

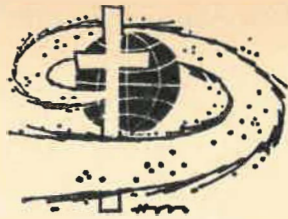
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FRED
POPE

Around



& About

— With the Editor —

NOBODY seems to be fussing very much these days about what kind of crosses and crucifixes we should have in church; that is, nobody in large number or noisy concert. But the issue must always be a live one to Christians who think deeply and caringly about the Redemption. A faithful lady has written to me about it, asking me to put forth some words on the subject. What she says about it from her heart is precisely what I would wish to say:

"For at least ten years I have been very disturbed by the way so very many Episcopalians shudder at a crucifix and pretend it isn't there! When I look at a crucifix, the body is the same as any man's, isn't it? And I can know that no matter how much pain I have, His was more; no matter how many friends and acquaintances drop me, leave me, He had it worse; no matter how lonely I may be, He had it worse.

"The 'Christus Rex' crucifix, they say, is less 'offensive.' But how can they 'relate' to that? They will not be a King, even though they may take comfort in knowing that He reigns as King. Or some say they want a 'resurrected' Christ, and that, too, is a comfort to all of us, but we cannot look at it and 'relate' it to ourselves.

"Why then is it so important to do away with the 'Calvary' crucifix? Can it be that there are no longer people who need to gain strength, in their pain and loneliness, by looking at a crucifix and seeing our King when He was a man like us, enduring the things we must?"

Seldom, if ever, in the discussion of the relative merits of the Calvary crucifix and the Christus Rex crucifix do we hear mention of this "relating" of Christ to us and of us to him through his sufferings. It seems to me a profoundly powerful argument in favor of the Calvary crucifix. Our friend in her letter is saying what Alfred North Whitehead said at the end of his great work, *Process and Reality*: "God is the great companion—the fellow-sufferer who understands." To the faithful soul the Calvary crucifix says this as does no other outward and visible sign.

As for those churchpeople who find the Calvary crucifix "offensive," you have to wonder why they want to concern themselves seriously with a religion whose central sign is the Cross. Perhaps the answer is that they don't, despite their treading the Lord's courts.

In an essay on *The Grotesque in Southern Fiction*, published posthumously,

Flannery O'Connor said something about writing fiction in our day which might equally be said about preaching and teaching religion in our day. She wrote: "It's considered an absolute necessity these days for writers to have compassion. Compassion is a word that sounds good in anybody's mouth and which no book jacket can do without. It is a quality which no one can put his finger on in any exact critical sense, so it is always safe for anybody to use. Usually I think what is meant by it is that the writer excuses all human weakness because human weakness is human. The kind of hazy compassion demanded of the writer now makes it difficult for him to be anti-anything."

Those who dare to be anti-anything get the cat-o-nine-tails from their "compassionate" contemporaries. They are flogged for their lack of "compassion"—whatever that is. What this usually means, if Miss O'Connor was right—and I think she was, is that these offenders refuse to excuse all human weakness simply on the ground that it is human. If "to err is human," just possibly our right to be "human" is questionable. On any clear-headed view of compassion one must see that compassion, if it really is pitying love for all our fellow creatures, cannot be always *pro* everybody and never *anti* anybody. Can a compassionate person be *pro* the man who sells heroin to kids? Might not his compassion for the kids move him to advocate locking up the pusher and throwing away the key? But that will never do for the modern writer, or the modern religionist, unless he is willing to defy the current prevailing superstition which identifies an *anti*-attitude toward anybody with hardness of heart.

In the same essay Miss O'Connor recalled: "I once received a letter from an old lady in California who informed me that when the tired reader comes home at night, he wishes to read something that will lift up his heart. And it seems her heart had not been lifted up by anything of mine she had read. I think that if her heart had been in the right place, it would have been lifted up."

People like that tired reader who come home at night and like those who find the Calvary crucifix "offensive" may well have their hearts as well as their heads in the wrong place.

It was time somebody said that. Flannery O'Connor has said it again. She being dead yet speaketh.

The Living Church

Volume 165

Established 1878

Number 6

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

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

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

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

Letters to the Editor

The Ten Commandments

What has happened to the Ten Commandments as a standard of morality? Why has the church—our church, the Episcopal Church in particular—abandoned these moral laws? Surely, these Ten Commandments are not emphasized in the new trial liturgies, and those in the Book of Common Prayer are ignored in too many instances. When have you heard a sermon dealing with the commandments in the last few years?

Is it any wonder that we have crime increasing many fold, that pornography is flaunted on every hand, that permissiveness prevails on every hand, when the standards of decency and morality as set out in God's Ten Commandments, are ignored in church and society?

Who will lead us back to God's laws?
 GEORGE A. J. FROBERGER

Bangor, Me.

Symbols

Re. your editorial, "Only Symbols vs. the Faith" [TLC, June 18]: I am not sure whom you are attacking here. Presumably all responsible theologians could agree with Paul Tillich when he wrote: "One should never say 'only a symbol,' but one should say 'not less than a symbol.'"

NATHANIEL W. PIERCE

Church Divinity School of the Pacific
 Berkeley, Calif.

We never attack persons — just heresies and/or sins; in this case the "only a symbol" heresy, unhappily not unknown in the Episcopal Church. Ed.

"The Whole Thing"

Every once in a while someone comes along and says "the whole thing" as it ought to be said. The Rev. Donald L. Garfield, the distinguished rector of the Church of St. Mary the Virgin, New York, did in his letter [TLC, June 18]. Our gratitude to him for writing it and to TLC for printing it. In the dreary wasteland of TLC letters and editorials it came as a refreshing bit of catholic, Anglican good sense.

(The Rev.) JACK MATHESON BAKER
 Rector of St. John's Church

Athol, Mass.

TLC, June 11

As I read the letters for June 11 I found myself moved to compose several letters and I hoped this final version would express clearly how I feel.

At first I was prepared to say that Trinity Church, Wauwatosa, was not a typical Episcopal church. But upon reflection, I must agree with their rector that they are typical. They are successful, white, and middle class. That is the Episcopal Church. That is what comes through to me loud and clear in the majority of the letters in the June 11 issue. And when you are successful, white, and upper-middle class for some reason you seem to lose your ability to enjoy, to celebrate, to accept a variety within yourselves,

and worst of all we seem to lose our creativity under those circumstances.

In an equally typical Episcopal church in 1967 we did the trial liturgy; we got good response and feedback, and we did miss many things and felt it was not a completely overful Mass. However, we did not fall apart over this trial liturgy—we kept a sense of humor and tried to look at it creatively.

As a consultant to the Standing Liturgical Commission, one of several hundred, I can assure all of the authors of the letters that we spend a great deal of time considering the feedback from the parishes and striving to find a viable way to express the Gospel in our day and time. The Bishop of Milwaukee has spoken well and I hope that people will hear what he is saying kindly; and that priests will cease to be protestant ministers and listen to the persons who are supposed to be the liturgical center of each diocese, the bishops.

I, too, have been a deputy to General Convention and had the extraordinary privilege of being a deputy to the Special General Convention of 1969. Politics does not phase me, and I see it as a way the Holy Spirit acts. Not only in these letters of June 11, but in other letters, I find a closed mind as regards our Special General Convention. I was raised in this church and I was taught to believe that it was an intelli-

gent, creative opportunity to express the Gospel of Jesus Christ. When I read the letters which come to you I find a stifled, fearful, ignorant, and closed body of people who are not concerned to express the Gospel of Jesus Christ, but with preserving what they want. I guess what I'm saying is that I am fortunate to be rector of an untypical Episcopal church. We are an Anglo-Catholic parish with a daily Mass but with a variety of uses of the liturgy. We enjoy one another. We are black, white, rich, and poor. I strongly suspect that if someone came down the center aisle stark naked on a Sunday morning the most anyone would do would be to ask if they would like a coat to keep the chill off, so well does this parish accept a variety of people. I think that what is happening is that a great many of us have discovered we do not live in the world of the typical Episcopal church, and we cannot live there. It is stifling, oppressive, incredibly petty. In turn, we may be guilty of seeing virtue in our differentness, but warmth in the untypical church I have found; never in the typical Episcopal church as a community.

