Chalcedon council, before another Carolinian emperor, the German Henry II, in 1014, could persuade another pope, Benedict VIII, to interpolate the "filioque" into the creed used in his empire. Western Christians fought against this violation of the Nicene Creed, not for it!

(The Rev.) ENOCH JONES, JR.

Los Angeles

The letter of the Rev. C. Leslie Glenn, and his suggestion as to the "filioque" clause—the western interpolation to the Nicene Creed, with its assumption that the Son has something to do with the eternal existence of the Holy Spirit—demands some attention. For centuries the West, in common with all Christians, was content with the assertion of Christ as given by St. John that the Holy Spirit "proceeds from the Father." This statement was incorporated into the Nicene-Constantinopolitan Creed by Fathers who represented the learning and holiness of the church. The Spanish church, which represented its ignorance, informed us centuries later, perhaps at a Council of Toledo, that the Holy Spirit proceeds from the Father and the Son ("filioque"). The reference here is of course to the eternal procession of the Spirit, not to the sending in time of the Spirit upon the disciples, which all admit was by the Son. Western writers sometimes confuse the two.

As to the "more practical character of western Christianity when compared with eastern," one may recount the many achievements of the Byzantine Empire influenced by Christianity. One may think of its "orphanages, old people's homes, voluntary and mandatory reform schools and rehabilitation centers, refugee settlements for prisoners of war—and other social welfare programs" (*Oneness of Politics and Religion* by N. Eliopoulos, Spaulding, Chicago). This naturally was prior to the western sack of Constantinople (1204) and its destruction of the empire. All this in addition to the personal ethics of Christianity, which are likely to gain, rather than lose, when compared to our attitude of surrender to the mores of the world today, especially (though not exclusively) in the field of sex.

The interpolation gradually spread, especially in the less-civilized and less-Christian regions of the West, and was finally accepted by the pope at the insistence of the (western) emperor, Henry II, at the cost of alienating half the church. Since then we have insisted on passing off, as the creed of the whole church, what is only a provincial opinion. It can be defended only if we are ready to defend papal absolutism and royal (or imperial) supremacy. The reference of course is not to the Son's having a part in the eternal procession of the Spirit—as a theological opinion—but to the at-

tempt to add to the church's creed. We do well to throw out such a dubious addition.

But we still insist on the more "practical character of western Christianity" and (sometimes) western civilization. The raucous laughter comes from the lords of hell.

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
La Grange, Ill.

War Industries

There are those who hold the position of leadership in several branches of the Christian church, who have attempted to lay it on the conscience of Christians that they should not invest money in war industries. Just exactly what are war industries is not explained. With the lack of such definitions we are free to make our own. Here are some of the things that could be classified as war industry:

The production of shoes, clothing, food, electric power, building material, all manner of machines, surgical supplies, medicines, gasoline and oil, paper, and chemicals. Everything the military uses is produced and manufactured by civilians. The Navy produces, itself, only two things: big guns for battleships and rope. The naval gun factory in Washington is not busily producing weapons of destruction, since these guns are, in this modern day, not used very much. The rope walk in Boston is kept more as a museum piece than anything else. There are also many services sold to the military, such as research in electronics, computer service, etc. All of these are provided by civilian firms who are paid for these services. There is also the service rendered by the Red Cross and similar organizations. While these are not paid for they are yet services that are directly connected with the military.

If Christian people are not to support the military in any way, no food would be sold to military families, no houses rented to them, their children would not be allowed to attend public schools, and no business would be transacted with them. No Christian woman would marry a soldier, sailor, marine, or airman if the military were boycotted. Christian ministers would not become chaplains, nor would any other religion furnish these men for the religious guidance of service men.

Extreme? Yes, it is extreme, but it is also the logical extreme of the position some Christian leaders would have us take in the matter. Without any definition of what is meant by war industry we are free to make our own. It is true that what is probably meant by "war industry" is the production of munitions, ships, planes and tanks, and weapons. It is also true that without the other goods and services these munitions would be useless, since, for instance, a soldier needs shoes to walk, or even ride into battle and if he cannot get into battle, he cannot use the rifle in his hands. If the soldier did not have the rifle, the shoes would do him no good so far as getting into the battle is concerned.

If all of this were to become actual fact, the result would not be mere chaos but a cosmic disaster and the country that guarantees the inalienable right of every man to worship God as best pleases him, would no longer exist. Have these instructors of our consciences taken this into consideration?

(The Rev.) GEORGE R. CLARK

Vicar of the Church of Our Saviour
Trenton, S.C.

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DEPARTMENTS

Around and About	2	Editorials	13
Booknotes	14	Letters	3
Books	14	News in Brief	7
Church Directory	16	News of the Church	5
Deaths	15	People and Places	15
The Cover			3

FEATURES

Speaking in Tongues	10
The Left Hand of God (verse)	11
Hearcry (verse)	12
You Can't Win (verse)	13

THE KALENDAR

April

- 23. Easter IV
- 25. St. Mark the Evangelist
- 29. Catherine of Siena
- 30. Easter V

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The Living Church

April 23, 1972
Easter IV

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VERMONT

Another Cathedral Burns

On Feb. 15, 1971, St. Paul's Cathedral in Burlington, Vt., was destroyed by fire. A year and a month later, the Roman Catholic Cathedral of the Immaculate Conception, also in Burlington, suffered a similar fate.

While St. Paul's was still burning, the clergy of the Roman Catholic cathedral held a service for the people and clergy of St. Paul's. The Rt. Rev. Harvey D. Butterfield officiated.

The day after the recent cathedral fire, Bp. Butterfield, the staff of St. Paul's Cathedral, together with the Greater Burlington Council of Churches, joined the Most Rev. John A. Marshall and the Immaculate Conception Cathedral staff for a service of witness and affirmation, held in St. Joseph's Roman Catholic Church, two blocks away from the ruins of the two cathedrals.

PENNSYLVANIA

Prisoners Study

"Theology of Incarceration"

Ten clergymen, including one who is an inmate at the state prison in Graterford, Pa., celebrated a liturgy for 30 prisoners at the institution. The service was part of a day-long symposium on "the theology of incarceration," held in the prison.

Most of the clergy and inmates taking part were Episcopalians. The Rev. Sid Barnes, protestant chaplain of the prison, and the Rev. Richard C. Winn, rector of the Church of Augustine of Hippo (Episcopal) in Norristown, organized the symposium.

A United Methodist clergyman, the Rev. Barry Lee Walley, is the inmate-clergyman. He is serving a one-to-three year sentence for passing a fraudulent check, and is due for parole later this year. In an interview, Mr. Walley commented: "What every prisoner needs is contact, friends, someone to write to him. He needs entertainment, legal assistance. Before he can get out on parole, he needs a job, a sponsor, and a place to stay. The churches could help in this, but so far all they've done is send chaplains." He added that Chap. Barnes "is trying to change that pattern and get the whole Christian community to respond to the needs of prisoners."

About 75 percent of Graterford's

1,400 inmates are black, and most of the clergy and inmates at the symposium were black. Commenting on this, Fr. Winn said, "The theology of incarceration for us here is an aspect of black liberation." He added: "The basic concept is that God in the Old and New Testaments and through Jesus Christ always acts on the side of the oppressed, the enslaved. In the end, prisons themselves are incompatible with the idea of a Christian society."

