

# The Living CHURCH

**Reports  
from Areas  
of Tornado  
Destruction**



Bishops Reed and Marmion  
in the yard of Bishop  
Marmion's Louisville home  
[p. 6].

# AROUND & ABOUT

— With the Editor —

To N. W.

If you get to heaven before I do, or even if you don't, as soon as you get unpacked look up the Most Rev. Geoffrey Clayton, onetime Anglican Archbishop of Capetown, who died in 1957. I've been reading Alan Paton's biography of him (*Apartheid and the Archbishop*, Scribner's), and his strange and wonderful humor puts me in mind of you. I won't review the book here—somebody else is doing that for us later; but I know you will enjoy the following quips from, or about, the great man.

He used to say, "When I was first ordained, I made up my mind that no one should ever say, 'What a nice young man!'" and after a pause he would add solemnly "and no one ever did."

After listening to somebody inveigh against gambling on the ground that you "got something for nothing" he commented: "I should like to remind the previous speaker that the essence of the gospel is that you *do* get something for nothing."

Accused of being two-faced he replied: "Do you think if I had been given two faces I would have chosen this one?" And if you look at a photo of him you see his point.

At one of his Christmas parties, at which the wine flowed freely, Clayton remarked that in his next incarnation he'd like to be a rhino, and one of his clergy was bold to say: "My Lord, you didn't miss it by much in this one." Give the brownie points here to the lowly cleric rather than the exalted prelate; but when a person can (a) evoke and (b) enjoy such a remark about himself he is entitled to some of the credit.

Most of his quips were not merely funny but the kind of remark which, after you've chuckled at, you chew upon for a while, like the one quoted above about gambling and the gospel. One of his clergy had passed his usefulness and refused to retire. The man's wife told Clayton, "My husband has decided not to retire but to die in harness." "That's all right for him," said the archbishop, "but what about the people in the cart?"

I hope he still looks rather like a rhino and laughs at his own jokes. If he doesn't do that he has lost his sense of humor.

To H.F.K.

Yes, there is an ancient legend about Jesus visiting England, but before telling you the story as I've heard it I will answer

your second question by saying that I neither believe nor disbelieve it. It is chronologically and physically possible. But confronted by a story of this kind, plausible but not verifiable, the only strictly reasonable attitude is one of suspended judgment and continuing open-mindedness. The suspension of judgment can always be ended by the discovery of new evidence. That seems hardly likely to happen in this case, but who knows?

The legend has long flourished in Somerset and is the basis of William Blake's famous hymn *Jerusalem*. It tells us that Joseph of Arimathea was a tin merchant and a frequent visitor to the coal mines of Cornwall. The town in Cornwall called



Marazion has immemorially had another name—"Market Jew." It is said to have been the center of a colony of Jews who were tin merchants. Joseph (still the legend) was an uncle of Mary, and he brought the boy Jesus with him on one of his voyages to Cornwall.

Blake evidently regarded the question of historicity as an open one:

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the Holy Lamb of God

In England's pleasant pastures seen?  
And did the Countenance Divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here,  
Among those dark Satanic mills?

(The dark Satanic mills were the Cornish tin mines.)

I get the impression that your interest in this legend is more than literary or esthetic, that you think its truth or falsehood has some bearing upon the Christian faith. If this is so, I hope you can disencumber your mind from any such notion. It's a pretty story, and it may be true, but believing it is not necessary to salvation, or even pertinent to it.

What *is* necessary to salvation is to believe that Christ today, here and now, walks upon our mountains, is seen in our pastures, shines forth upon our clouded hills, and is building Jerusalem among our dark Satanic mills.

# The Living Church

Volume 168

Established 1878

Number 17

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians.*

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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407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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- 28. Easter II / Easter III
- 29. Catherine of Siena

### May

- 1. St. Philip and St. James, Apostles
- 2. Athanasius, B.
- 4. Monnica
- 5. Easter III / Easter IV
- 8. Dame Julian of Norwich
- 9. Gregory of Nazianzus, B.

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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: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

# Letters

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

## Further Information

May I add some notes to your news article [TLC, Mar. 17] about Bishop Colin Winter's call for an oil embargo to be used to pressure Great Britain to change her policy towards South Africa.

The Bishop of Damaraland-in-Exile made the remarks in November of last year and the article in *The Church Times* appeared on Nov. 30, the same day that *The Guardian* reported it.

It will be interesting to your readers to note that on Feb. 23 of this year, the United Nations Commissioner for Namibia (South West Africa), Mr. Sean McBride, called for an oil embargo against South Africa as part of a program to remove South West Africa from South African control.

It is encouraging to those of us who believe in the dignity of all people to see men like Bishop Winter and Commissioner McBride calling for a peaceful solution to one of the world's most serious problems. Surely, the racial situation in Southern Africa is one of the biggest threats to world peace today.

It behooves us all to give it much prayerful thought and to support all non-violent proposals for its solution.

ANN S. LOWELL  
USA Secretary to

The Bishop of Damaraland-in-Exile

## Addressing God

It has come to my attention that a fairly large number of people seem to be troubled by the use of the second person plural pronoun "you" in addressing God in some of the services in the Green Book. The basis for this feeling appears to be their conviction that in modern English this has become a familiar form. I would suggest that consideration be given to the idea of substituting "Your Divine Majesty" when speaking to God. This is also modern English, and likewise makes clear our awareness of the distinction between Creator and creature.

(The Rev.) GEORGE W. MORREL, Th.D.  
Bloy Episcopal School of Theology  
Claremont, Calif.

## Installation Service

How disappointing to read [TLC, April 7] about the plans for the forthcoming installation of our new Presiding Bishop scheduled for June 11, 1974 in the Cathedral of SS. Peter and Paul, Washington, D.C. From what I read, it would seem that the Holy Eucharist, center of our unity in Christ, is being relegated to a position secondary to the main event.

I note also that Rite II of *STU* is to be used—the night before. In anticipation of a new prayer book which is eucharistically

oriented, the incongruity is clearly obvious. Worse still is the fact that we Episcopalians appear to remain captivated by the idea that our Lord's eucharistic presence must never be permitted to up-stage an otherwise grand production.

How much better if the array of invited choirs were combined to enhance a celebrated liturgy wherein the Presiding Bishop together with all the other bishops present were to demonstrate their unity in Christ through the Eucharist, with precedent beginning in the upper room.

Knowing the Cathedral of SS. Peter and Paul as I do, I cannot bring myself to believe its resources are incapable of managing such an occasion centered in the Eucharist. We must all pray that by the advent of the 21st century the divine liturgy will be permitted to take its rightful place at the center of church life once more.

(The Rev.) THERON R. HUGHES, JR.  
St. Timothy's Church

Griffith, Indiana

## "Sacrifice"

The article on "Christian Sacrifice" [TLC, March 24] by the Rev. Sterling Rayburn seemed to me the most helpful discussion I have seen on the idea of "sacrifice" in the Prayer Book.

I wonder if others in the church have the same reaction as mine to most discussions of sacrifice in the eucharist—that most such discussions seem totally meaningless, perhaps because of some presuppositions which we do not share or understand.

Also, with some of us, does the word "sacrifice" carry with it connotations drawn from—of all things—baseball, as it was in that context that we first encountered the word as children? We think of a sacrifice bunt or sacrifice fly—which means that the batter himself is "out," i.e., figuratively "dead" in terms of that time at bat.

Anyway, thanks for the article.

(The Rev.) HENRY HUBERT HUTTO  
Austin, Texas

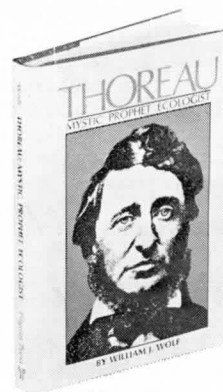
. . .

With reference to the Rev. Sterling Rayburn's article "Christian Sacrifice" [TLC, Mar. 24] I offer the following.

In seeking a meaningful way to teach the relation between the "once-for-all" sacrifice of Jesus Christ and our repeated offerings which must be joined with and are dependent on his, I found a model in Jacob's well.

Jacob dug the well once and for all. God blessed that offering of work by providing an abundance of water, not only for Jacob but for generations to come. The Lord Jesus drank from that well, and it is my understanding that the well exists to this day. That illustrates a once-for-all action by a person together with the provident grace of God.

The second part (our action, our offering) is illustrated by the untold number of persons who have approached that well with hope and expectation. However, with their desire they must bring also an offering of effort on their part together with a vehicle or means for transmitting the water. Someone must offer a bucket to be filled, and give



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by William J. Wolf

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of himself to retrieve it, while others look on with anticipation. The bucket that is withdrawn is the same that was offered, but now it is filled with refreshment. As the people drink the life-sustaining water, they feel a kinship with Jacob and are thankful for the work he performed and for God's providence in maintaining the supply of water. Some of the water is carried to others who were not at the well at that time, but who wait with anticipation and thankfulness.