(The Rev.) HARRIS C. MOONEY
 Rector of All Saints Church

Indianapolis

"Protest Masses"

If it is not too late, I should like to add my comment to the discussion of "Protest Masses." Such uses of the Eucharist have come to be of sufficient frequency to be disturbing, and I was glad to see you raise a stern and clear reminder that they are an

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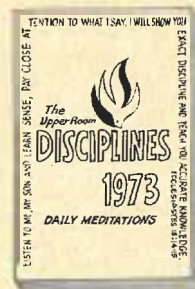
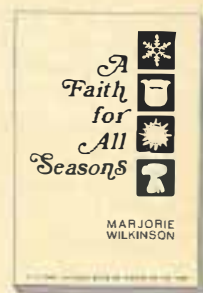
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abuse and not a use. We are far gone into worldliness when the Eucharist, which we should celebrate as an act of worship, sacrifice, and remembrance, is used instead as a political demonstration. Christ's "high-priestly" prayer (Jn. 17) at the Last Supper repays rereading in this connection.

It was particularly dismaying (though not surprising, in view of the actions of many bishops) to read the letter from a seminarian, Nathaniel W. Pierce, on this subject [TLC, June 4]. He sees no difference between a Eucharist on the battlefields of Vietnam and a protest Eucharist on the steps of the Pentagon. The difference is clear. One is a religious act, the other a political one. One is an act of worship, making available the holy sacrament to men in grave bodily danger, comforting them, reuniting them again with the Saviour, and enabling them to profess again their love for him in what might be the hour of their death. The other is primarily a political act (the merits of the particular public policy protested being immaterial), designed to register a political protest and to bring to its support (?) the most solemn and sacred panoply of religion. The one says simply that God loves you, gave his life for you, and triumphed over death, as you will. The other says "we are right, you are wrong, and God is here to prove it."

It bodes ill for the future of the church that a seminarian is unable to see these distinctions.

PERRY LAUKHUFF

Norwalk, Conn.

Church and State

Mr. Jones states in his letter [TLC, June 25]: "Such action would be as disastrous a violation of the U.S. Constitution church-state separation provision, as it would be if ministers, priests, and rabbis would be allowed in the nation's public schools to teach religion classes."

For Mr. Jones's information, for one year I regularly took my turn teaching a once-a-week class in religion in the public schools of the county where I was serving an Episcopal mission. There were six of these schools and the seven ministers in the community each spent a day, in his turn, "covering" these schools. This was at the specific invitation of the county board of education. This had been going on for some time; I do not know if it is still going on.

To my knowledge, no citizen of that poor and depressed county ever protested that this was a violation of the First Amendment to the Constitution. They were deeply appreciative of our efforts.

(The Rev.) C. L. TAYLOR

Bowie, Md.

Whither PECUSA?

Fr. Gray, in his letter [TLC, June 18], makes the point that the American church is changing and that both sides in the argument about the 1928 Prayer Book are ignorant of the direction the Episcopal Church is taking. As he specifically mentions the church which I serve, and points to the fact that "the definitive lines of the body are changed" in reference to the American Episcopal Church, I feel that I should make some comment.

Change is inherent in the Christian Gospel, for the whole essence of the Gospel is

the change of man from his old self to being a new creature, and as this is a gradual process, change is going on all the time. The concept of change is also inherent in the duty of the church to teach the faith in a manner "understandable of the people." The English Reformation itself was a continuing process, and with its progress from reaction to maturity in the Caroline church, went a development of liturgy. In the same manner, the American Episcopal Church has gone through a development. Conceived as a home for disgruntled Episcopalians, it has developed into a communion with a distinct doctrinal position, and ethos which seeks to highlight the three great themes in the apostolic church: the preaching of salvation, renewal through the sacraments, and power through the Spirit. Our retention of the 1928 Prayer Book has been occasioned partly because we lack the liturgical scholarship to produce a book which retains the strengths of the 1928 book sans verbosity and a certain Agag-like approach to the problems of churchmanship. Personally, the 1953 proposed Eucharistic liturgy comes closest to an acceptable change.

But whither goeth PECUSA? Fr. Gray maintains that no one will talk about the other options. I have no crystal ball, but I do believe the Episcopal Church faces its greatest crisis since the American Revolution. Then the powers that be attempted to accommodate the Deist element by omitting the creeds. In this they were attempting to admit a type of comprehensiveness far beyond the traditions of Anglicanism.

Today the church is trying to be comprehensive enough to admit to its ranks the heirs of the Deists, who could be described as liturgical humanists. The heart of the problem for the church goes well beyond liturgical change, the funding of quasi political groups, and curious episcopal pronouncements, and even ecumenical amalgamations. The problem is essentially theological. Does the Episcopal Church intend to be a communion which believes in a God who has revealed himself in the scriptures, and who has given to the church the teaching authority to preserve and apply "those things necessary unto salvation?" If this is the case, we need not fear those changes deemed necessary to proclaim the faith in America at the end of this century. On the other hand, if the changes in the church are the fruit of a radical departure from the "mysterium fidei" then one does not have to be a wild reactionary to contemplate with foreboding the fate of the Episcopal Church.

When one sees in the letters published in TLC, an indication that a theological renewal is emerging with the power and authority of an evangelical revival or an Oxford Movement then hope will revive that God is again using Anglicanism, as so often in the past, to bring back to the church a renewed sense of its vocation in the nation, and surely, once again, such a movement of the Holy Spirit will begin, not in liturgical commissions, committees or agencies, but in the parishes of the church. Pray God that someone will arise who will again love people for Christ's sake instead of schemes for the church's sake.

(The Most Rev.) ANTHONY F. M. CLAVIER
Bishop Primus
The American Episcopal Church
Greenville, S.C.

The Living Church

August 6, 1972
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ORTHODOX

Athenagoras I Is Dead

Ecumenical Patriarch Athenagoras I, spiritual leader of world Orthodoxy died July 6, in Istanbul. He was 86. He was to have been flown to Vienna for surgery but death came before the tall white bearded prelate could be moved.

The Patriarch, whose full title was His Holiness Athenagoras I, Archbishop of Constantinople, New Rome, and Ecumenical Patriarch, is credited with doing more than any other Orthodox leader in history to improve relations between Orthodoxy and Roman Catholicism and Orthodoxy and Protestantism.

The post of the Ecumenical Patriarch is not comparable to that of the Pope, for his administrative authority covers only the Greek Church in Turkey and certain dioceses in the Americas, Western Europe, and the Pacific. But as Archbishop of Constantinople, any Ecumenical Patriarch is recognized as "first among equals" in the Orthodox hierarchy and given first honor among the 100 million Eastern Orthodox believers.

Patriarch Athenagoras was head of the Greek Orthodox Archdiocese of North and South America from 1931 to 1948 before his elevation to the patriarchal throne. He became a U.S. citizen in 1938, and was a popular figure in both church and government circles. He was a close friend of President Harry S. Truman, who provided a plane to take the archbishop to Istanbul for his enthronement there.

In the 1950s the Ecumenical Patriarch encountered opposition to his presence in Muslim Turkey from government officials, who were on the verge of ousting the prelate from the country on several occasions.

The position of the Ecumenical Patriarch in Turkey has been precarious for centuries, ever since the Greeks lost control of Constantinople in 1453. The size and visibility of the patriarchate has been cut steadily, until it is now housed in the Phanar section of Istanbul, along the Golden Horn. Despite the exotic sound of the name, it is virtually a slum.

Patriarch Athenagoras never despaired. While he was poor in worldly goods, his house was open to the poor of Istanbul; while he had great honor in the structure of the church, he was as accessible as a village priest.

Since 1054, Roman Catholicism and

Eastern Orthodoxy had been under mutually-imposed bans of excommunication. Neither recognized the other. The undesirability of that situation was realized in both quarters in the 1950s and early 1960s. Overtures between the Patriarch and Pope John XXIII offered promise. Such contacts increased as Pope Paul VI continued the Vatican Council and increased efforts to reestablish ties between the Christianity of the East and West.

In one of the most effective ecumenical events of all time the Pope and the Patriarch met in Jerusalem in 1964. They exchanged the kiss of peace and prayed together. A later event, equally important, took place in December 1965, when the Pope and the Patriarch simultaneously, in Rome and in Istanbul, lifted the mutual ban of excommunication. In 1967, the two leaders met twice more, once in Istanbul and later, at the Vatican.

That same year the Patriarch visited the Archbishop of Canterbury, Dr. Michael Ramsey, whom he had received several years earlier.

Leaders throughout the world have sent messages of condolence to the hierarchy of the Orthodox Church. Pope Paul VI offered a special Mass in his private chapel for the Patriarch, and said the heritage left to the world by the Orthodox leader is "his unfulfilled desire" to see the reunification of all Christians.