DOMINICAN REPUBLIC

Coadjutor Consecrated

In a ceremony held in the Church of San Andrés, Santo Domingo, the Rev. Telesforo Alexander Isaac was consecrated Bishop Coadjutor of la Iglesia Episcopal Dominicana.

Chief consecrator was the Presiding Bishop, and co-consecrators were the Rt. Rev. Paul A. Kellogg, diocesan, and the Rt. Rev. Charles A. Voegeli. Bp. Voegeli was Bishop of Haiti, 1943-70, and was charged with overseeing the church in the Dominican Republic, 1943-60.

Preaching the sermon was the Rt. Rev. William C. Frey, deported Bishop of Guatemala. Other bishops attending the service included the Rt. Rev. Gray Temple, whose diocese, South Carolina, is the Dominican's companion diocese.

CHURCH INVESTMENTS

Challenges Issued

Churches, their agencies, and some independent religious groups are involved in about 20 of 30 or more challenges to corporations during spring and early summer annual meetings.

A roundup of stockholder resolutions on corporate responsibility has been published in *The Corporate Examiner*, prepared by the corporate information center of the National Council of Churches.

Most of the challenges fall into the categories of environmental concern, military contracts, foreign investment in southern Africa, and public interest.

The Episcopal Church is prominent in the challenges on southern Africa, along with other churches.

Attempts to win official promises from Kennecott Copper and American Metal Climax on preservation of the environment in proposed Puerto Rican mining projects are to be continued this year. The Episcopal Church was instrumental

in challenging these companies last year.

An unofficial group, Episcopal Churchmen for South Africa, is seeking to safeguard the rights of blacks employed by American Metal and Newmont Mining in a mine in Namibia (South West Africa).

On the initiative of Clergy and Laymen Concerned, several church groups are expected to vote for anti-Vietnam resolutions proposed to Honeywell, ITT, and other firms.

In addition, religious groups holding stock can be expected to give some support to attempts to win more data on environmental safety from GM, Ford, and Chrysler, and on resolutions to drug companies calling for study of promotion, marketing, and advertising of products.

ORTHODOX

Patriarchs Support President Makarios

Patriarch Pimen of the Russian Orthodox Church and Patriarch Maxim of the Bulgarian Orthodox Church have issued a joint communique in Moscow expressing full support for Archbishop Makarios, President of Cyprus, in his current dispute with the government of Greece.

The statement, following a 12-day visit to Moscow by the Bulgarian patriarch, applauded the efforts of the Cypriote president to preserve "the unity and freedom" of the Mediterranean island republic.

Earlier, Patriarch Pimen condemned a demand by three bishops of the Holy Synod of the Cypriote Orthodox Church that the archbishop resign as chief of state. The bishops asserted that under Orthodox canon law no churchman can hold temporal office. The Russian Orthodox leader characterized the bishops' action as "baseless" and "made under pressure from other sources."

President Makarios has refused, so far, to accede to the bishops' demand hinting of an "upheaval" in Cypriote church ranks that would follow from his resignation.

The present crisis has developed out of a demand by the Athens government that the archbishop form a government of "national unity," more favorable to "enosis" with Greece, and recognize Athens as the guiding center for all Greeks, including those on Cyprus. Meanwhile, the primate of the Cypriote Ortho-

dox Church has received staunch support from the island's Communist Party.

Orthodoxy is the official religion of about 80% of the island population of 650,000.

The Communist Party on the island follows the Moscow line undeviatingly. The Soviet Union supports Archbishop Makarios as the best guarantee of an independent Cyprus. According to some observers, the Moscow thinking is that independence will keep the strategic island from serving as a major base of the North Atlantic Treaty Organization. Moscow fears, they say, that Cyprus would probably become a NATO base if it were annexed by Greece or partitioned between Greece and Turkey.

ECUMENICAL RELATIONS

Reconciliation of Ministries

Some 35 Episcopalians headed by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, and Dr. Peter Day, ecumenical officer of the Episcopal Church, were among the more than 300 people registered for the 1972 National Workshop on Christian Unity held in New York City. As such they formed the largest non-Roman Catholic delegation in attendance.

Conceived originally by Roman Catholics in an attempt to discover for themselves the meaning of ecumenicity, and still largely dominated by them, the annual workshop attracts increasing numbers of people from other churches.

The theme of the workshop this year was "The ministry of reconciliation and the reconciliation of ministries." The planning committee stated as the goal: "To have the four major strands of the contemporary movement—the Consultation on Church Union, the Bilateral Conversations, the Listening to Laity Project, and the Councils of Churches—share with each other and with the professional ecumenicists attending the meeting the insights developed into the Christian ministry in the course of their recent discussions and actions."

The opening plenary session had four speakers—the Rev. Killian McDonnell, OSB, on the Bilateral Conversations; Dr. James I. McCord on COCU; Mrs. Richard DesMarais on the small but active project, Listening to Lay People; and the Rev. Nathaniel VanderWerf on the Conciliar Movement.

Those attending the workshop had the opportunity to meet in small groups to discuss the issues raised by these speakers. The findings were then reported to the program coordinator for presentation to the entire workshop.

The reports were varied but there was consensus that the disunity of Christianity is a sin, that reconciliation is a process which demands a continuous struggle with personal pride and distrust, and that

ministry is service to the world, with the several parts or ministries ministering to the totality of man and society. Many questioned the structures of the churches which tend to divide men and keep them apart. One respondent said he was growing weary of confessing the sin of disunity and would like to get on with the job of uniting mankind under one Lord.

Two events of noteworthy interest were arranged. The Rev. George MacRae, S.J., of Weston College, led a study on biblical perspectives on ministry, and an ecumenical service was held in St. Patrick's Cathedral. Terence Cardinal Cooke presided at the latter, and Archbishop Iakovos, Dr. M. L. Wilson, and the Rt. Rev. Horace W. B. Donegan also took part. It was this service, during which a form of praise used by Pope Paul and Patriarch Athenagoras in Rome last year was used, that caused the respondent to complain that he was growing weary of confessing his sin of disunity. An empty chalice on a table before the high altar gave emphasis to this disunity.

The workshop, though not an action-taking assembly, did adopt three resolutions: one, to urge the Roman Catholic Bishops' Committee on interreligious and ecumenical affairs to give more consideration to pulpit exchanges as provided for in decrees of the Vatican Council; the second, to approve the proposition that there should be developed programs in public schools, which would teach about religion rather than indoctrination; and third, to call upon Christians to help alleviate the suffering of the people in Ireland. Some attempts were made to widen the concern to include all sufferers everywhere, but the proponents insisted they wished the resolution point only at one situation. Time ran out before other concerns could be considered.

Preceding the opening plenary session, individual church groups met to hear speakers and to discuss pertinent matters. The Episcopalians heard the Rev. Avery Dulles, S.J., on the Bilateral Conversations now being held twice yearly between official representatives of the Anglican and Roman Catholic communions. In discussions, he admitted that the decree, *Apostolicae Curiae*, is a stumbling block that is too simplistic and is undergoing reexamination. He said also that the Roman Catholic Church is reexamining its conception of infallibility.

The Rev. Nathan VanderWerf spoke to the group on cooperative ecumenism. He is the staff person of the National Council of Churches for the committee on regional and local ecumenism.