It seems that there are always some who take it all as a matter of course, failing to appreciate the blessing and to give thanks. Likewise, there are some who feel possessive and question the advisability of sharing it with strangers (which was the reaction of the Samaritan woman toward Jesus).

(The Rev.) R. ALAN MCMILLAN  
Saint James' Church

Greeneville, Tenn.

### Death-bed Honesty

With regard to your editorial entitled: "Is death-bed honesty enough?" I think you have missed the point of Dr. Kubler-Ross—and proved it at the same time.

Trust and acceptance come only after honesty, which for the dying person often means rage at God for his predicament. He may find as many do that God is true to his word and turns the other cheek, or he may not. Regardless of what happens, to talk of God's trustworthiness when the dying person feels he has been betrayed is totally useless. If he does not know and feel God's love, he will hear your concern about God's trustworthiness as your non-acceptance of his anger. He may even suspect that you yourself

do not trust God, since you must talk about his presence rather than be open to it and experience it. He may also wonder at how comfortable you feel about your own death, God's saving power, and your anger.

(The Rev.) R. MARK GLIDDEN  
New York City

### Israel and the Papal State

I strongly suggest that Carol Nemat [TLC, Mar. 17] does not understand Judaism at all. She says: "Like the Papal States, Zionist Israel demands the allegiance of every member of the Jewish faith throughout the world, creating dual citizenship in every nation. . . ."

Israel is as similar to the Papal State as the United States is to Red China. Israel is not a "theocratic sovereign state." Israel is a democracy with a government similar to England's without the royalty.

DAVID NORD

San Francisco, Calif.

### Dismembering and Remembering

The other day I was thinking about a sermon on the eucharist and I happened to think about Jesus's words at the Institution: "Do this in remembrance of me." I started to play around with the word "remember." Normally we think about it in terms of recalling the past—but I chanced to use it in opposition to "dismember." And I'm sure as you can quickly see, there are some interesting aspects.

1. The church is dismembered in a sense at the end of the service only to be remembered on the following Sunday

at the Eucharist.

2. We dismember ourselves from the Body of Christ through our rebellions and sins, only to be remembered through confession and partaking of the Eucharist.
3. God no longer remembers our sin but he dismembers it from us.

These were some of the ideas that I came up with in my thoughts and in my sermon. And I thought that if this hadn't occurred to you or if you had run across it somewhere in your reading that you might like to be told of it.

J. E. A.

### Green Book Alternatives

The Rev. James Troutwein [TLC, Mar. 3] should be given some major responsibility on the Liturgical Commission. His article entitled "Alternatives to the Green Book" demonstrates a liturgical sense of a very high order. This is coupled with a refreshing ability to write excellent modern English.

What can be done to make this man's great gifts available to our church?

(The Rt. Rev.) JOHN SEVILLE HIGGINS  
Bishop of Rhode Island (ret.)  
North Kingston, R.I.

### African Revolution

In your editorial on "The Cuttington Challenge" [TLC, Mar. 31] you make the usual American Christian dichotomy when you state simplistically: "Throughout Africa there is going to be either a Christian revolution or a Communist one." The assumption behind such a bald statement, of course, is that Christianity, capitalism, and Americanism are synonymous, or at least so closely wedded, that one can automatically assume the Manichaean type equation of Christianity, capitalism, Americanism equal Good; Communism equals Evil.

I submit that there is a good possibility that the revolution in Africa will be both Christian and Communist, like that going on presently in Cuba. I don't know what will happen to your religion when the capitalist monster collapses there and, finally here, and still the church of God will be marching on, with even more vigor than before. May that day come soon!

(The Rev.) WILLIAM D. STICKNEY  
St. Stephen's Parish  
St. Louis, Mo.

### Correction

In TLC of March 24, on page 7 "Briefly," the name of the Dean of St. George's, Jerusalem, should be: George Clive Handford. He has been in England for the past year, was at All Saints', Beirut, and before that at St. George's, Baghdad.

(The Rev.) JOHN D. ZIMMERMAN  
Canon Emeritus, St. George's, Jerusalem  
Newport, R.I.

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**REFLECTIVE FAITH: ESSAYS IN PHILOSOPHICAL THEOLOGY.** By Austin Farrer, ed. by Charles C. Conti. William B. Eerdmans. Pp. 234. \$3.45 paper.

It is as difficult to "do" a review of Austin Farrer's essays, contained and very ably edited by Charles C. Conti, in *Reflective Faith*, as it is a joy and pleasure to commend this volume. Those of us who graduated majoring in philosophy in the late '40s or early '50s if we wanted to keep our intellectual integrity and our faith intact, opted for some form of Barthianism, existentialism or neo-orthodoxy. The way of linguistic analysis had forever, it seemed, barred the front and the back door to philosophical theology. To ask a propositional question about God was to be shown ridiculous, ruled out of court and a dealer in "nonsense statements." Tillich's "ground of being" and religion as "ultimate concern" seemed safer from attack. How we philosophers cum priests rushed after it! And all the while, unbeknownst to most of us there was Austin Farrer "doing philosophy" in the grand metaphysical tradition, not afraid to talk about the rational grounds for belief in God, unashamed to answer the question (and show why it's a real question and not a "pseudo-statement") "Does God Exist?"

Indeed there is not in this collection of essays a rational difficulty that Farrer does not tackle and for the most part deal with successfully. Two of the shortest essays, and to me the sharpest, concern God and verification. Farrer has the gift of stating the adversary's case better than the adversary. He does not then proceed to demolish it, rather he stands aside and says, "But you haven't taken in all of the relevant material." Prior to that essay he has one on "The Physical Theology of Leibniz"—Leibniz who? Not the butt of Voltaire's wit in *Candide*! Not the distant grandfather of Bradley's sally about idealism—"This is the best of all possible worlds and everything in it is a necessary evil." Yes—that's the Leibniz and when you read what Farrer has to say about him you may still be able to laugh, as Farrer does, at his mistakes but you will view him differently than you have before. Indeed the joy and pleasure of his work is to see a mind truly alive and unafraid, following its rational bent without apology. Farrer confronts such questions as "the prior actuality of God"—I think he's unjust to Augustine—but he deals with difficulties always in a unique and helpful way.

Throughout, Austin Farrer is clear, lucid and thinks English prose still capable of carrying the Saviour's message. In his commemorative address on Berkeley he said, "No one composing a thesis thinks

he can be doing it properly, unless he writes like Hegel with a hangover." Austin Farrer never made that mistake and we are beneficiaries of his profundity.

(The Rev.) JOSEPH L. IREDALE  
Jenkintown, Pa.

**IMAGES OF FAITH: An Exploration of the Ironic Imagination.** By William F. Lynch, S.J. University of Notre Dame Press. Pp. 194. \$6.95. \$2.95 paper.

Recently, Richard Lanham, a noted university professor of English composition, wrote a book on style which he calls an "anti-textbook." His position is firmly opposed to "the general pedagogical belief that clarity is the supreme aim of writing style." If Fr. Lynch is not actually a student of Lanham, certainly he exemplifies the school that reflects the professor's point of view. Precision and clarity surely are not primary considerations for Fr. Lynch.

I'm not sure whether this book should be classified as theology or apology or philosophy; in any case, it is done from a phenomenological approach. It is an extremely personal book; first person singular pronouns abound on every page. Using this style, and a loose imitation of Pascal's *Pensees* as an excuse, the author exposes us to his intellectual (very!) rambles.

Basically, the book is an attempt to develop a concept of faith. Roughly the first half is given over to picturing—imagining—faith from a purely objective point of view. Actually, the author cannot do this because he writes as a Christian and by definition cannot be objective about faith. The balance of the book is written from the point of view of faith: faith imagining, or image-ing, the world. (Faith is frequently personalized and made the subject of transitive verbs—but not always.)

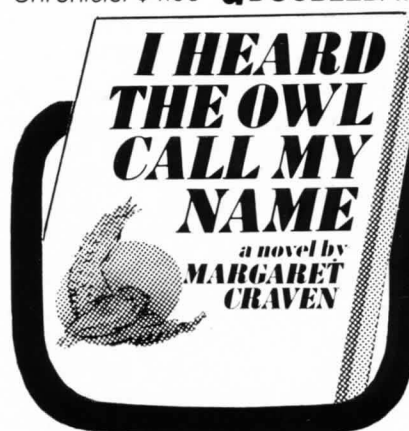
This is one of the most obtuse, even obscure books I have read in a long time—and yet I frequently found the author putting into words and clarifying for me thoughts that had been swimming aimlessly around in my own head for some time. It is one of the dullest books I've ever read—and yet I've discovered myself using many of the ideas in conversation and in the classroom. This ironic reaction would surely find sympathy from Fr. Lynch as irony is one of his key words. He spends an entire chapter avoiding a definition of it.

This might be a good book to take on a summer holiday and read a few pages at a time. As far as you read, it might prove quite valuable; but I'd be willing to wager that not one in ten who begin it will ever read it all the way through.