Archbishop Iakovos, Primate of the American archdiocese, announced the death of the Ecumenical Patriarch at the biennial Clergy-Laity Congress of the Greek Orthodox Archdiocese of North and South America, meeting in Houston, where 1,000 people were celebrating the 50th anniversary of the Patriarch's elevation. The archbishop said, "Athenagoras is not with us any more. He is back home. He is with God."

The government of Turkey barred Abp. Iakovos from attending the funeral services for Athenagoras and also vetoed the American prelate as a candidate to succeed the dead Orthodox leader.

Archbishop Iakovos was to have headed the ecumenical delegation from this country planning to attend services in Istanbul. The ban did not prohibit three planes filled with clergy and laity of the archdiocese from making the trip.

American citizens need no special visas to enter Turkey. Archbishop Iakovos, born in Turkey, is a naturalized U.S. citizen who has long been *persona non grata* there. He told newsmen he had not thought the Turks would stop him "from going to kiss the hand of my leader." This reference was to a Greek tradition of kissing the hand of deceased friends or relatives.

Clergy from the U.S. who had planned to attend the services included the Rt.

CONVENTIONS

Vermont

A last-minute resolution on reconciliation was adopted at the 182nd annual convention of the Diocese of Vermont. It reminded delegates of the split in the world caused by the Indo-China war and called on them to be constant in efforts on the issue of reconciliation.

Convention accepted a minimum goal of \$15,000 as the diocesan share of the national church's work with the poor and dispossessed. This amount will be raised through individual contributions.

Other money items before delegates included the voting of a Capital Funds Appeal not to exceed \$350,000, which will be used to supplement the existing Episcopal Development Fund; an amount for the new Cathedral Church of St. Paul as a memorial to the late Rt. Rev. Vedder Van Dyke; and money to be used for area

programs developed by the new deanery structure of the diocese.

The Rt. Rev. Harvey Butterfield, diocesan, presided at the meetings which were held on Redstone Campus of the University of Vermont. He also addressed convention, reminding delegates of the larger mission of the church for which the institution of the church exists.

Delegates joined with cathedral members in ground-breaking ceremonies at the site of the new St. Paul's Cathedral in Burlington. Old St. Paul's, which had been a part of Vermont church life for many, many years was destroyed by fire in February 1971.

The location of the new cathedral nave had been designated by architects, and parishioners marked the location of the high altar. It was there that Bp. Butterfield and the Very Rev. Robert S. Kerr, dean, broke ground.

Rev. Jonathan Sherman, Bishop of Long Island, and Terence Cardinal Cooke of New York. Neither they nor the others went to Istanbul, and several protested the Turkish governmental action.

SOUTHEAST FLORIDA

Canon Gibson Honored

The Theodore R. Gibson Health Center on the Miami-Dade Junior College South Campus in Miami, is named for Canon Theodore R. Gibson, rector of Christ Church, Coconut Grove, Fla., since 1945. The center contains a gymnasium, pool, sports areas, and is home to six varsity teams.

Canon Gibson, who has been in the forefront of civil rights works and active in community affairs, has received numerous awards and citations. These include the NAACP's citation for distinguished service to church and community, noting Fr. Gibson's "steadfast heroism and courage despite intimidation and threat of physical harm."

He is a member of the Presiding Bishop's committee on prayer and devotional life of the church, and the board of trustees of St. Augustine's College, Raleigh. He is also president-elect of the Florida Council of Churches.

Although best known for his slum-clearance program and his crusade to desegregate lunch counters, restrooms, buses, beaches, parks, hospitals, and schools in the 1950s, Fr. Gibson considers himself "first of all, a priest."

He holds degrees from St. Augustine's and Bishop Payne Divinity School, and honorary degrees from his alma mater and from Virginia Theological Seminary.

Naming the newest building on the Miami-Dade South Campus for this well-loved and well-known priest—a building that accommodates many activities for both students and townspeople—seems a particularly apt way to honor the indefatigable Fr. Gibson.

NEW YORK

To Meet or Not to Meet

A unit of the New York City Council of Churches has scheduled—tentatively—a day-long meeting next fall at the midtown Playboy Club. There have been some objections to the choice of spot.

The Rev. Rueben Gums, director of the council's department of radio and television, said the place "is different from the usual kind of setting we go to" but it was chosen, he said, "primarily because of convenience of the central location and economy."

About reactions to the plans, Mr. Gums said there was some question about the "presumed Playboy philosophy on exploitation of women and the feeling of the women's lib movement" against that view. "It was not," he said, "a question of propriety."

The Playboy Club is noted for its bunny waitresses and wall pictures of nude girls.

One objection came from the Rev. Charles Graf, rector of St. John's Church in Greenwich Village, who wrote to the Bishop of New York, the Rt. Rev. Paul Moore, protesting the location for the council meeting.

"I don't think it's wise in terms of women's lib and the exploitation of women that the Playboy Club stands for," he said when asked about it. "We would seem to be condoning that kind of place when we use it."

He said he had been in the club as a guest and for "those who want that sort of thing, I guess it's all right. It's a voyeur kind of experience for the ego-centered American male."

Bp. Moore originally had written to Episcopal clergy in the city advising them of the scheduled Playboy Club meeting of the council's radio and TV unit and encouraging them to attend. However, Fr. Graf said he had received a note from Bp. Moore agreeing with the objections raised and saying "the place will be changed."

STATISTICS

Clergymen Decreasing; Psychiatrists Booming

The number of priests and ministers has decreased in the U.S. from 250,000 to 200,000 in the past 25 years. Yet the number of "primary mental health personnel"—psychiatrists, psychologists, psychiatric social workers, and psychiatric nurses—has increased from 14,000 to 100,000 in the same period.

Dr. Fuller Torrey, special assistant to the director of the National Institute of Mental Health, and Dr. Scott Nelson, medical director of the U.S. Job Corps, reported these statistics to the American Psychiatric Association.

"Three examples of previous functions of organized religion that are now being assumed by organized mental health," they said, are:

- (✓) "Explanation of the unknown, such as the behavior of strange persons";
- (✓) "Ritual and social functions—instead of going to church, people go to their weekly group"; and
- (✓) "The definition of values—who defines what is right and wrong."

ROMAN CATHOLICS

Guidelines Set on Intercommunion

The Vatican has issued a formal document to remind its bishops around the world that some have been making too much and others not enough use of the post-Vatican II rulings liberalizing their church's teachings on intercommunion.

The five-part document written in Latin was sent to the bishops three weeks before it was released in Vatican City.

It opens by asking the question: In what circumstances and on what conditions can members of other churches and ecclesial communities be admitted to eucharistic communion in the Roman Catholic Church? The paper notes that the question was answered by Vatican II and with the publication five years ago of a Vatican Directory on Ecumenism.

It also stressed that the pastoral guidance offered "is not intended to change the existing rules but to explain them, bringing out the doctrinal principles on which these rules rest and so making their application easier."

It noted that the *Directory on Ecumenism* "allows fairly wide discretionary power to the episcopal authority in judging whether the necessary conditions are present for these exceptional 'intercommunion' cases."

A spokesman for the Vatican Secretariat for Christian Unity disclosed that the document was drawn up without consultation of non-Roman Catholics but added that their public views on the matter were considered.

The Rev. Francisco Fortino also stressed that the document did nothing to change the church's ban against members' receiving communion in a non-Roman Catholic ceremony.

He stated that before a non-Roman Catholic, other than a member of the Orthodox Church, may receive communion at Mass, that person "must make a statement accepting the church's belief in the Eucharist—that it is a sacrament through which he receives the body and blood of Christ under the form of bread and wine."

Report of Pope John's Electioneering "Untrue"

Angelo Cardinal Dell'Acqua, vicar of Rome, denied a claim made by an Italian weekly in Milan that the late Pope John XXIII conducted a form of election campaign for the papacy shortly before the 1958 conclave.

The prelate said the alleged statement, based on the so-called memoirs of the late Eugene Cardinal Tisserant, is "untrue" and a "great affront" to Pope John's spirit of humility.

The allegation was published in *Panorama*, which claimed it came from an excerpt of the diary of the former dean of the College of Cardinals.

Cardinal Dell'Acqua said he had seen Pope John shortly before the 1958 conclave at which the then Cardinal Roncalli was elected pope.