Episcopalians also heard Dr. Paul Crow, executive director of COCU, on the present status of that organization. Church union, he said, is a process, not a document or a structure, bringing Christians and their communions into relationships. Out of this will come structure. Reconciliation, he pointed out,

comes not from one decision, but from a series of decisions.

The 1973 workshop will be held in Toledo, Ohio.

Groups Consider Windsor Statement

Throughout the Episcopal Church more and more groups are meeting to discuss the Anglican-Roman Catholic statement on the Eucharist released at the close of 1971.

Recently St. Charles Roman Catholic Cathedral in Orlando, Fla., was host to a group of 25 Roman Catholic and Episcopal clergy, who met to consider this important work. Guest speaker was the Rev. Thomas Talley of the General Seminary faculty.

Fr. Talley said he considers gatherings such as the one in Orlando as one of the ways of developing that *koinonia*, which is basic to real Christian unity in which the Eucharist is central.

"We must go beyond the Windsor statement," Fr. Talley said. He noted the liturgical growth within the church and the convergence it displays. This follows a period of cultural divergence within the church.

The speaker said he sees great possibility of unity of churches where there is a common culture, as in the United States.

Massachusetts

The ecumenical commissions of the Diocese of Massachusetts and the Archdiocese of Boston sponsored a conference at St. Stephen's Priory, Dover, in order to explore the ARC statement on the Eucharist.

Attending the weekend meeting were one priest and two laymen from each of 14 parishes in 7 communities. The Episcopal and Roman Catholic parishes were thus "yoked in this arrangement so that they could come to know each other better and begin to plan for further action while at the conference."

Those attending this area's first conference on the Windsor statement recommended that more such gatherings be held, giving others this kind of opportunity for prayer and study.

wcc

Better "Communications" and "Commitment" Needed

The worldwide ecumenical movement is "a great success story" but is being threatened by two "major failures—bad communications and unfulfilled commitments," said Dr. Eugene Carson Blake, general secretary of the World Council of Churches, in an address in San Diego.

"The movement is faced with a sea of misunderstanding and a sea of fear which threaten to drown the little ship with the

cross which is the symbol of the World Council of Churches and Christian unity," he said. The success of the movement "despite two world wars and hot-and-cold wars is not an achievement of man, but an achievement of God working through the Holy Spirit among us to achieve that unity he wants for us." Dr. Blake said that a "miracle" occurred when, following Vatican II, the Roman Catholic Church "really became a part of the movement."

Speaking of the "communications failure," he said that this becomes evident when accomplishments and progress of the ecumenical movement fail to get down to the "rank-and-file" church member. This results in the wide circulation of criticisms of the WCC instead of the "good news of its accomplishments."

The "commitment failure" Dr. Blake illustrated by pointing out that church groups and their members are not living up to their pledges. Lip service is given in support of WCC programs, he said, but there is lack of financial and other needed support for joint community projects initiated through the council.

Digest Articles Answered

The churches must take "controversial social action" and perhaps become "disruptive" in their preaching, according to a *Reader's Digest* article written in response to an earlier two-part *Digest* series critical of the World Council of Churches.

"There is no way the World Council, or even local congregations, can play it safe and be true to the Gospel," writes J. Irwin Miller, head of the Cummins Engine Company in Indiana and a member of the Disciples of Christ.

Mr. Miller's article, in the April issue of the *Digest*, is a response to Clarence Hall's articles published last fall that attacked the WCC for its program to combat racism and for its admission of the Russian Orthodox Church to membership. Controversy followed the publication of Mr. Hall's works and the WCC asked for *Digest* space to counteract the criticism.

In introducing Mr. Miller's article the *Digest* stated: "In the spirit of fair play, then—and without debate on the contentions of the previous articles — the *Digest* herewith presents the view of a layman active in the WCC."

Mr. Miller deals with the theological and social reasons why he feels the churches and the WCC must be involved in social action and in other activities which may well provoke controversy. He makes no direct mention of the anti-racism grants. Nor does he defend the presence in the WCC of the Russian Orthodox or other churches from Iron Curtain countries, which must get along with communist governments.

In Mr. Miller's view, the WCC is seeking to carry out its prophetic role in many areas, including the social and po-

NEWS in BRIEF

■ The Chicago Theological Institute is a cluster of seminaries on Chicago's North Side, and has recently elected as its president the Rev. Paul Elmen, Ph.D., sub-dean of Seabury-Western Theological Seminary in Evanston. Member schools, in addition to Seabury-Western, are Evangelical (Evangelical United Brethren), Garrett (United Methodist), McCormick (Presbyterian), North Park (Evangelical Covenant), and Trinity Deerfield (Evangelical). The Institute exists for mutual support on all levels, combined course listings, and joint projects such as a summer session this year at Loyola University.

■ The Rev. Jesse Anderson, Jr., associate rector of St. Patrick's and executive director of the Southeast Enrichment Center, Washington, D.C., has been named pastor of the Presbyterian Church of the Redeemer, also in the nation's capital. He will have a seat in the National Capital Union Presbytery, the regional governing unit of congregations of both the United Presbyterian and the Presbyterian, U.S. (Southern) Churches. Both Bishops of Washington endorsed the appointment.

■ Greenland is about to have its first Roman Catholic Church built since the Middle Ages. Aid for it will come from the Archdiocese of Cologne. The island population of 46,000 includes 50 Roman Catholics. The rest are Lutheran. The Rev. Finn Lynge, of the Oblate Fathers,

organized the first pilgrimage from Greenland to the Holy Land in 1971. In the group were 26 Lutheran Eskimos.

■ The Graymoor Ecumenical Institute plans to publish a monthly magazine, *Ecumenical Trends*, a successor to *Unity Trends*, formerly published by the National Council of Churches' commission on Faith and Order. The institute is an agency of the Society of the Atonement, a Roman Catholic Franciscan order.

■ The Rt. Rev. Colin Winter, recently expelled from South West Africa, is recuperating in the U.S., from an old spinal injury which has been reactivated by the accumulated tensions of his expulsion and resettling his family. "It was the Lord's way of telling me to cool it," he said in reference to the injury. He still hopes to return to South Africa where he has been for the past 13 years. "I don't feel British any more. I'm African. I hope I can go back," he said.

■ St. Barnabas' Church, Portland, Ore., has joined with other churches of the southwest hills to open a Loaves and Fishes Center at the Hillsdale Community Church, where hot meals are served three days a week to elderly people. In addition, Loaves and Fishes volunteers deliver noon meals to people confined at home. Portland now has seven such centers.

litical. If the WCC stuck to ecumenical dialogue, aid for refugees, and educational tasks, he wrote, it might be criticized less and "possess a fatter budget."

He concluded that if the WCC or the churches "should decide to play it safe, to remain silent in times when a prophet's voice is needed, then I fear for the church—and for all of us."

COCU

Black Clergymen Give Views on Plan

God's will is more important than the sentiments of militants or conservatives when it comes to deciding whether black churches should unite with whites through the Consultation on Church Union.

The Rev. Isaiah Scipio, Jr., of Detroit, head of the national division of mission of the Christian Methodist Episcopal Church (CME), took part in a discussion on COCU attended largely by the national staff of the Christian Church meeting in Indianapolis.