(The Rev.) DAVID E. BABIN  
Seabury-Western Theological Seminary

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# The Living Church

April 28, 1974  
Easter II / Easter III

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## **TORNADOS**

### **Southern Ohio Reports**

Ohio Episcopalians were among the many who suffered from the recent tornados that touched down in 14 states.

The Rt. Rev. John Krumm, Bishop of Southern Ohio, toured the city of Xenia after the storm and reported heavy damage to Christ Church parish house and less extensive damage to the church itself.

The Rev. James Hart, rector of the parish, and his family live in another part of town, and escaped damage. Fr. Hart estimates that more than a dozen members of the parish lost everything and a few of them have no insurance coverage of any kind.

More than a week after the storm had passed, the church organist, Mrs. Zenobia Perry, was still missing.

Near the Church of the Resurrection, in the western part of the Greater Metropolitan Area of Cincinnati, severe damage was reported in the Saylor Park neighborhood. The rector, the Rev. James Slack, who was on his way to a Lenten supper when the tornado struck, changed his plan of action to work in the stricken area helping to remove victims to hospitals.

No lives were lost, but Fr. Slack reports that several of his parish families experienced a total loss of homes and belongings.

Parishes in the Diocese of Southern Ohio received offerings on Palm Sunday for aid to the storm victims. Other offerings will be received as time goes on to meet the needs of the people in Xenia and Saylor Park. Contributions may also be sent to the Bishop's Discretionary Fund.

Bishop Krumm added another service to his Easter morning schedule so that he could celebrate Holy Communion in Christ Church, Xenia.

### **Louisville Reports**

Among areas devastated by the early April tornado that struck in fourteen states was a 400 foot wide strip that extended along ten miles of metropolitan Louisville.

The small community of Brandenburg, southwest of Louisville, was almost wiped out. Thirty residents were killed.

Metropolitan area Episcopalians suffered two fatalities, eight injured, 75 homes destroyed, and an equal number damaged.

Church properties were virtually unharmed except for the bishop's residence, not yet vacated by the Rt. Rev. C. Gresham Marmion, Bishop-emeritus of Kentucky, which was demolished. Churchmen removed the salvageable household goods to a temporary home. Bishop and Mrs. Marmion were in Texas when the tornado struck.

According to the Rt. Rev. David B. Reed, Bishop of Kentucky, nearly 10% of the Episcopalians in the Louisville area were affected.

One of three Federal Disaster Assistance Centers was set up at St. Matthew's Church in Louisville's suburban east end where most of the destruction occurred.

St. Mark's Church was mobilized as a food center with meals being served daily. A Salvation Army team working with church volunteers uses the parish as a center of operations.

Grace Church is also a food and clothing distribution center.

Money sent to the Bishop's Discretionary Fund will help to provide assistance to two or perhaps more families with total losses and no resources for starting over again.

Bishop Reed asked that all who suffered in the disaster be remembered in prayers, "not only next Sunday but a month or two from now when the long task of rebuilding and making a new home is being painfully worked out."

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Over pledged, Under pledged. Between the two levels, the 1974 national church budget is almost balanced.

Never in the history of the Episcopal Church have the dioceses pledged the full amount apportioned to them by General Convention. But the \$122,566 shortage for 1974 is a marked contrast to the \$2.5 million shortage for the first year following the 1970 General Convention.

Of the 93 dioceses, 69 accepted their 1974 quotas, 9 over pledged, and 15 pledged less than their quotas.

In 1971, only 42 dioceses accepted their apportionments.

Dioceses pledging less than their quotas include Western New York (province II); Easton, Erie, and Maryland (province III); Florida, Lexington, North Carolina, and Tennessee (province IV); Fond du Lac and Northern Indiana (province V);

Colorado and Minnesota (province VI); Oklahoma (province VII); California and Los Angeles (province VIII).

The new Diocese of San Diego accepted its quota of \$39,979.

The unaccepted portions of quotas range from \$1,602 (Northern Indiana) to \$49,077 (California).

In addition to the quotas expected from 93 dioceses, the budget also contains an item, "voluntary offering" of \$35,000 from overseas dioceses.

Other sources of support for the 1974 budget are: trust fund income (\$1.7 million); special gifts [legacies, etc.] (\$384,351); short term investments (\$361,000); income from trusts held by others (\$25,000); and unexpended budget balance from 1972 (\$112,000).

## **NEW YORK**

### **Preservation vs. Renovation**

New York's Landmarks Preservation Commission was the forum for a "preservation versus renovation" debate over two buildings owned and operated by Grace Church, New York City.

Clergy House and Huntington House on Fourth Avenue were both designed in the 1880s by James Renwick, the architect who also designed St. Patrick's Cathedral, Grace Church, and numerous other public buildings.

The Rev. Benjamin Minifie, rector of Grace Church, pointed out that they have been "idle and empty since 1957, and the efforts to raise funds for the new auditorium incorporating the facades in the design had been a total failure as recently as 1968."

Grace Church wants to raze the two structures and replace them with a new auditorium-gymnasium building for the children at Grace School.

The vestry has contended that to save the facade would cost an additional \$400,000.

Selma Rattner, who is chairman of the Joint Emergency Committee to Save Grace Church, claimed at the hearing that alternate plans have been drawn up that would cost \$100,000 less than those that were originally drafted for the vestry.

Under the plans prepared by architect Joseph Roberto of New York University, Miss Rattner held the historic American Gothic revival facades could be incorporated into the new project at less cost.

The plans of Hutchin, Evans & Lefferts, the architects hired by the vestry, would cost \$865,000.

## Widow to Continue Bishop's Work

Winifred Marsh, widow of the Rt. Rev. Donald Marsh, Bishop of the Arctic from 1950-66, has accepted an invitation to return to the north to minister to Eskimos.

Mrs. Marsh has joined the Canadian based Invitation to Live (ITL) Crusade, headed by the Anglican evangelist, the Rev. Marny Patterson.

In its eight year history the ITL crusades have been held in Canada, the U.S., Jamaica, and Japan.

"My assignment to bring the word of God to people will not be new," said Mrs. Marsh. "It is a continuation of what the bishop and I have been doing for many years. This is what our whole life has been."

Bishop Marsh died in February following an automobile accident near London, England, during one of his periodic visits there to seek funds and encourage young men to consider ministries in the Canadian north. He was 69 and retired.

The bishop spent more than 40 years serving his massive diocese which covers 2.75 million square miles and included some 20 Anglican mission stations. Throughout those years Mrs. Marsh traveled with her husband.

When the Marshes were married in 1933, they went to Eskimo Point, a community of 700, where the young priest began his ministry.

This spring, Mrs. Marsh will be visiting the communities of Yellow Knife, Inuvik, Tuktoyaktuk, Coppermine, Baker Lake, Rankin Inlet, and Eskimo Point.

The Diocese of the Arctic is home to 12,000 Eskimos and a few thousand white settlers. About 80% of the Eskimos are Anglicans; the others are predominantly Roman Catholic.

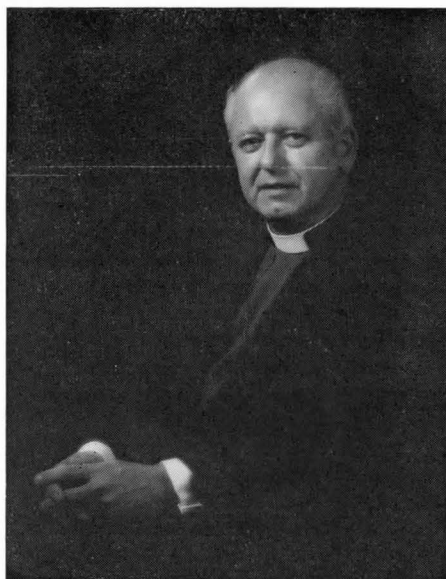
## SAN DIEGO

### New Diocese Has Its Own Bishop

In solemn ceremonies held in a Roman Catholic church, the Rev. Robert Munro Wolterstorff was consecrated the first Bishop of San Diego.

To accommodate the 1,500 people expected for the occasion, the service was planned for the Church of the Immaculata located on the grounds of the University of San Diego. The Most Rev. Leo T. Maher, Roman Catholic Bishop of San Diego, who offered the use of the church, was among the first to embrace Bishop Wolterstorff following the consecration.

Chief consecrator was the Rt. Rev. John E. Hines, Presiding Bishop. Co-consecrators were the Rt. Rev. Francis Eric Bloy, recently retired Bishop of Los Angeles,



Bishop Wolterstorff: New diocese, new bishop.

and the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, representing the two dioceses where the new bishop had served as a priest.

The sermon was preached by the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan. The litanist was the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles.

The Diocese of San Diego was formed Dec. 8, by the division of San Diego, Imperial, and a portion of Riverside Counties from the Diocese of Los Angeles. It includes 40 churches and 70 clergy. Delegates attending the primary convention elected Bishop Wolterstorff, 59, who was the rector of St. James by-the-Sea, La Jolla.

Bishop Wolterstorff began his ministry in the Diocese of Minnesota where he served as an instructor and chaplain at a boys' school, and a college chaplain, coinciding for a number of years, with his ministry of the Church of the Messiah, St. Paul, first as deacon, then as rector of the parish from 1941-55. He was named associate rector of the La Jolla parish in 1955, and elected rector in 1957.