"With simplicity characteristic of his entire life, he said to me: 'As you will have seen, Don Angelo, my name is appearing in newspapers as that of the new pope. What shall I do?' I replied:

'Your Eminence, place yourself in the hands of the Lord. If that is his will don't say no. Go ahead and face the sacrifice he asks of you. You will not lack good helpers.'

Panorama claimed that the information from Cardinal Tisserant's diary was given to the magazine by Msgr. Georges Roche, a close friend of the French prelate.

ARMED FORCES

Ruling on Compulsory Chapel Brings Comments

"Gratified" and "reassuring" are words used by the Rev. A. Ray Applequist, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, as he greeted the U.S. Court of Appeals decision ruling unconstitutional compulsory chapel attendance for cadets at the three military academies.

"In addition to being gratified, I find it intriguing that there is a great deal here that adds to our understanding of the whole church-state issue in American life."

Asked to assess what implications for the church-state question he saw in the decision, Dr. Applequist said, "I like the judges' re-emphasis on attendance at religious exercise as an activity under the establishment clause."

There are "fascinating implications" for "religion in the public schools" in this decision, he continued. He was particularly intrigued, he said, with Chief Justice David L. Bazelon's statement: "An individual voluntary assumption of an employment or educational relationship with the government is not a waiver of First Amendment rights."

Dr. Applequist said this statement has "broader applications beyond this court case." With such a "clear re-statement" of this principle, he said, "there certainly must be clear avoidance of any kind of coercion or compulsion" with respect to religion in public schools.

"Obviously," he said, "we may have further refinement" of this and other church-state issues "in years to come."

A spokesman for the Department of Defense said the department's general counsel was still studying the decision and had not yet decided whether to abide by it or file an appeal. He said the department has 60 days to make such a decision.

UGANDA, RUANDA, AND BURUNDI

Heavy Anglican Losses in Burundi

The Anglican Church in Burundi has lost at least one-third of its clergy in the strife which beset the East African state, according to reports received in London. But precise figures were not available at press time.

August 6, 1972

NEWS in BRIEF

■ Sr. Alice Callaghan, a member of the Roman Catholic teaching order of the Sisters of the Holy Child Jesus, is a member of the clergy staff of All Saints' Church, Pasadena, Calif., working primarily in the social concerns ministry.

■ One of the few non-Roman Catholics to receive the papal medal, Bene Merenti, is Dr. Annie Dunlop, writer, historian, and authority on medieval Scottish history. She is regarded as the first Scottish researcher in the Vatican archives and has guided many other historians there. The medal, which had been requested by Scottish Roman Catholic bishops, was presented to Dr. Dunlop by Gordon Cardinal Gray, Archbishop of St. Andrews and Edinburgh, and the Most Rev. James D. Scanlon of Glasgow. Dr. Dunlop, now 75, lives in a Church of Scotland "eventide home" at Fenwick, near Kilmarnock.

■ The 11th Assembly of the Russian Orthodox Church in the Georgian Socialist Republic elected Metropolitan David (Devdariani), 69, the Catholicos of the Georgian Orthodox Church, to succeed Catholicos Yefrem II, who died in April. Soviet radio reported the election and noted that Catholicos David is "widely known" as an active champion of peace.

■ Harold B. Lee, 73, has been ordained as the 11th prophet, seer, and revelator of the Church of Jesus Christ of Latter-Day Saints in Salt Lake City. A member of the Quorum of 12 Apostles, the governing body of the Mormon Church, since 1941, Mr. Lee is the youngest president of the 3 million-member church in 40 years. He succeeds Joseph Fielding Smith who died July 2 at the age of 95.

■ Delegates to the sixth biennial convention of the Lutheran Church in America rejected a resolution that would have permitted the use of the title "bishop" by LCA leaders (synodical presidents) and the title "Presiding Bishop" by the president of the LCA. The proposition received a majority of the votes cast—286-218—but was defeated because it did not receive the required two-thirds that would have been necessary for a constitutional change. Delegates also rejected the recommendation of a study committee to permit baptized LCA members under the age of 10 to receive communion.

■ The Anglican Church has lost one of its most distinguished and outspoken prelates with the death of the Most Rev. William Glyn Hughes Simon, 69, retired Archbishop of Wales. A former Bishop of Swansea and Brecon and later, of Llandaff, the archbishop never hesitated to enter the fray—be it the "liberalizing" 1967 Abortion Act, which he considered an example of reformers' "failure"; the "naive optimism of social reformers . . ."; snobbery, with its "slavery to status symbols"; or a parallel between Britain and ancient Rome and Greece as he saw it, causing him to say: "So many characteristics which marked the decline of those great civilizations are to be seen today that it is difficult to be optimistic about what lies ahead."

■ The Rt. Rev. Joseph Edward Fison, 66, Bishop of Salisbury since 1963, died July 2. Although he rarely made headlines, he was a well-known theologian and an active churchman.

Many male nurses, male teachers, and evangelists working in outlying districts have also been "taken." Some have been shot on the spot; many more have been driven off in trucks and are not expected to be seen again, the reports stated. The victims are among the educated Hutu tribe, the majority peasant people of Burundi, who have been the object of reprisals since an earlier uprising against the ruling Tutsi minority.

The attacks have not been directed against Europeans, and the 30 missionaries of the Church Missionary Society's Ruanda Mission are safe. Two of them, Dr. Marion Turner and Brian Wright, were stranded for a time at Nyanza Lac and took refuge in a nearby Swedish mission station while killings in the area went on.

Reports say that the Anglican Church in Burundi has suffered "grievously" and stories of great Christian witness and martyrdom are reaching London. One told of a primary school headmaster,

about to be shot, asked for a respite of a few minutes. He then sang a hymn, "Out of My Bondage, Sorrow and Night, Jesus I come." At the end of the fourth verse, a report said, the soldiers hesitated, then shot him.

At another school the army first took 55 boys and 15 masters, and returned the next day and took another 70 boys. The latter knew they were going to be taken and spent the night in prayer and preparation. They sang as they boarded trucks the next day.

One Anglican missionary reported seeing men being loaded onto a truck at bayonette point until the vehicle could carry no more.

Dr. Harold Adeney, general secretary of the Ruanda Mission, said in London: "The church is concerned for all the people of Burundi, regardless of race. Prayer is needed for the enormous task of reconciliation and reconstruction in which the mission is looking forward to playing its part."

PRIESTHOOD OR

THE point of view of this article is that we are ordaining too many priests; or, to put it another way, there are many persons who are seeking the ordained ministry and feel that this means, by definition, priesthood. "If you feel called to be a minister in the Episcopal Church, you must obviously become a priest," they say. "Anything less (the diaconate) is to be second-class." Deacons, apparently, are ministers who just cannot qualify to be priests—inferiority is their trademark. Or so it would seem.

The church professes to uphold in its Ordinal the three-fold ministry of bishops, priests, and deacons, but do we really believe it? We are more or less clear about what we mean by bishops and priests if our ecumenical discussions and parochial structures indicate anything, but we do very little about deacons—real deacons. Some dioceses have established a working and effective permanent diaconate, but the church as a whole has not. The 1968 Lambeth Conference recognized the situation (from *The Lambeth Conference 1968*, SPCK and Seabury, 105):

We therefore recommend that the Anglican Communion should move towards a recovery of the diaconate as a significant and operative order within the sacred ministry. . . . We believe that there would be an enrichment of the life of the church in a renewed diaconate, open to men and women. The advantages would lie, first, in a re-establishment of the relationship of the secular world to the will of God, through the liturgical action of the deacon; secondly, in the opportunity offered to persons in secular occupation to offer their work to God in the ministry of his church; and, thirdly, in relating more closely the vocation of those in full or part-time church work to the worshipping life of the church. The diaconate must by its nature remain a holy order. It could, however, be exercised by those who for the most part are not employed professionally in the church's service. We [the bishops] envisage, therefore, that a reformed diaconate would include both persons professionally employed by the church, and persons who believe themselves called to an office in the ministry while remaining in secular life. . . .

The Rev. Canon Peter Chase serves as secretary of the board of examining chaplains of the Diocese of New York.



"The *diakonia* of Christ is specially set forth and liturgically oriented."

Historically the church has retained the diaconate because in that order of ministry the *diakonia* of Christ—his unique witness of service—is specially set forth and liturgically oriented.

If the priesthood is most effectively shown through its presidency of a eucharistic assembly (when the bishop is not there) and by its "ruling" of the parish community, as its spiritual director, pastor, and executive leader, the diaconate has a special role in the extension of that ministry through, for example, community, educational, and institutional services on a full or part-time basis and symbolized through a visible liturgical participation. (I once had a barber who was a Greek Orthodox deacon and who really knew his parish!)