One commonly heard assessment is that the three black churches in COCU

are "cool" to the plan of union. Mr. Scipio, when asked how blacks feel, replied: "I see that God's will is for us to take the risk of trying to love each other. Politicians count votes and test the direction of the winds. It matters not to some of us what direction the wind blows from."

The Rev. William C. Larkin, associate director of COCU and also a CME minister, said black churches will "want to see some clear evidence of representation and compensatory treatment before they sign over their property. This is a sore point because of past history. We affirm our manhood through holding property." (Parishes would hold property under the COCU proposal.)

In addition to the CME, other black church members of COCU are the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church.

The Indianapolis gathering, according to Dr. Paul Crow, Jr., executive head of COCU, was the first at which the general staff of a church had met to discuss the union plan.

The Bishop of Central New York, the

Rt. Rev. Ned Cole, Jr., took part in the discussions through a telephone hookup. He favors the parish plan that would break down a geographic concept of the church.

Mr. Larkin said that of 1,000 responses from individuals and congregations received at COCU headquarters in Princeton, N.J., the parish plan featuring multi-racial congregations is seen as the most creative aspect of the proposal.

Bp. Cole did not like the idea of parishes holding ownership to property, a matter also of concern to United Methodists whose real estate is held by the national church.

One Disciples minister said of church property: "We need to find some way to hold a congregation accountable for the way its building is used."

Women's Representation Greatly Increased

The Consultation on Church Union (COCU), in what leaders of the nine-member body view as a significant step, has urged that the proportion of women in denominational voting delegations to COCU be increased to 50 percent. At present, women generally represent less than 10 percent of the 90 delegates at COCU plenary meetings where the participating bodies are working on a plan of union.

The executive committee of COCU announced criteria for denominational delegations in an attempt to respond to the need for better representation of women, lay people, the young, and minority groups. These criteria include the following, in addition to the 50-50 sex ratio:

- (✓) No more than five clergy among the ten named by each church;
- (✓) At least two persons under 25 years of age, one of them under 21;
- (✓) At least two persons from racial and ethnic minority groups.

The executive committee urged the reconstitution of the denominational delegations "as rapidly as possible."

NCC

Faith and Order Stressed

The Faith and Order Commission of the National Council of Churches held its annual meeting in New York City amid indications that it may be moving toward a more vital role. Dr. Edwin Espy, general secretary of the NCC, told commission members that the council "needs faith and order as never before as it moves toward a wider fellowship."

This was the first commission meeting since the National Conference of Roman Catholic Bishops agreed to name representatives, and all five representatives were present. The Southern Baptist Convention, which is not an NCC member

either, also was represented. But only about half of the commission's 50 members were present.

The commission's income, expected to be some \$47,000 this year from the participating churches, is to be increased by \$25,000 from NCC general funds in 1973, if the NCC reorganization plan is approved by its General Assembly which meets in December.

A major reason for the commission's financial problems, Dr. Espy said, is that NCC units are generally funded by their counterparts in the churches, and few counterparts to the Faith and Order Commission exist.

Commission members gave considerable time to discussion of possible topics for future studies but at the same time voiced complaints that Faith and Order studies appear to have little impact on NCC activity.

Eight topics were selected on a priority basis, with the realization that study-funding depends on available support. Ranked number one would be the involvement of the Christian community in conflict and concord—which is related to the theme of the December NCC Assembly meeting.

Ranked eighth was the ordination of women, leading one member to suggest that this is no longer considered a problem.

A proposed study relating to black theology was set aside on the grounds that the point of view of black theology would be an aspect of any topic.

COLORADO

Parish Assists Jesus People Group

There is a group of young people in their late teens and early twenties trying to turn off drugs and turn on to Jesus. They meditate, pray, eat, and share their possessions with one another. They call themselves the Holy Family. This group meets in St. Andrew's Church, Denver, under the supervision of the Rev. John M. Stark.

Police suspect that the center provides sanctuary for some young people who still have drugs in their possession, and they have raided the church on occasion.

Despite this, Fr. Stark is making progress with the group. He has set up procedures by which those who so desire may join the order. Young people may take novice vows, binding for a week; junior professed, for three months; participants become full members with six-month vows. All vows call for poverty, chastity, and obedience for their respective periods of time.

"We are dealing with youngsters who have never before kept to a good resolve for more than a week," Fr. Stark said. But it seems to be working.

As one young meditator said: "Some

people resist change, and that is wrong because change is necessary for growth. But some people adore change for its own sake and that is wrong because maybe the change contemplated is not a good change. It may destroy something valuable. We must learn to form our views toward change on the basis of what the particular change is to be, whether it is in the mind of Christ."

LOS ANGELES

Lemon Grove Church Guttled

The Church of St. Philip the Apostle in Lemon Grove, Calif., built of California redwood and described as the oldest non-Roman church in the San Diego area, was gutted by fire shortly before Palm Sunday.

Originally known as St. Paul's Church at 8th Ave. and C St. in San Diego, it was built at a cost of \$7,550 in 1887, and was opened in time for Easter services.

In 1948, a decision was made to sell the church property for commercial use. The price was reported to be more than \$200,000. Originally the land had cost \$5,000. The building was moved to San Diego State campus where it became known as St. Dunstan's Chapel. Eventually, the congregation outgrew the chapel and plans were made to build a new church, the site was sold to San Diego State College Foundation, and wrecking crews were poised for action.

Action on the part of the Rev. Kenneth R. Johnson, rector, parishioners, friends, and interested bystanders made possible the moving of the chapel to its present site in Lemon Grove.

Except for wiring, plumbing, and the altar, St. Philip's was the original redwood building. It was rededicated in September 1970, with the Rev. C. Rankin Barnes preaching. He had been ordained in the old St. Paul's in 1906. Rose windows had been ordered and were to have been installed in the church before Easter.

Meetings are being held to determine what to do, and how and where. At present services are held in the parish house next to the charred church.

INDIAN WORK

Sunday School Sprouts

The Standing Rock Sunday School Association has ignored diocesan boundaries and has come of age within the borders of one reservation and two states.

The seeds of the association took root in Little Eagle, S.D., one day in January 1971, when six women talked about the lack of Sunday schools. "Our children have no idea what church is all about. It's not like the old days."

The idea continued with the Helpers' Meetings in the spring. These are traditional bi-annual gatherings of church workers for three days of speeches, busi-

ness, and talk about common church concerns.

The people reminisced about Sunday evening hymn sings, and of the strong leadership that came from the Brotherhood of St. Andrew and the Brotherhood of Christian Unity.

"Once there was St. Elizabeth's School to train good Christian men and women. Look around you. The graduates are our leaders. But they are growing old, and there is no St. Elizabeth's School any more. They tell us there is no more money to keep it going. But where is it? Somebody's got it. Now our children ride around in cars at night wrecking themselves and we seem helpless to do anything about it." So went the conversations.

"Life is not good now. We can only hang on and remember," said one. "That's not enough," another replied. "We have our Bibles, heads, and hands." From this, the churchmen have banded together to help each other as never before.

The first real meeting to plan for joint action on mission Sunday schools brought out 20 people from five of the eight missions. Three of these had already begun work on their own and were happy to share their experiences and their supplies, if necessary.