The bishop and his wife, Helen, have four children, two of whom served as acolytes at the consecration.

## CRIME

### "Renewed Upsurge Very Disturbing"

Preliminary "FBI Uniform Crime Reports" reveal that serious crime in the U.S. rose 5% in 1973, as compared to a drop of 4% in 1972.

The summary, based on statistics supplied voluntarily by state, county, and local law enforcement agencies, was tabulated by the Federal Bureau of Investigation. The 4% drop in 1972 had been the

first decrease in crime reported in 17 years.

During the last quarter of 1973, crime increased 16% over the same period in 1972.

Attorney General William B. Saxbe said "the renewed upsurge in crime is very disturbing to me because the statistics give no clue as to what is causing it."

"But every American has a stake in the fight to lower the crime rate," he said. "The safety of our families, our businesses, and our neighborhoods demands it."

The report said the rise in "serious crime" across the country last year was reflected in fewer major cities reporting actual decreases—down from 114 cities in 1972 to 59 in 1973.

Crimes in suburban and rural areas increased 10% in 1973.

During 1973, violent crimes as a group increased 4%. Forcible rape was up 10%; murder and aggravated assault, each up 6%; and the incidence of robbery up 1%.

The property crimes of robbery, larceny-theft, and auto theft were up 5% as a group. Burglary increased 7%; and the other two were each up 4%.

Geographically, a 9% rise in crime was reported for the southern states; 5% increase for the north central states; 4% increase for the northeastern states; and 2% increase in the western states.

## ROMAN CATHOLICS

### "We Must Not Shrink from Respecting Religious Freedom, Conscience"

Mutual recognition of ministries of word and sacrament among Christian churches and the emergence of the charismatic movement were cited as two examples of "exciting possibilities" in ecumenism to break through "the present stalemate of mutual isolation."

The Rev. Avery Dulles, S.J., told a group of Roman Catholic ecumenical leaders meeting in Charleston, S.C., that the ecumenical theologian "cannot help but rejoice at the signs that many of the faithful sense that there is something wrong about existing denominational barriers."

"This discontent," he declared, "rests upon valid theological insight: There is, and can be, only one church of Christ, and this one church is not adequately identical with any one of the (existing) ecclesiastical organizations."

Christians today, he said, want to come together not simply as good neighbors but as fellow members of the one church of Christ.

"Never in history has there been a series of ecumenical accords comparable to those achieved in the past five years or so," the Jesuit declared.

Dismissing as "virtually absurd" the



position that one church is as good as another, Fr. Dulles said, of course, "we must not shrink from the responsibility of respecting . . . religious freedom and . . . conscience. Christians should strive for generosity in recognizing all the good points that are found in other churches or religions, and to appropriate good ideas whenever they are found."

But he added: "To be fully catholic in my view, is to be universal and to flee any suggestion of sectarianism. It is to be open to all truth and goodness, from whatever source it comes."

Along these lines, he observed that the charismatic renewal is building bridges between Roman Catholics and some of the conservative evangelical groups that have held themselves aloof from the ecumenical movement.

Of inter-communion, Fr. Dulles said Christians have reached a point where sharing the Lord's Supper "is not, in principle, out of the question."

"If we cannot come to some agreement in the area of eucharist and the ministry, mutual recognition of the churches will hardly be possible, and eucharistic sharing could only be a living lie," Fr. Dulles said.

"Conversely," he continued, "if the churches can agree in their eucharistic faith and acknowledge the efficacy of one another's ministries of word and sacrament, there are exciting possibilities of advancing beyond the present stalemate of mutual isolation."

## MUSIC

### Hymnal to Be Updated

At the last General Convention, the joint commission on church music was charged to investigate the musical needs of the church, "with special reference to the wide variety and styles of music presently in use and available to the church today."

In response to this mandate, members of the hymn committee of the music commission are seeking ways to update the hymnal.

The hymn committee "recognizes" that some of the better texts in the hymnal are "rarely used because they have been found to have been provided with tunes which are no longer practical," and in other cases, "certain texts might gain further use if they were provided with alternate tunes."

The hymn committee members are, therefore, soliciting suggestions for alternate tunes to be used in a possible supplement to the present hymnal.

Suggestions should be sent, by Sept. 30, to Raymond F. Glover, chairman of the committee on hymns, 815 Grace St., Richmond, Va. 23219.

Manuscripts, unless accompanied by a stamped, self-addressed envelope, cannot be returned.

# BRIEFLY...

■ Priests of the Orthodox Church of Greece may refuse to baptize a child if the intended godfather is a member of the Rotary Club. The Holy Synod said the "quality" of a Rotarian is no guarantee that he would perform his full obligation as a godfather. The Church of Greece periodically issues statements taking a dim view of fraternal and civic organizations.

■ The Suffragan Bishop of Huron, the Rt. Rev. David Ragg, was elected eighth Bishop of Huron to succeed the late Bishop Carman Queen. Bishop Ragg, who was consecrated in January, will be installed May 26.

■ Among those receiving honorary degrees at the Academic Convocation of Siena College, Albany, N.Y., commemorating the 700th anniversary of the death of St. Bonaventure, was the Rt. Rev. Allen W. Brown, retired Bishop of Albany. The bishop was cited for his work in housing, care of the aged, sick, and youth, and his ecumenical concerns.

■ One hundred percent of all U.S. contributions, over and above one "advance gift," to the restoration of Methodism's "mother church" in London will be used on the project itself. A \$10,000 gift from a layman will cover the cost of a campaign to raise \$875,000 in the U.S. to restore Wesley's Chapel, the World Methodist Council has announced. The Methodist Church in Great Britain is also conducting a drive to raise funds for the restoration of the chapel, built in 1778 and closely identified with John Wesley, the founder of Methodism. Since the chapel is a British historical monument, by act of Parliament, it must be restored.

■ From Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa to parish priest, that is the situation of the Most Rev. Robert S. Taylor who recently retired from his archepiscopal responsibilities. He is in charge of a multi-racial, 120-family congregation in Mafeking, the farthest one can travel from Capetown and still be in the province. The parish priest is away from the area for two months. The archbishop spent Holy Week and Easter with a religious community in Lesotho.

■ The Rev. Charles L. Winters, Jr., Th.D., has been named to the Joint Commission on Anglican-Roman Catholic Relations in the United States by the Rt. Rev. John Burt of Ohio, chairman of the Joint Commission on Ecumenical Relations. Dr. Winters has been on the faculty of the University of the South since 1954.

## NEWS FEATURE

### Holy Unction Urged for Alcoholics

A Roman Catholic priest, an expert on alcoholism, has suggested that an alcoholic, especially one in the Alcoholics Anonymous program of recovery, would benefit from receiving the Sacrament of the Anointing of the Sick.

The Rev. Stephen Levi, in a paper prepared on behalf of the Conference of Priests' Councils of the St. Paul-Minneapolis Province, noted that his tentative proposal, which remains "entirely within the realms of theory," touches on "areas still in speculation."

"The real answers (as to whether or not the church should anoint the alcoholic) will come only from the experience of the church in future years," he said.

Fr. Levi observed that the Sacrament of the Anointing of the Sick "represents the concern which the Lord showed for those who were ill. It has its origins in what Christ did. The rite signifies grace and confers it. Properly, this grace is strength to the sick to bear suffering and also forgives sins.

"It is, as are all the sacraments, a celebration of faith that looks back to the Cross and ahead to the Kingdom."

On the question—who should receive the Sacrament of Anointing?—Fr. Levi referred to the injunction of the Apostle James: "If one of you is ill, he should send for the elders of the church, and they must anoint him in the name of the Lord and pray over him. . . ."

Fr. Levi understood this to mean "those approaching death, but also those who only begin to be in danger of death."

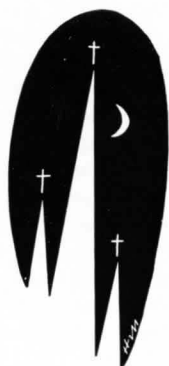
Quoting a church document, he pointed out that "the danger of death can be either proximate (that is, the time of death is clearly approaching), or remote (when death must be considered a possible outcome, even though medical treatment offers hope of a cure)."

"There is clearly a general broadening of the use of the sacrament in modern times," the priest said. "It is to be used for sick people, and it is, also, a community celebration of faith and solidarity."

Posing the question of whether the sacrament should be administered to "chemically dependent persons," Fr. Levi explained: "To answer that question, the nature of chemical dependency must be analyzed to see if it is a sickness, if it is serious enough that it would lead to death, and whether it is a sickness that represents the communal implications of illness as called for in the sacrament."