Many bishops raise objections. First, they say, lay readers can now be licensed to do what deacons do, and therefore, the bishops have better control since the licenses are issued on an annual basis. Requirements are minimal. But making lay readers act like deacons does not make them deacons—they do not have the commission. They are merely licensed to do what ordination confers; and lay people do not like make-believe—especially in church. We would not dare do that with the priesthood, would we? Furthermore, deacons are directly subject to the direction of the bishop. In a parish, of

course, they are also subject to the direction of the rector, and this is the way it should be; yet, there is much to commend the diaconate as a distinct and visible order of the ministry seen as the direct extension of the episcopal pastoral office. Deacons are, or should be, contributors to the bishop's pastoral ministry in local areas, parishes, and institutions. And now, for quite legitimate reasons, the order includes both men and women in this broad ministry which is further defined in the canons. It is a most important order of the ministry which should not be minimized any longer. The Ordinal in the Prayer Book lists six, specific functions for the diaconate:

1. To assist the priest in Divine Service, especially at the Eucharist (made even more articulate in the trial services);
2. To read the scriptures and homilies in church;
3. To teach the faith;
4. To baptize in the absence of the priest;
5. To preach, if licensed by the bishop; and
6. "To search for the sick, poor, and impotent people of the parish"—the social service aspect of the ministry with all that that implies in ways of activism.

The trial ordinal of 1970 expresses the same, evangelical responsibilities of the diaconate in contemporary terms. The introduction to that ordinal provides a convenient description of this vital ministry which is too often unnecessarily absorbed by those in the priesthood, who really might have been happier by remaining in the diaconate instead of assuming the sacerdotal or professionally religious responsibilities of the presbyterate, the ordained priesthood, in order to be "fully-ordained ministers"—a vocation to which they sincerely believe to have been called.

In *Prayer Book Studies XX* ("The Ordination of Bishops, Priests, and Deacons") we read: "The Deacon serves God by serving the Bishop and the people. His classic duties have been to help the Bishop as an attendant, secretary, and messenger; to carry out administrative duties in Church charities and welfare institutions; and literally, to be a waiter at the Lord's table. Because of his subordination and his role as the servant of the poor, the deacon in a special way stands for Jesus Christ, who came among

DIACONATE?

By PETER CHASE

us not to be served, but to serve, and to give his life for many."

What an opportunity today! Surely every deacon must be theologically trained and examined—the canons make this clear—and if he or she is to preach, the need is obvious; but the means for doing this are by no means uniform throughout the church and, possibly, national or diocesan-sponsored programs could be developed (including a tutorial-correspondence course?) where more formal seminary facilities do not exist.

NOW for some questions:

1. Why not ordain to the diaconate those lay readers who are willing to do more than simply read in church? Why should they remain lay persons? Why not give them a commission by ordination to permit them to serve more fully?

2. Why not ordain seminarians to the diaconate after the middle year so that they might have a whole year in the practical ministry including the middle summer? Their senior year could then be spent more beneficially in vocational and pastoral training. (Perhaps a professional baccalaureate degree could be awarded at that stage for those deacons who decide that their vocation is, after all, in the diaconate and not the priesthood.) The present system of ordaining seminary graduates to the diaconate for six months brings honor and service to neither the church nor the diaconate—few rectors who need a priest want a deacon instead—even for only six months. Those same rectors might be able to find some permanent deacon candidates within their parishes if they tried, but the present six-months' diaconate is almost an embarrassment. Why not ordain seminarians to the *priesthood* when they graduate? Better to train a man in the priesthood at the outset of his employment if this is to be his vocation. As for non-stipendiary priests, they must have altars at which to preside and a community to serve if their priesthood is not to be frustrated and weakened by a continuous lack of opportunity to exercise it.

3. "But those permanent deacons will soon want to be priests. . . ." If so, they must meet the canonical requirements; the diaconate is no reason for lowering the requirements for the priesthood. The diaconate is one vocation, the priesthood another.

4. Is there really any reason why a devout and dedicated lay person, a strong member of the church and community, should not prepare himself or herself to have his life's work commissioned in the diaconate, when he is already a Christian witness—assuming he or she is interested?

5. "Perhaps the next rector won't want that deacon around. . . ." He might feel the same way about some of his lay people too, but it should be easier for the rector and the bishop to control the deacon than to restrain the lay person. The deacon's ministry might be needed elsewhere; if nowhere or never, renunciation or deposition is a possibility without shame. Perhaps the rector will leave and the deacon will be welcomed back!

6. One final question: Would not the ordained ministry of the church be better understood if the more ascetical responsibilities—directing the parish's liturgical worship, prayer life, spiritual and pastoral

counseling, competent theological teaching and preaching, reconciliation of penitents, etc. — were emphasized by the episcopate and presbyterate, while ordaining to the permanent diaconate those more interested and skilled in, say, the social and political activist ministries and who might find the ascetical duties much less their interest and competence? All three orders of the ministry share in the pastoral work of the church, but the distinction of these orders should provide more opportunities for service according to God-given vocations. So say the Ordinals.

In a word, a deacon is just as much an ordained minister in the Episcopal Church as is a priest or bishop—and with an equally valid, though differing, function. This is what the bishops at Lambeth tried to say even if many of them, apparently, do not believe it. You do not have to be a priest in order to be a deacon.



SPIRITUS GLADIUS:

That the Spirit Is a Gardener

No, Paul, your eyes deceive you: the Spirit has no sword; only a spade, which is much worse. This flesh is tough. The digging is hard, to overturn the soil and get to the bottom. You see his trowel? It is more punitive still. Scrape and scabble with it till the earth comes loose in your hands disjointed. And all this is but preparation; when the hidden virtue bursts its seed-walls, the slight, smooth envelope, it will feed on all the sufferings of Hell of Earth, root cracking rock, stem spearing surfaceward, and suck our misery into the waiting bud.

L. W. Countryman

DISQUIETUDE ON THE MOUNT

By GEORGE W. WICKERSHAM

THE Feast of the Transfiguration was placed in the Book of Common Prayer in the revision of 1892 at the instigation of the Rev. William Reed Huntington. Dr. Huntington, who was rector of Grace Church, New York, also wrote the beautiful collect for the day. The epistle was taken from St. Peter's Second Epistle, the gospel, from St. Luke.

Dr. Huntington was quite right to have striven for greater emphasis on this episode in the life of the Master. It had been generally accepted throughout the church as a dramatic underscoring of the divinity of Jesus. To let the Transfiguration go at that, however, is to overlook much of its meaning.

Consider for a moment some of the details. The accounts, which occur with little difference in wording in Matthew and in Mark, as well as in Luke, state that Jesus appeared to be talking with Moses and Elijah. How did the disciples know that it was Moses and Elijah. Both men had lived many centuries earlier and pictures were taboo in Hebrew culture. Yet recognize them they did, and immediately. Peter, in his usual impetuous manner, blurted out some inanity about making a tabernacle for Jesus, another for Moses, and a third for Elijah, "not knowing," as the evangelists tactfully put it, "what he said."

Well, he did know more than the gospels admit. He knew that it was the custom to construct "tabernacles" for gods to inhabit. He was suggesting that they follow the primitive practice which Jacob followed when he set up a stone for his God at the foot of the famous ladder. Peter was, of course, trying to be polite and was ascribing to Jesus equal status with such revered immortals as Moses and Elijah.

It was at this point, appropriately, that the voice came out of the cloud, "This is my son, my chosen; listen to *him!*" In dealing with Moses, Elijah, and Jesus, one was not dealing with equals.

RECALL now that the vision on the mountain came to Peter, James, and John well on in their ministry with Jesus. Further: it came directly after the Master had talked with the disciples about his identity.

Remember? "And Jesus went on with

his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do men say that I am?' And they told him, 'John the Baptist; and others say Elijah; and others one of the prophets.' And he asked them, 'But who do you say that I am?' Peter answered him, 'You are the Christ.'" Then follows Jesus's announcement that he would suffer many things, be rejected, and be killed. Mark continues the narrative by telling us of another example of Peter's impetuosity, namely, his scolding of the Master for saying such things. Mark then recounts how our Lord set the record straight in no uncertain terms: "Get behind me, Satan!"