The Sunday School Association is now a year old. It has met in Cannon Ball, Little Oak Creek, Little Eagle, Bullhead, Fort Yates, and Mobridge. It has toted box after box of rummage, sent from every quarter of the U.S., to the chapels for sales, the proceeds buying necessities.

Church schools are now established in all but one of the chapels and plans are underway for that one. In addition, summer vacation Bible schools are to be a part of the chapel programs.

PERSONALITIES

Dean Sayre Hits Israelis' Oppression

The City of Jerusalem represents both the joy and the sorrow of humanity, the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, said in his Palm Sunday sermon. A part of the present sorrow of the city, he charged, must be attributed to Israeli "oppression" of Arabs.

The dean spoke of Jerusalem as an actual geographic place, and in symbolic terms treating it as an example of "the moral tragedy of mankind."

He said the once-oppressed Israelis have become the "oppressors" in the city, which prior to the June 1967 war was divided between Israel and Jordan. The whole city, including the Old City of Jerusalem with its religious shrines, is now under Israeli control.

Dean Sayre said that in its handling of Jerusalem Israel is a "mirror . . . of that fatal flaw in the human breast that forever leaps to the acclaim of God, only

to turn the next instant to the suborning of his will for us."

Many people rejoiced in 1967 when Israeli troops "surged across the open scar" dividing Jerusalem, the dean said. "But now the oppressed become oppressors." Dean Sayre said Arab residents are deported or deprived of their land and forbidden to bring relatives into the city as settlers. He charged that Arabs "have neither voice nor happiness in the city that is the capital of their religious devotion, too."

His view of the situation in Jerusalem, the dean said, is based chiefly on an article by Israel Shahak that appeared in an issue of *Christianity and Crisis*, a journal of opinion edited in New York.

Mr. Shahak was identified in the magazine as an on-leave lecturer in organic chemistry at Hebrew University in Jerusalem and chairman of the Israel League for Human and Civil Rights. His article said that Israel's annexation of the Old City of Jerusalem is "an immoral and unjust act."

Of the religious significance of Jerusalem, Dean Sayre said: "Jerusalem, in all the pain of her history, remains the sign of our utmost reproach: the zenith of our hope, undone by the wanton meanness of men who will not share it with their fellows, but choose to kill rather than to be overruled by God."

CIVIL RIGHTS

Important King Address Published

To the end of his life, Dr. Martin Luther King, Jr., believed that the destiny of black Americans is in America, and he rejected racial separation of any kind in the U.S., according to a never-before published address by the slain Nobel Peace laureate, published in New York.

In speaking before the staff of the Southern Christian Leadership Conference (SCLC) a few months before his assassination, Dr. King also reaffirmed his commitment to the philosophy of non-violence as the way for blacks to overcome "abuse and scorn."

Toward the end of Dr. King's life, and in subsequent years, there were persistent and generally non-specific rumors that he had been considering closer ties with more separatist black groups and was considering an abandonment of non-violence.

His remarks to SCLC staff during a retreat at Frogmore, S.C., substantially contradict such reports. The text of the address is published in the April issue of *Worldview*, the magazine of the Council on Religion and International Affairs. Entitled "A New Sense of Direction," the text is described by the magazine as Dr. King's "last thorough evaluation of the 'movement,' its prospects and problems." His widow authorized its publication.

In the address, he surveyed the course of the modern civil rights movement and spoke of its troubles. He insisted that black Americans should recognize that they are offsprings of "noble men and women who were kidnapped from their native land and chained in ships like beasts." But he also said that "in spite of the psychological appeals of identification with Africa, the Negro must face the fact that America is now his home, a home that he helped to build through blood, sweat, and tears. Since we are Americans, the solution to our problems will not come through seeking to build a separate black nation within a nation but by finding that creative majority and together moving toward that colorless power that we need for security and justice."

The speech shows considerable struggle with alternatives should he lay aside the non-violent philosophy. Dr. King declared that he had decided to stand by non-violence as "the answer to mankind's problems."

"Let us be those creative dissenters who will call our nation to a higher destiny, to a new plateau of compassion, to a more noble expression of humaneness," he told the SCLC staff. He urged blacks to lead the nation in "seeking a city whose builder and maker is God. And if we will do this, we will be able to turn this nation upside down and right side up, and we may just be able to speed up the day when men everywhere will be able to cry out that we are children of God, made in his image. This will be a glorious day; at that moment the morning stars will sing together, and the sons of God will shout for joy."

CHURCH OF ENGLAND

Votes on Union Low

Chances that the Church of England will approve union with the Methodist Church appear questionable at this stage as a result of votes taken by 43 dioceses. Totals are a bit below the necessary 75%.

This is not the final vote, which will come in May, and require 75% of each house—bishops, priests, and lay, and an overall total of 75% to approve the first steps toward union.

Subtracting the votes of bishops, a tabulation of the diocesan votes—taken to inform the Church Synod of opinions—showed 64% of the priests for the union, 37% against; and laity 73% for and 27% against. Clergy and laity voted separately, three bishops voted no, four abstained, and the others were for the union.

Thirty-nine dioceses recorded majorities for the union. Of the four opposing the move, only the Diocese of London had negative majorities among both clergy and laity.

Thirteen dioceses exceeded the 75% level. The largest favorable vote was 84.4% in Worcester. The lowest was 42.7% in London.

SPEAKING IN TONGUES

IN response to several requests, I would like, as a bishop of the church, to state my feelings about the phenomenon often called "speaking in tongues" or "glossolalia," or mistakenly by some called "baptism in the Holy Spirit." First, the positive side:

Christians must always be sensitive to the diverse ways in which God can work. As he spoke in sundry and diverse manners in time past to our fathers by the prophets, and disclosed himself completely and supremely in Jesus Christ, so he continues through his Holy Spirit, to guide and strengthen his people and the church his Son died to establish.

We do not wish to be among those included in St. Paul's strong invective, "ye stiffnecked people that resist the Holy Spirit as your fathers did before you." We must therefore, always try to remain open to movements of the Holy Spirit in the church in our day. Like Gamaliel in Acts, we believe, "If this movement is of men, it will fail; if it is of God, then let us not be found opposing it." And yet we would not wish to be so receptive to every new movement and idea that we never have time to study deeply the cardinal doctrines of the faith. Nor do we wish it said of us, as it was said of the Athenians, that they loved to try out every new idea and doctrine without having any lasting foundation.

Now the negative side. Throughout history, the church has been forced to guard against schismatic movements that would take one aspect of Christian experience and mistake it for the whole. Foremost among these movements have been those involving the Holy Spirit—the third person of the Trinity. How much energy that could have been used to move forward the Kingdom of God and the claims of Christ has been dissipated in fights between Christians over subjective religious experience!

Although non-Roman Christendom in our country is represented by well over 260 sects, denominations, or communions, well over 91 percent of the members belong to the 9 major groups. In other words, just over 8 percent of non-Roman Christians are represented by the



By ALEXANDER D. STEWART

remaining 250 groups. If you will carefully analyze the names and nature of these groups, you will find that well over 150 are "pentecostal" or "holiness." This shows the splinter effect that Pentecostals have had, not only through history, but in our own land in its short history. They cannot even agree with each other as to what constitutes a valid religious experience. The tragic result has been a "holier than thou" attitude. The Church of God reportedly had a splinter group which called themselves the *True Church of God*, and when this group splintered, the new group called themselves the *Only True Church of God*.