Basing his analysis of the "complicated and ambiguous phenomenon" of alcoholism on data set forth by the University School of Public Health, Fr. Levi concluded that alcoholism is "first of all, a disease," citing a 1967 statement of the

*Continued on page 14*



# GRIEF

**"You shall know grief,  
but your grief shall be turned into joy."**

**— St. John 16:20**

By JUDSON S. LEEMAN

**G**rief is one of the most common of all human emotions, and yet it is one that we hesitate even to think about. When confronted with the grief of others, we usually feel at a loss as to what to say, what to do. For ourselves, we seem to take the attitude that it "just won't happen to me at least not yet." When we do experience it, we seem helpless in taking hold of it, looking at it, accepting it, mastering it. We have no resources to meet it and we use all kinds of mechanisms to avoid dealing with grief.

What happens at the moment of a great loss? The first emotion one experiences is

a sort of numbness. It is a reaction of shock and denial: I cannot believe that it is happening to me! Emotionally, one experiences the physical symptoms common to many other psychological incidents such as anxiety or fear. There is a fluttering in the stomach, a palpitation of the heart, a restlessness, coldness, and sweating at the same time. C. S. Lewis said that at times it felt like being mildly drunk or having a concussion. There is a sort of invisible blanket between the world and oneself. One really does not hear what others say to him and when confronted with it, denies having heard it at all. He wants others around and dreads the moment when he has to be alone, when the room is empty. Yet he wishes that they would just talk to one another and not to him.

Before long, one begins to be aware of the front he has established and will then move into a partial denial of the reality. To those with whom one is most com-

fortable he will drop little clues of how he feels and his growing awareness of what is going on. At this phase, there are moments which come when something inside the person tries to assure him that he doesn't really mind it so much. Love for the person lost is not the whole of one's life. He was happy before and he has plenty of resources to be happy again. People do get over these things. But then, unexpectedly, there comes the hot jab of memory, and all this common sense thinking vanishes.

There comes then, as if on the rebound, the experience of tears and pathos. One feels ashamed of this "lack of control." The moments of agony seem better than maudlin tears. One wishes others weren't there to witness it, it is something that ought to be done in secret, and yet one doesn't want the prospect of aloneness and again tries to bring things under control.

So he sinks back into deadness, into

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*The Rev. Judson S. Leeman, M.D., a psychiatrist, serves as canon pastor of Trinity Cathedral, Sacramento, Calif.*

numbness, touching things blindly, listening to others speak so inadequately without really hearing. One has to get through these moments somehow. People expect what they call "bravery" and "self-control," so one sinks deeper into more numbness.

#### The Most Difficult Time

It is then, perhaps, that one moves from the idea that "it can't happen to me" to the anguished thought, "Why *me*?" "Why should such a lovely and good person be taken?" Others try to soften it with such clichés as: "This happens to others and they get over it." . . . "God likes his more favored ones to join him." But they mean nothing. They only increase one's feelings, and tears now are hot, because they are born of an inner anger—anger at the final rejection by one so loved, anger even at God who has "taken away" the one so loved. The victim of grief is angry even with those around him who have not suffered such a loss, who make inane remarks because they don't appreciate what such a loss means. This is the most difficult time for the family and friends to get through because nothing they say or do seems to bring any relief, only more anger. It is difficult to understand that the inappropriate rage is not directed personally, and they have to try to help the bereaved person to express it, get it out, so that he will soon calm down, become more manageable, and better able to cope with things.

At this point the grief-stricken person decides that consolation comes from nowhere and he has to try to create his own. He may adopt the stance of the stoic, determined to prove to the world that he has great strength and great courage. He manages to hold up with others, but receives no help in aloneness and darkness.

Another way he tries to find solace is to replace the need for the lost loved one with children, or others, or work. This often succeeds for a time, even for years. I remember one patient who was able to do this for ten years after her husband died, because a son needed her help to get through school and college. But when he graduated, started his first job at teaching, and shortly afterward married, she was finally alone and for the first time, really, began to face her own loneliness and go through the normal grief process for her lost husband. There is no real substitute for "grief-work."

#### Setting up Rituals

Another way we try to overcome grief is by setting up rituals which try to perpetuate the memory of the lost one, often believing that he is still there. We try so many—visiting graves, keeping anniversaries, leaving the empty room exactly as "the departed" used to keep it, mentioning the dead either not at all or in a special voice. Queen Victoria had Prince

Albert's dinner clothes put out every evening, kept his room just as he left it, had the table set each evening for the two of them. It was not until her diamond jubilee that she even appeared in public again. Some keep going to a particular place, such as a church, where they feel they experience the presence of the "lost one" and when they no longer can keep up the illusion usually go into a depressed state.

When grief is nourished in these ways, it usually becomes a depression which may be quite serious. One needs to be alert to distinguish between grief and a frank depression. Sometimes it is recognized and relieved. Sometimes it forms a pattern of life for the "one left behind" who becomes a recluse, living with memories that are neither healthy nor real. "One does not speak ill of the dead." So the memories we hold have to be only the good things, and the sacred memories are not of a person who really existed but a caricature of him.

#### The Acceptance of Reality

There is a great difference possible. One must first of all go through grief. From it must come the acceptance of reality—the reality that the loved one is dead, has finished the physical part of his life. Perhaps if we could use the words die, and dead, and death it might be easier than the partial denial in such phrases as "passed away." We must accept the fact that the loved one is *dead*; he will not be seen again. Neither is the embalmed body of the deceased the person who has died. How unreal are such statements about such a body: "He looks so natural!" I have never seen a corpse that looked "natural." Then we engage in the ritual of pictures, of undisturbed rooms, and none of them will bring back the physical being we once knew and loved. Death is a finality for this part of life. What lies beyond death we will speak of later, though not to substitute for the rituals a prospect of reunion in some sort of "never-never land."

Acceptance of the reality of death, of the death of a particular person, is the beginning of the grief-work that lies ahead. We will indeed build up our book of memories, but it must be one of true memories of a true person. Images are imperfect. Images, whether photos or in the mind, are not important of themselves. If so considered they become a snare, a horror, an obstacle to working through one's grief. We regularly receive from the priest at Holy Communion a little round, thin, cold, tasteless wafer. Is it not an advantage, really, that it can't pretend the least resemblance to that with which it unites us? (Which is in no sense a denial of the doctrine of the Real Presence.)

Images are important but they must never be substituted for the person or object himself. Images of the Holy, such as the communion wafer, too easily become holy images and as such sacrosanct.

At any one time my image of God is not a divine idea, a divine image. Any time I try to make it so, it must be shattered. In fact, Mr. Lewis reminds us that God will shatter it himself. God is the great iconoclast. In fact, the shattering is one of the marks of his presence. The Incarnation is the supreme example: it leaves all previous ideas of the Messiah in ruins. This is what upset the leaders of Christ's time so much.

#### True Love

When we truly love someone, he incessantly shatters our mere ideas of him. We should want him to. What we want to retain is not an imperfect image of a person but the person himself with all his faults, his unexpected reactions, his little disturbing habits.

It is this and not any image or memory that we are to love still, even after death. Not my idea of God, but God. Not my idea of my departed loved one, but that person himself. Not my idea of my neighbor, but my neighbor himself. Don't we often make this mistake as well in regard to people who are still alive? Who are with us in the same room? Talking and acting not to the person himself, but to the picture that we have made of him in our own minds? And he has to depart from that image fairly widely before we even notice the fact. In real life—that's one way it differs from novels—his words and acts are, if we observe closely, hardly ever quite "in character"; that is, in what we think of as his character. I find other people doing this to me, too.

#### A Dreadful Cliché

What a dreadful cliché man built up when he said that we must not speak ill of the dead! We might as well not speak of them at all! In the burial office of the Prayer Book the most significant prayer to me reads: "Grant that increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom." This must mean as his true self, not as some decimated image. If there is life beyond this physical world, and I sincerely believe there is, then I do not become a different person at the moment of death. This would be eternal death, not eternal life. Nor would I want those beloved by me to create an image of me as some unreal angel or saint, but a life-and-blood person that I have always tried to be while living with them. One's grief work must be in a world of reality in which the lost is found in his deepest meaning and true self.

If one can do this, then the necessity of rituals, of artificial memorials, of undisturbed houses and routines, lose all necessity and importance. One can go about establishing a life that is new without displacing the joy of former glories; that is full of friends without denying the deeper love of the past; that is busy with



meaningful work without the distractions of past occupations. One may in time, as well, find someone, not to replace the lost loved one, but someone in place of him or her, without any sense of disloyalty, or less love, but a different love, meaningful and appropriate to a different life.

There is no shortcut through grief-work. To refuse it is to remain tied to a memory (and a life) that is not only unreal but impossible to sustain. To bypass it is to make life just an attempt at an empty repetition of things that can never be again. To deal with grief, through acceptance, working through it, resolving it, is to regain a life that is freshly filled with new joy and loveliness and happiness. It is to know grief that has been turned into joy.

I have known many people who felt they could never go beyond their grief, who said in one way or another that separation from the loved one, whether through physical death or divorce, would leave life meaningless. How shallow we must think life is. What shabbiness we place upon the price of life.