This is the background for the vision of the Transfiguration. How did the three disciples recognize Moses and Elijah? Obviously it was in the subconscious. They had been doing a lot of inner thinking. Gradually light was beginning to dawn. One's conscious mind is always the last to recognize the day. Why should it have been Moses and Elijah? Here is where you and I have to know that for every Hebrew of Jesus's time, Moses and Elijah represented the Law and the Prophets. They were the respective personification of the two great strands of the ancient covenant.

The meaning of the vision was that everything which had gone before was summed up in Jesus. He is the epitome of religion. He is indeed the Christ.

BUT there is another detail in the story and it is of great significance. Incidentally, this detail is peculiar to Luke, and accounts for his version being chosen as the gospel for the day. It concerns the subject under discussion by the three figures who appeared in glory. Luke says that they spoke of Jesus's "departure, which he was to accomplish at Jerusalem."

Here again we have an echo of the conversation with the disciples near the villages of Caesarea Philippi. For there the recognition of Jesus's messiahship was followed immediately by a discussion of his violent death. There appears to be an indissoluble connection between the two. The disciples are allowed to know of Jesus's divinity, but they are not allowed to forget that it means rejection, humiliation, and death.

Let us move from the villages of

Caesarea Philippi and from the mountain of the Transfiguration to another scene at a later date: the somber one on Golgotha. No sleeping hamlets here, no "being delivered from the disquietude of this world," as Dr. Huntington puts it, no garments "white and glistening": three figures, yes, but hardly in glory—three men nailed on crosses. Of all the scenes in history there is none which carries such an impact. The raiment of the Transfiguration pales in splendor before the raiment appropriated by lot on Calvary.

IN what is perhaps the greatest passage in all literature, St. Mark gives us the full fury of that climactic day in the history of mankind. He describes the desolation of the Master's final hours: the derision of the robbers, the taunts of the passersby, the mocking by the priests. Then he tells of Jesus's haunting use of the first verse of Psalm 22: "*Eloi, Eloi, Lama Sabachthani?*" — "My God, my God, why hast thou forsaken me?" This, an utterance moving beyond words, is immediately contrasted with the shallowest of possible responses, that of the onlookers. They say, "Behold, he is calling Elijah." One of them adds, "Wait, let us see whether Elijah will come to take him down." Total insensitivity. The account moves on, relentlessly: "And Jesus uttered a loud cry and breathed his last."

Then, with one thrust, Mark drives home the point of his gospel. In a single sentence he tells us why Jesus came: "And the curtain of the temple," he writes, "was torn in two, from top to bottom." The curtain of the temple, that vivid symbol of the veil which hangs between God and man—when Jesus died, it was forever destroyed.

You wish to see God? In the death of Christ you see him face to face. This is the word of the Gospel, and certainly the message of the Transfiguration. "God," said St. John, "is love." On the cross Jesus consummated perfectly a life of perfect love. This is what the grizzled centurion realized at the Crucifixion. While the crowds of the curious waited for Elijah, the old Roman soldier saw God.

Presumably, such a recognition had begun to dawn on those three disciples "way back when"—way back then, when they were fighting sleep on the Mount of Transfiguration.

The Rev. George Wickersham II, D.D., is rector of St. Luke's Church, Hot Springs, Va.

EDITORIALS

What Price Justice?

WITH the acquittal of Angela Davis now added to the similar cases of Bobby Seale, Huey Newton, and the New York Black Panthers, Yale President Kingman Brewster's famous remark of two years ago stands sufficiently exposed for the pure baloney that it is. He said it was doubtful whether a black revolutionary could get a fair trial anywhere in America, and from the moment that he said it down through the Angela Davis case there has been one trial of a black revolutionary after another, all ending in acquittals.

Miss Davis, to be sure, denies that hers was a fair trial. She contends that if it had been a fair trial there would have been no trial at all. But the guns used in the mass murder, by her admitted friends, were traced to her, and she did take to flight after the crime was committed. If that kind of hard data is not enough to warrant a trial it is hard to see how most criminals could ever be brought to court.

That Miss Davis was not convicted on the circumstantial evidence against her, unsupported by positively incriminating facts, is a gratifying vindication of our belief, *contra* Dr. Brewster and others, that there is courtroom justice for black revolutionaries in this country. We wish we could contend with equal confidence that there is courtroom justice for everybody else in this country. In honesty we cannot. That cannot come to pass until we have a situation in which all persons in our courts receive equal justice and full protection of the law regardless of whether they have the money to pay for it. Justice with a price tag on it is not acceptable justice, but it is very largely what we have. The poor defendant or litigant must get whatever legal assistance the state provides for him, and on the state's terms. The cost of legal counsel is by no means the only cost to which he may be put in order to secure a favorable judgment or an acquittal. In fine: Don't let yourself be sued in a civil action or charged in a criminal action in the U.S.A. unless you can afford it.

While we are congratulating ourselves on our court system because it does not automatically condemn people just because they are black revolutionaries, we need to remind ourselves that we have miles to go before we sleep on this general issue of equal justice for all in our courts.

Ecumania — Or Charity?

THE Rev'd Dewi Morgan is an old friend and former correspondent from England for this magazine. He is a man of high intelligence, deep faith, journalistic skill, and, normally, Christian charitableness. Regrettably he has joined many other English Anglicans in angry bitterness over the defeat of the proposed Anglican-Methodist unity plan in England. Writing about it in the June issue of the *Canadian Churchman* he notes that the scheme was defeated "by an alliance of the two opposite wings, each impotent on its own, of the Church of England. People who not long since barely recognized each other

as real members of the Church of England made common cause on a negative operation. One cannot help remembering the occasion on which 'Pilate and Herod were made friends together.'" Has the "liberal" spirit in religion sunk to this? *Et tu, Dewi!*

And another eminent English Anglican, Mr. Leslie Paul, laments to the *Church Times* (May 12):

*This is the way the Church ends,
This is the way the Church ends,
This is the way the Church ends,
Not with an ecumenical bang but with a
high church-low church whimper.*

People like Dewi Morgan and Leslie Paul are not hysterical cranks. What makes them think and talk like such? What is happening in today's ecumenical ferment that produces such ill temper? The one legacy from "old, far-off, unhappy things and battles long ago" which we seem unwilling or unable to cast off, in our quest for a new unity, is this persistent *odium theologicum*. Moreover, it seems to us that the worst offenders are the anti-traditionalists who ardently promote plans for ecclesiastical mergers on bases of ambiguous formulas of concord—as was certainly the case with the late Anglican-Methodist unity plan. Some Christians, in this case the Anglo-Catholic and Evangelical dissidents in the Church of England, don't believe in following this road to unity.

Such conscientious objectors may be right or wrong in their scruples, but to suggest that their making common cause is sinisterly reminiscent of the reconciliation between Pilate and Herod is unconscionable, and very sad; sadder, surely, than the failure of one more scheme for one more ecclesiastical merger which, after all, just may not have been God's own patented plan for unity.

And if, as Mr. Paul fears, the church of the living God can end with a high church-low church whimper, or be ended by a vote of a synod, perhaps it ought to end. But we don't expect that funeral, because we believe that the Lord said, and meant what he said, that he would so build his church that the gates of hell should not prevail against it.

On Waking

O, You who give all time away,
Receive the firstlings of my day—
My prayer, my sin, my hope, my love:
Now add Your Promptings from above.

I shall remember You this day
In thought and service, work and play.
Come live with me in all I do,
That I may spend all time with You.

George Edward Hoffman

Book Reviews

LIBERATION, DEVELOPMENT, AND SALVATION. By René Laurentin. Orbis Books. Pp. 238. \$5.95.

As an account of Roman Catholic concern with the economic and cultural development of the "Third World" and specifically of Latin America, the Rev. René Laurentin's *Liberation, Development, and Salvation* is illuminating and informative. The care and thoroughness with which the author recounts the history of Roman Catholic as well as of some Protestant involvement in this development seem adequate ground for the conclusion that insofar as it provides information about matters of fact the book is reliable. On the other hand, insofar as it attempts to provide a "theology of development," the book is confusing and misleading. There is a too easy identification of Christian comprehension and concern with development and those of various secularized and "demythologized" versions of Christianity.

MARY CARMAN ROSE
Goucher College

FABLES OF WIT AND ELOQUENCE. Edit. and with an introduction by Louis Auchincloss. Scribners. Pp. 268. \$7.95.