Where the experience of "speaking in tongues" has occurred in Episcopal churches, the net result in many instances has been a split congregation. In one congregation it has taken many years to heal the split which occurred and resulted in the rector's leaving after he had done one of the finest jobs over the years any rector has accomplished. Do not overlook the fact that in some parishes the result has been beneficial and has strengthened many in their personal faith. Then at some point, human beings — tainted with original sin as we all are — misuse this experience which has occurred

to a few of them. They imply that, unless one has this experience, one has not really shared the full Christian life. Without their realizing it, those who are often the most receptive to such an appeal are persons who may not then receive this unique experience, but are searching for an answer to problems of family life, failing health, or personal inadequacy. If these persons do not then have this experience—which they are so sure will solve their pressing problems—they are then thrown deeper into despair, and feel that God has let them down by depriving them of help he has given to others.

More dangerously, such a seeker may assume that everything positive and glowing in the life of the Christian veteran who has had this experience or gift is due to this particular experience, when in reality this person was a sincere and radiant Christian long before he/she had the experience. At some point along the line those who have a markedly limited knowledge of Christian history start referring to this experience as baptism *in* or *by* the Holy Spirit. The inference is then drawn by the listener or seeker that this is the only way in which the power of the Holy Spirit can "baptize" a person. Nothing could be further from the facts of history and the experience of great Christians through the ages.

Please notice that at no point do we deny the validity of this experience, or the fact that it may be quite helpful for those *to whom it happened*. But notice I said, "*those to whom it happens*." The greatest danger of all is that people who have had *any* human experience try to urge it upon others. We are familiar with the person who insists we see a certain movie which thrilled him, or visit a certain place which he remembers, or meet a certain special friend of his. These people wish to relive their experience by having us go through them. There is great danger that, as humans, we will try to manipulate other persons so that they will have the maximum exposure to a certain person or experience we consider to be desirable.

CONSIDER this principle as applied to the problem of religious experience in general, and speaking in tongues in particular. Rather than simply allowing this

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experience to happen to particular persons, when and if God wishes it to descend upon them, the individual who has had this experience decides that he or she had better give God a helping hand by leading these persons to every favorable person, place, or piece of literature that may serve to induce this experience. At this point, the veteran has decided to play God, the worst possible form of idolatry. Rather than trusting in the Lord to lead people when and if he wills, those who have had this experience become active agents and evangelists for it. At this point, the true tragedy occurs.

The tragedy is this! The veteran with the experience of tongues becomes so intoxicated with the worthy goal of bringing others to said experience, that he or she thinks that the Holy Spirit of God can be manipulated by human beings. At this point, extreme danger lies ahead. First, if the seeker has the experience it may well be premature, an induced religious state which can be damaging and upsetting rather than being helpful, which is what it seems to be when it *just happens* to a person.

Secondly, if the seeker does not have the experience, the veteran feels compelled to try one technique after another to help the seeker reach his goal. The seeker, in turn, becomes more and more despondent that God should not bestow upon him the gift he has freely given to others. The seeker begins an excessive introspection to determine what is unworthy about himself, and his last spiritual state may be far worse than his first before he heard of this phenomenon. The end result is often an estranged relationship between the unfulfilled seeker and the others. On occasion, the unfulfilled seeker loses his faith in God.

When we tamper with, or think we can manipulate, the Holy Spirit and induce a religious state on the part of another, then we are playing with dynamite. We all know the precautions that are exercised in handling sticks of dynamite. Can we dare to exercise any less caution when we are dealing with the eternal soul of a brother in Christ? "Any power for good is equally a source for evil." So with this phenomenon! For some it may be a means of grace; for others it just is not meant to be. But let us be aware that we are

Where the experience of "speaking in tongues" has occurred in Episcopal churches, the net result in many instances has been a split congregation.

playing with dynamite if we either seek and long for this experience for ourselves, or try to *push* others into it, often prematurely before they are ready.

Do you wish to pick up the pieces of a soul who has cracked up through failure to achieve the experience of tongues? Do you wish a person in your parish to think that he is any less of a Christian if he has not had this experience? Realize that we are playing with dynamite in this matter, and very few people are so gifted in the nurture of souls that they should

rush headlong and hastily into an experience which has split the church throughout the ages. For some strange reason, the Lord has given us a demanding job to do in our world today. We shall need the prayers and spiritual strength of every person. If anyone is in need of God's grace, be assured our heavenly Father will bestow it upon us. He knows our needs before we ask. We will receive his grace in many diverse ways. But I personally have often found that if I search and seek too hard, I am less likely to receive. In Ephesians we are told, "For by grace are ye saved through faith, and that not of yourselves; it is *the gift of God*, not of works lest any man should boast."

We should not allow this phenomenon to detract us from our primary mission—the worship of Almighty God, the study of his holy Word, the transmission of our faith—so that others may be led to him who is the Way, the Truth, and the Life, by seeing in us at least some reflection, however dim, of him whom we call Lord and Christ.



The Left Hand of God

The Lord moves in mysterious ways. . . .
He took a vain youth
and made him
the Secretary of Agriculture of Egypt.
He took a tongue-tied killer
and made him
a deliverer of slaves.
He took a persecutor of Christians
and made him
the greatest Christian missionary.
He is unorthodox.

Robert Hale



HEARTCRY

Going to her room every day after school,
And closing the door, closing out her family,
Closing out the world—its frustrations,
Closing out life itself.
Not knowing the answer to the riddles of life,
Grieving over them, worrying over them,
No one to listen, no one to care.
Resentment beginning, temper unvented,
Resentment growing into hatred for those who won't help.
Things not right between us, unspoken hostility,
Polite conversation hiding true feelings within
That cry for expression, day after day in endless despair.
What is the answer? What is the need?

Helpless we are to give advice that is needed,
Helpless we are to know what to do,
Grieving, worrying, crying within,
Who can relieve us? To whom can we turn?
Calling on others only widens the breach.
Putting on fronts when we are together that all is just fine,
Pretending, talking of things unimportant,
Problems mounting in size and importance,
No one is honest, no one lets down,
Peace reigns without, but storms rage within,
Hatred, confusion, fear storming our hearts.

God comes in when we finally allow it,
He's been outside knocking for eons of time,
"Listen," he tells us, "take time to be still,
Wait for her to speak to you from her heart,
Much is revealed for attentiveness given,
My wisdom is yours as you open your heart."

"I've opened my heart Lord, but she is gone,
It's too late to help her, she will not return."

"Pray for her then, my work is not finished,
She is mine," he reminds me. "I will not let her go,
Forgiveness melts cold hearts—the young and the old,
Pray for her always, *her love will return.*"

— Anna Lynn —

EDITORIALS

On Capital Punishment

THERE is currently much discussion about the death penalty. The debate has reached the highest court of the land, which is expected to rule in the near future on the constitutionality of capital punishment. Politicians at the state and local levels are making their views known, often as a result of growing public concern about violent crime. It seemed good to us at this time to recall the position of our church on this question. It was stated briefly and clearly by General Convention in 1958:

"Inasmuch, as the individual life is of infinite worth in the sight of Almighty God; and

"Whereas, the taking of this human life falls within the providence of Almighty God and not within the right of man: therefore be it

"Resolved, that the General Convention goes on record as opposed to capital punishment."