There is a saying of our Lord's that bothered me for a long time. He said in many different ways, "Greater love hath no man than this: that he give up his life for his friends." I could never think he was speaking only of martyrdom, though this has often been necessary. Prior to the act of martyrdom came the supreme commitment of living for others. In a similar way, grief-work brings one to realize the importance of living for another, perhaps even more so after his death than before.

There is another attempt to avoid grief-work by saying, "You will get over it." The words, Mr. Lewis reminds us, are so ambiguous. To say the patient is "getting over it" after an operation for appendicitis is one thing; after he has had his leg amputated is quite another. After the second, the wounded stump heals, and as it heals the fierce continuous pain will stop. Presently he'll get back his strength and learn to get about on a prosthesis. He has "gotten over it." But he probably will often have recurrent pain in the stump, perhaps bad pain; and he will always be a one-legged man. There will be hardly any moment when he forgets it. Bathing, dressing, sitting down and getting up, even lying in bed, will all be different. His whole way of life will be changed. So it is in a sense with grief. If we can go through grief-work, which can resolve one's loss, just as the legless man learns to resume most of his former activities with a good prosthesis, so the grieving person can learn to resume his manner of living. It takes work. It means facing up to one's self and the reality of his true grief, but beyond that lies the dawn of a new day: "... your grief shall be turned into joy."

Some may say they don't want it dif-

ferent. Without resolution of grief, what continues can hardly be thought of as life. Images, rituals, longing are all a part of that "never-never land" to which I referred earlier. Much imagery about life after death has no foundation in holy scripture. It has grown up in sentimental hymns and unartistic lithographs. The waiting to "gather at the river" is not the New Jerusalem of scriptural origin. We have few hints as to what it may be like, and none of us really knows for sure. The lovely hymn, "Jerusalem, my happy home" (585 in the Episcopal *Hymnal*, 1940) portrays symbolically some of the joy of that "place." It pictures a lovely choir with David as its master, Our Lady as its soprano soloist, the Magdalen as the major contralto, and all the saints joining in the lovely choir. But this is only a symbol of the fruition found eventually in eternal life.

Some of my ideas of life after death are enshrined in a poem of G. F. Bradby (1929), incorporated as a hymn in the *Hymnal* with music by Orlando Gibbons (1623). It reads:

*Where is death's sting? We were not born  
to die*

*Nor only for the life beyond the grave;  
All that is beautiful in earth and sky,  
All skill, all knowledge, all the powers  
we have,*

*Are of thy giving, and in them we see  
No dust and ashes, but a part of thee.*

*Laughter is thine, the laughter free from  
scorn,*

*And thine the smile upon a cheerful face:  
Thine, too, the tears, when love for love  
must mourn,*

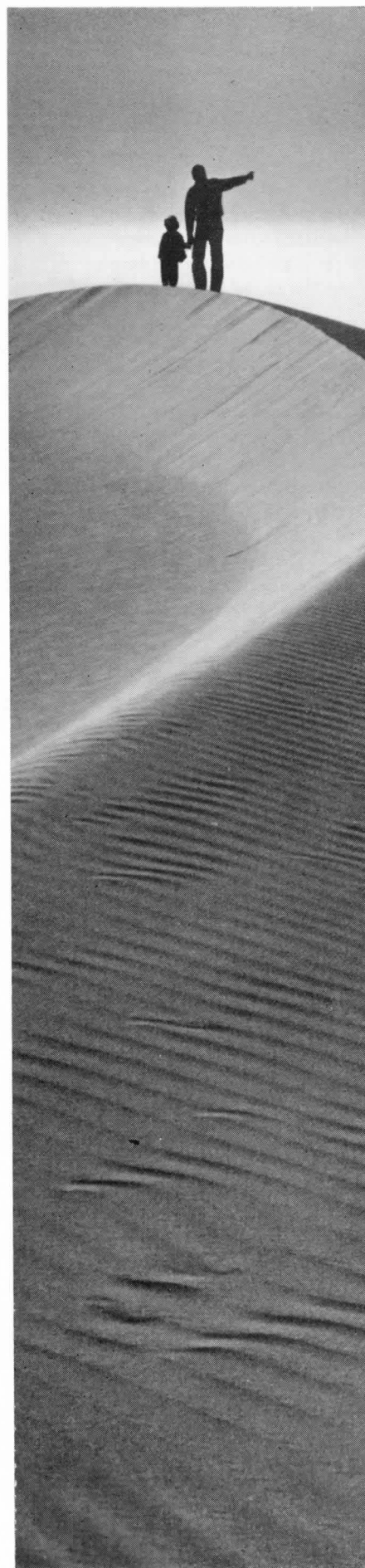
*And death brings silence for a little space.  
Thou gavest, and thou dost not take away:  
The parting is but here, and for a day.*

*Fullness of life, in body, mind, and soul;  
"Who saves his life shall lose it," thou  
hast said.*

*A great adventure with a glorious goal;  
Nothing that lives in thee is ever dead:  
Brave living here: and then, beyond the  
grave,  
More life and more adventure for the  
brave.*

I Corinthians 15 is concerned with Paul's discussion of the body after death. It emphasizes the true difference between the mortal and the immortal, the natural and the spiritual, the temporal and the eternal. Our Lord's resurrection body was so different from his natural body, his closest followers did not at first recognize him. And when they did recognize him, it was not through his physical appearance but through his essential acts of love.

Whatever this "never-never land" may be—I hope that to know and to be known will be through our actions of love. And that knowledge will be one that passes not away, for it is founded and nurtured in the heart of love, which is God himself.



RNS

There is no real substitute for "grief-work."



# Hollywood Demons

By MICHAEL HEFNER

Considered simply as a work of movie art or craftsmanship, *The Exorcist* is a cynical mess. The point that this movie is lousy tends to get lost in discussions of it among religious people, and I think the point needs emphasis. *The Exorcist* was almost universally condemned by critics and reviewers on both aesthetic and moral grounds; nevertheless, it has quickly acquired a popular reputation as an exciting entertainment. Many in the audience get more than they bargained for and come out of the theater shaken or worse; but this may have as much to do with audience naïveté about movie-making as with the peculiar power of the subject of the movie.

Pauline Kael, movie critic for *The New Yorker*, called *The Exorcist* "entirely mechanical and impersonal" and "an utterly unfeeling movie about miracles." It proceeds by way of worn out melodramatic devices and mechanically arranged shock effects from an ambiguous encounter with an evil spirit in the Iraqi desert through the final exorcism of this same spirit from a possessed girl in Georgetown, Washington, D.C. The girl, Regan

(played by Linda Blair), is the twelve year old daughter of an agnostic movie star (Ellen Burstyn), recently divorced from the girl's father. Max von Sydow, whose quiet, economical style is the movie's one claim to artistic content, plays the elderly Fr. Merrin, S.J., whose archeological research in Iraq apparently let the demon loose in the first place. Jason Miller is Fr. Karras, a priest-psychiatrist of shaky faith, who is ultimately possessed himself and commits suicide. The film's plot is full of holes, with connections missing everywhere; but the audience is under continuous assault and the assaults are what the audience responds to: A pair of ghostly nuns in white habits loom suddenly against a stone wall like predatory birds; eery noises from an attic; a sudden glimpse of an obscenely defaced statue of the Virgin; a horrific series of medical tests for Regan, including a spinal tap, graphically portrayed; Regan's increasingly hideous makeup; Regan's bed thumping violently on and off her bedroom floor; Regan tossed back and forth across her bed with tremendous force; Regan's head swivelling in complete turns; Regan screaming pornographic blasphemies. Many of the narrative scenes of the movie are so poorly staged that it's impossible to figure out what is happening or why, but the audience-grabbing shock episodes are engineered with lavish care: the Devil never had it so good. The special effects

fail aesthetically because they are so gross and call so much attention to themselves. But of course these effects were not intended to succeed aesthetically but only to shock, and this is the central point about the movie: none of its effects and devices grow out of the dramatic necessities of the work but proceed from the commercial imperatives of the enterprise. The artistic corruption of *The Exorcist* would be hard to exaggerate.

Readers who saw last year's television adaptation of *Frankenstein* (by Christopher Isherwood and Don Bachardy) will have a basis for comparison. This TV movie approached its subject with the simplicity that characterizes the best dramatic art. In this honest conception, the show business tricks were kept to a tactful minimum and served their proper function of illuminating the Mary Shelley story, the true horror of which was allowed to speak for itself.

When I went to see *The Exorcist*, I had read a number of detailed reviews beforehand and listened to the impressions of friends; consequently, I was more shocked by the artistic vulgarity of the special effects than by any element of dramatic surprise. But I did experience a gnawing, anxious dread that persisted for at least an hour after I had left the theater. Linda Blair is exquisitely beautiful, and one of the shrewder touches in the screenplay (by William Peter Blatty, who wrote the novel as well) is to have Regan the happy child of a liberal, agnostic background. In the movie's terms, we have the invasion of the rational by the irrational as well as a conflict between Good and Evil. The *Commentary* reviewer, William S. Pechter, who admits to having been frightened by the film, is moved to ask, "Why this girl?" and concludes that Regan is merely Satan's go-between, the route to his real prey, Fr. Karras. Pechter appeals to details of the plot to support this thesis, but the plot is generally so arbitrary and obscure that any effort to interpret it seriously is simply a waste of time. Pechter's anxious question—"Why this girl?"—is nevertheless a natural response to the film, although the film's answer is only an accident of its confused plot: Regan's possession is the wholly gratuitous act of an evil spirit. Buried under the sensational junk is what might have been a movie of real terror.