Mr. Auchincloss opens his introduction to this collection of 13 short stories by explaining: "In selecting these stories I have tried to make the volume 'irrelevant'—as the term is used by young people today—because, where literary subjects are concerned, I find a definite link between the relevant and the boring. Lord knows, there is trouble enough on our plundered, polluted planet, but the puritanical impulse, so much abroad in our times, to confine the arts to a consideration of local or current agony does very little for the arts and even less, I fear, for the agony." If you share this view of literature you will share Louis Auchincloss's delight in these *Fables of Wit and Elegance* by such writers as Henry James, Oscar Wilde, Max Beerbohm, Dorothy Parker, and Aldous Huxley. These are comparatively little known stories by great masters, and all deserving of being known by people who read for refreshment of mind rather than for uplift or "relevance."

THE SPIRITUALS AND THE BLUES. By James H. Cone. Seabury Press. Pp. 152. \$4.95.

The Spirituals and the Blues is a rather interesting little volume which, to my thinking, puts into proper perspective, abbreviated but not perfunctorily, the relationship of two genres which may be thought to be mutually exclusive by the

general public. James Cone even refers to the blues as "A Secular Spiritual" in chapter 6. The book shows evidence of scholarship, but is not abstruse or turgid. For this reason it should be good reading for persons with non-professional interests in music, religion, sociology, or the human condition in general.

(The Rev.) JAMES H. HALL
St. Andrew's, Polson, Mont.

MEDITATIONS ON HUNTING. By José Ortega y Gasset. Scribners. Pp. 152. \$9.95.

Written 30 years ago by the eminent Spanish philosopher, *Meditations on Hunting* now appears in English for the first time. José Ortega's premise is that when modern man hunts he does not do so either for food or for fun, but because man in his pristine state was a hunter—an animal preying upon other animals, and civilized man is never truly and completely himself except as he becomes as he was in the beginning: *ergo*, he hunts. "When you are fed up with the troublesome present" you can go hunting and "give yourself the pleasure of being 'Paleolithic'" (p. 134). To those of us who may have sensed in Ortega, from his other works, some spiritual and philosophical affinity with Albert Schweitzer, this essay is depressing. To this reviewer it seems an eloquent philosophical glorification of killing for the sake of killing—or to fulfill one's immutable nature as a predator. It glorifies but does not justify. One wishes he could put this question to Sr. Ortega: Does the fact that man is an animal doom him to being, forever and ever, *only* an animal?

PAUL AND THE GNOSTICS. By Walter Schmithals. Trans. by John E. Steely. Abingdon Press. Pp. 279. \$9.

Paul and the Gnostics is for specialists only. For them it is important reading because it deals with the question of who St. Paul's opponents were in his major epistles; it is much easier to understand what he said if you know what he was writing against. For those interested in the results of this inquiry, they may be tabulated as follows:

1) Paul's opponents in Galatia were neither (a) Judaizers nor (b) of two different groups so that he was fighting on two fronts. His only enemies were Jewish or Jewish-Christian Gnostics. Walter Schmithals's argument rests on his theory about apostles to which he has devoted another book and on his understanding of the relation of Paul to James and the church at Jerusalem about which he has written yet another book. This identification of the opponents of Paul shows them to be the same in Galatia as they

were in Corinth (on whom—guess what?—Schmithals has written a book).

2) Philippians was originally three letters, much as they are divided by F. W. Beare, and involves the same heresy as Gal. and Cor.

3) I and II Thessalonians are both genuinely Pauline (contrary to much contemporary German opinion), but each was originally two letters and all four were written on the so-called third missionary journey against the same opponents as the others.

4) Romans 16 is probably in the most part a letter to Ephesus written against the same heresy.

5) Thus, all of the major epistles were written on the third missionary journey against Jewish or Jewish-Christian Gnostics who were carrying on a counter-mission against St. Paul while he was in Asia Minor and Greece. There is also a theory about the order in which these letters were originally written and about how they came to be collected.

My main reaction to all of this is to think that such basket terms as "Jewish-Christian" and "Gnostic" are too inclusive to be illuminating. It would be much more useful to concentrate on the picture of Paul's opponents as it emerges from the letters, whether one agrees with Schmithals that one common enemy is to be found in all the churches or not.

(The Rev.) O. C. EDWARDS, JR., Ph.D.
Nashotah House

LANGUAGE, EXISTENCE, AND GOD. By Edward Cell. Abingdon Press. Pp. 400. \$8.95.

We have been wont in recent years to complain, justifiably so, about the mounting cost of serious works in theology and philosophy. *Language, Existence, and God* is notably exempt from this complaint; its price is quite reasonable, especially in view of its exceptional quality, number, and length of technical footnotes, fine bibliography, and truly useful and full index. This is one of those books, rare enough these days, which is a delight both to hold and to read. Along with its excellent format, Edward Cell, associate professor of philosophy at Albion College in Michigan, has managed to set forth his difficult subject matter with clarity and style.

The book deals with the impact of linguistic philosophy on theology and the philosophy of religion. After several introductory chapters which trace the development of linguistic analysis in its cultural context and set the stage for what follows, Dr. Cell treats in detail and in critical depth the philosophical views of G. E. Moore, Bertrand Russell, A. J. Ayer, Ludwig Wittgenstein, and John Wisdom. There are also excellent chapters on Logical Positivism and Analysis and Existentialism. The author endeavors to present the basic position of each philosopher (or philosophical school) on

his own terms, rather than presenting a thesis and then using the analytic philosophers to substantiate it. If on occasion he does tend to force his subjects into the mold of an argument, for the most part he is very astringent in allowing them to speak for themselves.

Dr. Cell adopts the methodology of the linguistic philosophers for the purposes of his book, holding that it is useful for the philosophy of religion and moreover that it is essential to adopt it if the challenge of analysis is to be met effectively. That challenge concerns the *meaningfulness* of religious assertions. The matter of whether such assertions are true is not raised because this would not meet the challenge on its own ground. His own position is that religious beliefs are indeed meaningful, a contention he defends by employing Wisdom's metaphysics and Paul Tillich's account of the meaning of "God" as active in human life. Cell's theistic position is similar to Tillich's. He argues against the meaningfulness of the transcendentalist aspects of metaphysical views that deal with entities outside time and space and against the transcendentalist or supernaturalist aspects of theology that point to a divine being outside time and space. The reader will immediately recognize here the influence of Tillich's "power of being" concept. In any case, certainly one of the best things in the volume is its analysis of Tillich's religious language.

Another noteworthy aspect of the book, not really confined to any one section but continuous throughout, is the effort to show that the contention of many linguistic philosophers that the practices of analysis are metaphysically neutral is untrue. These philosophers have declared that the challenge of linguistics to religious and metaphysical statements is not that of a rival metaphysical commitment but rather that such statements do not possess the logical or formal characteristics that meaningful assertions must possess. The claim to strict neutrality is undermined by showing, as Cell does, that analysis has entailed assumptions, with far-reaching metaphysical implications, that run counter to much religious belief.

This work is not for everyone. The long and involved journey it affords is one that requires patience and reflection, but anyone interested in the important issues it treats will find the journey impressively well-mapped and memorable. (The Rev.) JAMES A. CARPENTER, Ph.D.
General Theological Seminary

◆
THE AUTHORITY OF THE BIBLE. By Donald G. Miller. Eerdmans. Pp. 139, \$2.25 paper.

This book by an eminent Presbyterian scholar and pastor is really about the authority of God—the nature of God's authority as loving rather than coercive, and how this authority should be seen

and accepted, through the Bible, in the church, and in our individual experience. Dr. Donald Miller deals very competently with a number of basic questions, such as the relationship between Bible and church in the Christian life, the unique role of the Bible in bringing to us the knowledge of God, and how to distinguish between the essential and the accidental in the Bible. Many Episcopalians sorely need the understanding of the Bible which is simply and well set forth in this book. *The Authority of the Bible* is recommended for anybody, and would be especially useful to adult Bible study classes.

◆
POWER TO DISSOLVE: Lawyers and Marriages in the Courts of the Roman Curia. By John T. Noonan, Jr. The Belknap Press of Harvard University. Pp. xix, 489. \$15.

On first consideration one might think this a book of limited reader appeal, of primary interest to canon lawyers, histo-

rians, and collectors of ecclesiastical curiosa. John Noonan's study of historic annulment and dissolution proceedings in the Roman Catholic Church is, however, written in such a way as to hold the attention of most people who look into it. For those who do not care to read on the scholarly level using the many footnotes and references to files of the Roman Rota, records of the Congregation of the Council, and the Secret Archives of the Vatican, they may follow case histories on a more informal, even "chatty" level. All will be equally fascinated by the cavalier manner in which church officials over the years juggled politics, moral theory, expediency, and, sometimes, theology, to reach decisions on marriages that were spiritually dead.