It should be noted that our church's opposition to the death penalty is not based on arguments from the Constitution. Such arguments can and have been presented. We hope that they will prevail, but we do not depend on the judgment of the Supreme Court for our convictions on this matter. Nor do we base our stand on whether or not the death penalty can be shown to be a deterrent to capital crimes. We believe the deterrent value of capital punishment has never been proven, but that is not our final guide. We oppose the penalty of death because of our understanding of the nature of God.

In the lenten season we repeat at all our services one of the great collects of the church, which begins: "Almighty and Everlasting God, who hate nothing that you have made, and forgive the sins of all who are penitent." This prayer teaches us that God loves and respects every living creature and that he holds before every man and woman the opportunity of forgiveness and new life. The penalty of death can only exist in opposition to the gracious will of God, because it denies the sanctity of life and the possibility of moral rebirth.

It is not a simple or an easy thing to bear witness to God in this matter. We all share in the growing concern about crime. We mourn the deaths and injuries of the victims; we are sensitive to the dangers facing law-enforcement officers. But for Christian people the answer to our very real problems cannot lie in a simple call for vengeance. We have to recognize the law of reciprocity in human relations taught by Christ: "With what measure you mete, it shall be measured to you again." Somewhere the vicious circle of fear and killing must be broken. It is important that it be broken in our criminal justice system by the state's recognition of the ultimate value of life.

We also need to realize the responsibility we take upon ourselves in opposing the death penalty. We cannot simply register our opinion on this subject and then go our way. Capital punishment, after all, is only a question that arises about the final processes of our criminal justice system. We have to be concerned about that system from beginning to end. Is the value of

human life being recognized at each step of the way, from arrest to judgment to incarceration to release to society? Our commitment has to be the reform and renewal of criminal justice in all of its workings.

The words of Jesus carry us further. "Condemn not and you will not be condemned"; "Let him who is without sin cast the first stone." We must examine ourselves with regard to our own actions which perpetuate the conditions of poverty and social disorder that breed crime. We carry a responsibility for the lives of victim and criminal which can never be fully understood in the narrow compass of criminal proceedings and judgments.

As we remember Christ's passion and resurrection in this holy season, let us renew ourselves to witness to his truth in the workings of justice in our commonwealth. The one we follow suffered arrest, imprisonment, beating, and execution at the hands of a civilized state, which prided itself on its advanced laws. The view from the cross should make our duties clearer.

The Bishops holding jurisdiction in Pennsylvania

Churchmen And Prisoners

WE are cheered to note that some Episcopalians in Pennsylvania are making a positive effort to do something in the name of Christ to help prisoners. An account of it is in this week's news section.

The Attica affair last year made our national penal system a matter of conscience to millions of Americans who had never felt it as such before, and among these millions are many Episcopalians. But our church, as a church, has no program and no policy for helping prisoners and ex-prisoners to help themselves; what we have had to offer to date, corporately and individually, has been hand-wringing.

What is needed is concern that is not only felt but acted upon; and some Episcopalians and other Christians living in the neighborhood of the Graterford Prison in Pennsylvania have acted. We commend an Episcopal priest, the Rev. Richard C. Winn, for the bold hand he has played in this effort, and we hope that parish clergy throughout the land who live near prisons will seriously consider their responsibility in the light of his example.

You Can't Win

Lord,
the minister makes us feel guilty
about our sins,
so we become very downcast.

Then he points out
that we have such long faces,
and we feel guilty about that.

I'd stay home, Lord,
but I'd feel too guilty.

Robert Hale



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Book Reviews

AMBASSADORS FOR CHRIST. By Edward Wagenknecht. Oxford University Press. Pp. 309. \$8.50.

Ambassadors for Christ is a fine book. For those who like their biography anecdotal while at the same time accurate, Edward Wagenknecht's biographies of seven 19th-century American preachers make good reading. More than that, it can be rewarding reading as well, for Wagenknecht, a writer accomplished in the field of American biography, knows his material well. The two Beechers, Lyman and his son Henry Ward, make an interesting study in the relationship of a father and son, both of whom were outstanding clergymen, yet one who was called by his famous son as being "too busy to be loved" and the son described "as the greatest preacher since St. Paul." Henry Ward Beecher, who admitted that he did "slop over" a little in his preaching (not to mention his personal life) did not appeal, as did his father, to men's intellect but rather to their emotions. Both vain men yet possessing honest fervor and real artistry, they make good studies in the makeup of the popular preacher who is constantly torn between a simple, direct personal faith and the favor of those in the pew.

Others in this series include the founder of Unitarianism, William Ellery Channing, who "preached the kingdom of heaven upon earth," and Phillips Brooks whom the author intriguingly suggests was unable to be at ease with people outside of his preaching and yet whose single theme—"the sacredness, the beauty, the glory of life, and that because all men were children of God, and Christ was the eternal Son"—marked him as the outstanding preacher in the Episcopal Church. D. L. Moody, who, H. L. Mencken declared, established soul-saving as a Big Business, and Washington Gladden, pastor into the first part of the 20th century of the First Congregational Church of Columbus, Ohio, are also men whose lives are dealt with through lively anecdote and careful research. Finally, there is Lyman Abbott who was called, by Henry Sloane Coffin, "the most widely influential teacher of religion in this country."

Unless you are an historian and already know the facts about these seven men in detail, read Wagenknecht's *Ambassadors for Christ*. They were indeed all ambassadors, and how well they spoke for Christ while dealing with their own weaknesses and strengths, is a judgment that the author will help the reader form for himself.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Lafayette Square, Washington

WHEN GOD MADE YOU, HE KNEW WHAT HE WAS DOING. By James W. Angell. Fleming H. Revell Co. Pp. 192. \$4.95.

The book jacket of *When God Made You He Knew What He Was Doing* claims that, "In this joyous affirmation of life, James W. Angell puts his finger on the pulse of 20th-century existence and touches on all its aspects." While much may be disputed in this sentence, certainly a great many of the "aspects," such as the *The Shoes of the Fisherman*, the Apollo moon trips, the National Urban League, Vietnam, Jonah, *The Chain*, an ad in *The L.A. Times*, and Angell's first sermon in June 1949, have been included.

Furthermore, a quick glance at the table of contents gives one the flavor of what lies ahead: "Hey, I'm Not So Bad"; "Believing Is Touching"; "How We Misspelled SUCCES by Really Trying"; "And to Think We Found You in the Yellow Pages"; "He Ain't Heavy, Father, He's My Brother"; "If You Were Arrested for Being a Christian, How Much Evidence Would There Be Against You?"; "Peace Is a Journey"; "Today Is the Best Chance You'll Ever Have."

Short, snappy sentences proclaim throughout that "the Holy Spirit is like a drop of dew the sunlight hits and turns into seven colors"; "love is a vision"; "a minister must develop the capacity to listen"; "faith is a question mark as well as a declaration."

Most of the words of this review are not mine, but James Angell's. I'm speechless.

SUSAN CLARK

Christ Church, Whitefish Bay, Wis.