Flannery O'Connor once said that "we live in an unbelieving age but one which is markedly and lopsidedly spiritual," and the box-office success of *The Exorcist* tends to prove her point. Thousands of credulous people, many of whom wouldn't be caught dead at mass, are flocking to a cheapjack entertainment about the Devil. Miss Kael, quoted earlier, wrote that "there is no indication" in this movie of "any feeling for God or terror of Satan." The churches of course can provide plenty of both—if they will. Mystery needn't be abandoned to Hollywood.

Michael Hefner is a churchman who lives in Lincoln Park, Mich.

# EDITORIALS

## Cheers to the NBC Baptists

Many times in the past decade we have wanted to doff our editorial hat to the National Baptist Convention for its calm and steady Christian good sense. It is the oldest American Baptist body of predominantly black membership, numbering 4.5 million souls. Recently, the 3,000 delegates to its executive board meeting voted, unanimously, to ask poor people not to accept the food which the kidnappers of Patricia Hearst have demanded for her release.

Most of the members of that church are poor. It would be easy and natural for its leaders to succumb to the religious demagoguery of those who hold that Jesus Christ was the original Robin Hood and that it is our duty to our neighbor to rob the rich in order to feed the poor.

With not a single dissenting vote, the executive board urged the poor people of California to have no part in the vicious game the Symbionese Liberation Army is playing. That decision took courage, integrity, and moral sanity. This we have come to expect from the National Baptist Convention. March on, dear Baptist brethren, in that firm and steady pace. You help the rest of us to walk with less stumbling.

## High-handedness in Upper PECUSA?

It has been announced that at the festival eucharist on the eve of the installation of the new Presiding Bishop, Rite 2 from the Green Book will be used. This decision will be disappointing to many faithful churchmen. We share their disappointment and we protest.

The General Convention last October declared in a special resolution that there is one official liturgy of the Episcopal Church—that contained in the Book of Common Prayer. It is a reasonable inference from that principle that on any occasion as official as this one the official liturgy should be used.

The same principle applies to ordinations, which are purely official acts of the church. Yet, if ever the Prayer Book ordinal is used these days, rather than the Green Book, it is our misfortune not to be among those present.

There appears in this a high-handed disregard for the mind of the church as expressed by the General Convention, and also for the mind of the church's membership at large. In many dioceses and congregations people are being told that Prayer Book revision is inevitable, which perhaps it is; that the Green Book contains the substance of what the new Prayer Book will be, which isn't necessarily so; and that therefore we all might as well start getting used to the trial rites now, before they become official and permanent.

The truth is, of course, that nobody at this time is in any position to say what the 1976 General Convention will do with the proposed Prayer Book that will be presented to it. It is to the obvious tactical advantage of those whose aim is to destroy the Book of Common Prayer as it has been and is to persuade Prayer Book

loyalists that their cause is already lost.

It's a rather shabby trick, and its widespread use by so many church leaders leaves something to be desired in the way of Christian candor and truly open communication among the members of the body as a whole.

## Ann Landers and Counseling

Any seminary could do worse than to engage Ann Landers as a visiting professor of pastoral counseling, and she would do equally well regardless of the denominational or theological stance of the institution.

We say this, not because Miss Landers' moral theology meshes at all points with our own, for it does not, but because of something she said in a recent interview and which she "says" in every word she writes: "I'm not always right—I can be absolutely wrong. But what I believe I'm sure of. . . . People need this kind of response. People need someone who exudes assurance."

Exactly! And that is not the way that seminarians have been taught in recent years. Throughout the past two or three decades the cult of "non-directive" counseling has flourished and generally prevailed in church circles. In this kind of counseling it is not expected, and not recommended, that the counselor will exude assurance and be sure of what he himself believes. On the contrary, the good non-directive counselor characteristically says to the counselee, "What do *you* think?"

When you put a question to Ann Landers you never know just what response you'll get, but you know it won't be that one. She will tell you what *she* thinks. That's what you wanted, wasn't it? And of course it's what people normally want when they come to anybody for counsel. They want advice; and whether it is to be directive or not they don't want it to be non-directive after the pattern of the "What do *you* think?" response.

Advocates of the non-directive approach to counseling will tell you that unless the counselee makes up his own mind and will as to what he should do with his problem the counseling has failed, and with that very obvious truth we can hardly disagree. The object of all counseling should be to help somebody to the right decision, which must be his decision. But if the counselor does his work with the directness and forthrightness that characterizes Ann Landers' responses he will help the person to make his own decision.

If the counselor is a Christian and the problem has its moral and spiritual implications, as all human problems in fact have, to say to the seeker for guidance simply "What do *you* think?" is not only unhelpful, it is a cop-out. If the person knew what to think, all by himself, he wouldn't be there seeking counsel.

Perhaps the seminary could say to Miss Landers when it invites her: "We don't ask you to tell our students what to say to counselees; just tell them how to say it. Because that's where you shine and most of us need to learn how to shine."

If we were running a seminary we just might give it a try.



American Medical Association:

"Alcoholism is an illness characterized by preoccupation with alcohol and loss of control over its consumption such as to lead usually to intoxication if drinking is begun; by progression; and by a tendency toward relapse.

"It is typically associated with physical disability and impaired emotional, occupational, and/or social adjustments as a direct consequence of persistent and excessive use (alcohol)."

Secondly, Fr. Levi added, "we can say that it is an illness that leads to death if not treated and arrested.

"And, finally, it is a disease that represents all the social and personal implications of illness toward which the Sacrament of the Sick is directed.

"Therefore . . . it would seem that it would be appropriate to anoint alcoholics."

As to the question of whether an alcoholic would benefit, in treatment, from the sacrament, Fr. Levi focused on alcoholics recovering through AA. He referred to a conclusion voiced by an alcohol expert at the university's School of Public Health that 90% of alcoholics require intervention by another person to help them admit to the problem; a decision to eliminate their use of alcohol; a learning to live with their illness; a growth into a new life style that provides an alternative to intoxication and the means to support that alternative.

"The most successful formulation of this process of growth," said Fr. Levi, "is found in the program of Alcoholics Anonymous," as set forth in the organization's "Twelve Steps" toward recovery.

These steps require, among other things, an in-depth admission of "powerlessness" over alcohol, a similarly deep conviction that "a power greater than ourselves can restore us to sanity," and an existential decision "to turn our will and our lives over into the care of God as we understand him."

"It is clearly evident," the priest said, "that this program is rooted in a religious conversion, and contingent on a permanent and effective relationship with a God to keep the alcoholic in a new life free of alcohol."

The priest concluded: "It can tentatively be said that the strong spiritual theme to the AA form of recovery, plus the ongoing need to remain faithful to God, plus the recognition that the disease does not go away, but that the person must always live with it, in relation to the Lord, seem to indicate a very special benefit for the alcoholic in the Sacrament of the Anointing of the Sick."

Alluding to the "communal nature" of the sacrament, Fr. Levi observed that a sick person is "manifesting the disorder

of his society," and "that society must come to his aid to help him live with and find meaning in his sickness."

"This is also true of the alcoholic," Fr. Levi said. "His behavior is greatly influenced by those around him, especially those close to him.

"Society has contributed to his alcoholic behavior and society must contribute to his recovery. . . ."

## CONFERENCES

### Anglican Asks for Sanctuary for Portuguese Soldiers

The Rev. Canon Burgess Carr, general secretary of the All-Africa Conference of Churches (AACC), has called on African governments to offer sanctuary to Portuguese soldiers who would like to "abandon their barbaric wars" in Portugal's African territories.

The Portuguese Army has been engaged for 13 years in wars against liberation movements in Mozambique, Angola, and Portuguese Guinea.

(A recent book by a top ranking Portuguese Army general calling for an end to all the anti-guerilla warfare and urging self-government in the territories within a Portuguese federal system precipitated a serious political crisis in Portugal.)

Canon Carr, a native of Liberia, spoke on the occasion of the anniversary of the Sharpeville massacre in South Africa. Sixty-nine blacks died and 180 were wounded in a hail of bullets outside the Sharpeville police station in 1960. The victims had been protesting a passbook policy imposed on 16 million blacks by the ruling white minority government.

The AACC general secretary also urged black-ruled African countries to make "maximum use of their resources" to "pull together for the total liberation" of the African continent.

The AACC has a constituency of some 45 million members, about one-third of Africa's total Christian population. It includes Anglican, Protestant, and Orthodox Churches in 33 countries.