Power to Dissolve covers a time span from the late 17th century to the present. The author has carefully investigated the marriages, extra-curricular amours, and annulment proceedings of such disparate

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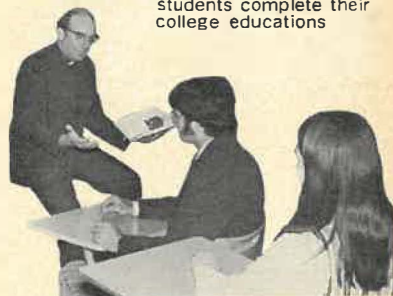
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notables as Charles, Duke of Lorraine, and Nicole his cousin, child bride, and duchess; the Rospigliosi of Rome; and old Governor Parkhurst of Maine. He presents their cases with painstaking detail. In fact it is in the detail that one finds a minor flaw in the book! Despite Noonan's facility for bringing together interesting data, he has a curious lack of selectivity in his use of the material. He tells us more than we need or care to know! For one example, the reader is treated to an explicit account of the ghastly apparatus employed by the church in the 17th century to determine virginity or its absence where "non-consummation" was used as grounds for annulment. Surely this horror is of no relevance to *legal process* which is the subject of the chapter involved.

Part of an author's craft includes his ability to winnow pure grain from lesser chaff and to tighten narrative through an economy of statement. One must say that the author of this admittedly interesting book has left far too much chaff with his grain.

(The Rev.) CHARLES ELDON DAVIS
Diocese of Northern California



PEOPLE and places

Retirement

The Rev. William F. Copeland, vicar of the North Skagit Missions, Diocese of Olympia—St. James', Sedro-Woodley; St. Francis', Newhalem-Diablo; and St. Martin's, Rockport—retired July 1 and is living in the Seattle area.

Laitly

Barbara Hindley Bertolin, R.N., director of the Rehabilitation Nursing Training for the Washington State Heart Association and for the Regional Medical Program of Washington and Alaska, is one of five nurses elected to national office in the American Nurses Association. She will serve on the executive committee of the division of geriatrics. She is an active communicant of St. Andrew's, Tacoma, where her husband is vicar.

Nancy G. Westerfield, communicant of St. Luke's, Kearney, Neb., won the \$800 first prize in the annual Stephen Vincent Benet narrative poem contest with her work entitled "A Novice Raped in the Convent Orchards of Mary Reparatrix." Nearly 1,000 manuscripts had been submitted for consideration.

Ordinations

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Southeast Florida—The Rev. Thomas Francis Ryan, address, 27C Carr St., Wallingford, Conn. 06492.

Southern Virginia—The Rev. Ernest Timothy Sniffen.

Tennessee—The Rev. Messrs. David Chamberlain, Carleton S. Cunningham, and James L. Wilbanks.

Deacons

Iowa—Jerry Dwayne Godwin, curate, St. Timothy's, 1020 24th St., West Des Moines (50265). Before seminary, he was organist and choirmaster of the parish.

Nebraska—Kenneth Beason, on diocesan staff, consultant to national board of examining chaplains, and an officer of the Union of Black Episcopalians; David Alan Jones, graduate student, General Seminary, New York, N.Y.; and Melvin Schlacter.

Newark—Wallace M. Coursen, organist and choirmaster of Christ Church, Bloomfield, N.J.; and Arthur Delo, long-time warden of St. Stephen's, Jersey City, N.J.

Sober Realization

If the Lord waited
His deeds on my capricious
Prayers, I fear the universe
Would not work at all!

Judy Sternbergs

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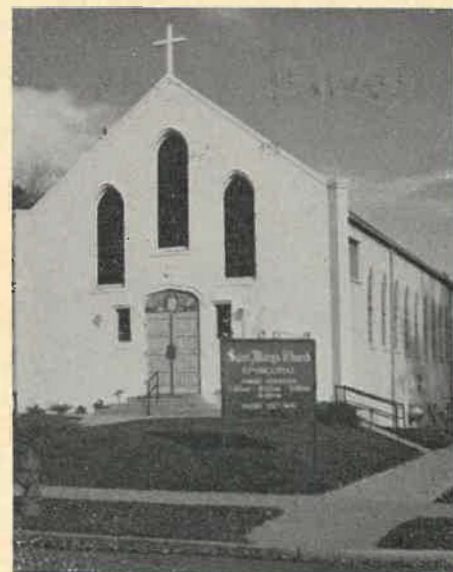
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The Rev. Frank M. S. Smith, DD., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. M. Bowman, v; the Rev. D. Riley, ass't
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

NEW YORK, N.Y.

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

CHURCH OF THE ASCENSION

5th Ave. at 10th St.
The Rev. Donald R. Goodness, r
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S); Week-
days HC Tues 12:10, Wed 8 & 5:15; Thurs 12:10
& Healing; Saints' Days HC 8; EP Tues & Thurs
5:15; Church open daily 8 to 6

ST. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN

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

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. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 10:30-11

The Living Church

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

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

NIAGARA FALLS, N.Y.

ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD
HC 10

UTICA, N.Y.

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

WATKINS GLEN, N.Y.

ST. JAMES' U.S. Grand Prix Town
The Rev. Alton H. Stivers, r
July-Aug. Sun HC 9; Wed HC 9:30

YONKERS, N.Y.

ST. JOHN'S, TUCKAHOE 100 Underhill St.
The Rev. Osborne Budd, r
Sun Ser 8 & 10

SYLVA, N.C.

ST. JOHN'S Jackson St.
The Rev. Reginald Mallett, II
Sun HC 8, MP & HC 11

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
Mt. Resurrection Monastery (Soc. of St. Paul)
Off U.S. Highway 26 near Mt. Hood
Sun HC 9:30 Daily Office, HC 6:30

PHILADELPHIA, PA.

CHRIST CHURCH 2nd above Market
The Rev. Ernest A. Harding, D.D., r
Sun HC 9, MP 11 1S HC

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

VALLEY FORGE, PA.

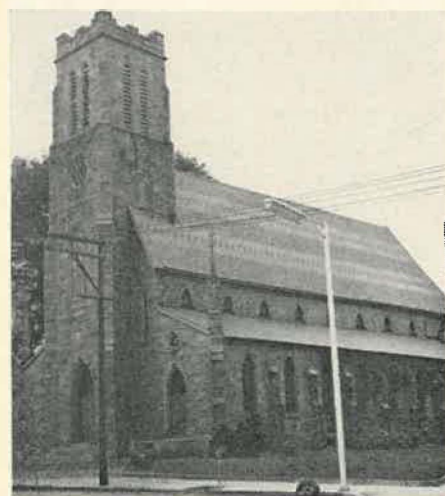
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

WESTERLY, R.I.

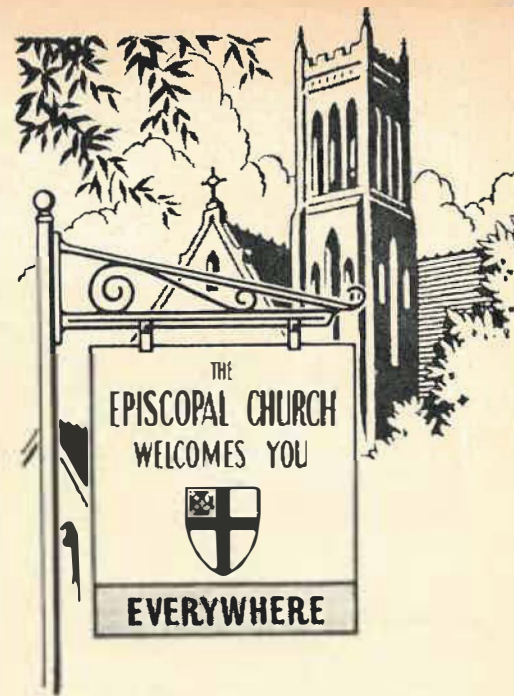
CHRIST CHURCH 7 Elm St.
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno



ST. JAMES CHURCH
DANBURY, CONN.



CHARLESTON, S.C. (Cont'd)

ST. PHILIP'S 142 Church St.
The Rev. Canon Samuel T. Cobb, r
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat
8:30

FORT WORTH, TEX.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Daily as announced

STAUNTON, VA.

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

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
The Episcopal Church in Bay View
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC, 10 MW & Ser (HC 1S)