Booknotes

By Karl G. Layer

IS THERE ANYBODY THERE? By Sid G. Hedges. Mowbrays. Pp. x, 101. 55p. There is considerable talk of a spiritual renaissance these days, and many people are deliberately leaving the established religious bodies and setting out on a quest to find what they hope will prove to be a more satisfying way of life. Subtitled, "The Voices of God," this book is the questionings and responses of many seekers, and the consensus of many faiths, which form the body of this small book.

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PEOPLE and places

Parochial Appointments

The Rev. Albert E. Allen, former rector of St. Elizabeth's, Burien, Wash., is rector of Ascension, Twin Falls, Ida. Address: 210 Blue Lakes N., Box 572, Twin Falls (83301).

The Rev. James B. Allen, former curate, Trinity, Melbourne, Fla., is vicar of St. Christopher's, 7500 Forest City Rd., Orlando, Fla. 32810, and coordinator of college work for the Diocese of Central Florida.

The Rev. John E. Ambelang, former vicar of St. Alban's, Spooner, and St. Stephen's, Shell Lake, Wis., is assistant, Christ Church Cathedral, Eau Claire, and vicar of St. Luke's, Altoona, Wis.

The Rev. Colin Campbell, Jr., former rector of St. Clare of Assisi, Ann Arbor, Mich., is rector of St. Mark's, Palo Alto, Calif.

The Rev. Adolphus Carty is rector of All Saints', Toledo, Ohio.

The Rev. Frank C. Cleveland, former chaplain, Naval Training Center, Orlando, Fla., is rector of Redeemer, 20 E. Pleasant St., Avon Park, Fla., and director of Camp Wingmann, also in Avon Park.

The Rev. James M. Coram, former assistant rector of St. Margaret's, Woodbridge, Va., is priest-in-charge of St. Christopher's, High Point, N.C. Address: Box 5028 (27262).

The Rev. David R. Covell, Jr., former director of Ecumenical Consultants, Inc., is rector of the Church of the Annunciation, 644 Centre St., Oradell, N.J. 07649.

The Rev. Lawrence Estey is rector of Good Shepherd, 74 High St., Wareham, Mass. 02571.

The Rev. James W. Evans, counselor on the staff of the Missouri State Alcoholism Commission, is also in charge of St. Augustine's, St. Louis, Mo. No change of address.

The Rev. Peter P.Q. Golden is rector of St. Simon's, Cincinnati, Ohio.

The Rev. John A. Griswold, former rector of Good Shepherd, Wareham, Mass., is rector of Epiphany Church, 62 Front St., Walpole, Mass. 02081.

The Rev. Sinclair D. Hart, rector of Grace Church, North Attleboro, Mass., is also assistant to the Rev. Robert Burt, chaplain, Walpole State Prison. Address: 104 N. Washington St., North Attleboro (02760).

The Rev. David Hamilton, former curate, and priest in charge of St. Paul's, Morris Plains, N.J., is rector of the parish.

The Rev. William P. Henson, former curate, Trinity, Vero Beach, Fla., is curate, St. Andrew's, 210 S. Indian River Dr., Fort Pierce, Fla. 33450.

The Rev. J. Robert Jackson, former rector of St. Clement's, Buffalo, N.Y., is rector of St. Peter's, Westfield, 1 Elm St., N.Y. 14787.

The Rev. Robert H. Johnston is rector of Grace Church, Stafford Springs, Conn.

The Rev. Carleton P. Jones III is vicar of St. Andrew's, New Haven, Conn.

The Rev. Andrew M. Keady, former rector of Good Shepherd, Silver Spring, Md., is rector of St. Patrick's, Thousand Oaks, Calif.

The Rev. William C. Lowe, former assistant, Church of the Redeemer, Chestnut Hill, Mass., is rector of St. John's, Newtonville, and Messiah, Auburndale, Mass. Address: c/o the church, 297 Lowell Ave., Newton (02160).

The Rev. Robert J. McCloskey, Jr., former rector of St. James', Somerville, Mass., is rector of St. Mark's, 75 Coldspring Rd., Westford, Mass. 01886.

The Rev. Fred C. Pace is associate rector of Emmanuel Church, Southern Pines, N.C. Address: Box 569 (28387).

The Rev. Philip E. Weeks, former rector of Good Shepherd, Charleston, W.Va., is rector of Holy Comforter, Miami, Fla.

Non-Parochial Appointments

The Rev. M. D. Herrick, Jr., former graduate student, University of Kansas, is psychologist intern, Kansas State University Clinic and Hospital, Manhattan, Kan. 66502.

The Rev. Ralph F. Johnson, Ed.D., former priest in charge of St. Adrian's, Islamorada, Fla., is a member of the counseling department, Miami-Dade Junior College, South Campus, Miami, Fla.

The Rev. Warner R. Traynham, former rector of St. Cyprian's, Roxbury, Mass., is director of black studies, Boston Theological Institute. Address: 30 Linwood St., Roxbury (02119).

The Rev. Herbert J. Vandort, Ph.D., director of in-service training (full time), Pensacola Junior College, Pensacola, Fla., is also vicar of St. Cyprian's, Pensacola.

Deaths

Alvina Heckel-Golikoff Bozarth, 62, wife of the Rev. René Bozarth, of Sandy, Ore., died Mar. 23, in an Evanston, Ill., hospital. She had worked with a refugee-resettlement project and been active in the People to People program. A native of Russia, she is also survived by one daughter and one brother. Burial was from St. Nicholas Russian Orthodox Church, Portland, and interment was in White Rock Cemetery, White Rock, British Columbia.

The Rev. John R. Bill III, who died Dec. 14 [TLC, Apr. 2], was preceded in death by his wife, Sarah Louise.

Francis Bowes Sayre, Sr., 86, father of the Very Rev. Francis B. Sayre, Jr., died Mar. 29. Churchman and diplomat, he was at one time an assistant secretary of state, and later, High Commissioner of the Philippines. He left those islands by submarine at the time Corregidor was under siege.

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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

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

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; Fri 5:30; HD as
anno; C Sat 4:30

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GOOD SHEPHERD 322 Cross St.
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Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
Tues HC 6; Thurs HC 9:30

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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-
ple's Fellowship.

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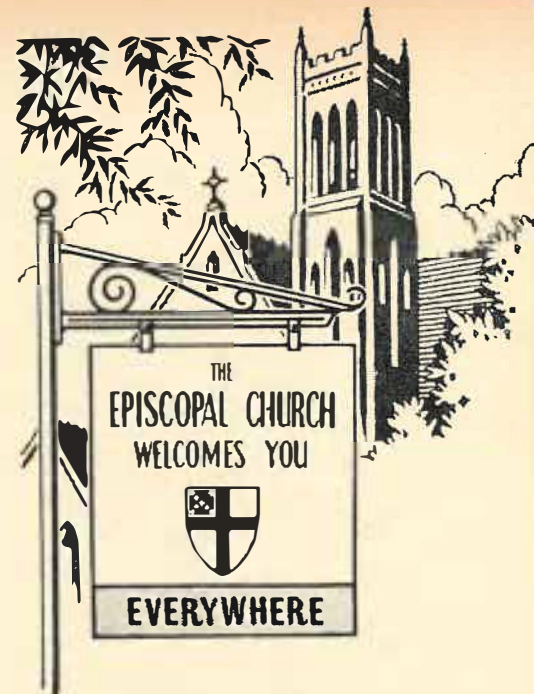
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Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Layer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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-
ment for full particulars and rates.