## CANADA

### New Bishop, New See City

In the relatively new igloo shaped Cathedral of St. Jude, Frobisher Bay, N.W.T., Canada's Inuits (Eskimos) attended, for the first time, the consecration of their own bishop. The Ven. John R. Sperry became Bishop of the Arctic in a ceremony conducted in the Inuit language and in English.

The first non-Roman Catholic communion service was held near Frobisher in 1578, by the chaplain to explorer Martin Frobisher from whom the settlement took its name.

Bishop Sperry, 49, a native of England, became a Canadian citizen in 1949,

following service in the Royal Navy during WW II. He was named archdeacon of Coppermine in 1961.

Anglicans in the area feel the significance of Bishop Sperry's living in Frobisher Bay rather than in Toronto, thus making Frobisher the see city.

Bishop Sperry's predecessors, who lived in Toronto, felt that they could raise more money for northern work by living in the south and making regular visits to Inuit settlements.

The diocese is spread over 2,750,000 "inhospitable" square miles from the 60th parallel in the south to the Arctic islands in the north and from Baffin Island in the east to the MacKenzie River in the west.

An estimated 82% of the Inuits are Anglicans.

The problems are many and massive. Unemployment is running about 75% in Frobisher and welfare has become a way of life for many native people.

"Our greatest problem will be making the Gospel meaningful for a modern, bewildered Eskimo," Bishop Sperry said.

As the Inuits were preparing to leave for their homes, the Rev. Abellie Napartuk of Sugluk, said of the ceremony: "It was terrific. My first time to see this service—and the bishop speaks our language so well."

Bishop Sperry has translated a major part of the New Testament into the Inuit language as well as the Prayer Book.

## POPULATION

### Sterilization Trend Continues

Family planning and population studies show that voluntary sterilization in the U.S. began to increase sharply in the mid-1950s and that the upward trend continues.

The federally funded 1970 National Fertility Study, which has the latest statistics available, revealed that 16.5% of all married couples between the ages 20-39 had undergone sterilization.

The *New York Times* reported that best federal estimates show between 2,000 and 3,000 sterilizations were performed on people under 21, and less than 300 on people under 18 during the post-1970 years.

The number of voluntary sterilizations among women continued to rise during the past four years, but the sterilization of men reached a peak in 1971 and has been declining since then, according to the Association for Voluntary Sterilization which has sponsored regional surveys.

U.S. District Judge Gerhard A. Gesell, who recently ordered the Department of Health, Education, and Welfare (HEW) to revise its new sterilization guidelines, said that an estimated 100,000 to 150,000 sterilizations a year are performed on low income people in federally funded programs.

# CONVENTIONS

## Mississippi

Routine and nostalgic were words used to describe the 147th annual council of the Diocese of Mississippi held in Biloxi.

The longest debate came over a proposal to have a professionally made movie of the consecration of the bishop coadjutor. The matter was resolved by a 107-52 vote favoring the project.

Delegates accepted a 1974 balanced budget of \$446,322 including costs for the new bishop.

The opening session of convention began with an informal hymn-sing, scripture, and intercessions led by the Rt. Rev. John M. Allin. This was his last convention as Bishop of Mississippi prior to the then-upcoming convention to elect his successor.

At the Biloxi meeting, the Rev. Bo Roberts of Gulfport, who was to report on convention registrations, first read an "inventory" of chairs in the bishop's house and stated that his parish, St. Mark's, would like to add one more. Then, with the help of vestrymen, he presented to Bishop Allin a bishop's chair that had been refinished after having been battered by Hurricane Camille.

Bishop Allin accepted the chair and used it during the remainder of the meeting.

Council accepted Epiphany Mission, Tunica, as a parish. The congregation had been organized in 1914.

Since the council meeting, delegates from parishes and missions met March 9 to choose a bishop coadjutor and elected the Rev. Duncan M. Gray, Jr., who will succeed Bishop Allin.

## Kentucky

Broadening the role for laity and strengthening the church's witness in the metropolitan of area Louisville were among the goals approved at the convention of the Diocese of Kentucky.

Presiding was the Rt. Rev. David B. Reed, who had been installed as the sixth Bishop of Kentucky the previous evening in a ceremony held in Christ Church Cathedral, Louisville.

Delegates authorized a committee to choose one of three overseas dioceses for a companion relationship; and empowered council to employ a consultant to review diocesan programs, future goals, and objectives, and to recommend priorities.

In other business, convention named the Rt. Rev. C. Gresham Marmion, bishop emeritus of the diocese. The bishop retired earlier this year.

Greetings were sent to the Rt. Rev. John M. Allin and arrangements were made to send representatives to his installation as Presiding Bishop in June.

Delegates also extended a vote of appreciation to Ronald Netro for his work in revitalizing All Saints' Center.

## San Joaquin

A resolution supporting sanctity of human life was adopted by a recorded vote of 87-61 by delegates to the 14th annual convention of the Diocese of San Joaquin.

A substitute resolution supporting abortion on demand was defeated.

The adopted resolution had many parts including reaffirmation of the historic Christian defense of the sacredness of every human life from conception to death; affirmation of the 1958 Lambeth Conference statement on abortions; calling upon Episcopalians, "especially legislators," to work for laws protective of human life; and calling upon General Convention and Lambeth Conference to maintain the "historic stand of the Christian church in defense of unborn human beings, mentally retarded and mentally ill human beings, and human beings suffering from physical affliction or physical defect."

The resolution also said that convention records its sympathy and concern for all pregnant women, their needs and problems, and for all children, born and unborn, and for all families who have a member who is mentally retarded or mentally ill, or suffering from illness or defect; and calls upon Episcopalians and men of good will to help with loving constructive solutions to these problems. . . .

The convention was held in the Cathedral Church of St. James, Fresno.

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### BOOKS

**"CHRISTIAN FAITH IN BLACK AND WHITE:** A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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**WILDERNESS** Experiences for young people. Backpacking, survival, travel for teenagers. Coed. Jim Stewart, Box 12586, Albuquerque, N.M. 87105.

### LINENS AND VESTMENTS

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### POSITIONS OFFERED

**NEEDED:** Enthusiastic associate rector to start this summer in growing parish (size and depth). Christian education and renewal top objectives. Send resumes (absolutely no phone calls) to the Rev. David J. Greer, 73 Culpeper St., Warrenton, Va. 22186.

**WANTED:** Resident housemother for independent Episcopal girls' boarding school. Reply Box J-122.\*

**WANTED:** Teachers for high-school subjects in Mid-west Episcopal girls boarding school. Reply Box M-120.\*

### POSITIONS WANTED

**EXPERIENCED** priest, 39, earning M.A. in counseling psychology. Available in August for a specialized ministry as priest-counselor. Reply Box M-121.\*

**PRIEST**—headmaster, STM degree, married, seeks change. Interested in parish and/or school. Experienced in both. Reply Box T-116.\*

**PRIEST** seeks position as rector. Early '40s. Parish calling, preaching, educational, pastoral emphasis. Would also consider administrative position. Resume and references on request. Reply Box G-118.\*

### SUMMER SUPPLY

**PRIEST** available for the month of August. Prefers parish in New England. Reply Box O-119.\*

### WANTED

**12 CHAPEL CHAIRS** with kneelers. Correspond with Grace Church, P.O. Box PP, Carlsbad, N.M. 88220.

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. Richard S. Deitch, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

**ST. GEORGE'S** 160 U St., N.W.  
The Rev. R. C. Martin, r  
Sun Mass 7:30, 9 & 11. Daily as announced

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed 9. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

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

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev Jeffrey T. Simmons, c  
Sun HC 8, 9, 11; Daily HC, Hours posted

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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

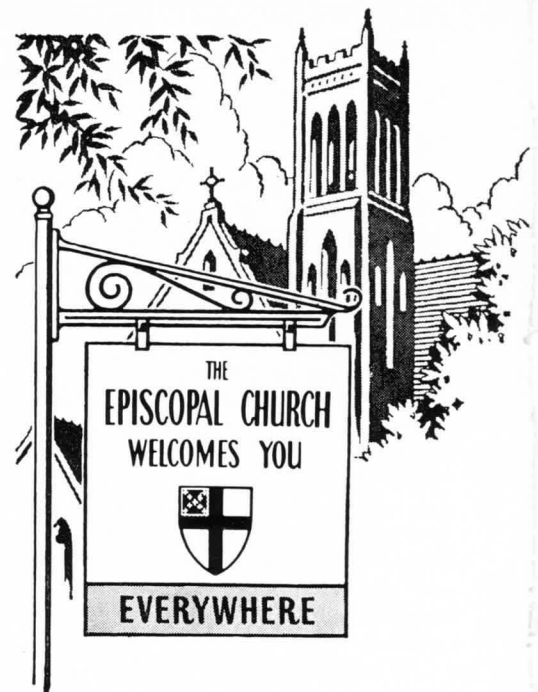
**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't  
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**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

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200



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

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Ev & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by apt

**ST. THOMAS** 53rd Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser

Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 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; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

**ST. STEPHEN'S** 19 S. 10th Street  
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

## 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

## 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. & Boinbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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 department for full particulars and rates.